

The Arkansas Methodist

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GEO. THORNBURGH, Business Mgr.

"Speak Thou the Things That Become Sound Doctrine."

One Year, \$1.50.
To Preachers, \$1.00.

VOL. XX.

LITTLE ROCK, JULY 3, 1901.

NO. 27

News and Notes.

ONE OF THE GAMBLING HOUSES has reopened at Little Rock. The Chief of Police caused the offender to be arrested and says he will cause his arrest each day. As a justice of the peace can not fine in these cases, he can only bind over to the grand jury. Just what course the State and county officers will take is to be seen.

GOV. DAVIS LAST WEEK GRANTED four pardons and refused twenty-four. None of those pardoned were for violating liquor laws. Four of those refused were for violation of liquor laws. The Governor seems to be doing his duty in this regard. And, so far as we know, in all other regards. His appointments on State Boards have met general approval.

The Fourth of July.

The fourth of July will be celebrated more extensively this year than for many years past. This is in part because there has not been, since our sad civil war, such a feeling of unity among the people of this nation, nor so strong a national sentiment. This is the result alike of the success of our arms abroad and conditions of unusual prosperity at home. There have been unfavorable criticisms both at home and abroad of the conduct of our government since we undertook the liberation of Cuba. Unexpected conditions and emergencies were forced upon the administration. Unfavorable criticism was often the utterance of political motives and party prejudices, sometimes of deep convictions of upright and able statesmen, who feared that our government was breaking from old traditions and our ship of state was entering upon dangerous seas. But the general feeling is that the integrity of our government, and the sincerity of our claims, as the champions of the common rights of man, have been sustained. Cuba is free and will enter from this time forth upon an era of prosperity and progress. The United States rule cannot fail to be beneficial to Porto Rico and Hawaii. The Philippines will be delivered

henceforth from internal strife and foreign oppression. Their inhabitants will find the very best conditions for peace, prosperity and increase of intelligence under the tutorship and guidance of the United States, and the fourth of July will inaugurate their new government when Mr. Taft formally assumes the reins of civil authority.

That our government policy in regard to the Chinese troubles has been most humane; no one doubts, and the conduct of our soldiers in that field has strengthened the confidence of the Chinese in the high character of our people and nation.

There will be a glad celebrating of the fourth of July in every part of the land. National hopes were never so high in the hearts of our people, nor visions of our future ever so alluring.

In Arkansas.

A few weeks ago, Dr. Palmore made a trip to Arkansas and wrote in the St. Louis Christian Advocate as follows: (The Manager of the Methodist clipped it in the absence of Dr. Godbey.)

"We spent a delightful day in Little Rock. The forenoon we spent in the shade of trees in front of the old capitol, reading, writing, and conversing with the old Confederate veterans who are spending much of the late afternoon of their helpless lives under the inviting shade of these historic trees. At noon we dined in the cozy cottage residence of Dr. Jno. E. Godbey, of the Arkansas Methodist, whose wife seems to have regained almost perfect health. Few Missourians are known and loved by so many people as Dr. Godbey and his noble wife. They now seem to have the universal confidence and admiration of their adopted State.

A new capitol is going up in another part of Little Rock, and we know of no better place for Mr. Carnegie to locate a great state library, than on the site of the old capitol, overlooking the Arkansas River on the one side, and with these beautiful shaded grounds on the other side.

At Conway we attended the commencement exercises of Hendrix College, and listened to a very interesting address on the "Work of Thomas Jefferson in the Separation of Church and State," by Congressman McRae. If William Jewell at Liberty,

Mo., and Central at Fayette, Mo., could realize what Hendrix College has done in sobering and toning up Conway, Ark., and the surrounding country, they would certainly go earnestly to work, cleaning up and sobering up the counties of Clay and Howard. Card playing and the sale of intoxicants belong only to the barbaric and by-gone days of the long ago in Conway. The redemption of Conway is largely the result of one true, brave man, who decided and determined that it must be done, and it was done. This heroic leader was not a teacher or preacher, but a plain, unpretentious layman, who had won the confidence of all classes of people with whom he lived and worked. As brave as a lion and as true as steel. Are there no such men in our college towns of Missouri?"

Washington Letter.

At this season, when there is so much desecration of the Sabbath, in the name of "needed recreation," it is particularly fitting that sermons should be preached exhorting the people to properly observe the Sabbath. Rev. Fred D. Power, preached this week on "The Pearl of Days," a sermon of that sort, in which he strongly urged his hearers not to drift into the popular current, which seems bent on making the day one of amusement. As to the bearing of this current on the churches, he said: "Without the Lord's day the church of Christ as an organized body would cease to exist. The church must hold or lose its spiritual power almost in exact proportion as the scriptural Lord's day is hallowed or profaned, and for this reason all godless forces in the land seek to blot from the calendar this pearl of days. Our civil Sunday uplifts the race. It is a physical boon. It promotes social and family life and saves from constant grind. It tones down distinctions between rich and poor, between capital and labor. It gives breathing and thinking time, affords opportunities for religious service, and the promise of rest."

Those who believe in old-fashioned honesty are commending the language used by Secretary Long in a letter of reprimand to Paymaster John R. Martin, of the Navy, in accordance with the sentence of a court-martial, that

found him guilty of violation of the law against the use of government funds for private purposes. In that letter, Secretary Long said: "The sentence does not appear to be adequate to the nature of the offense which is a plain and flagrant violation of a very salutary provision of law with which every officer is assumed to be familiar. The department gives full weight to your good record. You are, however, guilty of a serious offense, committed in violation of law and regulation. The acts charged were, in fact, an appropriation to your own use of public money held by you in trust. It was not even the case of money due you but not yet payable. Had you died or otherwise left the service, there would have been a shortage. That you had resources or funds elsewhere at your command to make it good is of no consequence. You refer to certain of the advances as 'trivial.' A breach of financial trust or a misuse of public funds is never trivial. You also state that 'overpayments to officers have been the rule rather than the exception throughout the service.' If so — and the department is advised that it is not so — you are hereby notified that such practice must stop at once. Nothing can be more demoralizing and conducive of fraud and defalcation than to open the door, ever so slightly, to such misuse of funds. Every paymaster, every officer, must understand this. If vigorous action were not taken in your case, the entire service might infer that such violations and abuses are winked at. The department cannot understand how any paymaster with a proper sense of his duty can thus put to his own use the money of the government. If \$500 be misapplied, then \$5,000; and the next step is embezzlement, which, indeed, might have been charged in this case." The navy isn't the only place where a little of this sort of plain talk would be beneficial.

The eighth anniversary of the Anti-Saloon League, of the District of Columbia, was celebrated this week by a mass meeting, at which Rev. J. Fred Heisse preached a strong temperance sermon. The annual report showed the league to be steadily gaining in membership and influence.

S. A. S.

Contributed.

Common Sense in College Endowment.

BY J. T. R.

Perhaps no other man in the United States has done more for the small college or has given its final problems more serious consideration than D. K. Pearsons of Chicago. In the Saturday Evening Post of June 22, 1901, Mr. Pearsons speaks as follows on the question named above:

"Endowment is the perennial kernel of college growth. It insures seed time and harvest. Without it educational institutions would go a begging and spend in asking alms the time and energy that should go into making men. When the strongest man in college is compelled to put in his time beating the denominational bushes in order to drum up a scanty and precarious support for his institution he can't be doing much heavy thinking or steady work in real educational lines. And, too, the uncertainty of an income gathered in this hand-to-mouth fashion is enough to destroy the usefulness of a college. It taints the whole faculty and force with the spirit of unrest, doubt and uncertainty. Continuous effort along one line—the only thing that gets results in these days—is impossible in an atmosphere of this kind. The whole institution is unsettled by the possibility that the sinews of war may be shut off at any moment.

"Then the college which exists on the crumbs of denominational alms does not attract students. What good solid young man who has gumption enough to make his way through a college cares to identify himself with one that stands, so to speak, at the public street corner, hat in hand, asking for small coin? That doesn't suit the young American idea, and I am glad of it. He proposes to associate with a college that has a bank account and a steady income, and which can hold up its head instead of holding out its hand. This means that the stirring young men and women of today demand a college which has an endowment—for that implies permanency, progress, respectability. The thing, then, for every college to do is to get out and hustle among the millionaires and the well-to-do people of more modest fortune, and get together an endowment. If it can't do this, after a fair trial, it should go out of business."

This, Mr. Pearson follows with suggestions to those who wish to help colleges:

"Make your gift to a poor college with a good foundation. Select an institution which is located in a sparsely settled country.

"Next, make your calculations on the basis that a fresh water college which has three hundred students needs \$20,000 a year for expenses. That will not leave any margin for fancy salaries, fads or frills; but, distributed with ordinary business judgment and frugality, it will cover

the necessities of plain progressive work of the sort being done in a score of colleges which are a little behind in the matter of football, cane rushes and hazing scrapes, but which turn out men that can do their share of the world's hard work.

"Thirdly, see to it that the men who handle the finances of the college to which you give endowments are business men, not dreamers; make sure, too, that they are honest and not of the wildcat order. The only way to accomplish this with anything like reasonable certainty is to meet the men personally, size them up at the start, and follow them up at the finish. There is seldom, if ever, a day when I go to my office that I am not met there by anywhere from three to a score of college presidents and representatives. They give me their literature and also their private reports. These I read carefully, but the men themselves are the main subjects of my study. In this way I have picked my men. Then I have generally made a practice of visiting institutions partially selected for endowment.

"To be of real practical value it must be personally followed up as closely as if it were an investment for selfish profit instead of a gift for public benefit. While it is well to make the acquaintance of the men who are doing an educational work, it is far more important to the man who wishes to give wisely in this field that he shall get close to the men who are handling the moneys of these colleges.

"To make an endowment and tie it up with strings so tight that its usefulness is crippled is not wise. On the other hand, one stipulation should always be insisted upon by the man who makes a gift of the endowment order. He should make a hard-and-fast provision that the interest shall be used for no purpose save that of regular and legitimate current expenses. It should be kept strictly and sacredly as an investment for maintenance purposes."

Our Conference Training School.

REV. L. B. HAWLEY.

Dear Methodist: It was my good fortune to be present at commencement for Fordyce Training School, and I desire even at this late day, to say something of the impressions that I received at that time.

First, that this has been a year of unusual hardships to the school, trouble from almost every quarter has beset the work of Brother Clary. But like a true man, and born trainer, he rose to every occasion.

Second. This has been the best year of all the history of the school in visible results, and good work accomplished.

Third, That J. D. Clary has no superior in any school in this state in the management of a school and the proper and successful training of a boy.

Indeed, I feel safe in saying that if a boy does not leave that school a better and wiser boy than when he

entered, he is about a hopeless case.

I further notice that while this school is doing a work second to none in its line, it does not have the help and support of the Little Rock Conference that it is entitled to, and it is high time that we turn our attention more to it and let every one be assured that if this school should fail through our negligence we would never cease to regret our failure. So now while we have Clary and the school doing such splendid work, let us rally to it, and give them the additional house they are pleading for. Let every preacher heed the call made by Brother T. D. Scott and help along this good work. Will not some god layman come forward with his means and do himself a lasting honor by helping this noble enterprise?

So may it be.

Get all the financial help you can, and don't forget to get students. A thorough training here will make the college life of a boy or girl so much better and easier that it will be time and money most profitably expended.

Look well to the Fordyce Training School. And later I will write you again to stir up your minds in reference to the conference claimants and the joint board of finance.

Amity High School.

R. G. ROWLAND.

Dear Dr. Godbey: Amity High School closed its eleventh year's work June the 4th, 1901, with a very interesting programme, which was



WEAK WOMEN

Are made strong by the use of Dr. Pierce's Favorite Prescription. It regulates the periods, dries weakening drains, heals inflammation and ulceration and cures female weakness.

Sick women are invited to consult Doctor Pierce, by letter, free. All womanly confidence held in sacred secrecy and guarded by strict professional privacy. Write without fear and without fee to Dr. R. V. Pierce, Buffalo, N. Y.

"I had been a great sufferer from female weakness," writes Mrs. M. B. Wallace, of Muenster, Cooke Co., Texas. "I tried four doctors and none did me any good. I suffered six years, but at last I found relief. I followed your advice, and took eight bottles of 'Favorite Prescription,' and four of the 'Golden Medical Discovery.' I now feel like a new woman. I have gained eighteen pounds."

Doctor Pierce's Pleasant Pellets cure biliousness and sick headache. They do not create the pill habit.

well rendered and highly appreciated by all who attended. The commencement sermon was preached by Rev. Joe Jones of the Christian Church from Philippians 1, 9.

Hon. Charles D. Greaves of H. Springs delivered the annual address. His subject was the use and application of knowledge. He handled the subject well.

My acquaintance with the school has been short but pleasant. I don't think I ever saw a nobler class of young men and ladies anywhere. While this is not a school of a special church, it is the school of all the churches represented in this country.

The moral and religious influence of the school and community is as good as I ever knew anywhere. There have been quite a number of conversions among the students since I have been here.

The week of prayer, conducted mainly by the students, the second week in April, resulted in twelve or fourteen conversions and about as many additions to the church.

As to the teachers, with Prof. S. L. Sampson at the head, they are all highly educated Christian men and women, in whose hands no parent need be afraid to trust his son or daughter. I know of no better location for such a school, therefore I say God bless the noble men and women who are laboring so hard to sustain the school. There are many things I might truthfully say in commendation of the school, but I refer you to those who have patronized it, and invite you to come and see.

"Why?"

In the Methodist of April 3 is an article with the above title, asking some sharp questions and saying some hard things about "holiness professors." With your permission, Doctor, I would be glad to write a little about it.

"P." says: "Holiness, as a theory is worthless; indeed positively injurious to character."

Did not Wesley, Watson, Clark, Ralston, and many others of Methodism's greatest preachers, hold and advocate a theory of holiness? Certainly they did. Did they know what they were so earnestly preaching was worthless and injurious?

They not only preached holiness but they told how to get it. And they were a power for God and good wherever they went. They taught a theory and urged the people to accept it.

