

The Arkansas Methodist

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"Speak Thou the Things That Become Sound Doctrine."

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NO. 29

News and Notes.

The Very Best Premium.

We have made arrangements by which we can furnish to the Churches, communion sets at very low rates, taking the pay in new subscriptions to the Methodist.

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.

THE NATIONAL TEACHERS ASSOCIATION, which met at Detroit last week, endorsed the plan of a National University at Washington City, D. C., to be supported out of the National Treasury.

COPIOUS RAINS FELL IN WEST and Southwest Texas last Wednesday and Thursday, also good rains in parts of Arkansas on Monday, but in some parts of the State drought continues and corn is badly injured.

THE OIL FIELD AT BEAUMONT, Texas, continues to develop new surprises. The Columbia Company struck a strong spouter on the 11th inst., at a depth of 790 feet, which is 200 feet shallower than any of the wells near by.

THERE WAS A TERRIBLE TRAIN wreck at Norton, Mo., on the C. & A. railroad, July 11. Twenty-one deaths have resulted. A large number of people were injured. Many of the passengers were on their way to the Epworth League Conference at San Francisco. Some of these were among the killed. We have anxiously searched the list but recognize no names. Our League car went from Memphis to Kansas City, via the K. C. & Memphis road.

THE DROUGHT CONTINUES OVER Missouri, Kansas, and Indian Territory. Every day of its continuance tells, irremediably, upon the corn. Reports are to the

effect that even a half crop is now impossible in the States named. In our own State, local rains have fallen in many places. The Editor of this paper has nearly crossed the State, North and South, East and West, in the past week. Corn is for the most part greatly injured. It is still good in some localities. Cotton still looks well but is beginning to suffer.

FOR MORE THAN A YEAR PAST, a Commission, which was empowered by Congress to act, has been trying to obtain correct knowledge of the extent to which leprosy prevails in this country. Up to the present time 277 cases have been located and named. One hundred of these are in New Orleans; a good number of them of wealthy families. There are fifteen cases in San Francisco, twelve of whom are confined in a pest house. Seven cases are reported from New York. Eight thousand circulars of inquiry have been sent out to health officers and hospital superintendents, only two thousand of which have been answered. Many of the most suspicious places have not reported. It is the opinion of the Commission that there are 1000 lepers, or more, in this country. Most of the sufferers are immigrants from abroad. Measures will doubtless be taken to provide proper places for the lepers, where they can be separated from the people.

Washington Letter.

"Shall the Saloon Follow the Flag?" was the subject of a sermon preached by Dr. Luther B. Wilson, which was a blending of Christianity, patriotism, and temperance particularly timely. Dr. Wilson said in part: "It (the flag) represents not only the natural resources of the country, but an intelligent, law-loving citizenship—the highest civilization of the noblest age of mankind. It stands for liberty, heroism, martyrdom, for its crimson stripes have been baptized on a hundred fields of battle. It stands for government of the people, for the people and by the people, and is ever at the front in the interest of the oppressed. It is the banner signifying the union of splendid

manhood and womanhood. The flag is going into distant places. The saloon has followed it to Hawaii, to Porto Rico and the Pearl of the Antilles, and to the far-off Philippines. But shall the saloon continue to follow Old Glory in the centuries to come? That is the question which the sovereign people must decide. They acted wisely in the unseating of Roberts and in the repeal of the obnoxious canteen provision. Old Glory is going down the years, for the Providence which has guided the nation over the many troubled waters since the Declaration of Independence to the front rank will continue to be its guiding star. We must remember that whatever is high and holy the flag proclaims, while the message of the saloon is the reverse of it. It is the greatest poverty-producer of the age. Pestilence, war, and all the other evils sink into insignificance beside it. There is no such tyrant as the saloon. It represents passion, greed, and all else that is bad. But so long as the saloon goes on as it does, it represents greed upon one side and indifference upon the other, for it can follow the flag only so far and so long as the sovereign people allow. Shall the saloon follow the flag, badged and protected with the seal of our approval, or shall its trailing shame be at an end? It is like a shark following a ship—a vulture following an army. It is an insatiate, indecent, heaven-defying monster. The people have the right to demand legislation and its sympathetic administration. To say that we can not stay its course is a confession of weakness which should shame us. To say that we dare not is to say that civilization in its ultimate test is a failure. To say that we will not is to acknowledge ourselves unworthy of the heroism which has bought for us our heritage of liberty. Flag of our land, we salute thee. Under God thy progress has been marvelous. May the sun of a thousand years illumine thee; may the winds of a thousand years unfold thy stripes; may generations greet and bless thee. If you do your work in the proper spirit the earth shall bless, the Heaven shall

honor, and God shall reward you. Let us place another star on the blue field to stand for purity and for temperance."

Dr. William B. Irwin, of Steubenville, Ohio, occupied the pulpit of the Fourth Presbyterian Church Sunday, and preached a strong, old-fashioned sermon on Christian assurance, from the text, "I know whom I have believed." He said, among other courageous things: "God's simple declaration—believed in the same way you believe anything else on testimony—is the sole basis and warrant of faith. And this word of God thus accepted, will never fail you. The direction which the unbeliever needs is this: God speaks, offers you pardon, which is already paid for, and sealed by the blood of Jesus. Believe him. Credit his word about it. Accept the proclamation. Do it fully, so fully that you can say honestly and truly, on the offer I may lay my soul forever, so help me God. The word which the Christian unbeliever needs is this: God speaks; tells you of his Son, and the fullness of his grace, and the completeness of his sacrifice. Tells you that your faith in that sacrifice and in the resurrection is your justification. Therefore believe him. Go into the vineyard of your Lord under the holy sense and stimulus of a salvation that is already completed and made over to your free acceptance, in bond and covenant. Look not to your feelings, your frames, your Christian advancement, for your assurance. Look to Calvary. Account yourself on that basis, really and truly God's child, and according as this faith is true in itself it will be purifying, and according as it is strong it will give you joy."

This week Treasury warrants aggregating \$1,175,000 were mailed to forty-five States and two territories, under the Act of Congress of August 30, 1890, providing for a pro rata distribution of the proceeds of the sale of public lands, the funds to be used for the endowment and maintenance of colleges for agriculture and the mechanical arts.

Educational Notes.

Two Educational Items.

For a little more than twenty-five years the church has been raising and loaning the Sunday-School Children's Fund. There are a good many facts of interest concerning this fund and those whom it has helped. Recently I took from the books the names of a dozen men, representing nearly as many States, quite as many colleges, and each of the great theological seminaries of the church. Some of the men were personally known to me, others were not. To these men the church loaned through the Board of Education \$2,085, or about \$175 each, all of which has been repaid. These are some of the men of whom the presidents of colleges and schools of theology have said that "but for the timely loan furnished by the Board of Education they could not have completed their education." Many of them have rendered the same testimony.

Three questions were submitted to them: How many years have you been preaching? How many conversions have you had in your ministry? How many persons have you received into full membership in the church?

These twelve men have preached altogether 233 years, an average of almost 20 years each. The total number of conversions reported by them is 8,740, or an average of 728; the total number received by these twelve ministers into full membership in the church is reported to be 8,230, an average of 685 each. The average number of conversions annually is a little more than 36 for each of these brethren; and the average number received into the church by each of them annually has been 34. In other words, the church has invested \$2,085 in the education of these twelve men, has received all the money back again, and has this magnificent showing in the way of ministerial efficiency as a reward. It proves the wisdom of the fathers who established the Children's Day and the Children's Fund.

Item number two bears on the same general subject. For many years the representatives of the church have been saying that we must educate our young people as Methodists, and must provide schools and colleges for them under the auspices of the church. From without the church, and sometimes even within it, we have been charged with bigotry and denominational narrowness because of these statements. I was very much struck, in view of this fact, by some remarks recently made by President Eliot in an address to the Unitarian Association of Chicago, and again to the Unitarian Association of Boston. These remarks of the president seemed to the Unitarians so vital that they have reprinted the address in their little series of tracts for free circula-

tion. I quote two or three sentences: "So I think that Unitarians ought to take thought for the education of their children as Unitarians." Also: "We are a very peculiar set of people. We represent principles of thought which did not get expression in the world until our theological ancestors and preceptors had their being in the early part of this century."

Now, President Eliot is the last man in the world to be charged with bigotry. He is the consummate representative of the liberal way of thinking and doing; but he could not have spoken more strenuously if he had been a bigoted Methodist. Indeed, hereafter I think it would be proper to substitute the word "Methodist" for "Unitarian" in the sentences quoted from President Eliot's address, and repeat them everywhere.

We must give attention to the education of young Methodists as Methodists. How well that sounds, and how true! "We are a very peculiar set of people. We represent principles of thought which did not get expression in the world until our theological ancestors and preceptors had their being in the early part of this century." And how true that is! We hold certain special views with reference to these great themes, and there are certain facts and truths which we think never got expression until our folks expressed them.

The great president goes on: "Hence the importance of founding schools where Unitarian children can be taught to face the Unitarian way. There is a wonderful difference in the effect on a boy's mind—and I think it must be the same with a girl's mind—between the influence of the Unitarian ideas of God, Jesus, religion and human society, and the old-fashioned evangelical ideas on those tremendous themes. We Unitarians have been neglectful of that tremendous difference, and we have sent our children to school where there was no religious influence, or to schools where there was a religious influence utterly opposed to our own views of God and Jesus and religion and human society. I have known Unitarian parents to do that from the most trivial motives—because some nice boys or nice girls were going to that school; because there was a head of the school whose manners were good, and who could teach the boys the conventions of society; because in a given school there were none but sons of very well-to-do people. I say these motives are trivial, yet they have often been the motives for selecting this school or that by Unitarian parents."

Substitute "Methodist" for "Unitarian" in the foregoing sentences, and the president of Harvard will have spoken a most emphatic message for us.—The Christian Student.

The Sunday-school teacher had taken great care to instruct her class about Phillip and the eunuch. When she had ended her instruction she

asked questions. "What did the eunuch do?" "Went on his way rejoicing," said Willie. "What made him rejoice?" asked the teacher. "'Cause Phillip was done teaching him," answered Willie.

Temperance.

Report on Temperance

As read before and adopted by the Pine Bluff District Conference, held at Rison June 26-29, 1901.

We have cause for thanksgiving, and gratulation for what has been accomplished. Our temperance laws have been strengthened, and many signal victories have been won for temperance. But the battle is still on. We have not yet reached the goal. We must not lay our armor down, but rather let us extend our picket lines, and send out our recruiting officers to enlist volunteers, that we may be able to hold every inch of territory gained and make aggressive attack on the enemies' strongholds. We must ever keep in mind that the foe we are fighting is sleepless, tireless, bold, brazen, impudent, defying; that it is corrupt in character, and unscrupulous in its methods. It lives and moves and has its being in inordinate greed and the unnatural and vitiated appetites of its supporters and abettors.

We charge that the liquor traffic is a mighty engine of destruction; it creates no material wealth or intellectual force; it builds no churches or school-houses, it hushes no sigh, wipes away no tear; it makes no laughter, save the maudlin laugh of the drunkard, and the laugh of hellish hate as demons watch the soul-destroying work of this their best friend.

Why should such a monster agency forever be permitted to live and continue to ply its nefarious traffic and curse the world with its baleful presence?

No man can give a good reason for perpetuating its existence. Then let it die.

The fiat has gone forth that it shall die. If it continues to live it is because the sovereign voters of this great State by their ballots breathe into it the breath of life and it becomes a living devil, fully equipped and panoplied to do its hellish work. Let us do everything in our power to destroy this enemy of God and our race. Every man who in any way aids or abets in the procurement of liquor license is *parce cepis* criminis to all the moral evil flowing from the legalized saloon. Nor can the man who drinks their fiery fluid plead not guilty.

