

The Arkansas Methodist

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"Speak Thou the Things That Become Sound Doctrine."

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

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News and Notes.

THE EDITOR OF THE WESLEYAN Christian Advocate thinks both the Georgia Conferences will pay their missionary assessments in full.

THE WITHDRAWAL OF THE allied forces from Peking, all except the legation guards, is set for August 14, the anniversary of the occupation of the city.

THERE ARE STILL SUCCESSFUL pearl fishers in Arkansas. The Gazette of this city reports that on July 25, T. E. Rix sold a seventy-four grain Black river pearl in Black Rock for \$1,350.

GEORGE KENNAN, THE AMERICAN author, best known for his description of the Siberian prisons, was notified in St. Petersburg, Tuesday, 23d inst., to leave Russia by 10 o'clock Friday. He was not permitted to leave his room in the interim. Under the law Russia has a right to expell foreigners who may be regarded as dangerous politically.

THE ANTI-SALOON LEAGUE OF this State held its annual Convention at Hot Springs the past week. Dr. A. C. Millar, Vice-President, presided. A good meeting is reported. The League has undoubtedly aided the cause of temperance in Arkansas during the past year. The Editor of this paper was on the programme of exercises of the Convention, but was not able to attend. His sentiments respecting the subject assigned him, the "obligations of private citizens to aid in enforcing the laws," are expressed in a brief editorial in this issue of the Methodist.

THE STRIKE IN WHICH THE Amalgamated Association of Steel Workers is engaged is of a novel sort. It is not a strike for change of time or wages, but was begun on a demand that the manufacturers sign the same scale with their non-union mills as for the union mills. The manufacturers treat the movement as an attempt to force the non-union men to join the association, while the

association insists that the non-union men desire to enter the association and that the manufacturers have held them off from doing so. As we go to press, reports are to the effect that the strike is likely to be settled soon with some new mills added to the union.

THE REGISTRATION FOR DRAWING for lands in the Kiowa-Comanche reservations ended last Thursday. Drawings began last Monday. About 175,000 registered and after duplicates are thrown out there will be about 160,000. Only about one in twelve can secure a homestead, as there are but 13,843 homes of 160 acres each to draw. Many of these are of little value. More will be lost than won in the contest. There is a strange fascination for many people in anything which offers a chance of large gain at little cost. All the elements of a lottery are involved in this drawing for lands, with chances thirteen to one on the losing side.

DR. T. L. CUYLER, THE GREAT preacher of New York, has refused his consent to the erection of a statue to his own memory by his friends. They wished to place it in Cuyler Park. The good and great man consents that a tablet bearing his name be placed in the park. That is very becoming Dr. Cuyler, but it would have been better to have asked the Doctor nothing about it, and after his death erected the monument.

One of our exchanges says: "Money tied up in statues is for the most part good cash wasted." We can not agree with this sentiment. The honoring of great and good men with public memorials is a means of inspiring noble ambition in youth. It is a means of public instruction which well repays the cost. But no man should have a monument while living, nor should any man be asked to favor erecting a monument to his own honor.

REAR ADMIRAL SCHLEY HAS asked Secretary Long to appoint a Court of Inquiry into his conduct in the campaign off the coast at Santiago. The reason or rather

occasion for this is that certain charges of unsoldierly conduct are made against Schley in a work entitled "The History of the Navy" by Edward S. Maclay. The request of Mr. Schley has been granted and the Court will sit about the 15th of September. It is well for the cause of truth and history that this investigation is to be made. The people at large regard Schley as the hero of the naval battle at Santiago, in which Cervera's fleet was destroyed. If any have sought through envy or jealousy to deprive him of that honor the facts ought to be known. The Court of investigation consists of Admiral George Dewey, Rear Admiral Lewis Kimberly, and Andrew R. K. Benham, U. S. Navy, with Samuel C. Lemly, U. S. Navy, as Judge-advocate-general. Secretary Long in his precept to the Court directs it to make examination and gather testimony on all points relating to Rear Admiral Schley's conduct in the campaign against Santiago, giving detail of items to be especially investigated.

The Drought.

There has been considerable relief of the drought in the west and northwest during the past week. But the great corn growing States of Nebraska, Iowa, Kansas and Missouri have lost the greater portion of this staple crop. It is estimated that the loss in these States alone will be not less than 300,000,000 bushels. Besides the States named, Illinois is the heaviest loser. The entire loss from the average corn crop throughout the country is now figured at 400,000,000 bushels, leaving about 1,700,000,000, as the estimated crop of the year. If this estimate be correct, and corn continues at its present price, this year's crop will sell at \$100,000,000 more than that of last year. The result will be a gain to the greater portion of the farmers at large. Our wheat crop has never been surpassed, and at the present price will bring much more money than last year's crop. As to the South, it seems to be tolerably secure, having suffered less from dry weather, and relying chiefly on the cotton crop, which

dry weather injures less than any other. Any material loss in the quantity of cotton produced will enhance the price. As respects Arkansas, many sections will be compelled to buy all their corn, yet taking the State over, we think enough corn for home needs will be produced, and scarcely any limit can be set to the extent to which loss of corn may be supplemented by peas, turnips and late pasturage, should the rains begin in August. The cotton crop will fail upon some uplands but the general prospect is not especially discouraging. In the northwest, the fruit crop is better than an average. There is an unusually heavy yield of apples, with less than the usual amount of defective fruit.

Another Example.

The President has approved the finding of the Naval board which examined Lieut. Armin Hartrath and reported him morally disqualified for promotion and recommended that he be dropped from the Naval list with one year's pay, as the law provides in such cases. The case of this young officer presents an object lesson in temperance that should be brought to the attention of young men everywhere. He is another victim of the insatiable drink habit. He was appointed to the Naval Academy in 1885, from Michigan, and was considered by everyone to be a most promising youth, and he was. After his graduation, he was attached to the Engineer Corps of the Navy and his record was excellent until he became a slave of liquor. Then black marks began to appear on his record, and now, comparatively a young man, he is dismissed from the Navy, branded "morally disqualified," because a board of his fellow-officers reported, after mature consideration, that he was unfit to remain therein. Let those young men who refuse to believe that the social drink habit is morally demoralizing look at this case and see what it did for a bright, brainy and ambitious young fellow who doubtless scoffed as indignantly as they now do at the idea of his moral character being endangered because he indulged in a social drink now and then.

Temperance.

Paid to Lie.

Since the passage of the anti-canteen bill, what a concert has developed in the statements of many leading secular papers to the effect that the removal of the canteen from the army has quite demoralized all the posts. Drunkenness and riot rule. The soldiers go off where they can get whisky. They go wild in their dissipation. Arrests and court-martials are the order in camp, and beastly indulgence in all dens of dissipation and vice near by.

If these stories be true one thing deserves the attention of the whole nation, and the action of congress. Something must be done to raise the moral standard of our army. If our soldiers can only be kept within their posts and made manageable by supplying them with intoxicating drinks, then it is high time that measures were taken to put into our armies a manliness that can be respected and that may properly represent the American people. In this day, when great business corporations are demanding for their own good that their employes shall be temperate men, why should not this government require temperance of her soldiers?

But the case in the army posts is not as the secular papers referred to represent. Careful investigation disproves the statements. They have been gotten up for a purpose. They have been paid for, no doubt, by the liquor manufacturers and vendors.

An organized effort is on foot to break down the law and lying is a chief resort. Here is a testimony from an army officer which deals very plainly with the subject.

Col. P. H. Ray, of Fort Snelling, says:

"It is an insult to every army officer in the United States army to say that the army canteen assists in the management of his men. If I had an officer under me who had made this statement, I would certainly relieve him as soon as possible.

"Who told you that story? It is not true. There are people and newspapers hereabouts that tell lies about myself and my post, and the lies are all in favor of the army canteen. I do not see what actuates this sentiment in favor of the canteen. I have searched long to find out what motive the wholesale liquor dealers could have in favoring the re-establishment of the canteen. Their reason must be that, in connection with the liquor they sell to the United States, they have no license to pay, no saloon-keepers to hire, and are always sure of their money.