Theory may be worthless and injurious, but I have never yet seen a man professing holiness nor a preacher urge his people to "perfect holiness" that didn't have a theory of some kind.

He says: "Loud professors of holiness are invariably harsh and brotherly in their interpretations of their brethren's motives." I have not found them "invariably" so. It is true in some cases, no doubt, but it is an exception and not the rule.

Those who oppose "holiness professors" are many times "harsh and unbrotherly toward those who profess it. We are too anxious to pick their nites before we have gotten the beams from our own eyes.

"Why is it they are as a rule disloyal to the church?"

We as preachers are responsible for the greater part of their disloyalty. We talk about them, hunt flaws in their lives, and even abuse them and the cause they love in many instances. We drive them from us, and then wonder at their disloyalty, cry out to the world that it is because they are "holiness professors," prejudice the minds of the people against them, and then yell, "away with them." I know this to be true.

In many places the only preaching the people ever hear on the subject is against it, and if they hear it preached it is by some traveling evangelist. They are led into the experience by these, and as a matter of course they lose confidence in their own preachers because they never heard them preach it.

We must return to our early teaching and give the people a full-fledged gospel, or we will see our people taken from us by irresponsible men. We must be loyal to the cause if we want them to be loyal to the church.

Brother, if we will preach the Wesleyan doctrine of holiness instead of fighting it the next generation of "holiness professors" will be loyal to the church, "safe men," men of practical "godliness," and will create more "spirituality" than "friction."

They are "uneducated" and fanatical, he says. I have not found it so only in a few instances. They are generally better informed about the Bible than other people, and most all I see are possessed of some good sound sense. But they are willing to be fools for Christ's sake.

He says that "the church and the world are 'sick' of holiness professors." Yes indeed, the world is I know, and so are all worldly churches. But has Methodism become sick of the very cause that gave rise to it? Read the preface to our first discipline.

"The church and the world!" How it would make the illustrious founder of Methodism blush with shame to know that the cause he loved so well and for which he gave his whole life was now ridiculed by many of his followers. The church sick of the teaching of Christ, Paul and Wesley on holiness! Why? Echo answers why?

In Christian love,

Joe Speakes.

Laneburg, Ark.

The Kicker.

REV. J. W. DUNCAN.

If there is anything on earth that is annoying to a minister it is for him to be continually nagged and bombarded by the church kicker. If there is a man who is greatly in need of sympathy and is often beyond the reach of it, it is the man who feels it a part

of his Christian duty to kick at every enterprise of the church. "Too much expenditure; too much false pride in the church these days; better get more of the 'old time religion.'"

Well, old horse, what are you kicking about now? "I am troubled about the church; it is going to ruin and you preachers are to blame for it."

This new way you preachers have of doing and saying things is not much inducement for a hungry soul to attend church. I want to get back into those "good old paths" and walk in them for a season, back to the "Landmarks of my fathers." I long to get back to the old log house on the hillside with her split log seats, where I can sit for hours with my leg crossed, and chew tobacco and spit upon the wall while the preacher preaches one of those "good old time" Holy Ghost sermons that makes the people shout, and say, Amen! I want to get back to where I will hear less about "China" and the "Twentieth Century movement" and more about religion. "Turn back, O time in your flight," and carry me to where twenty-five cents will support my interest in the church."

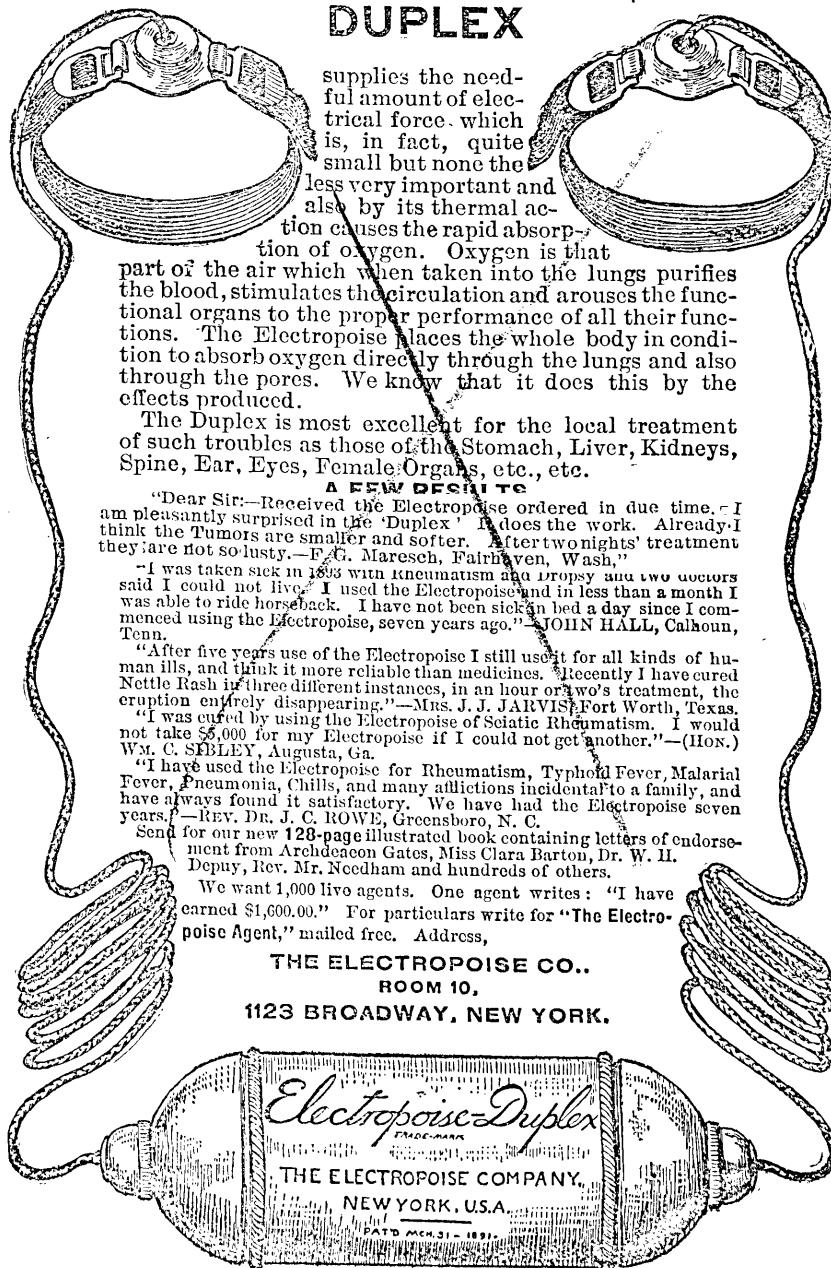
Yes, my brother, that would be delightful and no doubt it would fill your soul with ecstasy, but those happy days have long gone by.

The steady and unbroken step of time has ushered you in at the gate of a new century, and as you cannot go backward to those "good old times" come go forward with us and we will cheer you up and animate your soul, and do much to dissipate your gloom. We will have better times in the present if you will attend the church more regularly, identify yourself with its movement, and hold your eyes open while the preacher tries to preach to you. You will enjoy your religion better if you will look more to the Lord for results and less to the preacher, and, if you will wear more holes in the knees of your Sunday pants and less holes in the seats of them Satan will have less devices to damp your joy in the Holy Ghost. Rebuild your family altar; bring your children around it night and morning and dedicate them to God. Fast, and take the sacrament, and it will do thee good; for, these remedies were ordained of Christ to be "badges and tokens of Christian men's professions," and they are "signs of grace and God's good will toward men;" if you will practice wearing these badges and signs, they will strengthen you and confirm your faith in God. If you want to hear some "Holy Ghost" preaching pray for your preacher, and hold him up by your prayers, while he is trying to hold up the body of a broken Lord to a sinning people, in order that the "word of the Lord may have free course, and be glorified."

You eat at the same table and sleep in the same bed with the damned, and yet you never say one word to them about the salvation of their souls. You leave that for the preacher, eh? And you say you don't believe in being strict on your children and forcing them to attend church and the Sabbath-school; that you do not talk to your children about religion like fathers did in those "good old times," because it has a tendency to drive them away from the church instead of to it. If you fall in the company with those who are abusing the church and your preacher, you feel called upon and in duty bound to express your suspicion by adding: Yes, these modern days of sophistry and eloquence to draw the crowd and get the money; it is not like it was in those "good old times."

If you are not enjoying "the old time religion," you had better break

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supplies the needful amount of electrical force, which is, in fact, quite small but none the less very important and also by its thermal action causes the rapid absorption of oxygen. Oxygen is that part of the air which when taken into the lungs purifies the blood, stimulates the circulation and arouses the functional organs to the proper performance of all their functions. The Electropoise places the whole body in condition to absorb oxygen directly through the lungs and also through the pores. We know that it does this by the effects produced.

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A FEW TESTS

"Dear Sir:—Received the Electropoise ordered in due time. I am pleasantly surprised in the 'Duplex' it does the work. Already I think the tumors are smaller and softer. After two nights' treatment they are not so lumpy."—F. G. Maresch, Fairhaven, Wash.

"I was taken sick in 1893 with rheumatism and dropsy and two doctors said I could not live. I used the Electropoise and in less than a month I was able to ride horseback. I have not been sick in bed a day since I commenced using the Electropoise, seven years ago."—JOHN HALL, Calhoun, Tenn.

"After five years use of the Electropoise I still use it for all kinds of human ills, and think it more reliable than medicines. Recently I have cured Nettle Rash in three different instances, in an hour or two's treatment, the eruption entirely disappearing."—Mrs. J. J. JARVIS, Fort Worth, Texas.

"I was cured by using the Electropoise of Sciatic Rheumatism. I would not take \$5,000 for my Electropoise if I could not get another."—(Hon.) Wm. C. SIBLEY, Augusta, Ga.

"I have used the Electropoise for Rheumatism, Typhoid Fever, Malarial Fever, Pneumonia, Chills, and many afflictions incidental to a family, and have always found it satisfactory. We have had the Electropoise seven years."—REV. Dr. J. C. ROWE, Greensboro, N. C.

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the ice of indifference in your church by going up to an "old time mourner's bench" and staying there until you get the ears of our Sovereign King; stay there until he says, "Who touched me?" When you have done this, you will find that true religion of today is the kind that your fathers had and passed into heaven on, and "excuse me please," when you are called on to confess the name of Jesus before men in a word of experience and prayer, will not be such a frequent utterance in our modern congregations.

When you have done this, then you can sit on a cushioned seat in a modern church and hear your beardless sons preach with a tongue of fire and in the power of the Holy Ghost; then you will not imagine that your minister is in danger of becoming too highly exalted and you will no longer refrain from giving him a word of cheer, but instead of you giving him two fingers, you will give him the whole hand in a hearty hand-shake.

If the minister preaches a sermon which for a moment thrills your soul, go to him and thank him for it. If a sinner is converted, be the first to say audibly, "Thank God for that." If warm appreciation for the preacher begins to glow among fellow members, don't damp it down, and after having succeeded in extinguishing the fire, grumble because the driving power is less than it was.

You will find that a preacher has a great deal of human nature; and it is well that he has, seeing that he has to adopt a divine message to men of like passions and weaknesses with themselves. You must keep in touch

with your preacher in sympathy and prayer, because moral and spiritual influence cannot flow from one soul to another when they are not in vital contact with each other. If you do not have this sympathetic relation with your pastor, he can never become a channel of divine blessing.

De Ann, Ark.

DENVER, COLORADO SPRINGS AND PUEBLO.

On July 1 to 9 and September 1 to 10 the Iron Mountain Route will sell round trip tickets to Denver, Colorado Springs and Pueblo at a very low rate of \$25. Stop-overs will be allowed west of Colorado common points. Tickets limited to October 31 for return.

In addition to the above on corresponding dates you can purchase round-trip tickets to Glenwood Springs for \$35; Ogden and Salt Lake for \$40.

HALF RATES FOR FOURTH OF JULY.

The Cotton Belt will sell round trip tickets at one fare for the round trip, July 3d and 4th, to points in Missouri, Arkansas and Louisiana, within 200 miles; minimum, 50c. Also to Memphis, Tenn., from points within 200 miles of that place. Return limit July 5th. Heretofore, 4th of July rates have been one-third higher. This is your opportunity to make an inexpensive 4th of July trip.

Ask the agent for full particulars.
E. W. LaBeaume, G. P. & T. A.

EIGHTEEN SCHOLARSHIPS!

One to Each District in the Arkansas, Little Rock and White River Conferences. Apply to the Presiding Elder.

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BETTER " " " " July 1st.

BEST " " " " June 15th.

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Arkansas.

Literature and Review.

It is probably true that almost every man has in him certain qualities which would draw some woman to him, but it is difficult to frame a statement in general terms of "What Women Like in Men." This is the task which a very well known author, under the nom-de-plume of Rafford Pike, has undertaken in the *Cosmopolitan* for July in a clever essay, which proves him to have made woman the subject of thorough observation and comprehensive study. "The foreign girl," says the author, "marries the man with whom she will be happy, the American marries the man without whom she will be unhappy."

TWENTIETH CENTURY EDUCATIONAL PROBLEMS.—By A. C. Millar, President of Hendrix College, Conway, Ark.

This new book, published by Hinds & Noble, New York, contains vigorous discussions of the most important problems of higher education, together with a vast amount of information and striking statistics.

Price, \$1, by mail postpaid. Order from Godbey & Thornburgh, Little Rock, Ark.

FOOD AND WEATHER.

Temperature Increased or Reduced by Food.

The old army ration for the tropics has been very sharply criticised for the reason that it consists of articles of food that any person even slightly acquainted with the elements of food knows is not adapted to the needs of the human system in hot weather. Nature shows forth in the selection of food by inhabitants of various countries; for instance, the Esquimaux in a cold climate selects heavy, carbonaceous foods, tallow, bacon and such; while the Hindoo and inhabitants of hot countries turn to the cereals for sustenance.

We should follow this hint of nature, and particularly in hot weather should avoid much butter, meat or any of that class of food. Perhaps a little meat once a day is not amiss, even in hot weather, but the breakfast and luncheon should be made of fruit, one or two slices of entire wheat bread and some Grape-Nuts and cream. Grape-Nuts are mentioned, because they furnish the ideal cereal food in a most palatable and delicious form, in addition to which, they are ready cooked and require no attention whatever from the cook.