We bid godspeed to every organization working to overthrow the legalized liquor traffic.

Resolved, first, That we recognize in the "Arkansas Methodist" one of the most potent factors in creating public sentiment against the open saloon.

Second, That we rejoice in the

great work accomplished by the Anti-Saloon League, and commend its organ (The Search-Light) to our people.

Third, That as preachers and laymen we will put forth our best efforts to drive out the saloon, and keep out the blind tiger.

Fifth, That we condemn the practice of soliciting orders for whisky in prohibition districts as subversive of good citizenship and calculated to neutralize the good effects of prohibition.

Sixth, We will by precept and example seek to influence our people to practice total abstinence.

Seventh, That we in the most unqualified manner condemn the sale of intoxicating liquors upon or within the grounds of our so-called agricultural fairs. And we call upon our people to let all fairs where such practice obtains severely alone.

Eighth, That we request the secretary to furnish this report and the report on Sabbath observance to the "Arkansas Methodist" for publication.

E. L. Beard.
W. F. Laserty.
J. W. Barnett.
Wm. Stillwell.

Danger to Laity.

The American Medical Association has just held its annual meeting in St. Paul, Minn. During its sessions the American Medical Temperance Association composed of eminent physicians and teachers in medical colleges members of the American Medical Association, always holds one or more meetings for the special purpose of promoting scientific study and investigation into the action of alcohol in health and disease. The meeting this year shows a great advance in the scientific study of alcohol and its action on the body. In the ten years of its existence its membership has grown to over two hundred, and the number of papers and discussions all of a scientific and technical character are increasing, so that literally this is the most authoritative organization studying the alcoholic question in this country. Of the ten papers read at the St. Paul meeting, three of them discussed Prof. Atwater's experiments and conclusions, then passed the following resolutions as the unanimous opinion of the association:

"Whereas, The American Medical Temperance Association, the members of which are physicians and medical teachers who have devoted years to study of alcohol and its effects, and who are conversant with the work done by scientific men the world over to determine the effects of alcohol when given in any quantity, have noted the teaching of Prof. W. O. Atwater, of Wesleyan University, upon the food and medical value of alcohol as set forth by him in the pages of the influential lay press, be it

"Resolved, That this association utterly repudiates the pro-alcoholic doctrine of the said Prof. W. O. Atwater as being contrary to the evidence deduced by scientific experimentation, and that his conclusions are unwarranted by the evidence resulting from his own experiments. Be it further

"Resolved, That this association regards the teaching of Prof. W. O. Atwater as erroneous, and a source of danger to the laity inasmuch as such teaching contributes towards the increased consumption of alcoholic beverages by giving supposed reason for their safe use." (Signed) N. S. Davis, M. D., President, Chicago, Ill.; T. D. Crothers, M. D., Secretary, Hartford, Conn.

Two other papers pointed out the evils from the use of cigarettes and tobacco on neurotics and young persons. One paper critically reviewed the school-book teachings on alcohol, sustaining their claim to scientific accuracy in nearly all the books used.

The address of both the president and vice president described the folly of efforts to check disease and degeneracy by ignoring alcohol as one of the active causes, also the conflict of experience with theory and tradition. The other papers read discussed the causes of the popularity of alcohol as a beverage, and its danger in high altitudes; also the substitutes for its use in medicine.

The value and reliability of these papers is evident from the fact that

Dr. Pierce's Favorite Prescription Doubles a Mother's Joys and Halves Her Sorrows.

It does this by a pre-natal preparation in which the mother finds herself growing stronger instead of weaker with each month. Instead of nausea and nervousness, there are healthy appetite, quiet nerves, and refreshing sleep. The mind's content keeps pace with the body's comfort. There is no anxiety, no dread of the approaching time of travail. When the birth hour comes it is practically painless, the recovery is rapid, and the mother finds herself abundantly able to nurse her child.

"Favorite Prescription" contains no alcohol, neither opium, cocaine, nor any other narcotic.

Sick women are invited to consult Dr. Pierce by letter free of charge, and so obtain without cost the advice of a specialist in the diseases peculiar to women. All correspondence strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

Mrs. Annie Black, 629 Catherine Street, Syracuse, N. Y., writes: "Your medicines have done wonders for me. For years my health was very poor. I had four miscarriages, but since you sent me Dr. Pierce's Favorite Prescription and taking Dr. Pierce's Kidney and Bladder Pills I have much better health and now I have a fine healthy baby. I have used your medicines to several friends and they have been benefited by them."

Dr. Pierce's Pleasant Pellets cure dizziness and sick headache.

eight of the ten authors are active or emeritus professors in medical colleges. Four of them are medical journalists, two of whom are in active practice.

Have You Eaten Too Much?

Take Horsford's Acid Phosphate.

If your dinner distresses you, half a teaspoon in half a glass of water gives quick relief.

Contributed.

The Best Time For A Revival.

My observation has been that the Spring and early Summer is the best time for revival meetings; the weather is mild and pleasant. In the towns the people are more at leisure than at any other time of the year. In mid-summer the town-people prefer to go out in the country in search of health, or pleasure, attend camp meetings, visit friends, &c. It's a great mistake that in order to have a successful revival in the country you must wait until the crops are laid by and keep out of the way of the fodder pulling, fruit drying and cotton picking. Of course there are certain conditions to be considered, such as a comfortable house of worship, good weather, good roads, &c., and above all these, a realization of the need of a revival; when all these conditions are at hand corn planting nor fodder pulling will be in the way. And the reason why I prefer to hold my revival meetings in the early part of the year is the woods are full of preachers over here, but they are not operating much yet. Waiting for the weather and the water to get warm, and in making appointments for revival meetings now I don't have to dodge the annual foot "washing" day at Ebenezer, nor the all day dinner and singing on the ground at Sorghum Flat and Union Chapel, nor the big baptism at Rolling Fork. The right of way is clear for me to get in my work and string my fish before they can operate their machinery. Some people have very low conception of what a revival means. The darkies' idea "Stirrin' up a rousement," seems to be the idea some white folks have of a revival. Another class seem to think it only means to canvass earnestly and vigorously for members, securing them at any cost, sacrifice, or compromise. As I was going from church one day several years since a young man at work in a field near the road accosted me with the inquiry, "Parson, how many jiners did you get today?" I always urge young converts to join the church at once, and of late years I never count any converts that don't join some church. Many of our converts go into other communities and are worth one hundred cents on the dollar at the altar of any other church. We usually, I think, save a good share of the best of them for ourselves.

At a Presbytery held some years

since, the brethren were deprecating the scarcity of Presbyterian preachers and churches in the country. A good brother arose and said, "Brethren, we have a good deal to say about the noisy Methodists and so many of their converts going back, but after many of their converts go into our church and other churches, and some go back, they still have enough left to form a church in every community and a preacher to preach to them, and that's more than we have."

Yours for revivals,

J. H. Bradford.

From Texas.

Dear Brother—I have just returned from our Gatesville District Conference, Lampassas, Texas, the great sanitarium of Texas, where we were well fed, nurtured and bathed in pure or sulphur water as you preferred. Our P. E., J. G. Putnam, presides with much ease and grace and preaches like a Bishop. The attendance of preachers and laymen was good. The preaching was generally good. The reports were encouraging from this district. We sent Dr. Nixon as a medical missionary to Mexico. The two churches, Methodist and Baptist, were occupied. Sunday, J. G. Putnam and T. B. Hilburn, 11 a. m.; 8:30 P. M. Winburne and O. P. Kiker. My crowd at the Methodist Church was immense. The sermon was very common for such a vast audience, but I'll declare I did my best and felt humiliated, as I was so earnest and sincere. I hope God took the "will for the deed" and will bring good out of the poor effort. I started home in fine spirits but alas, "I lost my grip," records and most of my shirts, so you see I'm in a fix. Well, "the kings will soon go out to battle." Oh, how we need the endowment of power for the conflict! What's the matter, Mr. Editor? You are a preacher and a wise man, can't you solve the problem? These are sacred matters, surely. I'm not joking about matters so sacred. I often think of the expression of the man, when told that on the day of Pentecost 3,000 were converted as the result of one sermon. "Yes, but now it takes 3,000 sermons to convert one soul." When lamenting present conditions recently, a brother said, "Why, you have better meetings than almost any of us." I replied, "May the Lord pity the balance." Just now a severe drouth is on us. I sincerely hope our Father may overrule it for our spiritual good. Yours in hope,

Finch M. Winburne.

The terms "sweet" and "dear" and "precious," when applied to Deity, are altogether out of place. Beside, being too familiar, they sound rather affected. Some things in this world are too sacred to be paraded before the public eye or ear, and too devout to be alluded to in

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.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man and woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and cost but 50 cents per package.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health, and a clear, bright complexion.

the terms of ordinary conversation. A mother may call her child a "precious darling," but true religious worship has no place for any such terms of endearment. Humility and reverence are essentials of acceptable approaches to God.—Midland Methodist.

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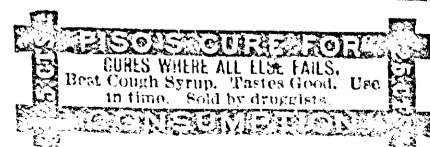
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Literature and Review.

Ainslee's for July.

In variety of text and pictures, Ainslee's for July has a seasonable air. "Miss Chester's Adventure," by Frederick M. Smith is a delightful little summer story that has the true ring. "Buying a State," by Edward P. Clark, of the New York Evening Post, is a masterly exposure of the nefarious campaigns of Addicks in Delaware. "A Workaday Balloonist," by Harvey Sutherland, has a picturesque set of balloon illustrations, and is a humorous, common-sense account of the matter-of-fact life of the genuine balloonist. "The Red Drum," by Joe Lincoln, is a funny Fourth of July story; while "Reform in the First" is a powerful story of Chicago politics by Brand Whitlock. Of Ainslee's successful series, "Great Types of Modern Business," the July number contains the third article, "Railroads," by Carl Hovey. The subject as a business proposition simply is here viewed in a new light. In "College Men and Others," John Gilmer Speed shows some very interesting comparisons between college men and non-college men, taking his examples from among men that have been eminently successful in a public, a business, or a professional career. "Woman in the Far East," by Anna Northend Benjamin, is a well-written article, full of human interest. It is illustrated with quaint photographs. There are verses and other stories in this readable number of Ainslee's, which concludes as usual with "Topics of the Theater." (Street & Smith, publishers, New York.)

Falling Five Thousand Feet.

(Harvey Sutherland in Ainslee's.)

"No, I don't remember ever thinking over all the past events of my life when I was falling," said the workaday balloonist. "The nearest I ever came to it was once when I was about five thousand feet in the air, with a gas balloon, and it burst on me. It seemed an awful long time that I was falling, and the air roared in my ears and through the netting. I remember thinking, "Can this be death?" but most of the time I was working hard trying to get the parachute loose. The balloon giving no resistance, I couldn't pull the knife hard enough to cut the rope. But finally when I was about three hundred or four hundred feet from the ground I got it loose, and the parachute being partly open, I came down all right. I used to have a linen parachute that was a little too small, and every time I came down with such a jolt that I used to shake myself and twist around to see if I was still there. Yes, this scar on my hand is the only bad accident I ever had with a balloon. Oh, bumps and scratches don't count. You must expect them. But if a man is careful and looks out for everything, it's as safe a business as any. You read in the papers every once in a while dispatches with the headline, "Another Aeronaut Killed." They're not aeronauts; they're balloonists. They're careless, or they're too brave. Well, foolhardy if you like. It's hard to draw the line. Real aeronauts die in their beds at a good old age. Look at Coxwell, the man that took Prof.