"What was said at the medical convention in regard to the canteen was disgusting. I can run my post as well, if not better, without a canteen as I can with one.

"Here is a fact that has been overlooked in this argument: The regu-

lar canteen is not allowed to sell liquor to soldiers when they are drunk. Therefore the men who want to get drunk will go uptown anyway. A canteen that keeps the men at the post will have to be as low and vile a hole as any saloon in town. If the canteen is what it was first intended to be, it does not keep these drink-soldiers, about whom so much has recently been said, at the post. They want to go somewhere where they can get drunk.

"There is no need of liquor at any army post in the country. Do they have a bar at your newspaper office in order to regulate the drinking of reporters and editors? In your department stores, is a bar maintained simply because a clerk here and there is liable to leave his work, go outside of the store, and get drunk? The statements that are being made about the army and its drinking propensities are libels."

Contributed.

The Teacher—What She Should Be and Do.

(Concluded.)

Teachers like poets are born, not made. All true teachers must have something of the spirit of Ian Mac-laren's dear old Domsie, so tenderly described in the Bonnie Brier Bush. That is an endowment from on high, and without it the best of teaching is but mechanical.

Next to this a Methodist Sunday-school teacher should be a Methodist. Paraphrasing and quoting President McKinley in his speech on his recent visit to Memphis, "Her love for her church must not be perfunctory nor superficial, but deep and heartfelt." Her loyalty must not, however, be tainted with bigotry, but by wide reading and cultivation. She should be able to see the true, the good and the beautiful in other organizations, especially those whose influence she has to resist or antagonize. I fear many teachers do infinite harm by speaking lightly and contemptuously, in the presence of their pupils and unconverted persons, of the forms and ceremonies of other churches, especially of the administration of baptism and the Lord's Supper.

Instead of treating these sacraments reverently and emphasizing their importance, and then intelligently calling attention to our simple and beautiful ritual accompanied by some cardinal truth underlying our usage, and thereby exercising a wholesome influence for Christianity; and in no way hurting the churches nor minifying their power for doing good.

The teacher can not learn too soon or too well the lesson that St. Peter had to learn, that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him," and also that blessings and curses ought not to proceed out of the same mouth.

Sacred subjects should never, on any account, be held up to ridicule. The crudest form of religion is better than no religion at all. In the non-christian world the brave and manly do not hector over and trample upon the weak; and as Christians can we afford to be less generous and magnanimous?

Ignorance should be treated with compassionate sympathy, not with scorn. But I have heard a college trained woman say, "Oh, I can't teach that class; they are so ignorant." Poor girl, she did not know that that was the boldest confession of ignorance on her part. Just think for a moment of Infinite wisdom, God incarnate teaching Galilean fishermen for three years. And many times when great thoughts of his mission or their future would well up in his mind he would have to accommodate himself to their limitations, and say: "Many other things I have to say to you, but ye cannot receive them now." If we would follow Jesus we must esteem it a privilege to teach the most ignorant and uncouth class in our Sunday-school!

Now, as to the real teacher's aims: Beginning with the first year, in the primary grade and increasingly important, as the first seven years of Sunday-school life pass is the conversion of the pupil. The little one's creed may consist of but two truths: To love Jesus and hate sin. These are fundamental, and at no time in his life will he outgrow them. Whatever else there may be in any primary teaching it should be subordinated to these thoughts.

Sorrow for sin, prayer and confessing Christ follow naturally in this order, and when we have succeeded in fastening and riveting these essential points in our pupil's minds we have done our best teaching.

Then we are ready to take up the "Land and the Book," and with maps and charts hunt out the homes of the patriarchs, follow the wanderings of the Children of Israel in the wilderness, draw maps showing the development of national life under judges and kings, follow the captives into exile, and note Jehovah's dealings with his chosen people, compare the social ethics and civilization of Judea with Egypt, Babylon, Phoenicia, and other nations, bring the archeology and geology to our assistance, open the treasure house of literature to show the beauty of diction, the grandeur of imagery, and the melody of the poetry of the word of God, as written by holy men of old as they were moved by the Holy Ghost. All of this and much more falls legitimately to the Sunday-school teacher after he has prepared the hearts of his class by doing the first work of exercising a saving faith in the Lord Jesus Christ. A conscientious teacher who, like Mary, wishes to give her best gifts to the Master will, honest-

ly and diligently, study her work; if she is called to primary work she will spend her money and time in getting the best periodicals and books on her line of work, read psychology and the best things on kindergarten teaching and child culture, adapting them in a common-sense way to the needs of her class. If she should have a class of high school boys and girls she will then plan her lesson after the model of work being done by them in high school, carefully using every means and side-light, in her scheme of teaching that will arouse an intelligent interest in Bible study. And in the years to come when they have grown to be men and women of broad culture, they will rise up and call her memory blessed. A Sunday-school must be a real school or it has no rightful claim to existence, and a Sunday-school teacher must be a real teacher or give up her place.

Namby-pamby aimlessness is the blighting mildew of the church, and will drive out the bright, eager, intelligent young life, as surely as darkness follows the sinking of the sun behind the western horizon.

So much for the teacher in the Sunday-school, but what must she do out of the school to supplement her teaching by example? She must be consistent in speech and conduct, cultivate a cheerful manner, be especially courteous and kind to the old, the poor and neglected little ones. She must make it the rule of her life to never pass a child on the street without recognizing it, with a glance or a smile and if possible a word. Then when she sends her faithful few out in the highways and hedges for recruits, they will not have to be compelled to come. There is already a sense of comradeship between the little ones and Miss So and So, the teacher.

Then, fellow-teachers, let us study to show ourselves approved unto God, each one of us a workman that needeth not to be ashamed, rightly dividing the word of truth.

The Summer Institute.

J. J. GALLOWAY.

I am glad to tell you of a trip so enjoyable and so helpful. In the first place, I want to thank the "Arkansas Methodist" for the liberal offer which I so gladly accepted, and without such help I could not have gone, that of paying my railroad fare for twenty new cash subscribers. On Monday, June 17th, I started, stopping the first night at the Hendrix commencement. It was a treat to look in on my alma mater once more, notwithstanding the fact that the faces of the students were nearly all strange to me. On the morning of the 19th Rev. U. V. Wyatt, of Spiro, I. T., whom I chanced to meet at Fort Smith, and who became my very agreeable traveling companion and roommate for the trip, and I arrived at Wesley Hall, Vanderbilt University in time for breakfast.

-It was commencement day at the University. It was an auspicious day for the Vanderbilt and Arkansas was not unknown. Of the four addresses by the graduates Mr. J. E. Chambers, of Arkansas, who took his B. L. degree, made one. We predict for him a brilliant future as a legal light. Among the class honors Arkansas got four, and of the seventy-three who received degrees, Arkansas had four. But I was to write about the institute. The Summer Institute was arranged by the Tennessee Conference especially for their own preachers, but the doors have been thrown open to all Southern Methodism. This year the third in its history, twelve conferences were represented. Wesley Hall, with all its conveniences was turned over to the preachers. It costs but fifty cents per day to live well.

The course for the undergraduates was reviewed, lectured on and examinations were given. To any outside of the Tennessee Conference standing the examination certificates with their grades were given them to present to their own conference committees. I hope all the conference committees will pass them without further examination, thus encouraging our young preachers to attend this, I trust, permanent central Summer Institute. For the post graduates, a thorough course had been outlined. This was largely attended and helpful to all who took part. In addition to this work a strong lecture course had been provided and that free of cost. For this, Dr. Tillett,



If young girls would look ahead it would sometimes save them from serious collision with the men they marry. It is here that ignorance is almost a crime. The young husband cannot understand it when the wife changes to a peevish, nervous, querulous woman. And the young wife does not understand it herself. She only knows that she is very miserable.

If ever there is a time when nature needs help it is when the young girl is adjusting herself to the new conditions of wifehood. Dr. Pierce's Favorite Prescription makes weak women strong and sick women well. It promotes regularity, dries debilitating drains, heals inflammation and ulceration, and cures female weakness.