A person can pass through weather that may be intensely hot, in a comfortable manner, if the food be properly selected, and the above suggestions can be put into practice with most excellent results.

The Macmillan Company will soon publish for the University of Chicago Press the first of several series of translations and transliterations of *Ancient Records* which are to be published in the near future under the general editorship of President William R. Harper. The first of this series will be the *Ancient Records of Babylonia and Assyria*, including all the Babylonian and Assyrian Historical Inscriptions, arranged in chronological order, which have been published up to this time. This series will consist of six volumes of 200-250 pages each. The plans of publication of the first series will be as follows: (1) Volumes I, II and III will contain the translations. (2) The translations will be as literal as is consistent with the change of an Oriental into an Occidental language. (3) The translations will be paragraphed according to the topics treated and furnished with sub-titles on the side of the page. (4) The columns and lines of the Inscription from which these paragraphs are taken will be noted in the sub-titles, so that the student may easily refer to the transliteration on which the translation is based. (5) The lines of the translations will be numbered from one to thirty and they will not correspond to the lines of the Inscriptions. (6) No accents or diacritical points will be used in these volumes. (7) Maps and cuts will be given in Volumes I-III. In Volumes IA, IIA, and IIIA will be given transliterations (with the lining of the Inscriptions in superior type,) and notes geographical, historical and philological. In short, Volumes IA-III will furnish the critical apparatus to Volumes I-III. The translations (Volumes I-III) are intended for the clergyman, historian and layman; the transliterations (Volumes IA-III) for the Semitic student. Volumes I and IA are in course of preparation and will appear within the year.

Current Comment.

The Baptist Flag criticises the doctors in their prosecution or persecution of John Alexander Dowie. The Flag says "we will grant that Dowie is a gigantic humbug, but there are doctors who are also humbugs."

We suggest that there is a very great difference, however, between the two classes of humbugs. Medicine is no humbug. The science of therapeutics no humbug, and if a humbug is found among physicians he is a charlatan who assumes a skill and knowledge he does not possess. Yet that skill and knowledge which he assumes are possessed by many, and only represent the expert physician. One need not renounce medicine if he has fallen into the hands of a pretender among physicians.

But Dowie is a fraud, who has only fraud back of him, whose whole system is a fraud. If there were

many real healers representing this system, and Dowie were only an unworthy representative of a system in which the faith of the people was justly established, the case would be different. In the case of the physicians against Dowie it is not the opposition to a man who is a fraud by another man who may be a fraud also, but it is the opposition of established science to false and dangerous pretensions, which turn people to trust in false systems to their own ruin.

Woes of the Editor.

Our brother, the editor of the *Midland Methodist*, stirs responses in our own heart by this wail of affliction:

"Pity the poor editor! He is blamed for not publishing everything that is sent in, as if the paper were a free horse, and the declination of an article treason. He is censured for not knowing all that happens in Zion, though those nearest the happening write not a pen-crease concerning it. He is ridiculed for writing stuff neither weighty nor worthy, though the poor fellow is compelled to put something in the hopper. Thus on and on. But it is all right. He can bear it. He criticises persons and things himself, sometimes; to whine at measure for measure would be unworthy a knight of the goose quill. No one can get through this world without being criticised. Then let every man do his whole duty the best he can and abide results."

Ah, my brother, an editor must be of the tribe of Issachar. See 1 Chron. xii, first clause of 32 verse; also Gen. xlix, 14.

A Methodist-Presbyterian Paper.

In New Zealand, the *Advocate*, a Wesleyan religious journal, and the *Outlook*, the organ of the Presbyterians, have been merged. A certain number of pages have been assigned for Methodist church news, and a like amount for Presbyterian news. So far, so good. But in what position will the Presbyterian editor find himself, when he desires to present those rich views of divine love and wisdom which are known by the name of Calvinism? To be silent on these themes is to obscure a part of the glory of God.—*Christian Observer*.

But if the view of divine love and wisdom which the American theology presents have been found to strike the human understanding as more consistent and the human heart as more attractive than the view known by the name of Calvinism, the Calvinistic brother may well surrender theology to his Methodist brother, and turn his attention to the aesthetics of worship, showing the people how improper it is to "holler in meeting," and that all things should be done "decently and in order," and that it is a shame for a woman to speak in the churches.

A Good Complexion

Depends on Good Digestion.

This is almost an axiom although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secrets for securing a clear complexion. But all these are simply superficial assistants.



It is impossible to have a good complexion unless the digestive organs perform their work properly, unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear. When Stuart's Dyspepsia Tablets are used no such dieting is necessary, take these tablets and eat all the good wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

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The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

July 7—God the Creator of All Things.
Gen. i. 1, 2, 3.

Golden Text—In the beginning God created the heaven and the earth.—Gen. 1:1.

We enter here upon the great battle ground of the critics. For the last twenty years many controversies have been waged about the Book of Genesis. The strife still goes on. Some very learned men regard the narrative of creation as given here as an inspired poem. In this view of the case, it was not given as a recital of the exact facts, but rather as a solemn hymn founded on the facts. Some hold the view that God inspired Moses to take the myths that were current about creation, eliminate their false elements of superstition and polytheism, and construct a story that is true in its essential particulars. In this view, Genesis is an inspired story, somewhat after the fashion of an allegory, but does not represent the exact historic facts. A third view, which, as yet, at least, may be called the orthodox view, is that Genesis represents the facts in the case, stated in common language, not in the language of science.

The present writer is not competent, of course, to say anything that will settle this question. He is really not much concerned as to how it shall be settled. In any view of the matter, the Book of Genesis is true and is a revelation from God. As compared with all the poems of creation and with all the stories of creation to be found in all the literature of the world it stands infinitely above them. In Babylonian, Persian, Egyptian, East Indian and Greek literature are to be found such stories. They are polytheistic, degrading, often puerile, extravagant, and without any particular religious teaching—they have never inspired and elevated mankind. The story of Genesis has, on the other hand, exercised always a most profound and beneficent influence upon men. It is pure, simple, sublime, lofty in its moral bearing. We might expect that God would reveal to the world His will; if He has ever done so at all, the revelation is to be found here, for somehow there got into this story a power that makes for righteousness, and makes for God, such as none of the others contains—a truth to which all human history testifies. And this is precisely the effect that we must expect out of any revelation that God would make. Either there is no truth among men about our origin, or else Moses has given the truth. Now it matters very little whether we have the story in the exact form that Moses left it, or whether it has been reduced to its present form by later hands, Ezra and Nehemiah, for example. And if Moses threw it into its present form, it matters very little whether he wrote it outright, or whether he used

former documents. Who cares? The material question is still this, Have we the truth?

Let the battle go on! Let the critics point out what minor defect they can; let them settle upon whatever literary form they choose to agree upon; let them assign any date to the present form they please; it is still true that they have never shown us any story of creation that approaches this in beauty, sublimity, elevating power; it is still true that no scientific knowledge does in any degree impeach this account, but all scientific progress is constantly

confirming it. If it is an invention of any man or of any number of men, it is the most marvellous invention in all the world, anticipating the best thought of all the world by thousands of years. It requires more believing to accept the notion that it is a human product than it does to believe that God revealed it. It takes far more upsetting to upset Moses than it does to set him up.

Anderson.

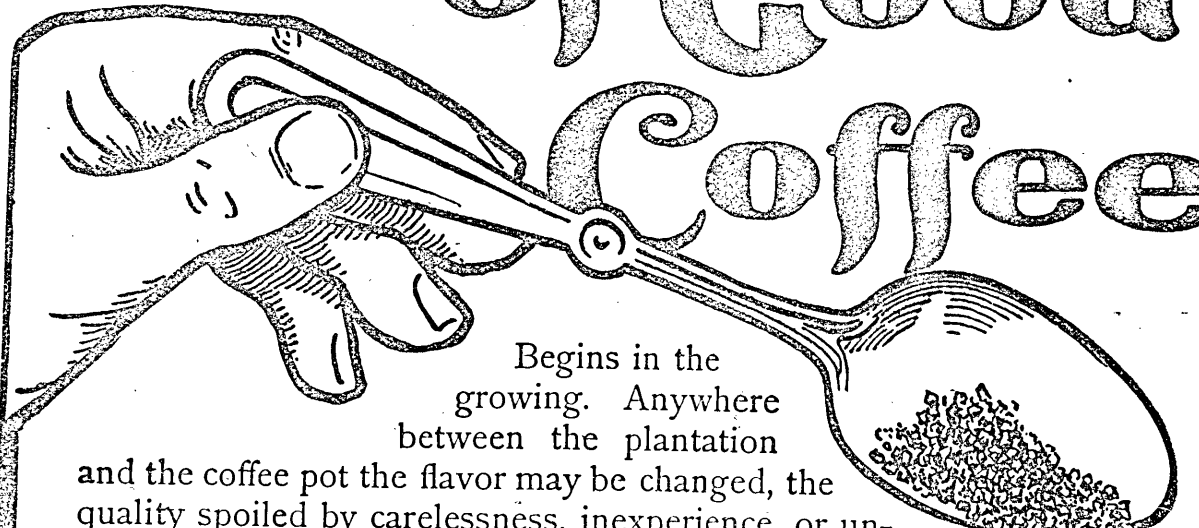
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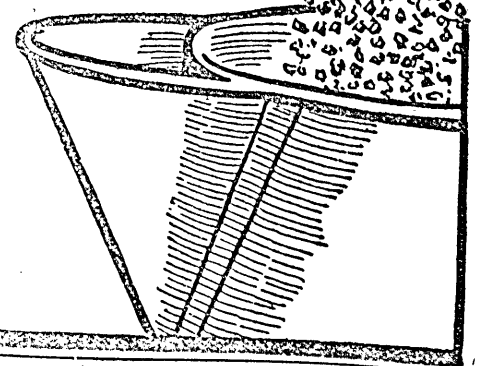
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Notion Department,

NEW YORK CITY, N.Y.



Epworth League.

July 7—Religion and Patriotism.
Romans xiii. 1-7.

The duty of patriotism has a natural foundation. In our relations to others the family is first. Nature establishes within the family bonds of mutual interest and obligation. One who is not true to his own family has no basis of integrity in him. He may seem to be devoted to the public good. It is not a true devotion. He seeks only his own promotion and gain. What we call sociability is the most common cover of a supreme selfishness, a mere bait to catch the fish. Every confidence man appears exceedingly social. True devotion makes no parade. It is known in time of need, when social friendships fail. Beginning with the home, the next especial sphere of obligation is the community in which one lives, or the society or clan to which he belongs. Some sort of organization for mutual needs is always forming beyond the mere family circle. The common interests of life demand it. So we pass to the state which has for its end the common good, and is armed with authority and power to promote the public good. Government is of God. It seeks the same end that religion seeks, but upon a lower plain. The idea of right and wrong and of human duty—the duty of regarding the welfare of others—is fundamental. So government resting on the same basis as religion, is of God. "The powers that be are ordained of God."

Now, as regards practical goodness, this duty of helping first one's family, next the community, next the state, is still but the duty of helping the next to us, those nearest, those whom we can reach. A mere sentimental philanthropy that laments the woes of all the world, but aids not the needy near at hand is a fraud, and a self-delusion. The accomplishment of the largest real good in the welfare of others is the chief duty of men. That depends upon the inculcation of right doctrines as well as upon the performance of right action.

One's devotion to the interests of the state should be earnest and free. One who claimed to be a good citizen simply because he had kept the law would seem to have come very far short of duty in the estimation of a patriotic man. The law and the officers of the law claim a generous support—not obedience alone, but high regard, and this the apostle enjoins as essential to Christian character. The laws in Paul's time were not shaped out of any respect for Christian faith and principles, yet obedience was far better for the general good than anarchy. There were great ends subserved by the law and it claimed a loyal support.

Patriotism is a Christian duty. The Christian should be a supporter and a defender of his country, and

LIVER ILLS

Dr. Radway & Co., New York:

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

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he should by example and teaching inspire the spirit of loyalty.

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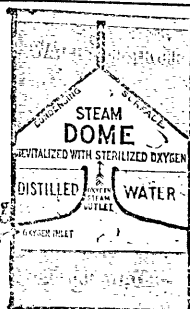
Dr. Blosser's Catarrh Cure has undoubtedly cured more cases of catarrh, bronchitis and asthma than any other remedy in existence. It eradicates the disease by killing the germs which are the cause of all catarrhal diseases. Now, as warm weather is coming on, is the most favorable time for making a complete and lasting cure.

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LOW RATE TO CHICAGO.

For students attending the Summer Sessions Educational Institute Chicago, Ill., the CHOCTAW ROUTE will sell round trip tickets to Chicago at one fare plus \$2. Tickets on sale June 12th to 15th inclusive and limited to return until September 15, 1901.

For particulars call on any agent or address C. B. Hart, Gen. Western Agent, Oklahoma City, O. T. or John V. Tedford, Trav. Pass. Agt.; Geo. H. Lee, Gen. Pass. Agt., Little Rock, Ark.

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THE ARKANSAS METHODIST.

J. E. GODBEY, D. D. EDITOR

WEDNESDAY, JULY 3, 1901.

AT THE DISTRICT CONFERENCE.

Amid drought and dust and a temperature of a hundred degrees above zero the Pine Bluff District Conference met at Rison June 27. The attendance was a good average, and reports showed the interests of the church advancing.

Rev. T. D. Scott has the quality most needful for a presiding elder, that of serious and earnest attention to the work of the church under all circumstances and conditions. We once knew a presiding elder whose zeal was measured by the crowd, not the cause. That man ought to have been turned loose. With a brass band or "my singer" to raise a crowd his zeal might have been kept up. This presiding elder was not Scott. All interests of the church have serious and prayerful attention. The reports seemed to this writer very encouraging. As we had but one day with the brethren we left charge with the Secretary, Rev. Leslie Davis, to send us the items which should be published. Brother Parker assigned us a pleasant home in the family of Brother Pitt Holmes, and it was an especial pleasure to add this family to the number of our acquaintances.