Glaisher up so many times—once the highest that any man ever went, seven miles straight up, so high that Glaisher was insensible and Coxwell lost the use of his hands and had to climb up into the ring with his elbows and pull the cord to the escape valve with his teeth. Nothing ever happened to him. Look at old man King; he must be one hundred years old, and good as new. Nothing ever happened to him. Look at Wise—look at the Baldwin brothers. Nothing ever happened to them. Why? Because they know their business, and look after everything and don't take any chances unnecessarily. I have had as many as nineteen aeronauts working for me in a season, and if a man says, "Oh, that'll be all right," or, "I'd as lieve be dead as alive, anyhow," I don't want him around. I want people that expect to come back and go up another time. I strap them in the trapeze so they can't fall out, and if there's any water about I make 'em wear a life-preserver. I always do, myself—regular United States life saving kind—one that will keep you floating for two days."—Ainslee's Magazine.

"I regard the recent conference at New Orleans as in many respects the most important missionary meeting ever held among the people called Methodists. Our Southern brethren have a great leader in the person of W. R. Lambuth, through whose clear-sighted and wise efforts this great meeting was projected and carried to a successful issue. In that better missionary day which has already dawned, Dr. Lambuth will no doubt hold a leading position. He is a man of faith, a man of prayer, a man of a

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The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

July 21—Noah Saved in the Ark.
Genesis viii. 1-22.

Golden Text.—“Noah found grace in the eyes of the Lord.” (Gen. vi 8.)

Time.—According to the received chronology, 2349 B. C.

Place.—In the highlands of Armenia.

After the fall of man there seems to have been a long struggle between the portion of the world that sought after God and the baser element of mankind. The record describes these two sets of people as “the sons of God” and “the sons of men.” According to the received chronology the struggle lasted some 1600 years. What history of wars and blood and carnage and corruption is crowded into these years we have no means of knowing. It must have been terrible. We only know that the world grew steadily worse, till the good element was narrowed down to a single family. It was the first chapter of the history of that struggle between good and evil, which is still going on. The leader of one side is our God; the leader of the other is the Devil. It has several times in the history of our race looked as though the Devil was about to win the final triumph. But that is never to be. It ought to be a perpetual lesson to us that God has with exhaustless patience and through many long ages, and by a thousand variations of method, stood steadily by his one purpose of redeeming the race. If the whole race then living, with the exception of a single family, had been led away from God, he would wipe out the race down to that family and begin again. There can be no doubt that he would do the same thing again even now, if the circumstances should repeat themselves. God’s plans are not going to fail. What would be the effect upon the universe if there should ever be a time and place in which Satan had defeated him?

We think that the language of the Bible about the flood’s being over the whole world is not to be taken too literally. It is sufficient if it be understood to mean the whole habitat of men. There can scarcely be any doubt, either from the standpoint of the Bible or from the standpoint of human traditions, that all the human race except Noah and his family, were involved in the terrible cataclysm. No race of men has yet been found in any part of the world which does not have its traditions of the flood. So terrible was the fact that the memory of it has been carried down every stream of human history.

The Ark is described as an oblong building, about 500 feet long, 80 feet wide, 50 feet in height. It was built of cypress timber, most likely, and was made proof against water

by the use of asphalt which abounds in Assyria. Noah was in this Ark a whole year. Then at the command of God he and his family and all the animals that had been saved went forth to make a new beginning on the earth.

The first thing done in this new beginning was the institution of religion. “Noah builded an altar.” God answered by making a new covenant, promising that he would no more destroy the earth by water, giving the token of this promise in the rainbow. He also enlarged the powers of man with reference to the animal creation, giving man the right to eat the flesh of animals. He placed a further check of violence by instituting under the hand of man the death penalty, to be judicially administered for murder. So opened the second chapter in human history.

Our Sunday-school at Redfield has suffered a great loss in the death of Miss Sarah Reynolds. The school spread upon its records resolutions to her memory, and sent the same to be published in this paper. We cannot publish resolutions of this sort, for there would be no end. Every day from our ranks of 75,000 Methodists in Arkansas worthy toilers are falling. We can only make mention of this another faithful one called home.

CORA POWELL, an honored and active member both of the Sunday school and Epworth League at La-Grange, was recently called to the reward in heaven. Suitable resolutions were entered upon the school records and forwarded to the Methodist. We can only make this note. Don’t kick and whine.

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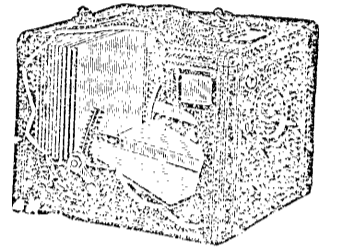
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Leave Little Rock.....	8:00.....	3:15
“ Germania.....	8:30.....	3:49
“ Bauxite.....	8:47.....	4:00
“ Benton.....	9:01.....	4:13
“ K.ondyke.....	9:15.....	4:27
“ Lott.....	9:21.....	4:33
“ Lonsdale.....	9:32.....	4:43
Arrive Hot Springs.....	10:10.....	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

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Epworth League.

July 21—A Strong Weak Man.
Judges xvi. 20-30.

The story of Samson has been the subject of much criticism on the part of those who seek grounds to distrust the Bible record. What is related of him strikes us as unique, and apart from other revelations of God's direction and inspiration of men. We are familiar with the idea of a divine endowment, for teaching and leading the chosen people. The spirit which made and directed the prophets seems natural enough as a manifestation of God's care of his people. We accept the history of Gideon's victory, and of the deliverance of Israel by Barak and Deborah. But Samson presents to us a confused picture, an individual struggle with varied success, marvelous deeds and little results. Samson seems to be not a leader of his people to great victories but a man who is chiefly acting for himself and seeking individual reprisals and revenges. But the story of Samson parallels, nevertheless, the history and experience of many a man. First of all he was a man consecrated to the Lord under the Nazarite vow. Of this vow the unshorn hair and beard and abstaining from strong drink were outward badges. But we must reckon that the force of the vow was not in its outward tokens but in its commitment to divine guidance. The Nazarite was a man devoted to God, for God to use.

Now the chief point in Samson's history and character is the fact that he was a very willful man, who was directed by his passions and tempers more than by his vow. Some regard for his vow he had, indeed, but there was no consistent adherence to it. He was not a man for any important work consistent with high aims, the general purpose of God or the general good of Israel. His sphere is that rather of personal feuds and revenges. But at times he looked to God and the spirit of God came mightily upon him, and Paul mentions Samson among those who wrought mighty things by faith.

The endowment of great strength is not in itself more wonderful than the endowment of great wisdom. It only strikes us as serving lower purposes and less to be regarded as a special divine gift. It may indicate a lower choice in the man consecrated to God. We are told that Solomon set his heart upon wisdom and God gave him wisdom. It was a noble gift. Samson seems to have preferred a lower gift. The extraordinary strength which he exhibited is always represented as of God, and the revelation of God's power, so that what he did was no more his independent act than the dividing of the Red Sea was the independent act of Moses.

We have suggested that Samson's struggles came to little good. He followed the suggestions of revenge upon the Philistines, but they be-

cause of his weakness and the dominance of passion got the better of him, so that for a time before his death he was a blind prisoner in their hands.

The lesson of Samson's history is of a life unfruitful of good, and of personal affliction and failure because of unfaithfulness to God. It suggests that a high calling and a great career were offered him, but he lacked the self-control and consistency essential to success. The strong man was in truth a very weak man, held down by carnality, and overthrown by his passions.

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BURNETT-PATTERSON.—At the home of the bride's mother in Dallas county, Ark., on June 26, 1901, Rev. S. K. Burnett, of Sheridan, Ark., and Miss Georgia Patterson, of Fairview, Ark., Rev. F. P. Doak officiating.

ROBERTS-ROWLAND—In Amity, Ark., at the home of the bride's father, Rev. R. G. Rowland, of the Little Rock Conference, Mr. Harold K. Roberts, of Louisiana, and Miss Ella M. Rowland, of Amity, Ark., on June 19, 1901, Rev. F. P. Doak officiating.

MOUNTJOY-HILL.—At the residence of the bride's father, Rev. G. M. Hill, in the presence of a number of invited guests, Mr. T. K. Mountjoy and Miss Nina Maud Hill. The father of the bride, Rev. G. M. Hill, officiating, assisted by Rev. W. A. Steel, pastor of Asbury Church.

NORTON-ALLEN.—At the home of the bride's father, Mr. W. B. F. Allen, of Vancluse, Ark., on Wednesday night, June 26, 1901, Dr. M. M. Norton, one of Southeast Arkansas' leading physicians, and Miss Elizabeth Allen, one of Chicot county's accomplished young ladies. Rev. A. M. Shaw, of Lake Village, officiating.

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THE ARKANSAS METHODIST.

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

WEDNESDAY, JULY 17, 1901.

PASTOR'S VISITS AND PASTOR'S PAY.

Brother F. M. Streeter, a steward, writes us from Trafalgar, that his trouble in collecting the preacher's salary is because the preacher does not visit his people. He says: "When I approach a brother for quarterage some of them say: 'I know I should pay the church claims, but the preacher don't care for me and my family. He never comes to see us.'"

Now, it is certain that a faithful preacher will do a good deal of visiting. There is much more involved in being a pastor of a station or circuit than merely preaching. Scarcely half the members of the church will ever be in the congregation at any one service and many of them not once a quarter. Some are old and infirm. They were once regular in their attendance at the house of God, and they deeply feel the deprivation of being kept away. Others are poor and far away, and can not always command conveyance to church. Others are sick or detained by sickness of family or friends. These need the pastor's care. He should show himself a true and faithful shepherd in his oversight of them. He should visit them as a pastor, to comfort, aid, instruct. But the pastor who has his rule to visit all families once a quarter will probably turn what he calls pastoral visiting into mere sociability or worse. He will waste much time which belongs to the needy. As to the complaint that people refuse to pay the preacher because he does not visit them it is generally only a plea for their own stinginess, and, in making it they add false accusation to their general sin of unfaithfulness. One who has been in health and his family in health through the year has no right to complain if the preacher has not been to see him. A faithful shepherd will not waste much time in standing around fat sheep that are able to come up for the regular feed.

A preacher may pass a whole year without visiting some of his members, and yet be a most exemplary pastor. Intelligent, faithful church members, who are bound to the cause of Christ, as the preacher is bound to it, pay to the preacher and the church as a means of advancing God's cause and saving others, rather than having attentions paid to themselves.

Suppose we reverse the rule. If a member will pay according to the visits he gets, then why not the pastor also make the matter a question of pay and charge for his visits refusing to visit people who pay nothing? A good rule for the member to work by ought to be a good rule for the preacher to regard. But O, me!

what an outcry would be made if these same members who propose to pay according as they are visited were told that the only motive of the visit was to get the pay. Yet this is the motive which they hold out, for pastoral visiting. Such dealing with a preacher, if he regarded it, would make him a man who gave his attention only to people who could pay, and that only for the loaves and fishes.

The truth is that preachers need to give their pastoral visits chiefly to people who cannot pay. Rightly instructed and right-hearted church members support the preacher not for themselves alone but that he may be a minister of God to the many needy who can give little or nothing.

NOTES BY THE WAY.

Four district conferences of our church in Arkansas were held last week, that of Paragould district at Corning, Batesville district at Beebe, Camden district at El Dorado, Fort Smith District at Lavaca and Fayetteville district at Gentry. The business manager of the "Methodist" went to El Dorado, and the editor to Beebe and Gentry.