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"I will drop you a few lines to-day to let you know that I am feeling well now," writes Miss Annie Stephens, of Belleville, Wood Co., West Va. "I feel like a new woman. I took several bottles of the 'Favorite Prescription' and 'Golden Medical Discovery.' I have no headache now, no backache, and no pain in my side any more. No bearing-down pain any more. I think there is no medicine like Dr. Pierce's medicine. I thank you very much for what you have done for me; your medicine has done me so much good."

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

dean of the Vanderbilt, is due great credit.

These are some of the men who lectured us: Bishops Candler, Hendrix, Wilson, Drs. Hoss, John Mathews, J. A. Kern, Tigert, DuBose, Kirkland, O. E. Brown, D. C. and G. C. Kelley and others.

I am glad I went. I came back very much refreshed and encouraged. Every young preacher who can ought to go next year. And I don't believe it will hurt the old ones. There were a number of gray-headed men learning there this year. But I must stop and get to work in my own patch.

Greenwood, Ark.

District Conferences.

FAYETTEVILLE.

It met at Gentry July 11 at 8:30 a. m. and adjourned July 12 at 10 p. m. There were 27 lay delegates and local preachers and all the pastors except Simmons and Armstrong were present. We were sorry Bishop Key was not able to reach us. But we had a good session. The reports were somewhat discouraging, but we had many reasons to "be thankful and take courage." Although the business of the conference was dispatched with great rapidity nothing was overlooked.

Dr. Godbey got there too late to meet the brethren. We are sorry of that. Brother Goddard was over from Fort Smith, as was also President Millar from Conway. We all went up and looked at our academy, and got acquainted with Prof. Simpson and family. We have a splendid plant there, and Simpson is the right man.

Wm. Grant Hall was licensed to preach and James Riley Ennis was recommended for admission on trial.

The delegates are: G. P. Jackson, W. D. Wasson, J. J. Baggett and A. G. Henderson.

J. W. Head, Sec.

CAMDEN.

El Dorado was the seat of the Camden District Conference for this year. The conference was in session from July 10 to 14. The P. E. Brother R. R. Moore, was in the chair at every session, making close inquiry concerning every matter and exhorting the preachers and people to greater effort for lifting assessments and saving souls.

Every pastor in the district was present and 52 laymen participated in the election of delegates. El Dorado was hospitable and generous. Her people attended the sessions and with unstinted liberality provided for all the needs of the visitors. The preaching was good and the services inspiring, reaching a climax Sunday afternoon at the prayer-meeting held by Brother Trawick. Some of the citizens had requested the conference to hold a special prayer service for rain. The occasion was most profitably used for impressing the lesson of submission to God's will and the necessity of seeking first the

kingdom of God. A prayer for temporal blessings that springs from selfishness is a mockery. It was a delightful service and a spiritual blessing.

Talks on education and the schools were made by F. S. H. Johnston, who took a collection of over \$200 for the Training School, C. C. Godden, J. S. Hawkins and J. D. Clary.

The conference and people were edified by the presence and talks of Brother T. A. Hearn. Richard M. Holland was recommended for admission on trial into the annual conference.

Moses K. Rogers was recommended for deacon's orders.

Conference renewed the license of R. M. Holland and E. K. Sewell. Delegates to the annual conference elected are: J. J. Craig, J. D. Clary, C. M. Tomley, A. N. Rushing. Alternates, J. W. Brown, J. R. Harvey. The next session will be held at New Lewisville. Secretary.

Home and Foreign.

JAS. F. JERNIGAN.

I use the word foreign because it is in the field and doing service for us, but I am a full and intense convert to the statement made by the great Dr. Winfield in 1881 at Beebe, Ark., when he said: "The genius of man has annihilated distance," and that being true I am going to contend in this paper for an equalization of service and as good, as strong, as wise and as well equipped men for "home fields," so-called, as for foreign fields." Here I wish to put in print, as with an iron pen, the objective influence of the great missionary conference. The "Arkansas Methodist" of late has been rim, brim and face full of good things as to the subjective, the "personal" and the eye and ear impression of it. I only give you the eye impression as I was not there, to the constant regret and disappointment of my life hitherto. As I see it and feel it at this distance from it, it puts into us this conclusion that its "line will go out unto the ends of the earth and its words unto the end of the world." Its going forth is from the ends of the heavens, and its circuit into the ends of it." Do I read correctly, that 47 missionaries offered for foreign work at this wondrous meeting? Why have a union of all one work on the basis of home, sweet home, and let 47 men and women offer, or be appointed for work here. My impression is that if we continue to send the best prepared material abroad to work, and the poorest be kept at home, and sent to our missions here, it will in the end be found that foreign fields will have to send back to our homes missionaries to do for us here what we would not do for ourselves. Bishop Marvin said "it is a strange anomaly that Christianity is effete in the land where its author lived and died." Enough; my contention is this: Give the missionary at home the same, or an adequate, support and it will go to

difficult to find suitable persons to fill any mission in hill or bottom. and why should not any man and all men rejoice at being appointed to a mission when he feels and knows that he does not have to win his bread along with the winning of souls? I do not put grub before God, but God fed Adam before he worked him, and the law holds good unto this day. He fed Elijah, then worked him, and other living examples could be adduced, but these serve my purpose. If the church was not able to do both, it would not be wise to urge it, and in conclusion let me say we are losing out not only in our home missions, but in many of our circuit fields for lack of just such men as go to foreign fields. Where is the Moses who will lead us out of this wilderness at our doors? As I see it, it is a case of destroying the foundation, and if that be true where will the building stand?

USES OF THE LEMON.

(From the Boston Traveler.)

Juice of the lemon is one of the best and safest drinks for any person, whether in health or not. It is suitable for all stomach diseases, liver complaint and inflammation of the bowels. Lemon is used in intermittent fevers. It will alleviate and finally cure coughs and colds, and heal diseased lungs. Its uses are manifold, and the more we employ it internally, the better we shall find ourselves. It will yet supersede quinine.

REV. JOHN P. SANDERS WRITES:

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

MOZLEY'S LEMON ELIXIR

Cured me of a long standing case of chills and fever by using two bottles. J. C. Stanley, Engineer E. T. Va. & Ga. R. R.

MOZLEY'S LEMON ELIXIR.

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

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J. W. Rolfe, West End, Atlanta, Ga.

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Arkansas.

Literature and Review.

Will Carleton.

Will Carleton was born in Michigan in 1845. His father was a farmer, but this seemed no hindrance to the young man who was eager to make the most of himself. The district school afforded only meagre opportunities for gaining an education. The study of Latin and the higher mathematics was begun at home. When he entered the high school he was obliged to walk five miles daily, but this only gave him more courage. When he was sixteen years old he began to teach, and with the aid furnished by his father he was able to graduate from college in 1869. His graduation part was a poem, "Rifts in the Clouds," which was received with much favor.

The year before his graduation, in the campaign of 1868, while a member of the junior class of Hillsdale College, he wrote a poem. He was anxious to know with what favor the public would receive the poem. He repaired to a neighboring town, where a peculiar audience was assembled to hear the youthful poet. He was not a little embarrassed to find his audience, a small one by the way, chose to assemble in the rear of the hall. He supposed this was for the purpose of quickly retiring in case they did not fancy the poet or his poetry.

Young Carleton was inspired to do his utmost, but he was not a little surprised at the enthusiasm aroused by his recital. A vote of thanks was extended to him, and he was requested to repeat it the following evening. A crowded house greeted him, and the poem at once became popular and was often recited during the campaign.

After graduation Mr. Carleton began literary work on an agricultural paper in Chicago, but soon after became editor of the Weekly Tribune in Detroit. "Betsy and I Are Out" first appeared in the columns of the newspaper in 1870, and shortly after it was reproduced in Harper's Weekly with illustrations. This poem was so widely circulated and read that the author's fame seemed well-nigh complete. Some criticize the freedom with which he uses local dialects, but he has won his way to the hearts of the masses. In the ballad, "Betsy and I Are Out," the old man says to the lawyer:

"Draw up the papers, lawyer, and make 'em good and stout;
For things at home are crossways,
and Betsy and I are out.
We, who have worked together so long as man and wife,
Must pull in single harness for the rest of our nat'ral life.