We heard at the Conference J. D. Clary gave valid reasons for the support by the Little Rock Conference of its Training School at Fordyce. Good work, good moral atmosphere, increasing patronage, and hence enlarging needs. These are the facts which encourage the church to give increasing attention to this school. Three thousand dollars are secured for a new building. When \$2,000 more are secured the building will be begun.

Rev. Jethro White came to the Conference and preached an excellent sermon.

We heard a very strong sermon from Rev. James A. Anderson.

We left Rison at midnight Thursday and reached Nashville Friday at noon.

Rev. W. F. Evans has fully recovered his health and has a zeal and vigor which even this mid-summer heat does not abate. He presides over the Prescott District Conference. The attendance here is at least good. Rains have fallen in the vicinity and the air is cooler. Brother Jenkins has secured the building here. It is complete, furnished with excellent pews, having a capacity for 300 auditors. The mulioned windows of cathedral glass are set upon pivots giving free passage to the breeze. The people of the town attend with interest to the work of the Conference.

Dr. J. H. Riffin came down to visit his old district. Rev. F. S. H. Johnston came and preached and talked education effectually. Rev. J. S. Hawkins is here in the interest

of Arkadelphia Methodist College. He thinks the prospects of the school bright. Rev. Thomas Hearne is here. He will return to China in September. This section is the field of his earlier labors. His speech and preaching edifies the Conference.

The Woman's Missionary Society for the District had its hour Friday afternoon. Since the death of Sister H. D. McKinnon Sister Jenkins, wife of the pastor here, is the acknowledged leader. The district has twelve auxiliaries. They supported last year a Bible woman in China in honor of Mrs. Hayes, deceased. They continue that support this year and add another Bible woman in memory of Sister McKinnon, who has also entered into her reward.

The temperance report raised general discussion. The sum of it was that Methodist preachers are leaders and must be leaders of the temperance work, that we must cease to put in official position men who do not by example and precept sustain the law of the Church in regard to temperance; and that it is the duty of all good citizens to report violations of law to the proper authorities, and aid them in the enforcement of the law.

Three young men were licensed to preach. Their names are William A. Owen, James Thomas Hendrix and W. F. Campbell.

They are good men, with good literary qualifications and deep convictions of the leadings of God's Spirit. Brother Evans' address to them before taking the vote was very wise and impressive. After the brethren were elected Brother Evans placed his hands on the head of each candidate with a prayer for each.

Dr. Millar came in Saturday. His presence at the Conference is important even though no new educational question or interests may need to be presented. Hendrix College is at the head of our educational work in Arkansas. There is no doubt in the mind of this writer that it is doing the best educational work in the State.

Licenses to preach were renewed of:

Robert H. Cannon,
Charles G. Houghs,
B. R. Green,
W. C. Galloway,
W. E. Justice,
E. S. Patterson,
H. L. Simpson,
J. N. Simpson,
J. H. Watson,
J. C. Hooks,
L. J. Johnson,
W. A. Lewis.

A large number of ordained men are also in the district. In calling the name of James Lowry, Brother Sanders announced that he had gone home. The Conference paused to make memorial of his devotion. His life was long and useful. His death was peaceful. He was 85 years old, the father of Rev. John

Lowry, the evangelist. A resolution of sympathy and love was passed regarding Father Avery, now about 93 years old. Prof. Clary was at the Conference to represent the Training School. Most of the preachers remained over the Sabbath. The best spirit prevailed. The exercises were inspiring.

The delegates to the Annual Conference are J. S. Steel, J. L. Deloney, J. H. McCullum and George Cannon; alternates, A. T. Nelson, E. Y. Williamson.

The next Conference will be held at Locksburg.

DEAD FLIES.

"Dead flies cause the ointment of the apothecary to send forth a stinking savor, so doth a little folly him that is in reputation for wisdom."

Many are the failures that come of trifles. There is good endowment and good purpose, but failure everywhere. Some peculiarity of manner, some strange lack of taste, some neglect defeats all endeavor. The examples are always in sight. We recall many. A very able preacher whom we knew was expected to be appointed to a prominent church. The Conference was held there. The vigorous protest of a leading member prevented the appointment being made. What was the matter? Only this: The preacher lolled in his pew, almost lying down at times. It told much. A man of careless manners could not fill Grace Church. A distinguished scholar was expected to fill a chair in a prominent college. He took dinner with a few of the Board of Trustees. Next day his application for the place was defeated. The trustees had decided that a man who was so careless of his manners at the table was not fitted to teach young men. We knew a great preacher who was always discounted in his appointments because his linen was seldom free from tobacco stains.

Bad manners are popular in some circles. The bluff, familiar style which pleases the rude offends the cultured. Often a man who adopts such a style and makes it habitual and natural does himself a great injustice and bars his way to usefulness through all his future.

Letter From Missouri.

For several reasons I have fallen behind with my letters to the Methodist.

The principal one is you have had so much of more importance than anything I could write with which to fill your columns that I deemed it both prudent and wise to keep silent.

But during this hot weather copy may be in demand, hence I write.

We had a remarkably cool, dry Spring. From the middle of April to the 5th of June we had no rain in Central Missouri. I think I never before knew it to fail to rain during

the entire month of May. Usually we have too much rain in that month.

Notwithstanding it has rained so little, we have a very fine wheat crop.

Harvest is now nearly over and the wheat has been saved in fine condition.

Bread for another year is now an assured fact. We will hardly have a half crop of hay. As for oats not more than one-tenth of the usual crop will be realized.

As to fruit, the early prospect was that we should have an unusually large crop. Much of it, however, has already been blasted, and the probabilities are that much more will be. Should this dry weather continue another month the corn crop will be a failure. That will make hard times for us. In this country maize is the staff of life.

Two weeks ago was commencement and we had a delightful week.

Rev. Fielding Marvin preached the sermon for both colleges (Central and Howard-Payne) and it was a great sermon, the like of which one hears but once in a decade. It deservedly secured for him, from the college, the title of D.D.

Forty diplomas were given by the two schools, twenty-two of which were captured by the girls. Why is it that the girls are, everywhere, forging ahead of the boys in the schools of the country?

In the public high schools about three girls reach graduation to one boy.

I suggest that the tobacco habit is more responsible for this inequality than any other one thing. Probably more responsible than all others combined.

Yet our boys will continue to smoke and chew—puff and spit—although the baneful practice injures and degrades them physically, mentally, morally and socially. Poor silly things! I am sorry for them.

Just now Central College is in a turmoil. Dr. Craghead was elected President of the State Normal School at Warrensburg, which he accepted. The Curators of Central College re-elected him President of Central for three years, which he was importuned to accept, and which he did on condition that the Regents of the Normal will release him from his promise to accept the Presidency of that institution. Up to this time they have not done so. The Central folks are making a persistent, earnest effort to induce them to release their President.

How it will terminate we do not know, but will soon. This much, however, we do know. Central College will open the 10th of next September with a competent President and Faculty. If Dr. Craghead is not restored to his old place Prof. T. Berry Smith will act as President pro tempore until a new President can be secured. Bishop Haygood used to say:

"The world needs every man but only a little."

Dr. Palmore has projected a new society upon the world, which has wonderful possibilities in it. He calls it the "New Century Knights," and already more than one thousand names have been enrolled. Any Arkansas boy can become a member by signing and sending, with a two-cent postage stamp to Rev. W. B. Palmore, D.D., 1414 Locust street, St. Louis, Mo., the following, for which he will receive a nice button and pin to wear on the lapel of his coat:

"It is my purpose to be something and to do something for the betterment of the world; and my determination never to use profanity, alcohol or tobacco in any form."

Name.....

P. O.....

State.....

Boys, send up your names.

Dr. Barbee's published purpose to retire from the agency of our publishing house is opportune, and ought, in fact, solve a problem that threatened to give the Church trouble one year hence.

I have just given "Lights and Shadows of Itinerant Life" a second reading. I wish all of our preachers would read that helpful book this Summer. What a wonderful man Dr. Richardson was. Would that his mantle could fall on some of our young preachers.

If my plans work out as I have them in my head my next letter to you may be written from the Pacific Coast.

W. S. Woodard.

Fayette, Mo., June 26, 1901.

What Next?

REV. W. H. BROWNING.

The great Missionary Conference met, talked and prayed. An impulse was sent out that enthused even us who were not permitted to attend. Much has been written, more has been spoken by those who were fortunate enough to attend, and we have listened, and for a time caught the spirit of enthusiasm that burned in them. But what next? Is the fire to die out—the enthusiasm to fade away?

I have listened and read in vain for something definite to be suggested, some motive power to be applied to the machinery. It will not run of itself.

The four principal subjects dwelt upon, "The power of the Holy Spirit, the study of the Bible, prayer and missionary literature, were recognized facts before as they now are after the great Conference. How are we to quicken the church to prayer and dependence on the Holy Spirit? How are we to enthuse the spirit of the church to the importance of personal consecration to the work of universal salvation? There are two classes of people in the church that need to be, must be reached and aroused before this work can be accomplished. First. A few, and perhaps more than we are

aware of, who do not believe in the foreign mission work at all, or at least profess not to do so. Second. There is a much larger per cent who nominally admit the importance of foreign missionary work, yet who are utterly dead to any individual obligation resting upon them to contribute in any way to this work. How are we to get at, how are we to infuse the importance of their co-operation in this work, so as to loosen their purse strings and enlist their prayers, their faith in this work?

"Faith without works is dead." Enthusiasm soon dies out, unless something to keep up and feed the flame is supplied. Let us have some practical suggestions to aid and carry on the work of this great missionary conference. How to develop, how to accomplish the work suggested by these consecrated missionaries now in the field, seems to me to be the next thing in order.

A Semi-Centennial Letter.

REV. JAMES E. CALDWELL.

Dear Dr. Godbey: Please don't throw this in the waste basket. The fact that I would be in good company there doesn't give me a crumb of comfort. I don't write often now. The standpoint from which I write this, both as to time and place, is of peculiar interest to me, and I am persuaded that not a few old friends I have, now scattered far and near, will be pleased to read a line or two from one who has served them as pastor at this place years long gone. This April 29, 1901, is my fiftieth spiritual anniversary, and I am now seated all alone at the exact spot where I took the vows of church membership and received baptism at the hands of the now glorified Rev. A. R. Winfield, my father in the gospel of Christ.

Memories multiply and sweep through my mellowed heart as I review the years that have come and gone. A finer body of intelligent, devout Christian men and women who composed the membership of the Methodist church at this place in 1851, I have never met anywhere. The Smiths, the Taylors, the Hunters, the Butlers, the Greens, the Somervells. They had the love of God in their souls, worshiped God in spirit and in truth, loved to talk about religion at the fireside and in class meetings, and often made these dear old walls ring with their shouts of praise—demonstrative—yes, that is the word. Blessings on their memory, and may their surviving children follow them as they followed Christ.

Here I was received on trial into the itinerancy, and from this old pulpit Bishop Andrew gave me my first appointment, and here, subsequently, served seven years as pastor. Here sleeps three of my children, having but recently buried my only son. My deafness now completely shuts me out from most all social enjoyment, and I often feel quite alone. But I thank God and

try to take courage. The highest honor and greatest privilege has been mine—that of preaching the unsearchable riches of Christ, to serve the church He purchased with His own blood.

Indulge me a word more, and I want to say it to the young men of our church. I shall never forget the day Rev. J. C. L. Akin, the preacher in charge, appointed this frail youth class leader of this society. I am certain I could have found several right good excuses and backed square out from so heavy a cross. But no; the yoke must be borne, and then was a good time to fit it on. So I tried. If I have done any good under God I owe it to that breaking in. I sometimes fear that many of our young men are enthusiastic Leaguers, that are nothing worth to the church so far as actual cross-bearing service is concerned.

Advertising.

Advertising in any paper of any sort never could have had a beginning simply on the ground of furnishing a revenue for publishers. Three persons must agree that advertising is profitable before it can be undertaken, and it must be profitable to all three, or to none, in any permanent sense.

These three are the person who wants to sell something worth selling, the person who is willing to print in his paper the seller's announcement of this fact, and the person who would buy that which is offered if he knew of it.

Advertising in periodicals is not carried merely to make money for the publisher. It is a medium of information between seller and buyer, and, as such, has its rightful and important place.

It has been argued that while a secular paper might properly print advertisements, a religious paper ought not to do so. Two main arguments are advanced in this connection. One is the impropriety of reading business announcements on Sunday; the other is the incompatibility of religious reading-matter with the advertising alongside of it, or near it.

The first objection is based upon the narrow assumption that religious papers are intended for Sunday reading alone, and the false assumption that advertisements, even in juxtaposition to Sunday reading matter, necessarily distract the mind on that day, and turn one's thought to secular and every-day affairs. But if the reading provided by a religious paper is not sufficiently absorbing to hold attention on the one day of the week when thought is peculiarly turned toward sacred things, not the advertiser, but the editor, is at fault.

The second objection may, of course, be sustained, if the reading matter is not worthy of a place beside the advertisements, or if the advertisements are not worthy of the reading matter near which they are

placed. It is true that unworthy reading is sometimes provided to stand near or alongside of advertisements. This is done by publishers or editors who care little about the quality of such reading matter in yielding to the pressure from advertisers to place reading matter of some sort beside advertisements.

There is no shadow of reason why clean, business-like, trustworthy advertisements should not appear in religious papers. No religious reading matter should be inconsistent with good business standards. No good business announcement, honestly and decently made about worthy goods, should be offensive to the most uncommercial and reflective and retiring disposition. Human needs exist everywhere, and they are met in thousands and thousands of cases, greatly to the advantage of the buyer, through a promptly answered advertisement. Indeed, it is easy to overlook the enormous gain of such a bureau of information if one has not been accustomed to use it.

Those papers which refuse advertising do so under a misapprehension of the impropriety of so doing. They fail in two respects. They do not give their readers the industrial opportunity of learning of worthy goods, and they do not avail themselves of an income which would enable them, at the same price, to provide more satisfactorily and attractively for their subscribers. The subject is not one that can be ignored by thoughtful people who study the progress of human activities and the inter-relations of mankind. As a matter of fact, no reader of this paper would have the help of such men and women as are known for what they write herein, nor would any reader of this paper have the benefit of a low subscription price, nor the inestimable gain of knowing the name and place and price of a thousand and one needful things, if the Sunday-School Times carried no advertising.—Sunday School Times.