All the preachers but one of the district answered to roll call at the opening of the conference at Beebe, and there were about a dozen laymen present. The reports of the preachers were encouraging as to finances—better than for years past. Finances can be definitely reported. Spiritual things are not so easily measured. The preacher who estimates spiritual things by profession and noise imagines that churches pass from good to bad spiritual states in six weeks, but it is a delusion. The spiritual state of the church changes slowly, for the better by the addition of sincere consecrated members, for the worse by the moving away or death of faithful ones. Individual members quickly assume fixed character, and the man who is, in his own fancy, alternately on the heights and in the depths is in truth about the same in both states. The factors which must go into an estimate of spiritual states, are payment of debts, friendliness among neighbors, faithfulness to one's own family, family and private prayer, and support of the institutions of the church. Wesley said no man can be reckoned religious until he is first honest. Religion is in principle and conduct, and as the church alone has perpetuated the teaching and work of Christ in the world, and is his body to accomplish his will, true Christians will always be zealous members of the church. The preachers of the Searcy district do not think that the church is in a very good spiritual state. Some members are quiet and faithful, and some who profess most exhibit least in their lives. Yet, gain is being made, better organization secured and the church is less

disturbed by hobbyists. Independent papers and evangelists are less in evidence. The people of the best moral influence and Christian character stand by the church.

We reached Gentry Friday night and found the conference adjourned. The original plan was to embrace Saturday and Sunday. Bishop Key was expected to conduct the conference. His recent illness prevented his attendance. He is up from his spell of fever but too weak for service this hot weather. Because of his absence the session was cut short. We met several of the preachers and obtained reports. They uniformly regard the work in good state, considering the drought. In no section of the State we have visited is there such injury manifest for lack of rain. Most of the corn is worthless and beyond hope of recovery. Wheat was very poor, oats almost a failure. Fruit, which is a leading crop, is suffering badly. In spite of all this financial reports were better than a year ago.

The committee reckoned that the reports showed some gain in spiritual conditions. But Rev. Ed Steel, chairman of the committee, emphasized the fact that so far as known, family prayer was not maintained in more than fifty homes of the district. We greatly fear this indicates a decline of faith in prayer.

There was preaching at the conference by Tollison, O'Bryant, Fizer, Sacramento administered by Brother Johnsey. There was a speech on education by Dr. Millar. The temperance committee reported there was not a licensed saloon in the district. We stopped at Gentry with Brother Corley, brother of the late W. H. Corley, member of the Arkansas Conference.

On Saturday we went to Bentonville, where we remain and preach for a few days.

PRAYER AND DROUGHT.

The papers report the drought so severe in Missouri that from all quarters Gov. Dockery is being petitioned to appoint a day of prayer for rain. This calls to mind the grasshopper scourge which came upon Missouri about twenty-five years ago. It was about the first of June. The grasshoppers were devouring everything in the west part of the State. The fields were left bare as if nothing had been planted in them. The continuance of the pest for a few weeks meant the destruction of all crops. Gov. Harding appointed a day of fasting and prayer to drive away the grasshoppers. This writer held service that day in the town of Salem, Mo. The call was observed throughout the state. That day the grasshoppers rose from the earth in clouds which hid the sun, and flew away. They did not trouble the State a day longer. Some years later I took the Missouri Pacific train, at St. Louis, for a trip west. Two strangers took the next seat. "We are now in the

great State of Missouri," said one, "the State in which the governor called the people to prayer to chase away the grasshoppers. Was there ever anything so ludicrous?" The other replied, "It seemed ludicrous, but it is well established that the grasshoppers left at once." "Yes," replied the first speaker, "everybody says that is so. It was a strange coincidence."

The well instructed Christian believes in public prayer for deliverance from public calamities. The reasons are clear. Faith in God and loyalty to him are more than all temporal good. For this reason God's interpositions for us, are dependent upon conditions which recognize his hand in them. A son might be ignorant of a father's existence while receiving support at the father's hand. There would be no moral benefit conferred in the gift, no bond of union established, no gratitude awakened. As in individual blessings, in order that moral good may result, there must be recognition of God. So in public blessings. God should first be recognized. It may be said that only a few do truly pray and trust, yet if secretly they pray and trust, and in answer God interpose for all the people, still the moral benefit of such interposition would be lost. The people at large would not see God's hand in the blessing. The public and formal call to prayer gives God a chance to assert his power manifestly before the people, confounding and convincing the unbelieving. While therefore we may assume that many Christian people in Missouri are ready to pray for rain, why should they expect this public benefit in answer to private and secret prayer? Let the governor of the State appoint a day of prayer. As we say, it gives God a chance to be honored in the eyes of the people, and in that to bestow upon the people a higher good than in the sending of rain merely, thus accomplishing the highest ends of a special providence.

DENOMINATIONAL LOYALTY.

We hear a good deal about denominational loyalty in our district conferences, and surely it is a good subject to consider. "It is good to be always zealously affected in a good cause." If one be a Christian in truth he must needs be earnest and faithful. No idler, no careless worker. And if, when he enlisted in the Lord's army he entered in the Methodist division he must be all, as a Methodist, that he is as a Christian. He has found his own proper sphere of work. Let him work there and not loaf around. He need not be a biggot. He may shake hands with the brother of another church, bidding him a hearty god speed; but his work is in his own church, and he will work there if he work at all.

Denominational loyalty does not call us to check, hinder or attack our sister churches. A Methodist is liberal, and if he deems his church the

only representative of Christ's work on earth then instead of being a strong Methodist he is no Methodist at all.

Let us be jealous of our denomination that she may do her full part in bringing the world to Christ, and that she may have no ground to accuse us that she failed in any wise of accomplishing her mission because of our unworthiness. But seeking for Methodism this crown of faithful service, and for ourselves, as Methodists, let us desire that other denominations and other Christians may do more than we. I should desire to be all that God and nature have qualified me to be. But I shall desire, for the Lord's cause, and humanity's sake that every other person shall be better than I, and do more than I. The Methodists have 75,000 members in the State of Arkansas. Tell me that our church must stop at that number, then I pray that the Baptists and Presbyterians may get all the rest.

We rejoice in the victories won by other denominations and all the more when they do better work than we.

But while we cherish brotherly love, we call for the highest order of denominational loyalty in earnest hearty warfare in Methodist ranks. A soldier who travels round from post to post to shake hands is no soldier at all. We want to cherish good fellowship, but not that sort of fellowship which makes a church member of no use anywhere.

THE STRONGEST AGENCY.

The Newspaper Directory of Lord & Thomas, for the year 1901, shows that the conference organs of the M. E. Church, South, have an aggregate weekly circulation of 121,000. If each of those papers represents, as is supposed, a family of five, three of whom, at least, can read, then there are 363,000 people who read these papers every week. It does not need to be said that these 363,000 readers of the conference organs represent the working force of the church; for the best educated and the most earnest Christians are, invariably, aligned with the readers of our church literature.

Now these conference organs reach nearly ten times as many people as our general conference organ, and more than ten times as many as any other publication ordered by the general conference, save our Sunday school papers, and about four times as many people as all the general conference publications united, if we reckon those intended for adult readers.

No truth is clearer, therefore, than this, that any general movement of the church, plan of church policy, or scheme of church work depends upon the conference organs for its success far more than on all other agencies combined. It is with the conference organs to forward Sunday-school work, Epworth League work, missionary work. They

are the chief agency to do it, and will remain the chief agency. It is only through their columns that the church at large is reached.

Again, for the strongest influence local relations are essential. Even the Tennessee Conference must have its conference organ. Within the limits of its sphere the conference organ is a working force, far stronger than any paper which covers a larger sphere. It gives its space to the local work. It understands the local conditions. We could no more withdraw these conference organs and turn over the work to general conference publications with success than could a general dismiss all his lieutenants and subalterns and, massing all his army, take sole command of hundreds of thousands in person.

The conference organ is especially a working agency for the church. It does not enter into competition with literary journals, or political journals, or scientific journals on their own ground. It may and should give its readers carefully weighed and sifted gleanings of the most important facts and movements in secular fields, and fuller reports from the church at large. But its chief business is to lead on its own corps of the church militant to their own appointed work.

Neither may the conference organ aspire to the sphere of a general conference organ, and undertake to cover other fields than the patronizing conferences. Within the patronizing conferences is its work, and there it should be found promoting harmony, inculcating church loyalty, aiding all the pastors and promoting every church interest.

We believe that for any forward movement of our church on any line the harmonious, earnest action of the conference organs is the greatest need and the strongest force which can be employed. The editors of these papers should be thoroughly loyal to our church polity, and harmony of sentiment and plan should direct them in their responsible labors.

Much may be done by correspondence and mutual counsel to promote such harmony thus greatly strengthening this agency—the conference organ, already the strongest agency for mobilizing and wielding the forces of the church outside of our itineracy and its general superintendence.

Mrs. Jurelia Ann Keadle.

Died, at the residence of her son, Rev. O. H. Keadle, at Chidester, Ark., Mrs. Jurelia Ann Keadle, in the 77th year of her age.

She was born in South Carolina January 14, 1825. Moved to Bibb county, Ala., with her father while a girl, where she grew to womanhood and married. During the first year of the war between the States she came to Arkansas with her husband. He died December 31, 1862. Out of ten children in the

family only four survive her. She professed religion and joined the church early in life, and was always to the day of her death a true, consistent Christian. She bore with Christian fortitude the burdens and afflictions of life without murmuring. She endured as seeing Him who is invisible, and trusted Him implicitly, walking in all his commandments blameless.

The writer was called to attend her funeral at Chidester, which he did, before a large and sympathetic congregation. This is the fifth death which has occurred in the family of our dear brother Keadle in the past four years.

Rev. B. F. Wilson, a son-in-law, died four years ago. He was a worthy and promising member of the Little Rock Conference.

Just twelve days later Henry Keadle, aged 14, was taken away from the home. In less than a year from that date Mrs. Jerulia Williams, a daughter, died, again leaving the home sad and darkened. Last August little Bennie Wilson was called up to the home above, and now the mother and grandmother is not for God has taken her.

Our sympathy goes out to the be-

reaved, and we pray God's blessing upon them. There will be a glad reunion in the sweet by and bye.

J. C. Rhodes.

Personal.

Capt. J. M. Jenkins, of Quitman, was a pleasant caller Friday.

Rev. A. C. Millar and Rev. A. P. Few were callers Monday. President Millar preached at Hunter Memorial Sunday night.

Rev. B. F. Cabell, President of Potter College, Bowling Green, Ky., called Friday. The Editor was at Fayetteville and the Manager at El Dorado, so that neither saw him. Sorry we missead him.

Dr. M. L. Thomas, pastor of the Second Baptist Church, in this city, will resign soon and leave the State. He leaves on account of poor health. Dr. Thomas has impressed himself upon the community as a pure hearted Christian, a strong preacher and an industrious pastor. We regret to lose such men.

The new road to Hot Springs has no transfers.

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

Hendrix College

Conway, Ark.

Entrance requirements, recently raised, are higher than in any competing institution.

Graduates of high schools, academies and small colleges, admitted on certificate, will find the advantages of a genuine college.

The faculty is composed of university trained men.

The student body is mature.

The course of study leading to A. B. with or without Greek, is strong and attractive.

The library, containing 6,500 bound volumes and 6000 pamphlets, gives a fine opportunity for collateral study. The laboratories, well equipped for Chemistry, Mineralogy, and Biology, are real work-shops for the science students.

The literary societies, managed by the students themselves, afford excellent facilities for self-development.

The Young Men's Christian Association encourages noble Christian living and elevates the moral tone of the whole student body.

Unlike the university, the college seeks only a limited number of students (150 to 200) and endeavors to give to each such personal aid and attention as to develop all that is best in him.