And so I have talked with Betsy,
and Betsy has talked with me,
And we have agreed together that we can't never agree;
And what is hers shall be hers, and what is mine shall be mine:

And I'll put it in the agreement,
and take it to her to sign.
* * * * *

Yes, I see you smile, sir, at my givin' her so much;

Yes, divorce is cheap, sir, but I take no stock in such!

True and fair I married her, when she was blithe and young,

And Betsy was al'ays good to me exceptin' with her tongue.

Once when I was young as you and not so smart, perhaps,

For me she mitted a lawyer, and several other chaps;

And all of them was flustered, and fairly taken down,

And I for a time was counted the luckiest man in town.
* * * * *

And one thing put in the paper, that first to me didn't occur;

That when I am dead at last she'll bring me back to her;

And lay me under the maples planted years ago,

When she and I was happy before we quarreled so.

And when she dies I wish that she would be laid beside me,

And, lyin' together in silence, perhaps we will agree;

And, if ever we meet in heaven, I wouldn't think it queer

If we loved each other better because we quarreled here."

Not long after the appearance of

this ballad, its sequel, "How Betsy and I Made Up," was published. It is similar in style and found many admirers. Since that time Mr. Carleton has written numerous poems which have been issued in book form. They are "Farm Ballads," "Farm Legends," "Farm Festivals," "City Ballads," and "City Legends." The first one has been the popular volume among them, but all have been widely read. There is a vein of sadness that permeates many of Mr. Carleton's ballads, that touches the human heart upon its tenderest chord. "Over the Hill to the Poorhouse" is a good illustration of this, and there are some people the writer has met who object to any public reading of the ballad on this account. Human life is made of so many experiences, and joy and sadness are so blended in all of them, that a careful reading of these ballads will reveal nothing that in some way will not give the reader noble ideas of life and its duties.

For several years Mr. Carleton has been before the public as a reader, rendering selections from his own writings. Large audiences have greeted him, and enjoyed the pathos and mirth of his renderings.

His home is in Brooklyn, where surrounded by his many friends he has continued his literary labors. The public is always ready to read and enjoy what he has to offer.

Whatever critics may say of his writings, among the masses he ranks as one of the best known and best-loved of living poets.—School World.

Atlanta, Ga., Nov. 19, 1900.

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August 4—Abram and Lot. Gen. xiii.

Golden Text.—“Whatsoever ye would that men should do to you, do ye even so to them.” (Matt. vii. 12.)

Time.—About 1918 B. C.

Place.—Between Bethel and Hai.

After Abraham had been in Canaan a while there was a famine in the land. God had made a covenant with him to be his God, to give him the land, to do for him all that was needful, but no covenant of God has ever included an exemption from trial and difficulty. It is only in the use of trial that any man can be made to work out his destiny. Abraham must learn that the bestowment of the land of Canaan did not settle once for all all the problems of his life. He must learn that the continued fruitfulness of that land depended upon the continued blessing of God upon it. Great riches are of no real use to us except as they are held as a trust from God, and except his blessing still be upon them. It was under such circumstances of famine and trial that Abraham went down into Egypt, a country whose crops did not depend upon rain, but upon the annual overflow of the Nile.

Sarah was at this time about 65 years old, but as she lived to be 127 she might well have been still fresh and beautiful. The women of Egypt were not usually pretty, and they generally faded early. There was a real danger that the king of Egypt might take Sarah away from Abraham, and he sought to provide against this, and especially to save his own life in the premises, by a subterfuge that indicates that even a great and good man will sometimes be overtaken in a fault. What he sought to avoid did actually happen to Sarah. God's goodness interposed and did for him what his trick had failed to do. It was an important lesson about straightforwardness. Receiving Sarah back, and being honorably conducted out of the land, he returned, with his own great household and with Lot and his household to Canaan, going to a point ten or twelve miles north of Jerusalem, between Bethel and Hai, where he had before encamped and builded an altar to the Lord.

Meantime Abraham has grown rich, in cattle, in servants, in gold and silver. Lot's substance has also increased. In addition to their herds, the land had the burden of sustaining also the herds of certain native tribes, as the Canaanites and the Perizzites. This made pasture scarce. The herdsmen of Abraham and Lot were soon wrangling over the matter. In his frank and magnanimous way Abraham suggested to Lot that this would never do between brethren, and that they had better separate, offering Lot choice of the country. It would have

been decent in Lot to have preferred that Abraham should take choice; but Lot had an eye to business, and lifting up his eyes toward the verdant valley of the Jordan, he quickly decided that he would select that. So he left Abraham in the hill country. It was a sad day for him, as we shall yet see, though it looked like a fine piece of worldly wisdom. It is ever a mistake to separate from the people of God and launch out into the world on the basis of the world's prudence, leaving altars and prayers behind. This lesson has been given in the lives of men and by the providence of God ten thousand times over, but some men are never going to learn it. They are going each to think for himself that he can make it in the race of life, even though others may have failed. Such a course, however, it may differ from others in minor detail, never had but one ending, namely, the loss of all that is best in life.

In late years men have made fortunes out of the tailings of gold mines. The mills in which the ore formerly was crushed and the crude processes then in use allowed a large percentage of the precious metal to escape, and that loss amounted in some cases to a fortune. The stomach is just like a stamp mill in this respect, that when it is not in perfect order it allows the escape and waste of much of the precious nutriment contained in the food. That loss when continuous means the loss of man's greatest fortune—health. Science offers a remedy for this condition in Dr. Pierce's Golden Medical Discovery. It corrects the “weakness” of the stomach, prevents waste and loss of nourishment, and puts the stomach and organs of digestion and nutrition into a condition of health which enables them to save and assimilate all the nutriment contained in the food which is eaten. In all cases of constipation the use of Dr. Pierce's Pleasant Pellets will speedily and permanently cure the disease.

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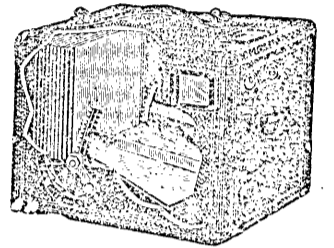
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“ Bauxite	8:47	4:00	
“ Benton	9:01	4:13	
“ Klondyke	9:15	4:27	
“ Lott	9:21	4:33	
“ Lonsdale	9:32	4:43	
Arrive Hot Springs	10:10	5:20	
Going East			
Leave Hot Springs	11:30	6:15	
“ Lonsdale	12:08	6:51	
“ Lott	12:19	7:01	
“ Klondyke	12:25	7:07	
“ Benton	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.

August 4—Gaining by Losing. Mark x. 28-30.

The circumstance of the young man who came to Jesus asking, "What shall I do that I may inherit eternal life?" led on to the inquiry of Peter and the answer of Jesus as recorded in this lesson.

When required to surrender his earthly possessions the young ruler found the test too severe, and went away, not scornfully, nor confidently, but sorrowfully, because he felt the truth and his self-condemnation.

To Simon Peter it seemed to give renewed assurance as he thinks himself and his companions, the apostles, to have escaped the pit into which this young man had fallen. As for himself, he had given up all. He recalled the hour of that surrender; recalled the experience when, toiling to drag his net in the shore surges of the sea of Galilee he saw Jesus upon the shore and heard his call, "Follow me." His home in Capernaum, his fishing boats, the occupation by which he gained his bread all passed before him, but "straightway" he left all and followed the Master.

He now exults at that thought of so prompt a surrender of the world, and desires the Master to recognize it in some word of assurance. "Then," Peter began to say, "Lo, we have left all and followed thee, what shall we have therefore?"