The Very Best Premium.

We offer a quadruple plated silver communion set, pitcher, two plates, two goblets and baptismal bowl—retail price \$26—for twenty-six new subscribers with cash \$39. The set can not be bought at the store for less than \$26. There are many Churches which need a communion set. Two or three solicitors who may undertake to raise the club can secure such club in a week.

Personal.

Mr. Wells, a brother-in-law of E. D. Irvine, departed this life Sunday afternoon in this city. Mr. Wells was a member of the Baptist Church and a noble man. The bereaved family have our sympathy.

Dr. Andrew Hunter will preach at Winfield Memorial Church next Sunday morning, and will leave about the 10th for a visit to Pennsylvania. Prof. W. A. Armstrong, who has been teaching at Humphrey, called Monday. He will teach the following year at Rison.

Christian Life.

A Little Child Shall Lead Them.

BY REV. WILLIAM BRYANT.
He sat in the book-lined study,
As the evening shadows fell;
And across the distant common
Sounded a vesper bell;
And thought grew somber and
leadens,
And the brain refused its spell.

Then soft on the fast-closed portal
A gentle knock was heard,
To fancy's mind like the tapping
Of some stranger woodland bird;
It was only a gentle knocking,
The evening stillness stirred.

But the father knew its meaning;
"Come in," he gently said.
He was tired and disappointed,
For the day had swiftly sped,
And failed to solve the problems
That were passing through his
head.

Noiselessly the foot-falls
Traveled the little space;
Softly up to the father
Pressed that childish face;
Kindly he stooped to gather
Her in his fond embrace.

Then he gently said to his daughter,
Who stood there, sweet and mild,
As trustfully gazing upward
Into his face she smiled,
In a tone of kind inquiry:
"What did you want, my child?"

She laid her two hands fondly
In his with sweet caress,
And said in words that faltered,
As though she must confess:
"Papa, I only wanted
To be with you, I guess."

Ah! wider than all our puzzles
Of questions, wise and great,
Deeper than earth's enigmas,
That trouble Church and State,
Higher than all the problems
On which men legislate,

Is to read the sweet, pure story
That God's own grace has
wrought;
To come in heart communion
With a pure child's guileless
thought;
To learn the way of heaven,
Just as the Master taught.

There are lessons there, my brother,
Nobler and grander yet;
There are glorious inspirations
That never know regret;
There are drawings to the Father
That we dare not forget.

For a little child shall lead us
Higher than earthly lore;
In paths of truer knowledge
Than we have trod before;
Placing our hands in the Father's,
On the eternal shore.

Bay City, Mich.

An aged Christian whose sight has
failed says: I am living over the

Epworth Organs
are easy to buy

Example: Style 401 is \$45.00 payable as follows:—\$22.50 when organ is received and approved, \$11.25 in three months and \$11.25 in six months. (Factory prices—no agents.) Send for catalog. Mention this paper. WILLIAMS ORGAN & PIANO CO., 57 Washington St., Chicago

23rd Psalm now. I repeat it over to myself three times every day. I am trusting in God and leaning on His promises through the inactive period of old age, feeling that it won't be long, and he that endureth to the end shall be saved.

Anna M. Granade.

Marianna, Ark.

A Touching Speech.

One of the most touching speeches made at the Missionary Conference in New Orleans was by Mrs. Howard Taylor in her prayer meeting talk. It seems Mrs. Taylor had, from her girlhood, been absorbed in the missionary idea, and had done missionary work in the Whitechapel district, London. She was telling us how she felt called to leave a beautiful and happy home to go to China. There were tender farewells and prayers and promises, then the farewell view of England, then of Europe. The last view of Europe was at Naples, the loveliest of all its scenes. At Naples she got a letter from home. She stood upon the deck in the early morning and read the precious missive. The Bay of Naples, world famed for its beauty lay around the ship, which was moving out to the wide sea. The one thought that was struggling in her heart was that of casting all away to serve Christ. While she thus contemplated the receding shore, a sailor called to the captain on the bridge: "All is clear now, sir." The captain called to the pilot: "Steer ahead." These words came to me," said Mrs. Taylor, "as the expression of my own spiritual state and purpose. All was surrendered. There remained nothing but to steer ahead as the hand of God should guide me."

Over-Exertion of Brain or Body
Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

N. E. A. ANNUAL MEETING, Detroit, Mich., July 8th to 12th, 1901. Low rates and best of equipment, via the Missouri Pacific Railway and Iron Mountain Route.

Tickets on sale July 5th to 7th, inclusive, and from points in Colorado July 4th to 6th, inclusive. Good to return until July 15th, and may be extended to September 1st, 1901. For further information, write any agent of the company.

H. C. Townsend,
Gen. Pass. & Ticket Agt., St. Louis, Mo.

The Short Line to Hot Springs will take you through the bauxite mining country, and there is no change of cars.

Virginia College.

The reputation of Virginia College at Roanoke, Virginia, is national, thirty States having contributed to the number of its pupils during the past school year. The coming term promises to exceed all previous years in strength of attendance. New and commodious buildings have been erected, with entire new equipments, steam heat, electric lights, bath and toilet rooms on every floor, and every other modern feature that will add to the comfort and health of pupils.

Spacious grounds surround the college—the campus occupying ten acres, one-half of which is natural forest, affording pupils that freedom in physical and mental diversion which is so necessary for healthful recreation.

A well equipped library and reading-room gives pupils access to the best literature, periodicals, daily papers, etc.

Virginia College is, more than ever before, an ideal school for young ladies.

EXCURSION TO ST. LOUIS OR CHICAGO VIA IRON MOUNTAIN ROUTE.

June 12, 13, 14 and 15, only one fare plus \$2 for round trip, good returning until September 15, 1901. This is a rare opportunity. Call at the union ticket office, corner Markham and Louisiana, or at union depot. J. A. Hollinger, passenger and ticket agent.

Elegant equipment on the new line to Hot Springs.

EXCURSION BULLETIN
VIA
IRON MOUNTAIN ROUTE.

Detroit, Mich., and return. Tickets on sale July 5, 6 and 7. Return trip may be extended to September 1, at \$25.45.

San Francisco and return. Tickets on sale July 6 to 13. Return limit August 31, at \$47.50.

Milwaukee, Wis., and return. Tickets on sale July 21 and 22, at \$22.50. Chicago, Ill., and return. Tickets on sale July 23 to 25. Return limit August 31, at \$19.95.

Louisville, Ky., and return. Tickets on sale August 24 to 26, at \$17.55.

DENVER, COLORADO SPRINGS OR PUEBLO, June 18 to 30, July 10 to August 31, \$29.65.

DENVER, COLORADO SPRINGS OR PUEBLO, July 1 to July 9, September 1 to September 10, \$25.

Return limit October 31, 1901. BUFFALO, N. Y., June 1 to October 25, return limit 15 days from date of sale, \$30.70.

BUFFALO, N. Y., June 1 to September 30. Return limit October 31, 1901, \$38.65.

CINCINNATI, O., July 4, 5 and 6. Return may be extended to August 31, \$21.10.

The above are the "Special Excursions" for the season. The usual Colorado summer tourist tickets will be placed on sale June 1, 1901, with the customary conditions and return limit. Call on us for information regarding these excursions or any other trip under contemplation. City ticket office Markham and Louisiana streets, or Union depot.

J. A. Hollinger, P. & T. A.

WRITE FOR CATALOGUE (FREE.)

WATCHES,
DIAMONDS,
JEWELRY,
SILVERWARE.

Wedding and Engagement Rings, Etc.
Communion Sets a Specialty.

J. N. MULFORD, Jeweler.
MEMPHIS, TENN.

R. W. WALKER & CO.
Ice, Coal, and Wood.

Dry Cook Wood. Prompt Delivery.

6th and Main. Little Rock Ark.

Old phone, 635. New Phone, 835.

MONAHAN & VIKESNEY,

DEALERS IN

Marble, Stone, Granite.

Prompt attention given to orders by mail. First-class work. Prices low as the lowest. Come and see us before purchasing elsewhere.

Headstones, From \$4.00 Up

New Phone, 784. Shop and yard, 407 W. Markham. Office, 401 W. Markham.

A. O. HOLCOMB, Mgr.,
LITTLE ROCK, ARK.

St. Louis, Iron Mountain and
Southern Railway
Company.

DAILY

3 Trains to Texas

2:15 a. m., 7:30 a. m., 3:00 p. m.

4 Trains to St. Louis

1:15 a. m., 8:40 a. m., 8:30 p. m., 5:40 p. m.

2 Trains to Memphis

8:40 a. m., 1:28 a. m.

2 Trains to Kansas City

8:45 a. m., 8:35 p. m.

2 Trains to New Orleans

9:15 a. m., 8:38 p. m.

PULLMAN SLEEPING CARS

AND

RECLINING CHAIR CARS

Local sleeper between Little Rock and Memphis. Local Sleeper between Little Rock and Fort Smith. Sleeper to New Orleans on 8:38 p. m. train.

City Ticket Office, Corner Markham and Louisiana streets, Little Rock.

J. A. Hollinger, P. & T. A.

H. C. Townsend.

G. P. & T. A.

St. Louis, Mo.



CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY
Baltimore, Md.

For the Young People.

The Apple Blossom.

Dear Young People—Your letters to Newo about the Apple Blossom and other matters have all been received, numbered, filed, and answered.

But before reading them I want to give you a paragraph from Mrs. M. H. Prince's letter in Christian Advocate:

"About the first of May North-west Arkansas is one vast bouquet of apple blossoms. No wonder that the Legislature just adjourned has made it the emblematic flower of the State. No flower could more distinctively represent Arkansas; none could be more beautiful. Let your eyes feast, as mine have done, upon a three-hundred acre sea of white and pink and green blooms; let the odors from millions of dainty petals, sweeter than the spicy breezes from Ceylon's isle, be wafted to your nostrils; let your mind grasp the untold wealth that all this suggests, and you can readily understand that the action of the Legislature had its foundation in State pride.

"The apple blossom, with its beauty surpassing an angel's wing, covers the early misrepresentation of the 'Arkansas Traveler,' and its fruit has repeatedly and distinctively placed the State in the foremost rank of progress."

Dear Newo—The apple blossom is one of the sweetest flowers to be found. The color is very delicate—white, shaded with pink. I am glad that the apple blossom was chosen as the emblem of Arkansas, and I think it will be appreciated by the North-western Arkansas people. The largest and best apples grow here. Limber Twig, Arkansas Black, Pippin, Ben Davis, Howard Sweet, Jonathan, Collins Red, Oliver Red, Gilpin, Winesap, Mammoth Black Twig and Shannon Pippin.

In the springtime it is a beautiful ride from Bentonville to Rogers when the apple trees are blooming, or in the autumn when the fruit is ripening.

Kate Cargile.

Bentonville, Ark.

Dear Newo—I love the apple blossoms and think they are very beautiful. They are so fragrant one can smell their sweet odor a great distance. The buds are red while young, and as they open, grow paler. When open they are of a pale pink. The center of the blossom is yellow; it has fine petals, and grows in clusters. I think that the Legislature has chosen a suitable emblem.

With best wishes for you and the dear Methodist, your little friend,

Clara Mahan.

Mulberry, Ark.

Dear Newo—When the apple trees are blooming, the orchards are white with their sweet scented apple blossoms. Soon they will shut

ter and a little green apple will appear, very sour, and unfit to eat, but wait a while and see them as they grow larger. When ripe, some are red, some are yellow. The blossom is the sweetest flower that blooms in our orchards. Your friend,

Maggie Palmer.

Magnolia, Ark.

Dear Newo—I will tell you what I know of our State emblem—the apple blossom. The bloom comes in April. It has five petals and one stamen, which is covered with pollen. The blossom feeds upon the pollen. If it were destroyed there would be no fruit. The stamen is first yellow, then brown. The pollen is yellow. The bud is pink. The blossom is white, shaded with pink, and very fragrant. Your little friend,

Ruth Powell.

McCrory, Ark.

Dear Newo—The life of the little blossom, like all other flowers, starts in the old mother earth. The tiny roots of the tree suck their food from the earth; it is then taken to larger roots and from these to the trunk of the tree. It then goes up the trunk of the tree to the limbs, and is carried from the large limbs to the smaller ones, and from them till it reaches the small twig. The bud is then started, grows to its natural size and remains so until the warm spring weather comes. Then it begins to swell; it becomes larger and larger. Some warm day we look and see one of the most beautiful of flowers, the floral emblem of our State. Your friend,

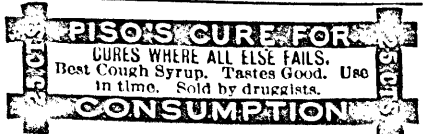
J. Q. Schisler.

Bono, Ark.

A childless home is a cheerless home. The maternal instinct exists in every woman, and when it is ungratified she is deprived of much of the happiness of life. It often happens that childlessness is due to some cause which can be removed, and often is removed by the use of Dr. Pierce's Favorite Prescription. The vigor and vitality which this remedy imparts to the delicate womanly organs, puts them in a condition of normal health, the lack of which is often the sole obstruction to maternity. Every woman should read Dr. Pierce's Common Sense Medical Adviser, a book containing 1008 pages and 700 illustrations. It is sent entirely free on receipt of stamps to pay expense of mailing only. Send 21 one-cent stamps for the paper bound volume, or 31 stamps for cloth covered. Address Dr. R. V. Pierce, 663 Main Street, Buffalo, N. Y.

SUCCESS—WORTH KNOWING.

40 years success in the South proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Calomel and Quinine. Contains no Arsenic. Guaranteed, try it. At Druggists. 50c. and \$1.00 bottles.

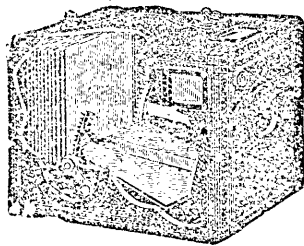


The Little Rock and Hot Springs Western Railroad

TRAIN SCHEDULES.