There is something in the training at Hendrix which makes successful men of the students.

Immature and poorly prepared students should avoid Hendrix. The work is too severe and the pressure too strong for them. Parents of spoiled sons should remember that a college is not intended for such boys, and if it admits them must shortly send them home in disgrace.

Our academies at Gentry, Imboden and Mena are for the young and poorly trained; a reform school is the place for the vicious.

Parents will save their own feelings and retain their regard for the college if they select the right school.

Expenses at Hendrix are very moderate and economy is encouraged. Boys of limited means may find employment to pay for tuition, and even more than that.

As the number that can be accommodated at the dormitory is limited, early application should be made.

Fall term opens September 20.

For Further Information, Address

A. C. Millar, President.

Christian Life.

God's Blessing.

It is too often forgotten that it is our privilege to get God's blessing in our undertakings. I know by long experience that God is willing to bless us with special help in study, in business affairs, in home life, in preaching and in revival work. God's blessing would be a beautiful title for a book and O how much could be put in it! Many can join me in saying, We owe everything in life to God's blessing. And especially can God bless us in trouble and sorrow, for "He is a Friend that sticketh closer than a brother," a "very present help in time of trouble."

But God is holy and His blessing cannot be expected on an unholy cause or unholy methods. We must get our hearts right, free from unholy motives; our words right, free from unholy censure, and our spirits right, free from unholy bitterness. O for rightness with God!—Florida Christian Advocate.

Religious Journals in the Home.

One piece of religious furniture may be regarded as most important in the Christian home; it is the religious newspaper. It would be hard to find in city, village, or country, a home without a weekly, semi-weekly or daily secular paper. But to find one and even many without a religious paper would not be difficult. Should we not, however, be as deeply interested in the current events of Christ's kingdom as in the affairs of the State and nation, and in the discussion of the principles of God's Word as in the consideration of social and political matters? Yea, would we not arrive at a more speedy and satisfactory solution of social and political problems if we were more familiar with the principles of Christ's kingdom? Give to religious journals and periodicals the prominence and wide-spread circulation which the secular papers have and the happy effect upon society and the world would soon be apparent. One has said: "It has long been the policy of the devil to keep the masses of the world in ignorance, but finding at length that they will read, he is doing all in his power to poison their books." Whatever may be the danger from poisoned literature, the danger to ourselves and our children is not inconsiderable from allowing literature purely secular to crowd out that which is sacred. When we miss from a home, especially where there are children, a religious paper, we feel that something is lacking which by all means ought to be there. Above all, on God's day, let the daily papers be put out of sight, and let the place of easy access and of honor be given to such reading matter as is entirely in keeping with the sanctity of the Sabbath, and will



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

furnish incentive and instruction to the soul.

A home with such furniture is justly entitled to be called a Christian home. It "will be the blossom of which heaven is the fruit," "the father's kingdom, the children's paradise, the mother's world." Concerning it, all can heartily unite in singing:

"My home, it is of thee,
Where all are good to me,
Of thee I sing;
Home of my father's cares,
Home of my mother's prayers,
O God, through all the years
Thy blessing bring!"
—Christian Intelligencer.

Our Missionaries From Wesley Hall.

If we call our "missionary roll," we find that nearly one-half of the active male missionaries of our church are representatives of Wesley Hall. Here at home, stirring up the church from center to circumference, and setting it aglow with a holy missionary zeal that is according to knowledge, are Dr. Walter R. Lambuth, our most efficient missionary secretary, and his untiring and most active lieutenant, Brother P. L. Cobb. In China our representatives are W. H. Park, W. B. Burke, T. A. Learn, W. B. Nance, J. W. Cline, H. T. Reed, J. A. G. Shipley, Joseph Whiteside, F. S. Brockman and J. D. Trawick, and another who fell with his armor upon him, stricken with paralysis, and died but a few days ago, Moses B. Hill. In Japan we have W. E. Towson, T. W. B. Demaree, C. B. Moseley, C. A. Tague, S. E. Hager, T. H. Haden and C. T. Collyer, of Korea, was in the Hall as a student long enough to make us feel that he ought to be counted as one of our boys. Our representatives in Mexico are G. B. Winton, J. R. Mood, J. W. Grimes, N. E. Joyner and H. L. Gray. In Cuba we have G. N. MacDonell and J. D. Lewis. In Brazil our boys are H. C. Tucker, E. A. Tilley, J. M. Lander, J. L. Bruce and J. M. Terrell. Besides these we have had with us several natives who are now doing excellent work in their own lands: T. H. Yun, of Korea (whose life history is a remarkable one and a special object, it would seem, of divine providence); and T. Nishikawa and Y. Yoshioka are in Japan, while T. Masao, who came to us from Japan, now fills an important office (that of legal adviser) at the court of the King of Siam. Charlie Soon is in China.—W. F. Tillett, in Epworth Era.

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

Howard Institute.

THIS HIGH-GRADE PREPARATORY SCHOOL FOR BOYS AND GIRLS OPENS AUGUST 27, 1901.

Commodious Building, Healthful Location, Good Library.

THE "BOYS' HOME" is conducted by one of the principals, and only two boys in a room. A limited number of girls will be accommodated in the home of the other principal. Board, \$10 per month.

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EXCURSION BULLETIN
VIA
IRON MOUNTAIN ROUTE.

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.

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.

POWHATAN COLLEGE

FOR YOUNG CHARLES TOWN, W. VA. WOMEN.

NOTED FOR—Its 15 Schools, Able Faculty, Magnificent Buildings, Wide Patronage, Home Comforts and Location—"far-famed Valley of Virginia," near Washington, D. C. Write for Catalogue. S. P. HATTON, A. M., Pe. B., Pres.

EXCURSION TO YELLOWSTONE PARK.

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.

For the Young People.

Simple Trust.

A man told me there was no God
And Jesus was a fake;
I don't see how he ever could
Have made that great mistake.

I wonder who he could believe
Made all the trees to grow,
And made that corn come up so green
He planted in a row.

And made so many kinds of bugs
So many kinds of flowers;
He could not name them if he tried,
For more than twenty hours.

And when I say my prayers at night
And get down on my knee,
I feel like I could most see God
A lookin' down at me.

To think, he said, there was no God,
And Jesus was a fake;
I don't see how he ever could
Have made that great mistake.

—May Olmstead.

Thinking some of the children may go to see the exposition at Buffalo, N. Y., we give them this week the account how the roar of Niagara Falls will be heard at the great fair. For some years electricity produced from the falls has lighted the city of Buffalo and driven its machinery.

Niagara's Roar at the Exposition.

The great majority of people who visit Niagara Falls seldom get a full idea of the sublimity of the waterfalls and surrounding grandeur until they have loitered about the beautiful locality an hour or two. It is so awe-inspiring that the spectacle has a tendency to daze one's senses and for a time people linger about the fascinating river hardly knowing what to say. The mighty roar of the falls greets them long before their eyes rest upon the falling waters, and they see the rapid current hurrying the waters on to the awful brink over which the flood of old Erie flows.

When the grandeur of the scene is fully understood; when the mind is sufficiently recovered from surprise at the wonderful beauty of the river and falls to understand the full magnificence of the spectacle, the visitor begins to search out the features of this world wonder. It is then that the heart and its sentiments are brought in closer touch with nature and her workings, and the glorious sublimity of the cataract is thoroughly comprehended. There is no part of the locality immediately about the falls; no part of the mighty chasm, ploughed from the mountain top seven miles away by the waters of the precipice, but what is replete with interest. Niagara's roar and impressions of its mightiness are ever present, and the sound of the falling waters that plunge over the brink of this precipice makes music for the ears of millions.

So adept has become the application of the telephone, the instrument that was shown with such great curiosity at the Centennial Ex-

hibition in 1876, that this music of the tossing, tumbling, dancing, foam-crested waters of the Falls of Niagara is to be transmitted from the point where the sound is most tumultuous and inspiring to the Pan-American Exposition, there to give joy to thousands upon thousands. To accomplish this marvelous result, a long distance telephone transmitter has been placed in that wonderful cavern, the Cave of the Winds, right under the falls. Attached to the transmitter there is a megaphone, and this gathers the sound of the plunging waters for the telephone transmitter. Leading from the transmitter are two wires, and these run into the Niagara Falls central station of the Bell Telephone Company. From this point, or station, a special wire is run to the telephone exhibit in the exposition, where receivers will be available at which the crowds may listen to the transmitted roar of the cataract, 20 miles away.

This transmitted roar is thoroughly realistic. With attentive listening one can hear the water splashing with frightful force on the rocks that have for ages withstood the powerful downpour from the river 160 feet above.

The fact that the transmitted electric energy of the falls is everywhere present about the Pan-American grounds and buildings, and that the very roar of the falls, the "Thunder of Waters," is also to be heard, brings the Exposition and Niagara doubly close together. Combined, they offer the rarest treat ever afforded, both for entertainment and edification.

All who hear the transmitted roar of the cataract will want to look upon the spot from which the gathered sound emanates. It is reached by crossing from the mainland to Goat Island, at Niagara. Taking the road that leads to the right on the island, a few minutes brings you to the Cave of the Winds, the only safe place where it is possible to go behind the wonderful sheet of water of the falls. The Cave of the Winds was first entered on July 15, 1834, and those who discovered it found it to be the home of hundreds of cels. For years people slid down a log to view its mysteries, but for over a half century it has been easily accessible to visitors.

It has always been known as Acolus Cave, or Cave of the Winds. Its dimensions are 100 by 160 feet and 100 feet high. Having been excavated by the falling, rushing waters, it forms a natural chamber. The bath in the spray cloud, the beautiful rainbows, and the ever-changing effect of the light passing through the descending mass of water produces novel and strange sensations of commingled terror and safety. The compression of air in the strange cavern behind the sheet of water is such as to render the interior of the cave stormy and turbulent, but it is an impressive effect of

the majesty of Niagara. The rainbows form in entire circles and sometimes there are two and three of them to be seen at once, a fact that makes the Cave of the Winds a very suitable connection and association with the Pan-American Exposition, the Rainbow City, in the entertainment of the people.

Orrin E. Dunlap.

James D. Reid, the veteran telegrapher who had the distinction of giving Andrew Carnegie his first job as a messenger boy, is still living. In "Success" for April Mr. Reid recalls the incident which occurred fifty years ago, in the Atlantic and Ohio telegraph office in Pittsburg, as follows:

"He was so determined that I became interested in him at once. He seemed to have determination written on his face. His eagerness to work and learn were very noticeable. Before he had been with me a month, he asked to be taught telegraphy. When I consented, he spent all his spare time in practice, transmitting and receiving by sound, and not by tape. He was the third operator in the United States to read the Morse signals by sound."

This, in Mr. Carnegie's mind, was his best move. After long and successful years, Mr. Carnegie wrote of this change:

"My entrance into the telegraph office was a transition from darkness to light, from firing a small engine in a dirty cellar to a clean office where there were books and papers. That was paradise to me, and I bless the stars that sent me to be a messenger in a telegraph office."

Mrs. John H. Dye, Little Rock, Ark., desires to correspond with a limited number of young ladies who wish to spend next winter in New York for study or pleasure.

A New Steward's Collection Book.

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 quarterly. 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.

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

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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.

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Church Telephones:

PINE BLUFF.

Regular services at First Church yesterday. Congregations smaller everywhere on account of hot weather. Vesper service at 6:30 at Lakeside was a most helpful meeting.

Rev. J. M. Hawley preached at Riverside at night. Brother Beardslee is sick in Hot Springs.

Mrs. W. W. Nelson was taken sick here on her way to her home in Louisiana and was quite ill here during all of last week. She has gone on to her home now.