The manner of Jesus, like that of all great teachers, was to develop thoughtfulness in his followers, more than to communicate truth. Knowledge of truth does not profit a thoughtless man. Thus often when his disciples thought themselves ready to spring forward hastily to a conclusion, he met them with a confusing speech which checked them and threw them into deeper pauses of thought that they might be led into broader fields of vision, and higher spiritual conceptions.

With a feeling of self-satisfaction and perhaps somewhat of self-complacency at the great sacrifice he had made, Peter addressed the Master.

Jesus' reply seems first to say, "I do not recognize any sacrifice you have made. It was a good bargain. No use to think of self-denial in the matter. There is none, truly. "For there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time houses and brethren and sisters and mothers and lands."

The Lord here exhibits a law of reciprocity by which men receive blessings as they seek to give them. No man can be happy in himself. While he seeks himself he surrenders all objects of love and hope. His being is narrowed, sordid, degraded. The selfish man does not, in the best sense, possess anything. Human life rises above brute life only by virtue



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of its sympathies, and its spiritual aspirations.

Set before you, on the other hand, the man who lives to bless others. Homes and brothers and sisters, has he everywhere. As a father would rejoice in the possession of his children so does the benevolent man delight in the possessions and welfare of all men. He is inheritor of all, more truly than any man of the world.

The Master also mentions "persecutions," for even in persecutions the good man is blessed. The spirit that gets good out of all the good others enjoy, gets good out of afflictions also. The Lord he serves turns them to good account. Severe tests of devotion are the conditions of promotion among men. God's servants desire to be tested. They grow stronger for good by the test. They rise to higher experiences.

Simon Peter may not only have taken credit to himself for forsaking all to follow the Master, but also of being first among the disciples to do this, and Jesus' words may have been an admonition against presumption. "Many that are first shall be last and the last first." Paul, the last called into the apostleship and as he says "not worthy to be called an apostle because he persecuted the church, truly stands first in the thought of the church today both for his teachings and his labors. So often it will be found in individual Christian life that some who were later to enter the Christian race outstrip others who were earlier to enlist in the Master's service. But mark that Jesus does not here state a rule but an exception. A thing which occurs with sufficient frequency to serve as an admonition and to exclude presumption and boasting.

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THE ARKANSAS METHODIST.

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

WEDNESDAY, JULY 31, 1901.

Some church members act as if resolved to do all they can to hinder its progress. If they think the pastor in any sense a weak man, instead of helping him they set about to lock the wheel.

We are again in the midst of the revival season, and, judging from the reports which are coming to the Methodist, neither the heat nor drought is withholding our preachers and people from their accustomed efforts to make the mid-summer a time of ingathering for the church. The pastors are, almost without exception, leading their own revival services, and no man can say, who reads the weekly reports in this paper, that they are not the best of evangelists. We ask the brethren to give us brief and prompt reports of their revivals.

A FALSE SENTIMENT.

The unwillingness of good citizens to be regarded as spies, informants and witnesses against their neighbors is one of the chief difficulties encountered by all law officers in enforcing the law. But this very sentiment is fostered by the majority of the people who are most ready to charge the officers of the law with unfaithfulness. Go to our schools and learn there, from the teachers how informants are condemned; how students deem it a point of honor not to tell, and how the enforcement of discipline in the school is trammelled by this same sentiment which trammels the officers of the law.

This sentiment is inculcated in the family. The tell-tale is condemned. The boy is charged to keep out of trouble at school, and to keep secrets and not trouble himself about the bad boys.

Thus, while the moral sentiment of our people is fully expressed in the making of laws, we are fostering as a principle of honor a course of conduct which renders those very laws nugatory. From this course arises the vast difference between our legislation and administration. The chief obstruction to the enforcement of law among us lies in a sentiment in which our children are educated from the cradle, the sentiment that the informer is a contemptible character.

Now we dare to say, boldly, that this sentiment which so many good people deem it a duty to cultivate, and to teach their children, is a folly, an inconsistency, and a public wrong. It is the duty of good citizens to aid in enforcing the law, and that duty goes to the extent of keeping a vigilant eye upon such as violate the law, and being ready to report them and to witness against them. It is easy to picture a meddling man always magnify-

ing trifles, and stirring up needless trouble as the character of an informer. This is a caricature. The true citizen is no such character as that, but a man who, keeping in his eye the public good, and ready at all costs to sustain the public good, is the fear of evil doers. Instead of crying down informers we must teach our children the duty of supporting all just law.

In the school the child owes allegiance to the school, and not to a cabal of bad boys. Neither should he be taught to keep secrets against the interest of the school that he may simply keep himself out of trouble. In the school and in the family we must teach devotion to the public good against any obligations to individuals, and against any considerations of personal comfort or gain.

The chief obstruction to the right administration of law is in a false sentiment, which we must repudiate, implanting in the minds of the children different ideals of citizenship and manhood.

JOSEPH COOK.

Joseph Cook was born at Ticonderoga, N. Y., January 26, 1838, and died at the same place June 25, 1901. Notice of this death has appeared in all the leading papers of the country. On account of ill health, for several years before his death, Mr. Cook passed from that prominent place in the public thought which he held twenty-five years ago. His Boston Monday lectures, begun in 1874, gave him a reputation throughout the Christian world. The lectures dealt with great themes, chiefly the development of religious thought, and its expression in the public sentiment and literature of the times. We have summaries of these lectures in the columns of the Southwestern Methodist, which we edited at the time. Later, it was our privilege to hear Mr. Cook in his best efforts upon the platform. He was a great thinker, unsurpassed by any man among us in his time. He had a commanding personality as a speaker. His views were, as theologians would term them, orthodox. His convictions were strong and clear; his manner in speaking positive, we might say imperious.

Mr. Cook was liberal. He discerned fundamental principles in religion and saw their expression in all widely extended systems of faith. In heathen religions he recognized the yearning of the human soul after God, and was confident of the progress of humanity toward the True Light.

WHO WILL REPORT?

We have given much space of The Methodist to foreign missions this summer, seeking to co-operate in the general plan of the leaders of our church to awaken an increase of zeal upon this subject. The stirring thoughts given forth at the New Orleans Conference have been

echoed in these columns, and many of our preachers, who attended that meeting have contributed to this paper strong articles on the subject of missions. All this was a preparation for practical results. The first result of the Conference was the large collection for the Soochow University. The second was the offering of about forty persons to go at once, or as soon as the church could send them, to foreign missionary fields. The next result hoped for, is full collections from the conferences. We have heard from many preachers in Arkansas that they will bring up their assessments for foreign missions in full this fall. We wish now to aid these collections, and as a stimulus and a means of noting progress we offer to keep a column for reports of collections from now till the conferences meet. If the brethren, as they get their collections in full will report to The Methodist it will keep this great cause before the church and aid it greatly. Send on the reports as you get actual collections in full.

QUESTIONS.

(1.) Dear Mr. Godbey: Are the so-called "Latter Day Saints" of today a reformed Mormon church, or are they the same church founded by Joe Smith? Please answer through The Methodist. Yours, etc.,

R. L. Reese.

Tokie, Ark.

The society usually called the Mormons because their faith was originally founded on the book of Mormon, which Joseph Smith claimed that he dug up and translated, was called by Smith "The Church of the Latter Day Saints of Jesus Christ."

When Brigham Young became president of the church, as successor of its founder, Joe Smith, a son of Joe Smith, Joe Smith, Jr., contended for the place and drew after him a number of followers, who were incorporated under the title of the "Reorganized Church of Latter Day Saints of Jesus Christ." These are the two branches of the Mormon church, the first having its seat at Salt Lake City and numbering 300,000 or more adherents; the other having its chief publishing interests at Lamoni, Iowa, and numbering about 60,000 members. There is no reformed Mormon church. We have in our office the testimony of President Woodruff, given before a court, that when he issued his order forbidding polygamy among the Mormons it was not from any change of doctrine, but simply in obedience to United States authority.

(2.) What does the burial with Christ in baptism mean? R.