Going West	A. M.	P. M.
Leave Little Rock.....	8:00	3:15
" Germania.....	8:30	3:49
" Bauxite.....	8:47	4:00
" Benton.....	9:01	4:13
" Klondyke.....	9:15	4:27
" Lott.....	9:21	4:33
" Lonsdale.....	9:32	4:43
Arrive Hot Springs.....	10:10	5:20
Going East		
Leave Hot Springs.....	11:30	6:15
" Lonsdale.....	12:08	6:51
" Lott.....	12:19	7:01
" Klondyke.....	12:35	7:07
" Benton.....	12:39	7:21
" Bauxite.....	12:53	7:34
" Germania.....	1:05	7:46
Arrive Little Rock.....	1:40	8:20

If you want to know the origin of the Baptist Church send for the Origin of the Baptists, only 10 cents, post paid.



NET PRICES

FOR

EASTMAN KODAKS

No. 2, Bull's Eye, 3 1/2 x 3 1/4.....	\$6 40
No. 4, Bull's Eye, 4x5.....	9 00
No. 1, Folding Pocket Kodak, 2 1/4 x 3 1/4.....	8 00
No. 2, Flexo, 3 1/2 x 3 1/4.....	4 00
M. B. Camera, 4x5.....	3 50
M. B. Cycle Camera, 4x5.....	6 00

Write for complete catalogue. Everything in the Kodak line.

JNO. A. JUNGKIND,
PHARMACIST,
812 Main St. Little Rock, Ark.

QUINN'S

If you want style and quality coupled with low price,

GO TO QUINN'S.

See daily papers for particulars about our big bargain sales.

Mail orders promptly filled. We prepay charges on all purchases of \$5.00 and over within a radius of one hundred miles.

Always include sufficient postage to pay charges on purchases of less than \$5. Address all mail orders to the firm

QUINN BROS. DRY GOODS CO.

TRADE MARK

ANYTHING YOU INVENT OR IMPROVE; ALSO GET CAVEAT, TRADE-MARK, COPYRIGHT OR DESIGN PROTECTION. Send model, sketch, or photo for free examination and advice.

BOOK ON PATENTS FREE. No Atty's fee before patent.

Write to **C. A. SNOW & CO.**
Patent Lawyers WASHINGTON, D. C.

Dudley E. Jones Co.

New Century "Ad."

Machinery of All Kinds

And the Most Complete Stock of

MILL SUPPLIES

in the State.

We have a stock of the
GARDNER HULLER GINS
—AND—
BROWN'S GINS.

We have
The Saylor Cotton Elevators.
The Nagle Engines and Boilers.
We have Liddell's Cotton Presses.
We have 52 different kinds and sizes of Packing.

We have Leather Belting.
We have Rubber Belting.
We have Cotton Belting.
We have Leather-link Belting.
We have Iron-link Belting.
We have Asbestos Goods.

Asbestine Paints and Roofing Paints.

Brass Sheets, Tubes and Wire.

Building Paper and Felt.

Boiler Tubes and Expanders.

Copper, Sheets, Bolts, Pig and Wire

Coal Tar and Pitch.

Fire Brick and Clay.

Gin Repair Shop and Gin Repairs.

Iron and Wire Fencing, Field and Yard.

Iron Pipe and Fittings

Lubricating Oils.

Lime, Cement and Plaster.

Machine Repair Shop.

Oakum and Pitch.

Pecora Mortar Stain.

Poplar Lumber.

Poultry and Bird Netting.

Pumps, Pipe and Fixtures.

Roofing Material.

Wire Cloth, variety.

Incubators and Poultry Supplies.

We also have second-hand Machinery.

Can Repair Your Gins.

In fact we have all that you want except money.

Correspondence Solicited.

State that you saw our adv. in "The Methodist."

DUDLEY E. JONES COMPANY,
Little Rock, Ark.

AL-cohol
TO-bacco
CO-caine
MO-rphine

THE ALTOCOMO TREATMENT

AT
HOT SPRINGS
FOR
THE CURE OF

MORPHINE, COCAINE, WHISKEY TOBACCO,
and all Drug Habits.

Is guaranteed to cure in from 3 to 6 day
Without pain or nerve shock! Correspondence strictly confidential.

M. L. Harrell, M. D., Med. Director

Contributed.**Not Enough Yet.**

I have not enough to pay for that property in Havana and put it in order—no, not by half.

Our school has outgrown the rented quarters formerly occupied. It is of the last importance that we get into the new building by the opening of the fall term in September. Our patrons—among them some of the most influential people in Havana—expect it and deserve it. Some have offered contributions. Almost one thousand dollars will be secured there.

But I need \$6,000 more. It ought to be in hand within the next few weeks that the work on the building may proceed without further delay.

We have already suffered by delay. The rainy season is now on in Cuba. That means all building work moves slowly for the next three months. Of course if we have not adequate funds our work must advance even more slowly.

Help and help now that this great interest suffer no further. Then the injury which past delay has already done upon it, should not be made greater.

W. A. Candler.
Atlanta, Ga., Inman Park, June 11, 1901.

A STIMULANT.**And a Sorry Friend to Some Systems.**

"Coffee acts as a stimulant to me. I can for a time accomplish considerable more work, but then I am dull, spiritless, nervous, weak and irritable. Coffee acts like a slow poison on my father, giving him inward pains and a feeling of being generally upset. Continued use always used to make him ill.

"He used to be very fond of the beverage and was in the habit of drinking it two mornings, say, then skipping a few days and taking it two mornings again. If he took it the third morning, he was invariably sick. It is two years now since we had the first package of Postum. We have been using it every since, to our very great benefit.

A lady friend who is the wife of a prominent clergyman in New Haven (whose name I am not at liberty to give) was a complete nervous wreck from the use of coffee. About a year ago she began the use of Postum and continued in it. Six weeks after starting she had lost all her former nervousness, had grown plump in the face, and her health better than it had been for years. She is a splendid walking advertisement, and is most enthusiastic in the praise of Postum, telling all of her callers of its merits and urging them to try it." Kate Austen, Hamden, Conn.

The Epworth Era.

The Epworth League Board desires to call attention to the following facts in connection with the publication of the Epworth Era:

The reports of the Book Agents show that the Epworth League Department has cost the church the past year \$14,183.22, while the previous year the cost was \$17,294.35, showing a decrease in the cost of \$3,111.13.

The income from the publication of the Epworth Era has been \$7,933.89, which is about the cost of its publication. The Era itself has cost the church practically nothing. The \$6,249.33 deficit represents the salary and traveling expenses of the secretary-editor, the salary of his assistant, the administration of the affairs of his office, the traveling expenses of the members of the Epworth League Board, etc. The discipline makes it the duty of the secretary-editor to travel throughout the connection in the interest of the League work, and his visits have resulted in increased activity in this department.

The church has derived great profit from the League in respect to its missionary interests. The missionary secretaries declare that during the past two years the Leagues have been directly instrumental in raising thousands of dollars for this cause. Who can estimate the amounts raised for churches and parsonages, for charities, etc.? During this time there have come to the young people of the church a quickening of religious life and a large increase in all their Christian activities.

While the board regrets that these results have entailed financial loss upon the church, we believe that the ends already attained justify the expense—an expense which is incurred in administering the affairs of the Epworth League department of the church, and not in the publication of the Era.

The Book Agents assure us that if the subscription list of the Era were increased from the present number of ten thousand to twenty thousand, it would pay all the expenses of the Epworth League Department. With at least 150,000 members in our Leagues throughout the church, it ought not to be difficult to reach the desired number. If every League will make an active canvass for subscriptions, it will be done within the next year. The Era deserves pre-eminent success; Dr. DuBose is giving us a most excellent paper. The increase in circulation during the present administration has been seven thousand copies, and the list is steadily growing.

We appeal to our constituency, the young people of our great church, to co-operate with us in a

forward movement in the interest of the Epworth Era.

Sterling Fisher,
Thomas B. King,
W. F. McMurtry,
R. E. Allison,
Joseph G. Brown,
Committee.

Married.

SANDERS-BRIANT—June 26th, 1901, at the residence of the bride's mother, in Hope, Ark., Mr. Alonzo M. Sanders and Miss Nina Briant, Rev. J. R. Sanders officiating.

SANDERS-HARLEY—In Paris, Ark., June 11th, 1901, Mr. J. W. Sanders and Miss Willie Harley, daughter of Judge W. H. H. Harley, Rev. D. J. Weems officiating.

HARLEY-QUINN—In the Christian Church, Paris, Ark., June 27th, 1901, Mr. Virgil Harley and Miss Ella Quinn, all of Paris, Ark., Rev. D. J. Weems officiating.

Office of D. H. Hardy, Sec. of State, Austin, Tex., Nov. 21, 1900.

I have found Dr. Moffett's TEETHINA a splendid remedy and aid for my teething children. When my oldest boy was a teething child, every succeeding day warned us that we would inevitably lose him. I happened upon TEETHINA, and began at once administering it to him, and his improvement was marked in twenty-four hours, and from that on he recuperated. I have constantly kept it and used it since with my children, and have taken great pleasure in sounding its praises to all mothers of young children. I found it invaluable even after the teething period was passed.

Mrs. D. H. Hardy.

We call attention to the advertisement of the Memphis Conference Female Institute, located at Jackson, Tenn., one of the oldest Female Institutions in the South, chartered in 1843. The Institution is now under the management of Jones & Co., with A. B. Jones President, formerly president of the Huntsville Female College, Huntsville, Alabama, and for many years connected with the M. C. F. Institute during the life of his father, the lamented Rev. A. W. Jones, D.D. This institution is located in a city of superior advantages, both as to location and educational facilities. It is the Athens of the Southern middle States. The altitude is elevated and the finest water imaginable flows through the city. A perfect system of subterranean sewerage makes the city absolutely free from contamination.

The M. C. F. Institute building is modern in every particular, and the grounds are ample and beautiful. No better or more attractive institution for the education of young ladies can be found. The attention of those of our readers who have young daughters to educate is re-

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

EXCURSION TO YELLOWSTONE PARK.

American Tourist Association Will Travel in the West This Year.

An extended tour to the Yellowstone Park has been arranged by the American Tourist Association of which Reau Campbell is general manager. Many people of this vicinity are going, as the itinerary is leisurely and there are such long stops at all points of interest that the travelers will be able to make extended explorations of such places as Pike's Peak and Garden of the Gods in Colorado. The itinerary of the tour includes a visit to unique Salt Lake City and long ride in sight of the Rocky Mountains. The same features that have hitherto made these tours so popular will be prominent privacy for small parties in the Pullman sleeping and dining cars, and all the coaches used on the drives will be for the exclusive use of the tourists. The American Tourist Association has also arranged a tour of Alaska, and if individual members of the Yellowstone party desire to continue further north, the trip will be incorporated in the itinerary. The cost of tickets for these tours includes all expenses everywhere. Full particulars will be furnished upon application to J. A. Hollinger, P. & T. A., Little Rock, Ark.

TRIENNIAL CONCLAVE, KNIGHTS TEMPLAR,

Louisville, Ky., August 27th to 31st, 1901. Low rates and best of service, via the Missouri Pacific Railway and Iron Mountain Route.

Tickets on sale August 24th to 26th, inclusive, and in Colorado August 23d to 25th, inclusive. Good to return until September 2d, and may be extended until September 16th, 1901.

For further information, write any agent of the Company.

H. C. Townsend,

Gen. Pass. & Ticket Agt., St. Louis, We will mail a fine pocket map of Arkansas with census of 1900 for only 25 cents.

We will mail a fine pocket map of Arkansas with census of 1900 for only 25 cents.

spectfully called to the M. C. F. Institute at Jackson, Tenn., with the assurance that every patron will be satisfied with it. See the advertisement.

The new road to Hot Springs has no transfers.

Our Church at Home.

Pine Bluff District, third round: July—Rison, 6, 7; Sherrill, Flat Bayou, 13, 14; Althimer, 14, 15; Riverside, Pine Bluff, 20, 21; Gillett, at Bethel, 22, 23; Rowell, at Union, 27, 28.

August—Swan Lake, 3, 4; Edenburg, Wheler's Springs, 5, 6; Stuttgart, 10, 11; Kingsland, 12, 13; Sheridan, 17, 18; DeWitt, 24, 25; Roe, at Mt. Tabor, July 15, 16.

Redfield and Pine Bluff churches announced.

The Fort Smith District Conference meets at Lavaca on July 9th.

Let me announce some changes in the fourth round of quarterly meetings:

August—Mabelvale at Henderson church, 2; Hickory Plains at New Bethel, 9; DesArc and Devall's Bluff, 10-11; Bryant at Marvin, 17-18; Maudelle at Shady Grove, 24-25.

J. H. Riffin, P. E.

NEWPORT.—Although the thermometer stood high yesterday, we had good and appreciative congregations at both services. Rev. Mr. Smith preached two sermons that were splendid specimens of sacred oratory. He is a deep thinker. His preaching has been productive of great good in our church. At the stewards' meeting Tuesday evening the reports showed us to be in advance of last year in all our collections. L. G.

MOUNTAIN HOME.—We have just closed a good meeting here. We began Sunday, the 16th inst., and closed last night, the 25th. The purpose of the meeting was to make special effort to have a revival in the church. We had very satisfactory results in this line, and as a result of the effort and the revival in the church, we were enabled to reach and save sinners. We have had nine accessions to the church on profession of faith. It was a glorious time to many. The shouts of victory rang out from our church once more. To God be all the praise.

We are progressing nicely. I think it can be truthfully said we are in as good condition as ever in our history. Our finances are well up. Our people are wide awake. We serve a very fine people. Yours,

Lee Bearden.

HOT SPRINGS.—Monday at 10 a. m., the following ministers met at Central Methodist Church, this city: Brown, Owen, Crowder, Harvey and Robertson, also their visiting brethren, Tabor, Berry and Hammons.