Dr. W. H. Browning and Brother Carr are in rather feeble health.

J. M. H.

NEWPORT.

Yesterday morning a good congregation listened to a fine sermon on the "Laws of Fraternity," and at the evening hour we had a crowded house. A number of our people have gone for the summer months, but we have new ones coming in all the time, so we are not diminishing as we usually do in the summer. Rev. Mr. Smith has been in Sulphur Rock all week assisting in a revival meeting. He said the interest increased with each service, and the climax was reached the last service, when many strong men came forward for prayer, and begged that the meeting continue, but owing to the extremely warm weather, it was discontinued until October, when he has promised to help them again. On Tuesday evening the W. F. M. S. held an interesting meeting, the delegates to the recent conference made their reports, which was much enjoyed. Mrs. Crook is our local president and makes a good one.

L. G.

HARD TO BREAK.

But the Coffee Habit Can be Put Off.

"I was a coffee user from early childhood but it finally made me so nervous that I spent a great many sleepless nights, starting at every sound I heard and suffering with a continual dull headache. My hands trembled and I was also troubled with shortness of breath and palpitation of the heart. The whole system showed a poisoned condition and I was told to leave off coffee, for that was the cause of it. I was unable to break myself of the habit until some one induced me to try Postum Food Coffee.

The first trial, the Food Coffee was flat and tasteless and I thought it was horrid stuff, but my friend urged me to try again and let it boil longer. This time I had a very delightful beverage and have been enjoying it ever since, and am now in a very greatly improved condition of health.

My brother is also using Postum instead of coffee and a friend of ours, Mr. W., who was a great coffee user, found himself growing more and more nervous and was troubled at times with dizzy spells. His wife suffered with nausea and indigestion, also from coffee. They left it off and have been using Postum Food Coffee for some time and are now in a perfect condition of health."

Grace C. M., Cuyahoga Falls, Ohio.

Put a piece of butter in the pot, the size of two peas to prevent boiling over.

LITTLE ROCK.

The congregations were fairly good in Little Rock Sunday. Dr. J. C. Brown preached at First Church morning and night. President Millar preached at Hunter Memorial at night. There was one accession at Winfield Memorial. Next Sunday will be Brother Thomas' last day before he departs for England.

GAINESVILLE, ARK.—Sunday was a good day for Gainesville. We closed our first protracted meeting; 22 professed faith in Christ, 10 joined the church, baptized one baby; many cold church members quickened into new life. The Baptists and Presbyterians did good work in the meeting. Specially the Rev. Green, pastor of the C. P. Church, very much endeared himself to our people. He is a good man and a fine preacher.

H. E. May.

WHEATLEY CIRCUIT.—Wheatley circuit was very fortunate in its appointment of a preacher, Rev. J. H. Griffin, for this year. This is Brother Griffin's first year in the work, and he enters the field full of energy and ambition, ever watchful for the good of the church and its people. He has already accomplished a good deal in the way of improvements, having had two churches painted, one here and one at Hunter, which adds very much to the appearance of both. Wheatley church has been built over twenty years, and this is its first coat of paint. The parsonage is being enclosed with a new fence, and there is an effort being made, which will probably be successful, to build a new church at or near Prairie Chapel. The work to commence this fall.

Children's day was observed at Hunter, which was enjoyed by all present. The children contributed three dollars to the educational fund. Here at Wheatley, under the supervision of Brother Griffin, we arranged for a missionary rally, on the night of June 9th, which proved very successful in different ways, it being the best children's service we have ever had, and was fully appreciated by the largest crowd Wheatley has had for a long time, both house and yard being full. During the exercises Brother Griffin announced that he wanted and expected to raise twenty dollars in five minutes for the missionary fund. He took up a collection, which amounted to twenty-five dollars and eighty-seven cents. We then proceeded with the exercises for about thirty minutes and closed to the satisfaction of all in attendance.

Congregations at all the appointments are generally good and improving.

At the commencement of the year there were only two Sunday-schools, now there are six, which have service regularly, and attendance is very good. There are two prayer meetings. Some of the appointments on the circuit have already paid out in full, others somewhat behind. Brother Griffin is doing good work and should have the support of the people.

Z. S. H.

District Conferences.

The Fort Smith District Conference met at Lavaca July 9 with Rev. H. Hanesworth, the presiding elder, in the chair. The opening sermon was preached the evening of the 8th by Rev. D. J. Weems, of Paris. The attendance was somewhat lessened by the absence of a number of the brethren who were detained at home, some by sickness in the family, others by revival meetings which could not well be closed. The attendance of laymen was better than last year. The conference was in session two days, and was one of the very best that the writer

ever attended. The presiding elder kept everything moving and there was not a dull hour in the entire session.

We missed Dr. Godbey, of the "Methodist," and Rev. F. S. H. Johnston, both of whom are such helpful and welcome visitors to our district conferences. President A. C. Millar, of Hendrix College, was with us part of the time, and addressed the conference in the behalf of the college. Rev. O. E. Goddard, our conference missionary secretary, gave us a fine talk on the subject that is always nearest his heart. He also represented the "Arkansas Methodist." Rev. D. J. Weems spoke briefly in behalf of Galloway College.

The reports of the brethren were very encouraging as to the general state of the church. There is an evident advance in almost every department of the church work. While some are not able to report as well as last year, yet the general average of the district is considerably higher. Quite a number of good meetings were reported, some of which are still in progress. Rev. J. M. C. Hamilton is now in a meeting at Low's Creek and there have been about sixty conversions. Rev. D. J. Weems reported a revival at Paris with some twenty conversions. Rev. S. F. Goddard and Rev. W. T. Thompson are having a good meeting at Van Buren with upwards of forty conversions to date.

Tuesday night was devoted to a missionary rally and stirring addresses were made by Revs. Hanesworth, Goddard and Waldrip. The house was crowded and the enthusiasm was high. An offering for missions was made of more than two hundred and sixty dollars. Rev. J. C. Weaver, the pastor at Lavaca, says that this will enable the charge to pay its missionary claims in full. Good for the Fort Smith circuit! May all of us do likewise.

A very unique feature of the conference was the laymen's hour Wednesday morning, in which the laity expressed how, in their opinion, the pastors might render more efficient service. The speeches were pointed, brotherly, and most helpful. It would be a good idea to allow such expression of opinion from the laymen far oftener.

The preaching at the conference was of a high order, deeply spiritual and soul stirring. Revs. Hanesworth, Weems, Lewis and McAnally were the preachers of the conference.

The licenses to preach of the following brethren were renewed: C. W. Lester, H. L. Nance, J. Lester, J. W. Basset, J. E. McConnell, A. L. Horn, M. M. Hankins, S. J. Fair, E. Z. Sullivan, J. L. Hickerson. A. L. Horn was recommended to the annual conference for deacon's orders.

Dr. E. H. Stevenson, of Fort Smith, Rev. A. L. Horn of Paris, Horace Rogers of Huntington and A. F. Johnson, of Cauthron, were elected as delegates to the annual conference, with Rev. A. H. Lark, E. F. Fair, C. E. Goddard and C. J. Harvey as alternates.

Greenwood was selected as the place of the next district conference. The usual committee reports were read and adopted.

Brother J. C. Weaver was a splendid host and gave everybody "the best home." The good people of Lavaca not only opened their doors to us but their hearts as well. The conference will always be glad to go to Lavaca. The writer, with several others, was royally entertained at the home of Brother Nolan.

Secretary of Conference.

Paragould District Conference convened at Corning July 11, 1901, J. I. Maynard, P. E., presiding, F. M. Daniel secretary. The conference has been



Cured Of Piles.

Mrs. Hinkley, Indianapolis, writes: "The doctor said it must be an operation costing \$800 and little chance to survive. I chose Pyramid Pile Cure and one 50 cent box made me sound and well." All druggists sell it. It never fails to cure any form of Piles, try it. Book on piles, cause and cure, free by mail. Pyramid Drug Co., Marshall, Mich.

a specially spiritual one. The attendance was better than usual at the opening, but later about an average. Dr. C. C. Godden preached the opening sermon on the night of July 10. He and his good wife were at the opening of the conference but left after the opening to fill an engagement south. Prof. J. H. Reynolds of Hendrix, Prof. W. L. Clifton of Sloan-Hendrix Academy, Revs. N. E. Skinner, Frank Barrett and E. A. Tabor are visiting the conference.

J. K. P. McKelvy, J. H. Thomas, F. M. Daniel and J. W. Osburn are elected delegates to annual conference and Sam McDaniel and M. F. Collier alternates.

Imboden is to entertain the next district conference. Prof. J. H. Reynolds addressed the conference on Friday p. m. on education and Twentieth Century movement, representing Hendrix College. Prof. W. L. Clifton also addressed the conference, representing Sloan-Hendrix and F. M. Daniel represented Galloway Female College. Frank Barrett made a strong missionary talk. At night the W. C. T. U. held a medal contest at the court house which was well attended.

The L. T. L., about 100 strong, rendered some good temperance music. Some preachers gave addresses, three laymen acted as judges for the contest which was decided in favor of a bright little girl. Conference adjourned Saturday morning. A strong temperance resolution was adopted, one clause of which was new to this conference. (It included tobacco.) The "Arkansas Methodist" and Nashville Advocate were endorsed. P. E. J. I. Maynard was the subject of a strong resolution of endorsement and his fourth year on the district finds the entire work in love with him. The people of Corning entertained the conference well. The pastor, J. M. Talkington is serving them for the fourth year and they are sorry to see him go, as go he must this winter. The reports of pastors were about as usual. Quite a number of conversions for the season. Many revivals projected, spiritual state better. Barring the drouth, outlook good.

F. M. D.

The eighteenth session of the Dardanelle District Conference met at London, July 4, 1901.

The opening sermon which was sound, strong, stirring, was preach-

(Concluded on page 16.)

GALLOWAY COLLEGE

The Fall Session of 1901 Will Begin September 12.

Galloway College is Located at

SEARCY, THE ATHENS OF ARKANSAS,

and is the

Largest Female School in the State, and One of the Largest in the South.

The New Building is Larger Than the Old, and is A Model of Architectural Design and Finish. Modern in All its Appointments.

Heated by Steam, with Hot and Cold Water on Each Floor.

All the Departments of the College are Under the Control of Trained Specialists From the Best Schools of America and Europe.

We Have Twenty-five New Upright and Grand Pianos.

During the Eleven Years of its Successful History

The Health of Galloway College Has Been Phenomenal.

Rooms Are Being Rapidly Taken.

For All Information, or Catalogue, Write to

C. C. GODDEN, President. SEARCY, ARK.

Wesleyan Female College

Macon, Ga.

Fall term begins Sept. 18, 1901.

Oldest College for Women in the World

A DIPLOMA FROM IT IS HIGH HONOR.

ONE of the few high grade institutions of the South. It is classed by the Board of Education of the M. E. Church, South, as one of only two schools in Southern Methodism that are doing real college work for young ladies. A quarter of a million dollars invested in buildings. All modern conveniences. Ideal climate. Proverbially healthful. All Literary Courses of a high order, and Conservatory advantages in Music, Art, and Elocution. Literary tuition and board, including laundry, only \$200 per year. For catalogue and full information address J. W. ROBERTS, A. M., D. D., President.

BOYS WILL BE

More successful men because of thorough training.

A Vanderbilt Professor Says:

"Your students make the highest average grade of any school sending papers in this department".

High Records Elsewhere.

THE TRAINING SCHOOL,

CHARACTER BUILDING..... COLLEGE FITTING,

Has only one work—to give boys and girls the best preparation for life or the higher colleges. It is no experiment, its students have succeeded. Careful supervision, moral surroundings, healthful location, thorough instruction, highest commendations; \$150 per year. Make engagement for Sept. 3. Our claim for patronage is the quality of work done. Ask for illustrated pamphlet.