It means that those who have been baptised into Jesus Christ have accepted to follow Him in the example of his humiliation and death as well as that of His life. They renounce the world and consent to the death of carnal nature that they may thus

pass to the resurrection of spiritual life. They are baptised into Christ, and the apostle reminds them that this is to be baptised into His death as well as His life. The apostles' argument for a holy life is that in accepting Christ they had consented to die to the flesh.

The passage is perverted by those who try to force it into the controversy on the mode of baptism. It teaches nothing on that subject even by implication. We are baptised into Christ, and hence into all Christ teaches, both by His death and His life. Those who claimed to be in Christ, therefore, and not dead to sin, set up a false claim. There must be the spiritual analogy of both death and life in the Christian existence, and none have entered the life of Christ truly but by this death to the world. Paul is reproving those in the church who would claim to be in Christ and were yet living in sin. Take the whole passage and the central idea is clear, as above stated.

What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we who are dead to sin live any longer therein? Know ye not that so many of us as were baptised into Jesus Christ were baptised into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life."

Church Notes.

Bishop Duncan has changed the time of holding the Pacific Conference from September 26 to October 3.

Our people at Dumas—W. H. Woodfin, preacher in charge—laid the cornerstone for a new church building at that place July 25. The work is in J. R. Cason's district and Dr. Dye, of Little Rock, Rev. J. S. Hawkins and J. R. Cason conducted the ceremonies and made addresses. The church is to cost \$1,000 and its completion is expected about the first of November. Brother Woodfin is doing good work on the Dumas circuit.

Subscriptions for the Soochow University to date aggregate \$102,337.61, of which \$26,000 has been paid.

At the General Conference of the United Brethren, recently held, it was resolved to license no more men to preach who use tobacco in any form.

Rev. H. H. Coates—Methodist—writes to the Christian Guardian, Toronto, that a revival, unprecedented, is in progress in Japan. He says: "Since May 12 meetings have been held night after night in the different wards of Tokyo, and in forty-five days we have had over five thousand inquirers."

The Congregationalist and Christian World says:

The long-awaited revival seems at

last to have reached Japan. Five hundred conversions during ten days are reported from Tokyo, forty from Kobe in connection with one series of meetings, and smaller numbers elsewhere. There is no undue excitement, but everywhere the trend is setting quietly toward Christianity. The best preachers, both Japanese and foreign, are in great demand, and the supply is far too limited. Let prayer and gifts be offered freely for Japan by all who wish to aid in utilizing this rare opportunity for stirring a nation to holier living.

Reports come to us from San Francisco that 50,000 Leaguers are in the city. The editor of the Pacific Methodist, published in San Francisco, reckons the cost of the assembly at from \$1,500,000 to \$2,000,000.

The Christian Observer, speaking of the desertions from the Church of Rome in Austria, says: "We learn that in two years the transfers from Roman Catholicism to the Old Catholic church are numbered by thousands, and that the transfers from Romanism to the Lutheran church and the Reform church number, by official count, 10,746.

District Conference.

The Arkadelphia district conference convened at Gurdon Wednesday, July 17th and closed Saturday, the 20th. The Conference was preceded by preaching Tuesday night, and there was preaching every day at 11 a. m. and 8:30 p. m., continuing over until Sunday, when at 9:30 a. m. there were love feast services.

At the opening of the business part of the Conference, T. H. Ware, the presiding elder, being sick and absent, Rev. E. M. Pipkin was elected president and A. Curl, layman from Malvern Avenue, was elected secretary. The president appointed the usual committees, and the disciplinary order was followed throughout. While every one regretted the absence of Brother Ware, it was the unanimous opinion that Brother Pipkin made a fine presiding officer. All the disciplinary questions usual on such occasions were considered, but prominence was given to the spiritual state of the church, financial methods practiced by the charges in the district, the missionary work, and general education. Of these the mission question was, for the time being, evidently the leading question. This matter was much discussed, and intelligently discussed on the conference floor, and most of the preaching was on the same line.

The conference was delightfully entertained by the good people of Gurdon, and Brother Douglass, our pastor in Gurdon, had neglected nothing on his part that was calculated to render comfort to the members or success to the conference. The conference and the occasion were, in many respects, the best and

most successful that the writer ever attended.

Steps were taken looking to the restoration of the Hot Springs district, or the organization of a new district embracing Hot Springs and dividing up the mountain country west of Hot Springs; the Arkadelphia district, as at present organized, embracing more territory than can receive proper attention from one presiding elder.

Two places—Amity and Okolona—asked for the next session of the conference, and it goes to Okolona.

The following were recommended for admission on trial in the annual conference: Jesse L. Leonard, Thos. H. Crowder, Seth K. Burnett. The following were licensed to preach: Henderson Nelson, Thomas H. Harkins. The following had their license as local preachers renewed: Thomas H. Harvey, William H. Farrar, C. A. Kiziah, Seth K. Burnett, John F. Lawliss, P. H. Belcher, E. T. Good, W. T. Crabb, W. A. Fair, John W. Covington, Jesse L. Leonard, John R. Phillips, J. L. Caldwell. Very truly, A. Curl.

Rev. H. W. Knickerbocker Withdraws From the Church.

We take this from the New Orleans Christian Advocate:

Mr. Editor: For the sake of authenticity, will you please publish this letter?

Ten years ago I entered the Methodist ministry, and yesterday I stood for the last time in the Methodist pulpit. At the last session of the Los Angeles Annual Conference, held in October, 1900, a number of my brethren questioned the soundness of my doctrinal views, though no formal charges of heresy were made. At that time I did not think that I was in discord with the essential doctrines of Methodism, but in a statement made to that body I said: "If there should ever come a time in my life history when I find that I am out of harmony with the essential doctrines of Methodism, I shall surrender the credentials which I can no longer honestly hold."

That time has come and gone. On the 13th day of June, 1901, I wrote to Bishop Duncan, tendering him my credentials, and telling him that I would hold the pulpit at Trinity church until he could find and appoint my successor. His response was a very kind and brotherly letter, for which I was deeply grateful. He asked me if I could not revise my plans. Being assured that I could not, he appointed Dr. W. M. Leftwich as my successor, and to him I surrendered my pulpit on yesterday.

To leave the Methodist church, the church of my childhood, the church of my family, the church to which I owe a debt that never can be paid, to break the ties of association and friendship of a life time, is the saddest experience I have known. I go, not because I want to, but because I ought to.

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.

Indeed, believing as I do, it was morally imperative that I should take this step. There is nothing but love in my heart for the church, and all of her members, and I pray that God, who worketh in and through all things for the accomplishment of His purposes, may guide us all.

Sincerely,

Herman W. Knickerbocker.
Los Angeles, Cal., July 15, 1901.

A pebble in a tiny stream will turn the course of a river; so the seemingly unimportant habit of inaccuracy has kept many a man from success by changing the current of his life.—"Success" for August.

Personal.

Rev. L. L. Pickett called Friday morning.

Rev. E. N. Evans visited Hot Springs last week.

Rev. S. A. Steel has been elected president of Logan Female College, Kentucky.

Rev. A. O. Evans was married to Mrs. May Thomasson, at Arkadelphia, July 30th.

Bishop Fitzgerald and wife are spending a little time in Boston before sailing for England.

Rev. Joe Speakes reports a meeting with three conversions and three accessions, at Laneburg, Ark.

Dr. R. P. Wilson, editor of the Pacific Methodist, will soon be off to Shanghai, where he is to establish a branch house of our Nashville Book Concern.

Rev. W. E. Thompson, pastor of First Church, Little Rock, is still in Virginia. Sunday, July 21, he preached at the Methodist Church at Hampton, being the guest of Rev. J. S. Peters, the pastor.

Emory College, at its last commencement, conferred the degree of D. D. on Rev. Thomas Pierce, of the North Georgia Conference, only surviving brother of Bishop Pierce. The degree was also conferred on A. M. Wynn, of the South Georgia Conference.

Rev. D. C. Boggs, for twenty-eight years pastor of the Old School Presbyterian Church at Bentonville, Ark., passed to his rest July 25, after confinement to his bed for about two weeks. We called to see him when at Bentonville last week. He was not expected then to recover. His influence at Bentonville has been great. An able preacher and a noble Christian man he was.