It seems that each pastor of the city had a good day on last Sunday. At Central there was a good attendance during each service; four accessions to the church. A large gathering at Glenn Street in the evening; a good sermon was delivered by Brother Jack Taylor. Brother Owen preached at 11 a. m. and Brother J. D. Hammons, of Searcy, Ark., at night. They report a good day at Malvern Avenue.

Brother Hammons occupied the pulpit at South Hot Springs in the morning and Brother E. A. Tabor in the evening. Both sermons were good and were very much enjoyed by the people.

Brother Hammons is traveling and preaching in behalf of a missionary movement amongst the Epworth Leagues, trying to quicken the conscience of the people along the line of missionary work and the placing of missionary literature in each League.

Brother Crowder gave a favorable report of Traskwood circuit. Good attendance, several Sunday schools doing well, some ten or more accessions

to the church during this year and the outlook good for gracious revivals throughout the work.

Brother Berry, from Black Springs, is spending a few days in the city. He seems to be in fine health, and stated that they were getting along fairly well on his work. He said they were troubled some with government stills in a portion of the work, some drinking and carousing among some of the people.

Rev. E. A. Tabor is here in the interest of the Anti-Saloon League. A meeting will be held Monday night to see if the League at this place can be reorganized and also to make some arrangements in regard to entertaining the Anti-Saloon League convention in this place about the 25th of this month. Brother Tabor gave us some very encouraging news concerning the work throughout this State.

There is but one place on the Iron Mountain railroad where liquor is sold between Little Rock and Texarkana, and that is at Malvern. But one place between Little Rock and Fort Smith, and only one place between Little Rock and the Missouri line on the railroad where whiskey is sold. Thirty-two counties have voted it out and several have gotten it out by petitions.

Brother Tabor stated that he believed that the anti-gambling law was working well in Little Rock and Pine Bluff, but was of the opinion that the law was being violated in Hot Springs. A. M. R.

BRINKLEY STATION.—The spiritual state of the church in Brinkley is good. A gracious revival of five weeks has just closed with good results. No evangelist was called to draw the people, but by the earnest, strong, spiritual preaching of our pastor, Sidney H. Babcock, Jr., in his unflinching and masterly way of attacking sin, and sparing not to tell the people plainly of their sin, and that the wages of sin is death and hell, and his strong, persuasive appeals to live the higher life, accompanied by the Holy Spirit, a mighty work was wrought. Many souls were converted. Twenty-one were added to the church. Our church was revived to a shouting and hand-shaking heat. The congregations were large and attentive; the largest congregation was at the last service. Several strong, influential men have realized that their life is a mistake, and now they say they must change and have Christ and his religion to obtain happiness in this life and through eternity. Great good came out of the meeting. The morals of the town have improved; the spiritual relations of the church are in higher tone, and the people have been drawn closer to God. Our Sunday school is well attended. By putting forth new effort and life to Christianize the youth of our city, and through prayer and closer attention, our roll has swelled from eighty to one hundred and ten. Several of our sweet children have professed Christ and joined the church. How brilliant and happy they look! Our Sunday school is spiritually alive, and we think we have a banner school.

Our prayer meetings are well attended, and prove to be an avenue to the church, through which we draw spiritual power. The Epworth League is doing a good work. We believe sinners are more awakened, Christians happier, Methodism stronger than ever before. Several improvements have been made on our church. It will soon be brilliantly lighted with electricity. We were delighted to have with us one day our lifelong friend and brother, Jerome Harralson, of Austin, Tex., who preached three of his sweet-spirited, elevating sermons, pointing

For all these blessings, let God have us to higher plains of Christian living. We were so glad to have him with us, all the glory. R. M. Henderson.

The children's day celebration at Winfield Church Sunday was a great success and was witnessed by a crowded house. The decorations were beautiful and the music splendid. This school has a very fine orchestra of some seven or eight instruments. There were on the stage at one time in a flag song about seventy little children from two to ten years old. The program was well arranged and carried out exactly as printed. The graduating exercises of twenty-six little children from the primary class was intensely interesting. The address to them by Miss Buzbee, their teacher, and that by Mr. Dickinson, the superintendent, and the valedictory by Will Rigney were much enjoyed. The primary class of this school now numbers 186, and is doing much good.

All Aboard For California.

Our arrangements are about completed concerning routes, sleepers, etc. We leave Little Rock Wednesday at 2:40 p. m., July 10th, via the Choctaw route to Memphis, where connection will be made with the Kansas City, Fort Scott and Memphis railroad for Kansas City. This seems to be out of the way to get to San Francisco, but we make ten hours by this route. We do not go by St. Louis, as we first announced. We spend several hours in Kansas City sight-seeing and will visit our own Scarlett Bible and Training School.

From Kansas City we take the Union Pacific railway to Denver, where we get a short stop-over. We arrive in Salt Lake City Saturday at noon, July 13th. There our sleeper will sidetrack, if we have as many as twenty-five in our party, and we can have baggage, lunch, etc., in the car and save hotel bills. The sleeper will cost us \$1 each for the twenty-four hours if it is sidetracked.

At 4 o'clock Monday morning we are taken out of Salt Lake City, and arrive at San Francisco Tuesday at noon, July 16th.

The agent, Mr. Harris, of Little Rock, assures me there will be enough berths for every one, so we need not arrange for same beforehand. Berth rates from Little Rock will be \$5.50 for one berth; same rate returning. Two persons can occupy one berth for same cost.

We have the privilege of returning over the Santa Fe route or over the Southern route for the same rates. My husband and I expect to return by Portland. The rates are \$9 extra, but the scenery is said to be the finest in America. We can go from San Francisco to Portland by steamer if we desire, but we can decide on that point after we reach California.

Those living in Northwest Arkansas, who do not care to go by Memphis, will join the party at Springfield, Mo., but I would advise all young people to go the whole trip and "get your money's worth."

Those desiring to return by Yellowstone Park can do so at an extra cost, but since I learned the ticket at the gate cost nearly \$50, I'm not anxious to return that way.

Be sure and take a lunch basket filled with such food as will not spoil, such as canned meats, fruits, etc. If you wish hot coffee for breakfast, take your ground coffee and a tin cup and make it on the range in the back of the sleeper.

Don't take a trunk if you can possibly avoid it, and whatever you do,

don't be burdened with a handbox or a bird cage or a poodle dog.

Go to have a good time. Take notes for the benefit of your home league. Yours all for Christ,

Mrs. A. M. Robertson,
110 Third St., Hot Springs.

Attention, Leaguers!

All Southern Epworth Leaguers who will attend the International Conference at San Francisco are invited to attend an "Echo Meeting" in St. Paul's M. E. Church, South, Denver, on Thursday evening, July 25th. Everybody will want to spend at least one day in this beautiful metropolis of the Rocky Mountain region. The pastors of the two Southern Methodist churches of the city and their Leaguers will be glad to lend their assistance in pointing out places of interest to visitors, directing them to suitable hotels and doing whatever is in their power to make the stop-over enjoyable.

Some delegations have already arranged to stop in Denver on the way out. We shall be delighted to have these persons worship with us on Sunday, the 14th. Let all who can, however, plan to attend the "Echo Meeting" on the 25th. You want to know something of our work in this section, and we very much need the uplift that will come as a result of your presence among us. A number of the strongest men in Southern Methodism will speak at the "Echo Meeting," and leading ministers of the church are expected to fill our Denver pulpits on the 14th. Let the heads of delegations everywhere that will pass through Denver notify us at once if they purpose to attend the "Echo Meeting," and if not at what time they will stop in Denver. Hotel rates are reasonable. First-class accommodations can be secured in the leading hotels of the city at an average of from \$2 to \$2.50 per day.

Come, and let us have a good time together and be mutually helpful one to another. Address communications to Rev. H. A. Wood, pastor Morrison Memorial M. E. Church, South, or the undersigned, pastor St. Paul's M. E. Church, South, Denver, Col.

O. M. Rickman.

A New Steward's Collection Bok.

At the request of a number of brethren, Brother Thornburgh has prepared a neat little book for Stewards to keep accounts with members and to enter collections of quarterage. It is conveniently ruled and headed for names, amount assessed, dates and amount of each payment. It has a blank page for keeping memoranda of special matters. It also contains a full copy of all the law in the Discipline pertaining to Stewards, Recording Stewards and District Stewards.

In order to induce our Stewards generally to use the book we have placed it at half the price of other collection books. We will send it postpaid at 50 cents per dozen. It will pay the preachers in charge to put this book in the hands of their stewards, even if they have to pay for it themselves.

Godbey & Thornburgh.

If you want to check up a rantankerous Baptist just put the Origin of The Baptists in his hands. only 10 cents a copy.

Missions.

Annual Meeting of Board of Missions

The Board of Missions met in Nashville at 9 a. m. June 13, and adjourned at noon on the 15th. Bishops Wilson, Hargrove, Duncan, Key, Hendrix, Fitzgerald, Morrison, and Candler, and all the other members, except two or three, were present. This large attendance made the proceedings of special interest. Rev. T. L. Mellen, from Mississippi, and Rev. John R. Deering, from Kentucky, new members, appeared and took their seats. Bishop Wilson presided.

The secretaries presented their annual report through Dr. Lambuth. It contains much valuable information, and may be had in printed form upon application. The treasurer's statement included in it shows an increase in the regular collections from the home Conference for missions during the fiscal year closing April 1, of \$19,330. Aside from the regular income of the board, the treasurer received and forwarded for the relief of famine sufferers in India the sum of \$11,707.50. Many presiding elders' districts throughout the church had paid the missionary assessment in full, among them a district in one of the Mission Conferences of Mexico.

Mrs. S. C. Truheart, Secretary of the Woman's Foreign Missionary Society, presented a report of the work of her board. It had just held its annual meeting in Asheville. The report showed \$82,718.96 contributed to its work during the year, besides about \$10,000 given for the Twentieth Century Fund. It contains the following summary of work abroad: Mission stations, 29; missionaries, 55; teachers and native helpers, 161; boarding schools, 18; day schools, 62; pupils, 4,736; Christian pupils, 445; buildings owned by the Woman's Board, 19, valued at \$336,500. Including the Searritt Bible and Training School, in Kansas City, Mo., property owned by the Woman's Board, amounts to \$401,500. Bible women employed, 65; scholarships, 185; hospitals, 2; Bible colleges, 2. At the recent meeting thirteen candidates had been accepted, four for China, four for Brazil, two for Mexico, two for Cuba, and one for Korea.

Rev. Young J. Allen, D. D., of China, Rev. T. A. Hearn, of China, Rev. W. A. Wilson, of Japan, Rev. E. A. Tilly, of Brazil, and Rev. G. B. Winton, of Mexico, missionaries of the board, were present, and on occasion spoke to the interests of the work in their fields.

Dr. James Atkins, chairman of the general conference, presented the

eral Missionary Conference, presented a report of the work of his committee, comprising a history of the Conference. The report recommended, as growing out of the Conference, that action be taken to promote a closer correlation of the Conference boards and their work with the general board, some changes in the membership of the latter making larger use of the lay element, and the reorganization of the office force looking to a more aggressive activity on the part of the board's executive officers. As these recommendations contemplate General Conference action they were ultimately referred to a committee on memorials to the General Conference to be reported with other similar matters next year.

The work in Brazil was represented by Bishop Hendrix and Rev. E. A. Tilly; that in Cuba by Bishop Candler. Dr. Y. J. Allen and Bishop Wilson spoke at length concerning the situation in China, and especially the outlook in educational and literary work. Mexico had for her spokesmen Bishop Key and Rev. G. B. Winton; and Japan, Rev. W. A. Wilson and the Bishop of the same name, recently returned from the Orient, and so familiar with its needs. The appropriations recommended by the committee on estimates were made, including the special for Soochow University, which, in cash and subscriptions, now amounts to more than \$100,000. The board of trustees of that institution was incorporated under the laws of Tennessee. They were authorized to proceed at once with the construction of the main building, to cost approximately \$30,000.

Dr. W. R. Lambuth was requested to take occasion during his visit to the Ecumenical Conference in London, to study the methods of the missionary societies of Great Britain, and an appropriation was made to cover his extra expense of travel.

The book committee was requested to have Mr. D. M. Smith visit China in the interest of the branch publishing house to be established in Shanghai.

The secretaries and Bishops in charge were empowered to put on the most satisfactory basis possible the titles to Church property in Japan and Mexico. In the former country a board of trustees to hold property will be constituted. No definite plan has been devised for Mexico as yet, but Rev. G. B. Winton has been detailed to act as the board's agent, and as the situation is both complicated and urgent he has been released for the present from other duties.

The question of opening work in

Africa in conjunction with the Colored M. E. Church was deferred for a year.

The action of the secretaries in launching Go Forward, a new missionary paper, was, after some debate, approved.

The next meeting was ordered to be held at Nashville, at a date to be determined by the executive committee.

During the year Rev. H. P. Walker, D. D., a member of the board, and Rev. M. B. Hill, one of its missionaries in China, together with Mrs. C. F. Reid, wife of the superintendent of the Korean Mission, had passed from earth. A suitable memoir was prepared and spread upon the minutes.

A lady who wishes to be known only as "one whom the love of Christ constraineth" desiring to contribute \$550 annually to support a lady missionary in Japan, sent to the board \$14,000 in 4 per cent government bonds, the income from which is to be thus employed. At her death the bonds become a permanent endowment of two scholarships in a mission school to be designated by the board.

The following list of appropriations is taken from the report of the committee on estimates, which was adopted. Apportionments are the same as last year. Bishop Candler, at his request, was authorized to raise \$5,000 in specials for Cuba, and Bishop Wilson \$10,000 for the girls' school at Hiroshima which has grown so as to be greatly cramped for room.

-APPROPRIATIONS.

Brazil Mission Conference, \$36,800; China Mission Conference, \$33,116; Korea Mission, \$10,802; Japan Mission Conference, \$36,251; Central Mexico Mission Conference, \$22,327; Mexican Border Mission Conference, \$15,950; Northwest Mexican Mission Conference, \$14,300; Cuba Mission, \$11,400; India Mission Conference, \$10,948; German Mission Conference, \$2,268; Pacific Conference, \$3,900; Los Angeles Conference, \$4,092; Columbia Conference, \$2,630; East Columbia Conference, \$2,630; Denver Conference, \$4,529; Montana Conference, \$3,231; Western Conference, \$1,593; New Mexico Conference, \$1,176; Expenses, \$18,000. Total, \$239,246.