J. D. Clary, Principal,
Fordyce, Arkansas.

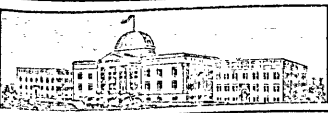
Peoples & Morgan School,

Fayetteville, Tenn.

A High-Grade Training School

HEALTHFUL Surroundings. Good Library. First-class Building and new dormitories with electric lights and hot and cold baths. Board in dormitories, under direct supervision of teachers, \$6.50 to \$7.00 per month; in best private families, \$10. Tuition, \$7.50. Our boys enter Vanderbilt, Washington & Lee, Peabody and other universities WITHOUT EXAMINATION. The entrance prize at Vanderbilt in Mathematics, English, History and Geography was won by one of our boys last year. Next term opens August 28, 1901. For further information address the principals.

Peoples & Morgan.



Memphis Conference Female Institute

Jackson, Tenn.
Next session begins Wednesday, Sept. 4, 1901, and continues ten school months. Every facility offered for a thorough education for girls. All departments taught, including Music, Art, Elocution, etc. Charges reasonable. For catalogues, etc., apply to
REV. A. B. JONES, PRESIDENT,
Jackson, Tenn.

Klindworth Conservatory of Music.

20-22 Carnegie Way, Atlanta, Ga.
Endorsed by Prof. Karl Klindworth, Berlin, Germany. Thorough instruction in all musical branches, and in Languages, Art and Physical Culture. Students can board at Conservatory. Second scholastic year begins Sept. 4th. For catalogue address
KURT MUELLER, Box 228, Atlanta, Ga.

Mention the Methodist.

MISSOURI MILITARY ACADEMY

6th Year. Fine New Buildings, 100 acres. Hunting, Fishing, Swimming, Boating. Model School. Phenomenal Success. Faculty, University graduates of national reputation. For booklet with full information, address
A. K. YANCEY, President, Mexico, Missouri.

Vanderbilt University

800 STUDENTS, 90 TEACHERS.
17 Buildings. Value, \$750,000.

New Dormitory just erected at a cost of \$125,000.

Expenses low. Literary courses for Graduates and Undergraduates. Professional Courses in Engineering, Pharmacy, Law, Medicine, Dentistry, Theology.

Send for Catalogue, stating departments in which you are interested.

WILS WILLIAMS, Secretary,
Nashville, Tenn.

BRENAU COLLEGE CONSERVATORY.

GAINESVILLE, GEORGIA.

BEST LOCATION - 1,500 Feet Altitude. REASONABLE RATES.
BUILDING - Brick and Stone. For Catalogue, address
EQUIPPED. A. W. VAN HOOSE or M. M. RILEY.

VIRGINIA COLLEGE

FOR YOUNG LADIES. ROANOKE, VIRGINIA.

Opens Sept. 21, 1901. One of the leading schools for Young Ladies in the South. New buildings, pianos and equipment. Steam heat, electric light, Bath and toilet rooms on every floor. Campus of ten acres. Grand mountain scenery in Valley of Virginia, far-famed for health. Twenty-five American and European teachers. Thorough courses leading to Degrees of B. A. and M. A. Conservatory advantages in Music, Art and Elocution. Students from 20 States. For catalogue address
MATTIE P. HARRIS, President, Roanoke, Virginia.

When writing, please mention The Arkansas Methodist.

Woman's Work.

Report of Conference Corresponding Secretary For Quarter Ending June 1, 1901.

Total number of adult auxiliaries, 41; total number of adult members, 500; total number of young people and juvenile auxiliaries, 11; total number of young people and juvenile members, 230; total number of members in the Conference Society, 730; number of meetings held during quarter, 103; average attendance during quarter, 245; names of life members made during quarter, Mrs. M. A. Jones; total number of life members, 11; total number on baby roll, 68; number of subscribers to "Our Homes," 250; number taking Home Mission Reading Course, 41; number pledged to giving one-tenth to the ord's work, 24; pledged to the use of mite boxes for weekly freewill and thank offerings for connectional work, 81; number of baby mite boxes in use, 128; number of papers and leaflets distributed, 600; number of visits made to sick and strangers, 747; number of visits made to corrective or benevolent institutions, 3; number of cottage prayer meetings or Bible readings held, 50; number of garments in good order distributed, 207; number of needy relieved, 61.

For this quarter thirty-five auxiliaries reported to our Conference treasurer and twenty-seven to me. Our workers are showing commendable zeal in this warm season.

We are glad to report new auxiliaries at El Dorado, Mt. Tabor, Austin, Pike City, adult and juvenile, Lockesburg, Juveniles; Asbury, juvenile; Antoine and Roe.

El Dorado starts with seven subscribers to "Our Homes." Our district secretaries are: Arkadelphia, Mrs. Gillman; Camden, Miss Stinson; Little Rock, Mrs. Bracey; Monticello, Mrs. Bell Whitlow, of Hamburg; Pine Bluff, Mrs. Dr. Donelson; Prescott, Mrs. R. M. Briant, of Hope.

Every auxiliary should send quarterly reports to her district secretary (as well as to Conference Corresponding Secretary and Treasurer) and strive to help her build up the old and to organize new societies.

Will all who desire more pledge cards please notify me? Sincerely,

Mrs. W. H. Pemberton,
Cor. Sec. L. R. Conf., W. H. M. S.

Report of Treasurer.

Arkadelphia Adults: Dues, \$6.70; baby roll, \$2; special work, \$4.79; adult mite boxes, \$1c.; baby mite boxes, \$1.35; contingent fund, \$2.37; by voucher contingent expenses, \$5.03.

Amity Adults—Dues, \$2.40; Baby Roll, 50c.

Antoine Adults—Dues, 85c.

Bankhead Adults and Y. P.—Adult dues, \$3.35; Y. P. and J. dues, 95c.; contingent, 20c.

Benton Adults—Dues, \$2.90; station parsonage, \$6; local church work, \$10.

Camden Adults—Dues, \$4.50; Baby Roll, \$1.25; special to Twentieth Century fund, 90c.

Des Arc Adults—Dues, \$4.55; station parsonage, \$26; paid on church debt, \$55.95.

DeQueen Adults, Y. P. and J.—Adult dues, \$5.60; Y. P. and J. dues, \$4.05; Baby Roll, \$1.37; local church work, adults, \$36.95; local church work, Juveniles, \$30.80.

Emmet Adults—Dues, \$1.50; circuit parsonage, \$29.57.

El Dorado Adults—Dues, \$3.20; special donation (missions), \$1; local church work, \$3.

Fordyce Adults—Dues, \$5; life membership dues (Mrs. M. A. Jones), \$25; special donations and purpose of same, Cuban school, \$5; Japanese school, \$5; supplies given locally, \$5.05.

Gurdon Juveniles—Dues, \$1.15.

Hope Adults—Dues, \$8.50.

Central Avenue Church, Hot Springs, Adults—Dues, adults, \$2.40; station parsonage, \$65; local church work, \$18.75; mission work, \$14.75; garments distributed, \$5; one box to Dallas Rescue Home, value, \$5.

Malvern Avenue Church, Hot Springs—Adults, dues, \$5.60.

Lockesburg Auxiliary—Adults, dues, \$2.10; Juveniles, dues, \$2; local work, \$7.25.

Little Rock First Church—Adults, dues, \$15.70; adult mite boxes, \$8.84; contingent fund, \$3.95; station parsonage, \$10; relief of needy, \$20.69.

Little Rock, Winfield Memorial Auxiliary—Adults, dues, \$5; local church work, \$21.

Little Rock, Asbury—Adults, Dues, adults, \$4.50; contingent, 20c. Y. P. dues, \$1.

Hunter Memorial, Little Rock—Adults, dues, \$3.20; Baby Roll, 25c.

Mena Adults—Dues, \$4.15; station parsonage, \$86.40; local mission work, \$3.

Monticello Juveniles—Dues, \$1.50.

Malvern Adults and Juveniles—Adults, dues, \$5.20; Baby Roll, 25c.; contingent fund, \$3; station parsonage, \$14.25.

Juvenile Work—Dues, \$1; station parsonage, \$2.

Mt. Tabor—Adults, dues, 90c.; contingent fund, 5c.

Monticello Adults—Dues, \$7.40.

Nashville Adults—Dues, \$2.90; local church work, \$26.

Pine Bluff, First Church—Adults, dues, \$6.50; Twentieth Century fund, \$1.

Pine Bluff, Lakeside—Adult, dues, \$5.90; Baby Roll, 25c.; baby mite boxes, \$1.24; contingent fund, 40c.

Pine Bluff Lakeside Y. P.—Dues, \$1; connectional enterprises, \$5; contingent fund, \$1.05; local contingent ex., \$7.14.

Sherrill Adult—Dues, \$2; contingent, 50c.

Disbursements for quarter ending June 1, 1901:

Delegates' expenses to annual board meeting, \$25; conference and district officers' expenses to annual meeting, including stationery, stamps, etc., \$46.10; total, \$71.10.

Please be prompt in sending reports by September 1 and it will be greatly appreciated. The auxiliaries who sent me money for baby roll certificates will receive them in due time. I have ordered the number (corresponding with amount of money sent me) to be sent to the Little Rock Conference Superintendent of Baby Roll, Mrs. L. E. Knott, of Arkadelphia, and let every auxiliary who sent me money send the names of the babies to her that she may fill out the certificates and distribute them. Let every auxiliary pray daily for our Home Mission work in this conference. Yours, in his name,

Mrs. Ella Flickinger,
Treas. L. R. Conf. W. H. M. S.,
Malvern.

TEETHINA was first used by Dr. Charles J. Moffett, a graduate of Jefferson Medical College, Philadelphia, Pa., in his extensive and successful treatment of children in Georgia in overcoming the troubles incident to teething and hot summers. TEETHINA (Teething Powders) counteracts the effect of hot weather and keeps the digestive organs in a healing condition, and has saved the lives of thousands of children in the doctor's native state, where physicians prescribe and all mothers give it, and it is criminal in mothers of our section to allow their babes and little children to suffer and perhaps die when relief can be so easily obtained by giving TEETHINA. It costs only 25 cents at druggists; or mail 25 cents to C. J. Moffett, M. D., St. Louis, Mo.

We have one new Webster's International Dictionary, latest edition, indexed through; price \$12, which we will sell for \$9 cash. The purchaser to pay express from Little Rock.

Godbey & Thornburgh

Radway's Pills

Purely vegetable, mild and reliable. Regulate the Liver and Digestive organs. The safest and best medicine in the world for the

CURE

of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Viscera. PERFECT DIGESTION will be accomplished by taking RADWAY'S PILLS. By so doing

DYSPEPSIA

Sick Headache, Foul Stomach, Biliousness will be avoided, as the food that is eaten contributes its nourishing properties for the support of the natural waste of the body.

Price, 25 cents per box. Sold by all druggists, or sent by mail on receipt of price.

RADWAY & CO., 55 Elm St., N. Y.

PILES TRIAL TREATMENT FREE
We will forfeit \$50 for any case of Internal External or Itching Piles the Germ Pile Cure fail to cure. Instant and permanent relief. Write at once Germ Medical Co., 215 E. 3d St., Cincinnati, O.

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.

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

Plantation Chill Cure is Guaranteed

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

At Rest.

PARSONS—James W. Parsons was born April 16, 1853, and died June 2, 1901; professed religion and joined the M. E. Church, South, more than twenty years ago.