Christian Life.

The Way in the Sea.

BY LOUISE MANNING HODGKINS. "Thy way is in the sea, and Thy path in the great waters."—Psalm 77:19.

I saw no path, O God, O'er Thy untrodden sea; No foot before my own Had traced it out for me; No friendly guiding post Stood here or there to say, "Fear not to take the road; I stand to point the way."

O'er the wet-gleaming main, By treacherous winds pursued, Bewildered in its dizzy depths, Awed by its solitude; Mine seemed a lonely keel, Unknown, unsteered, unled, As on through light and dark Her silent way she sped.

Today she rides in port; Who in his hand doth keep Both wind and wave can make A highway on the deep; In tempest or in calm Whate'er Thy will decree, Lord, give us grace to trust Thy path within the sea. Boston, Mass.

Only he who rests in the Lord is able to work without wearying for the Lord.

The way to lift burdens from our own hearts is to lift burdens from the shoulders of others.

How to Work.

The Christian tries to discover people's good qualities and bring a response from them. In every human heart there is something to work on; chords that will vibrate to the music of love and good will. The whole gospel of Jesus Christ is predicated upon that, and Christ who knew man cannot be mistaken. The gospel is as much man's environment as atmosphere is to his lungs or is the condition of his sight. The right recognition of one's better qualities throws us in the way for effectively correcting his bad. Often our good work must be repeated; our gospel nets as fishers of men reset and patience have her perfect work. We can afford to wait the harvesting of the seed sown; the husbandman for the fruit of his labor. God's "word will not return unto him void; it will accomplish that which he pleases and prosper in the thing whereto he sends it."

We cannot afford to be small in our affections. We commit moral suicide to narrow our efforts to do good. We must risk some our seeds falling among thorns lest our restriction keep some off good ground. We must sow beside all waters. There the bread cast will be gathered many days hence. Pearls may be cast broadcast though in congregations, in jails, in benevolent institutions the occasional snout of a swine and not the heart of a sheep be reached. Sometimes our work appears to be lost. It falls futile, seemingly, where it is meant to do good. We may seem not to be ap-

preciated, with our names cast out as evil in the face of the bitter sincerity of our hearts to save people from sin and its awful consequences.

Our work may be misjudged; our motives maligned, but give the work time. It will show its quality and God will see to his own. The Christian can afford to be misjudged in this world; he has appeal to a bar where human judgment can be reversed, and God clear up every charge. The true husband is partial to the good name of his wife and our Groom will vindicate the honor of his own, his bride, and make her to shine with the qualities of virtue and truth "as the stars forever and ever." In the great day a main question will not be, how much has one done, but what did it cost him in humiliation and suffering? God counts our every expense for him; it is well for us not to mention as forgetful of it as when we "fed him hungry, clothed him naked." Enough that he remembers it! Let the sincere heart remember that nothing escapes that vigilant eye. There are vials of God's recognition, sweetest odors of heaven, prayers of God's laborers and sufferers. When a hundred centuries shall have elapsed and their heaven-recorded events deposited away in the vaults of eternity, the odors of such apocalyptic vials shall be sweeter than the dew of sunrise and more resplendent than the light of the first morning. Strokes of persecution and suffering become to God's laborer strokes of glory. Let the worker of God toil on. Nothing should frustrate him or turn him aside or for a moment cause him to abandon his Master's vineyard. As the preacher of righteousness before the flood had no convert on record—though there may have been converts—yet he persisted in his work, because God's work, for one hundred or more years. So God's worker must preach according to his ability and the oracles of God; be God's witnesses whether people hear or forbear. When we have been true to our trust we are no longer responsible for the issue of our message. The outcome now becomes God's holy business. As children are the gift of God so if we are engrafted into our living Vine and coworking with our Leader in his vineyard the matter of the fruit bearing becomes the Lord's. We are our brother's keeper in bringing every influence to bear on our brother to get him good and keep him good. We are responsible for this influence. It becomes powerfully effective in getting our brother to choose the right, but if he should not, we are not further responsible as another will than our own is involved. When he refuses our good offices, the good we meant him will return graciously upon our own heads. When we help another, we help ourselves more. He blesses himself most who most blesses others. He does not intend the bless-

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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JAMES A. BOSTICK, } Principals, W. D. STRAYHORN, } MT. PLEASANT, TENN.

ing to himself but God does. No-where are we commanded to love ourselves; that is understood. The highest good to one's self the gospel intends. But the greatest servant to his fellowman becomes the greatest promoter of that highest good to himself. Thus the wisdom of God promotes the welfare of everybody by identifying everybody's welfare with each man's. We must spend and be spent; give up as hating our lives for the sake of Christ and humanity. We then find our life even the highest life, the death being but a death-birth! Well is it that our fellowman's happiness is the condition of our own, and thankful may we be that the reflex of a good deed is greater to the giver than the good of the deed itself is to the receiver. St. Paul saw this; more blessed to give than to receive. When Mary Stoner took a street urchin into the Sabbath school and awoke dormant, dead faculties that ultimately discovered Bishop Wiley, and when he in turn by his eloquence turned hundreds unto God the greatest good, other things being equal, came back to the heart and life more to Mary Stoner, the humble Sabbath school worker, than to any other. It must have been a happy reflection the remainder of their lives to Andrew that he brought Peter to the Master and to Philip who brought Nathaniel. It made glad the heart of the Samaritan woman to break to the people of Sychar the news of the Messiah's

presence. We have in joy the fascinating tidings to the world of an ever present Savior among us mighty to save.

Each must contribute in bringing the world to Christ in money, in aggressive labor, in suffering, in all the will of God. The command is clear, "Go into all the world and preach the gospel to every creature," "Disciple all nations." The breaking or neglect of this command of God's is sin. (1 John 3-4.) Can the church member refuse on any pretext and be saved? Our obligation to obey this command cannot be shifted because some will not be disciples, as not heeding the gospel, or because of that argument of idleness, but founded on covetousness, that the heathen will be saved on the ground of ignorance if they know nothing of the gospel. (As if God would wink at hypocrisy even in a heathen!) This argument proving too much proves nothing, makes our Savior a fool for ever giving us the gospel at all, since we could be saved on the ground of ignorance without it. If this debater against Christian effort for the spread of the gospel over this wide world were correct the sooner every institution as the outcome of Christianity is torn away the better, and the consequent pagan night falls the earth. This debater makes the world before the flood in a most fortunate condition, and the Almighty blundered in sending Noah to preach since the knowledge he conveyed

must have interfered with many's ignorance their only ground for salvation. And the biggest simpleton this side of Jesus Christ is Paul under Christ, civilization's founder, who made ignorance and superstition flee like lightning bugs before the sunrise as he preached at those headquarters of paganism, Athens and Rome.

If God meant his creatures to be thus ignorant, he would have made them that way. But when Adam and Eve fell from his hands, they knew God, they lived in him and enjoyed him. They must have been mental and spiritual giants. They sinned and a pall has fallen upon the nations. It is the wisdom through the Second Adam to lift this veil and let the light of his gospel drive away the world's sin-gloom and lift it back through human agency to more than what it lost in Eden. Unto men is committed this work. When "God would save a man he uses a man." Greater works than these, healing the bodily sick, etc., shall ye do," and "what might fill an angel's heart the Christian's care demands." The prospect of the world-field lies before him, white unto the harvest. The need is laborers and hundreds are ready to respond to the call if the church is ready to send them. Some in the church are doing nobly, but I am alarmed at the average member—about 20 cents a year to spread among the heathen the gospel by our Lord's awful agony in Gethsemane and Calvary. "Money now turned into life" will be our "making friends of the mammon of unrighteousness" and our Lord's "receiving his own with usury." Self-denial should be genuinely practiced. Offerings of love for Christ should compare with hers who "has done what she could," and with hers as giving "two mites has given all her living." Such self-denial may be bitter to flesh and blood, but it is in the way of sweetness to the spirit. Nothing now becomes too sacred for our Lord. Our money is in our custody merely for the call of humanity and his gospel; and all we are and ever expect to be and have must be on his altar and subject to his direction.