PAN-AMERICAN EXPOSITION

Excursion tickets via Iron Mountain Route to Buffalo, N. Y. \$30.70 for round-trip tickets, limited to fifteen days from date of sale. \$38.65 for round-trip tickets limited to October 31.

Willow, Dallas Co., Ark.

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

Yours gratefully,

L. B. Chandler.

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

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

SOUTHERN RAILWAY—REMOVAL NOTICE.

Commencing Wednesday, June 5, 1901, all passenger trains of the Southern Railway will use the UNION DEPOT, corner of Main and Calhoun streets, Memphis.

There is now no transfer for passengers between the Southern Railway and the following roads: Choctaw, K. C., F. S. & M., K. C., M. & B., L. & N., N. C. & St. L. and the Illinois Central and Y. & M. V. R. roads, while the passenger station of the Cotton Belt and Iron Mountain are but two squares away.

Tickets of the Southern will be on sale at City Ticket Office, 309 Main street, and at Union Depot.

Time tables of the Southern from this Union Station are as follows:

Express—Sleeper to New York and coach to Washington, arrive 8:10 a. m., depart 8 p. m. Mail—Solid train to Asheville and Salisbury, 7:10 p. m., depart 10:30 a. m. Newsboy—Between Memphis and Florence, arrive 2:10 p. m., depart 4 a. m.; Somerville accommodation, daily except Sunday, arrive 8 a. m., depart 5:25 p. m. Church train Sundays only, arrive 10:20 a. m., depart 3 p. m.

C. A. Benscoter, A. G. P. A.; L. M. DeSaussure, C. P. & T. A.; S. H. Hardwick, G. P. A.; J. M. Culp, Traffic Manager; C. A. DeSaussure, D. P. A.; H. G. Coltart, Tkt. Agt., Union Station; W. A. Turk, Asst. Pass. Traf. Mgr.; Frank S. Cannon 3rd Vice Pres. and Gen. Mgr.

A CURE FOR FITS

If you suffer from Epileptic Fits, Falling Sickness or St. Vitus' Dance, or have children that do so, my New Discovery will cure them, and all you are asked to do is to send for my FREE REMEDY, and try it. They have cured thousands where everything else failed. Sent absolutely free, with complete directions, express prepaid. Please give age and full address.

DR. W. H. MAY,
94 Fine Street,
New York City.

Plantation Chill Cure is Guaranteed

To cure, or money refunded by your merchant, so why not try it? Price 50c.

At Rest.

EDERINGTON.—Mrs. Sallie Ederington (nee Belin), wife of J. T. Ederington, died at her home in Warren, Ark., April 12, 1901, in the 47th year of her age. She professed religion at an early age and joined the M. E. Church, South, in which she lived an active and useful member. She was ever ready to engage in the work of her church, and loved to attend its services, which she did as long as she was able. Her health had been declining for more than a year, yet everything that could be done by medical aid and willing, loving hands was administered, but she has gone up from us and "entered into the joys of her Lord."

She was the mother of eight children, two of whom preceded her to heaven in their infancy. She leaves her devoted husband and six children, relatives and many friends who mourn her departure, but we sorrow not as those who have no hope, for we expect to meet her in that celestial city above.

R. A. McClintock.

MONTGOMERY.—Mary E. Montgomery was born in White county, this state, while young her parents moved to Tennessee, and about 1869 they moved back to this state, and when about 15 years old she joined the M. E. Church, South, and lived a consistent Christian life to the end.

Sister Montgomery was sick about two weeks, but was not thought to be dangerous until two days before her death, and even until Sunday they did not realize that death was so near, but at 9 o'clock Sunday night the angels came and claimed their prize, and death opened the gates to the New Jerusalem and Sister Montgomery passed to her reward.

She left a husband and three children to mourn her departure, but she, with the two little ones that preceded her, will anxiously wait and look for those left behind.

That Sister Montgomery was universally loved was proven by the great concourse of people, white and black, who followed her to her last resting place in the old grave yard at Shiloh.

The community and church, together with the bereaved family, have sustained a great loss. God bless the bereaved ones and help them to fully realize that God does all things well, and "No good thing will he withhold from them that walk uprightly."

J. R. Dickerson.

SMITH.—Robert J. Smith died on his 56th birthday, May 3, 1901. He was born in Abbeville county, South Carolina, and resided in Florida from 1866 till 1885, when he came to Franklin county, Arkansas. He was married January 31, 1868, to Julia V. Dyall. They had no children, yet through their devotion to each other and to God they had a happy home. Bro. Smith was converted and joined the M. E. Church in 1876, under the ministry of Dr. T. K. Leonard. He was a faithful Christian and useful citizen, and one of the most devoted husbands I ever knew. You will miss him greatly, Sister Smith, so will the church and the whole community. But we know where to find him. We should praise the Lord for his life and accept his death as in some way leading us nearer to the Lord Jesus. "Be thou faithful unto death and I will give thee a crown of life" is the Lord's promise. He is wearing his crown. Let us be diligent, that we may obtain ours.

W. H. Cloninger.

METHENY.—William Henderson Metheny was born in Dyersburg, Tenn., September 5, 1837, and died at Berryville, Ark., May 2, 1901. His sudden death was a shock to the whole town. He went to the pasture about 7 o'clock p.m. Thursday to feed the faithful ponies who had carried him for many a year, over mile after mile, to his different fields of labor. Notwithstanding his admonition to his wife not to be uneasy about him, when 9 o'clock came and he had not returned, she called on kind neighbors to search for him. His body was found about 2 o'clock Friday morning, south of the Academy, in the Wade pasture. Death had come to him like a silent messenger of the night, and had found him ready and watching for the peaceful expression on his face showed he had died without a struggle. Funeral services were held at the M. E. Church, South, of which he was pastor, at 1 o'clock Saturday afternoon, May 4, 1901, after which his remains were laid away in the Odd Fellows cemetery. A very touching and appropriate sermon was preached by Rev. Mr. Fletcher, of Eureka Springs, assisted by Rev. Goudelock of Berryville. The news of the death of Bro. Metheny will carry sadness into many hearts and homes. His twenty-four years of work in the Arkansas conference has endeared him to many people all over the state. To those with whom he has worked and labored, the loss is a personal one, and the town of Berryville has lost an efficient minister, a kind neighbor, a good man and a faith-

ful Christian. We shall miss him, but our loss is his gain. The sweet wild flowers that ere the summer comes will blossom o'er his grave are not more pure than was his life, and his influence will be everlasting.

Mrs. Harvey Lewis.

HARRISON.—Minnie May, daughter of Moses L. and Delinda F. Harrison, was born August 29, 1895, and sweetly fell on sleep September 15, 1900. This precious jewel just remained in this earthly tabernacle long enough to become a blooming flower in the house of her parents. The good Lord looked down from his home in the skies and took little Minnie to dwell with Him in the celestial city, and to bid papa and mamma welcome when they get there. So weep not, dear father and mother, as those who have no hope, for Minnie cannot come to you, but you can go to her. "Thanks be unto God who giveth us our victory through our Lord, Jesus Christ," and remember, "The Lord giveth and the Lord taketh away, and blessed be the name of the Lord." But let us remember, too, though the thick cloud of sorrow may come over our homes, that the good Lord never makes a mistake, but He doeth all things well. Written by your pastor,

Thos. H. Crowler.

ROSS.—William Peoples Ross, son of W. B. and Nancy Ross, was born in Clark county, Arkansas, February 1, 1847; was married to Miss Alice B. Sloan September 25, 1873; was converted and joined the M. E. Church, South, in 1876, and died April 13, 1901. He was the father of nine children, six of whom are living. He has only one married child, Mrs. Thomason of Arkadelphia. The others are at home with their mother. Bro. Ross stood high in this town, community and surrounding country. He enjoyed the confidence of the people. He was one of the trustees of the Arkadelphia Methodist College, and a fine business man, an enterprising citizen. No man in the community took more interest in trying to advance the interests of the town, the school and the church than did he. Bro. Ross was always ready to assist with his counsel and money. When I went to him for money to repair the parsonage a few weeks ago he gave not only liberally, but gladly, saying, "If you see that you are going to need more, do not hesitate to come to me again and I will increase the donation." He said that he would be one of ten to give \$100 with which to build a new church at Okolona. As a citizen and as a man he was dearly loved by both white and black. He was a business man, and had dealings with many people. The great concourse of people, both white and black, who attended his burial is sufficient evidence of his standing with both races.

As a father and husband he was loving, tender and sympathetic. He was devoted to his wife and children. He was anxious for them to be happy. He not only wanted them to be happy, but he wanted them to be good. He did what he could to make them so.

As a Christian he impressed me as being a good man. On the account of affliction he was at church only one time since I came. In the early part of the year he fell and dislocated his hip, which not only kept him away from church, but confined him to his bed and room for a number of weeks, causing him much pain. During this affliction I was with him often. I never heard him offer one word of complaint. During these days he kept his Bible near by. No one thought the end so near. While his death had been expected for several years, yet at this time his general health seemed to be so much better than usual that his family was not prepared for the terrible shock which his death brought forth. His death was very sudden. He was sitting in his chair and his daughter Willie went up to him to kiss him and found that he was breathing his last. A good man is gone. May the grace of God sustain his bereaved companion and save all the children in heaven at last.

F. P. Doak.

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Eczema sets the skin on fire. The acid poisons in the blood are forced out through the pores of the skin, causing intense redness, burning and itching. So terrible is the itching at times, especially when the body is overheated, that the almost distracted sufferer feels that he could tear the skin to pieces, and that he must scratch or go crazy. He knows from experience that this only makes matters worse, but, made desperate by the terrible burning and itching, he is for the time being indifferent to after effects. There are several forms of Eczema, the moist, or weeping kind, that comes in little pustules which discharge a watery, sticky fluid, which dries and peels off in bran-like scales. So profuse is the discharge at times that large scabs or crusts form, which are both painful and troublesome, and not easily removed. Red, disfiguring bumps and sores are symptoms of Eczema. The dry form usually attacks the head, hands and feet; the skin, becoming hard and rough, often cracking open and bleeding, and attended with much itching. Eczema depends upon a poisoned condition of the blood, and local applications, while soothing and cooling, and may to some extent relieve the inflammation and itching, cannot be considered cures, because external remedies do not reach constitutional or blood diseases. Salves, ointments, powders, lotions and soaps do more harm than good, by smearing over and sealing up the pores of the skin, thus forcing the poison back into the blood. S. S. S. antidotes and neutralizes the acid poisons and drives out of the circulation all impurities and humors, and the pure, rich blood that is carried to the diseased skin quickly allays the inflammation, opens the clogged up pores, and the skin becomes soft, smooth and ready to perform its proper functions. To be rid of Eczema you must first purify and build up the blood, and nothing so surely and effectually does this as S. S. S., the only guaranteed purely vegetable blood purifier. Send for our book on blood and skin diseases, and write our physicians for any information or advice you may desire. Medical advice and book free.

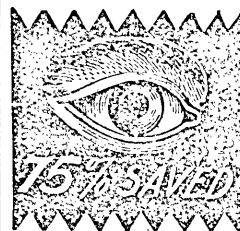
Mr. L. Marno, Escondido, San Diego County, Cal., writes: "My body broke out with a rash or eruption which in spite of all efforts to cure continued to get worse. The itching, especially at night, was simply terrible; it would almost disappear at times, only to return worse than ever. I had tried many highly recommended preparations without benefit, and hearing of S. S. S. determined to give it a fair trial, and was inexpressibly delighted when a few bottles cured me entirely, removing every blotch and pimple from my body. I shall not fail to recommend S. S. S. whenever an opportunity occurs."

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THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, JULY 3, 1901.

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

Methodist Calendar:

DISTRICT CONF.	DATE.
Dardanelle, at London.....	July 3
Ft. Smith, at Lavaca.....	July 9
Searcy at Beebe.....	July 10
Fayetteville, at Gentry.....	July 10-11
Camden, at ElDorado.....	July 10-11
Paragould, at Corning.....	July 11-12
Arkadelphia, at Gurdon.....	July 17

Contributed.

Rev. W. W. Brown.

REV. A. F. SKINNER.

Rev. Wm. W. Brown was born in Natchitoches, Parish, La., November 6, 1836. Was converted and joined the Methodist Church when quite young. He was a Confederate soldier in the war between the States, and was wounded at Mina Run, Va., in 1863, which resulted in the loss of his right arm. He was married to Sue E. Jones, of Mildred Hall, Cumberland county, Virginia, October 31, 1865. He moved with his family to Louisiana in 1888, and then to Bradford, Ark., in 1892, and to Ward, Ark., in 1895, where he lived and labored until God called him to his reward May 12, 1901. He was licensed to preach in Virginia and then in 1877 was ordained local elder, and continued to preach until his death.

The writer has known Brother Brown for several years. He was faithful in the Master's service, and always interested in the prosperity of the church and Sunday-School in his community. He was strong in the Methodist faith, and ever zealous in the defense of her doctrines. Brother Brown suffered a great deal before he died, but was patient and resigned. He had no fears of death, but expressed himself as willing and ready to go. During his last illness he prayed very earnestly for the salvation of his boys. He leaves a devoted wife, four sons, and three daughters to mourn their loss. May our heavenly Father answer his prayers in the salvation of the unconverted members of the family, and may the entire family so live that when the sorrows and separations of this fleeting life are ended they may all join the husband and father in that land where there is no more pain and where God shall wipe all tears from their eyes.

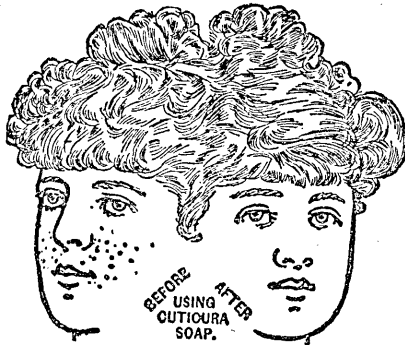
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