D. C. Ross,

GREENWOOD—Martha E. Greenwood died in perfect peace May 29, 1901, at the home of her niece, Mrs. Hamp Williams, in Hot Springs, Ark. Sister Greenwood was born near Sardin, Henderson county, Tennessee, November 2, 1835, and joined the M. E. Church, South, in childhood.

CHRISMAN.—Thomas J. Chrisman was born in Gilford county, N. C.; was married to Miss Rachel Rhodes August 6, 1865. Came to Arkansas about 1881, and settled in Clark county.

had never missed an appointment since I came on the work. A brother spoke and said, "No; if you were to preach here one hundred times he never would be absent unless providentially hindered."

J. M. G. Douglass.

Gurdon, Ark.

DILLARD.—John Dillard was born October 4, 1857. February 2, 1887, he was married to Miss Missouri Logan; professed religion and joined the M. E. Church, South, several years ago, of which church he remained a member until his death, which took place at his home in Clark county, Ark., April 20, 1901.

Geo. W. Logan.

Holly Springs, Ark.

BROWN.—W. H. Brown was born in Hardman county, Tenn., in 1834; professed religion in 1858; married to Mary A. Craig in 1859. To them were born twelve children; four preceded him to the spirit life.

S. F. B.

Marion, Ark.

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.

St. Louis, Mo.

Poisoned by Absorption

POISON OAK, POISON IVY, BARBER'S ITCH, LEAD AND BRASS POISONING, ETC.

Through the pores of the skin many poisons are absorbed into the blood, deranging the circulation and affecting the constitution as quickly and seriously as those generated within the system.

S. S. S. is especially recommended for poisons of this character. So completely does it destroy the effects of the Oak and Ivy that there is no possibility of its reappearance, and it is equally as efficacious in brass or lead poisoning or Barber's Itch.

Our Medical Consultation Department.—If you desire any special information or advice about your case, write our physicians, explaining your condition, and they will carefully consider what you have to say and you will receive a prompt reply.



THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.



DINNER SET FREE

For selling 24 boxes Salvona Soaps or bottles Salvona Perfumes. To introduce our Soaps and Perfumes, we give free to every purchaser of a box or bottle, a beautiful cut glass pattern 10-inch fruit bowl, or choice of many other valuable articles.



SPECTACLES AND EYEGLASSES BY MAIL. Fitted by Competent Opticians by our New System of Home Examination. Perfect Fit and Satisfaction Guaranteed.

ROOMS TO RENT

ARKANSAS BUILDING, Markham & Center Sts. Pleasant Rooms Reasonable Prices. JNO. B. COWPLAND.

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.

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.

MILWAIN'S SCHOOL AGENCY.

I have several strong, capable teachers—ladies and gentlemen—wanting positions for the ensuing school year. School authorities wanting a teacher should write me. No charges. Correspondence solicited.

W. J. McIlwain, Little Rock, Ark.

CHURCH BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

OPPIUM COCAINE AND WHISKY. Habits Cured at my Sanatorium, in 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address B. M. WOOLLEY, M. D., Atlanta, Ga.

CANCER CURED WITH SOOTHING, BALMY OIL. Tumor, Piles, Skin and Womb Diseases, Fistula, Ulcers, etc. The result of 30 years experience. Convincing book sent free. 1725 S. W. 11th St., Box 325, Indianapolis, Ind. (The Originator of the Oil Cure.)

WHISKEY AND MORPHINE. Habits Cured in 10 to 15 Days. Sanitarium. Write or Call. A. S. WOOLEY, M. D., 305 Third Avenue, Birmingham, Ala.

THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, JULY 17, 1901

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

Contributed.

Cash Report for June, 1901.

ARKANSAS CONFERENCE.	
Last report	\$ 5,735 04
L. A. Campbell	1 00
Elm Springs S. S.	4 20
Oak Grove S. S.	3 40
Capt. W. W. Martin	100 00
G. B. Jackson	10 00
Total Arkansas Conference	\$ 5,853 64
LITTLE ROCK CONFERENCE.	
Last report	\$ 7,597 46
Rocky Comfort S. S.	8 50
M. W. Greeson	10 00
J. H. Riffin	6 34
T. H. Ware	10 00
Paul E. Briant (end't)	5 00
C. W. East (end't)	5 00
T. M. East (end't)	5 00
W. B. East (end't)	5 00
C. A. Edwards (end't)	5 00
Atlanta S. S.	3 65
Total Little Rock Conference	\$ 7,660 95
WHITE RIVER CONFERENCE.	
Last report	\$ 4,611 17
Jonesboro S. S.	31 75
Cabot S. S.	13 38
Shiloh S. S.	4 05
Jacksonville S. S.	5 45
Dr. R. R. James	10 00
Trinity S. S.	2 32
Total White River Conference	\$ 4,678 12
Total three conferences.	\$18,192 71

This report does not include interest on endowment notes.
F. S. H. Johnston, Mgr.
By D. H. Colquette.
July 1, 1901.

KEEP COOL.

From Proper Hot Weather Food.

People can live in a temperature which feels from ten to twenty degrees cooler than their neighbors enjoy, by regulating the breakfast. The plan is to avoid meat entirely for breakfast; use a goodly allowance of fruit, either cooked or raw. Then follow with a saucer containing about four heaping teaspoonfuls of rich cream. Add to this about two slices of entire wheat bread, with a meager amount of butter, and serve one cup of Postum Food Coffee. If one prefers, the Grape-Nuts can be turned into the cup of Food Coffee, giving a delightful combination. By this selection of food the bodily energy is preserved, while the hot, carbonaceous foods have been left out. The result is a very marked difference in the temperature of the body, and to this comfortable condition is added to the certainty of easy and perfect digestion, for the food is readily worked up by the digestive machinery. Experience and experiment in food and its application to the human body has brought out these facts. They can be made use of and add materially to the comfort of the user.

District Conferences.

(Continued from page 12.)

ed by Rev. W. M. Hayes.

All the preachers of the district answered to roll call on the morning of the first day, and remained until the close of the business sessions. A fair attendance also of lay delegates. Rev. J. M. Cantrell, our presiding elder, is closing out his fourth year on the district, and a forward movement has been made each year, but this year's work is far in advance of any preceding one.

About seventy-five per cent of the conference collections secured. Nine hundred dollars have been paid on these claims.

One church building has been brought to completion, and in this church the conference was held. The pastor, Brother Bates, and his people are to be commended. The church is the best building in the town. A number of our church houses and parsonages have been repaired and others will be at an early date.

Among the visitors we remember the following named brethren: Rev. F. S. H. Johnston, A. C. Millar, O. E. Goddard and D. J. Weems.

Brothers Johnston and Goddard preached excellent sermons and Bros. Miller and Weems represented Hendrix and Galloway Colleges. Bro. Cantrell represented the Arkansas Methodist.

J. D. C. Claude, D. U. Cline, Jas. R. Ashmore were recommended for admission on trial.

For readmission, P. B. Summers. For license to preach, Oscar Clement, Brothers J. W. Harger, A. B. Sims and J. W. Brown. Delegates to annual conference are: J. H. Basham, Thad Johnson, Dr. C. Ryc and P. B. Summers.

The next district conference will be held at Danville.

The people of London entertained us well. This writer had the pleasure of staying with the pastor whom he has known from childhood.

Thus closed one of the most interesting District Conferences I have ever known. Brotherly love was manifested. For the association and inspiration of the occasion we thank God and take courage. As we were not present at the Sunday services we can not speak of those, but expect to learn that the deepest interest was reached on that day.

The charge that gets Brother Cantrell next year will have a zealous, efficient leader.

J. M. Williams, Sec. Your committee on resolutions report the following:

1. That we endorse the plan of the Twentieth Century fund to secure a contribution to this fund from each one of our Sunday-schools and pledge ourselves to present this claim to all our schools and, if practicable, secure a contribution from every pupil.

2. That we urge that so far as feasible and wise all the territory

within the bounds of the Dardanelle District not now supplied with the preaching of the gospel be organized into one or more missions as may be necessary or attached to adjacent circuits.

3. That we recognize indulgence in intoxicating spirits as one of the greatest evils in the land. Its poisonous breath is everywhere, its paralyzing touch is upon every form of human activity, and it deserves the serious condemnation and unremitting antagonism of every one who desires to advance the happiness of the human family.

That we are opposed to the licensing of the liquor traffic, and it is our duty in the wisest and most efficient way to contribute what lies in our power, consistently with the whole sum of our philanthropic obligation, to the utter abolition of the manufacture and sale of intoxicating liquors for beverage purposes.

4. That we deplore the lack, in some places, of the proper sanctification of the Sabbath day and call the attention of our people to the fact that God has conditioned his blessings, both temporal and spiritual, upon preserving the sanctity of the Sabbath. That God has so emphasized it as to write the Sabbath law in the fiber of everything in our world, whether physical or metaphysical, in the grain of a cast iron car wheel and in the convolutions of an Edison's brain. Resolved, that we urge our pastors and local preachers to preach explicitly, repeatedly, and strongly on our obligation to maintain the sanctity of this holy day.

5. Resolved, That we memorialize the annual conference to amend the law prescribing the membership of the District Conference so as to make Sunday-school superintendents ex-officio members of the district conference.

6. That we commend the Arkansas Methodist, the Christian Advocate and the publications of our publishing house to our people and urge the generous circulation and thoughtful reading thereof by our people.

7. That we are glad to note evident signs of improvement in the spiritual condition of the church, to learn of the revivals that have attended many of the quarterly meetings, of the improvement in the financial condition of the district and pray that God's blessings may continue with us.

Geo. W. Hill.
W. M. Hayes.
P. A. Stubbs.

REV. J. M. CANTRELL.

Whereas, Our worthy Presiding Elder, Rev. J. M. Cantrell, will this fall complete his quadrennium of service on the Dardanelle District and according to the law of our church will be assigned to a new field of labor, be it

Resolved, by the members of this District Conference, That we express our hearty appreciation of his

SLEEP FOR BABY AND REST FOR MOTHERS



Sleep for Skin Tortured Babies and Rest for Tired Mothers, in a Warm Bath with

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And a single application of Cuticura Ointment, purest of emollients and greatest of skin cures. This is the most speedy, permanent, and economical treatment for torturing, disfiguring, itching, burning, bleeding, scaly, crusted, and pimply skin and scalp humours with loss of hair of infants and children, known.

MILLIONS OF PEOPLE USE CUTICURA SOAP, assisted by CUTICURA OINTMENT, for beautifying the skin, for cleansing the scalp, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, and for all the purposes of the toilet, bath, and nursery. Millions of women use CUTICURA SOAP in baths for annoying irritations, inflammations, and chafings, too free or offensive perspiration, in washes for ulcerative weaknesses, and for many sanative antiseptic purposes which readily suggest themselves.

Complete Treatment for Every Humour. CUTICURA SOAP, to cleanse the skin of crusts and scales, CUTICURA OINTMENT, to instantly allay itching, and soothe and heal, and CUTICURA RESOLVENT, to cool and cleanse the blood.

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zealous and successful labors, his earnest devotion to the interests of the church and his kind, brotherly sympathy with the pastors; and that our prayers ascend for the blessing of God upon his labors in the new field to which Providence may assign him this fall.

G. W. Hill.
W. M. Hayes.

To El Dorado.

The manager had a pleasant visit to the Camden District Conference at El Dorado last week. He found a very large delegation of laymen and every preacher present.

Business was moving on smoothly and promptly under the wise presidency of Rev. R. R. Moore. Brother Clary, the secretary, will give us a full report. I had a pleasant home with Dr. Goodwin and his happy family. Sorry to find crops suffering for lack of rain.

Go to Hot Springs over the new road.