A letter a few months ago from Rev. John Cline, China, says: "There have been some wonderful victories over here, even the seeming defeat," and that the missionaries then returning to their fields of labor in hopefulness made with other things strong the ground of their expectancy for the greatest forward movement. The 2nd Psalm now applies to China, and the promise in the 8th verse to the world.

John F. Taylor.

SUCCESS—WORTH KNOWING.

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

For the Young People.

"Stonewall's" First Recorded Victory.

The following incident in the life of Gen. Thomas J. Jackson, which, I believe, has never been given to the public but which I had several times from the lips of my venerable uncle, Mr. Conrad Kester, who lived at Weston, in Lewis county, Va. (now West Virginia), some three miles above "Old Cummins Jackson Mills," where young Jackson lived with his uncle, will serve to show that those sterling qualities of head and heart which so characterize his life in after years were innate in the boy, and even at the early age of ten years his high sense of honor and keen perception of the right fixed in his mind so high a standard of morality that he could not easily be induced to lower it.

At the time mentioned, the West Fork River, on whose banks stood the old mill, was well stocked with fish; among which none was sought after so eagerly as that noble game fish called the "pike." "Tom," as he was familiarly called, partially supplied the demands of the limited fish market at the little village of Weston.

One day Tom proposed to Mr. Kester that he would let him have all the pike he caught a foot in length or over at the price of fifty cents each. Mr. Kester accepted the proposition, so the solemn compact was concluded.

Tom continued to perform his contract faithfully, and sold Kester every pike he caught of the "regulation length," until one day he was seen by Col. Talbott going through town, making straight for Kester's, bending under the weight of a pike thirty-eight inches in length, when the following colloquy took place: "Hello, Tom. That's a fine fish you have. I want to buy it."

Tom, without apparent interest in what the colonel was saying, and without halting, laconically replied: "Sold to Mr. Kester."

"That can't be. You have not seen Mr. Kester. I will give you a dollar for it."

"I tell you it is sold, and is not mine to sell."

"What is Mr. Kester to give you for it?"

"Fifty cents."

"I'll give you a dollar and a quarter for it."

Tom cast upon him an indignant look, and remarked: "If you get any of this pike, you will get it from Mr. Kester."

On presenting the fish to Mr. Kester that gentleman said: "Tom, this is a splendid pike. I think I shall have to give you a dollar for it; fifty cents is not enough."

Tom replied: "No, sir; that is your pike at fifty cents, and I will not take more for it. Besides, you have bought a good many from me that were pretty short."

LIVER ILLS

Dr. Radway & Co., New York:

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

BEN ZAUGG, Hot Springs, Ark.

Radway's Pills

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

Thus the transaction closed, and Tom was doubtless thereby made stronger for the fierce struggles which awaited him in his future eventful career.—Judge McWhorter, Confederate Veteran.

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.

Willow, Dallas Co., Ark.

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

Yours gratefully,
L. B. Chandler.

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

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

We 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.

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

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New Phone, 784. Shop and yard, 307 W. Markham. Office, 401 W. Mark'm.

A. O. HOLCOMB, Mgr.,

LITTLE ROCK, ARK.

St. Louis, Iron Mountain and Southern Railway Company.

DAILY

3 Trains to Texas

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

4 Trains to St. Louis

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

2 Trains to Memphis

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

2 Trains to Kansas City

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

2 Trains to New Orleans

9:15 a. m., 8:33 p. m.

PULLMAN SLEEPING CARS

AND

RECLINING CHAIR CARS

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

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

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

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St. Louis, Mo.



CHURCH BELLS

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

Church Telephones.

NEWPORT.

Good audiences attended both services yesterday. Rev. Mr. Smith filled his pulpit and we listened to two sweet-spirited sermons. We have one of the best Sunday-schools we know of, and have a large number of converted children. Brother Smith has just returned from our District Conference at Batesville and speaks highly of the work being done in the district and the hospitality of the Batesville people.

Lizzie Gullette.

LITTLE ROCK.

Rev. W. B. Hays, from Clarendon, preached two good sermons at First Church last Sunday.

At Hunter Memorial the pastor, Rev. Forney Huchison, preached to good congregations. He baptized four children in the morning and received three members into the church by letter in the evening. Four persons requested the prayers of the church.

There was good attendance at Asbury and preaching by Brother Steel, one accession.

At Winfield there were excellent congregations and preaching by T. W. Hays.

Our Church at Home.

ROWELL CIRCUIT.—We have just closed our protracted meeting at Shady Grove. We had a very good meeting. The church was revived considerably. We had four conversions and four joined the church.

M. O. Barnett.

SEARCY DISTRICT.—Since my return home from the Searcy district conference, which was held in the town of Beebe, I was thinking about the many district conferences that I had attended, I came to the conclusion that I never attended a more harmonious one. I never saw greater improvement among both preachers and laymen than has been in the Searcy district in the past two years.

Henry T. Gregory.

CECIL, ARK.—We closed our camp meeting Sunday night. We do not know how many were brought to Christ, perhaps twenty or twenty-five. Several have and will join our church. In many respects it was a wonderful meeting. Our Lows Creek meeting resulted in about sixty professions and reclamations. Thirty-two joined our church. We had first service here last night. Pray for us and the work.

J. M. C. Hamilton.

McCRODY.—I have just closed a nine days' meeting at Devew, which resulted in a gracious revival of religion. About nineteen souls professed religion and fifteen joined the church, with more to follow. I was assisted by Rev. R. P. Goer, of the North Mississippi Conference, and my two faithful local preachers, Revs. Rainey and J. H. Barrentine, all of whom rendered faithful and efficient service. To God be all the

glory. The drought prevails here and crops are almost ruined.

S. L. Cochran.

MT. VERNON CIRCUIT.—At Oakland, Mt. Vernon circuit, we are having a fine revival. Some thirty persons or more who confessed themselves to be in a state of condemnation before God at the beginning of the meeting went down upon their knees in deep contrition before their Maker and obtained His pardoning grace. The people generally are revived and the gracious work still goes on and the notes of victory and shouts of triumph still echo. The work is deep and I think will be lasting. We have had no "dry eyed halluials," "sanctified and saved up to date" expressions in it, but the old common sense way of telling our experiences and praising God.

D. C. Ross.

JERSEY CIRCUIT.—I was placed this year on Jersey circuit. Summerville and Mt. Pleasant of the Hampton circuit have been added to the charge. I have some noble members, among whom is good timber for our biggest conference. No poundings but substantial kindnesses have been shown the pastor. I truly am among some of "nature's noblemen" and some of God's elect in grace. They have chosen God, trust Him and work—a good combination. Some good things could be said of the courage and efficiency of our presiding elder, but as he may not know that he is a success I shall not interfere with his blissful ignorance thereof.

Jno. F. Taylor.

HOWE, I. T.—The terrific wind storm yesterday evening wrecked our new church here that was in construction. The cloud was not far-reaching, but the wind struck our church at the danger period in construction and it is in ruins today, but we will begin again soon and I shall give the people of Little Rock and Memphis a chance to do some good. Will they do it? Brother H. Wellborn is chairman of the building committee. Aid us if you feel free to or see any place you can. The people here have built two other churches this year besides ours, and many of our own people, as well as many others in the town have done all they are able and some of them even more. I hope it is cooler over there than here. Very truly yours,

Geo. L. Snyder.

BENTONVILLE.—Sunday, July 21st, was truly a great day at Bentonville, among church-going people and especially among the Methodists. It was the day set apart for the dedication of their elegant, substantial, new brick church. The house was built at a cost of about \$6,000. It is every way a credit to the community and speaks well for the enterprise and liberality of our people of Bentonville and their friends who helped them so liberally. It was built during the pastorate of Brother E. R. Steel. There was no collection at the dedication. The

dedication was held at 11 a. m. The sermon was preached by Bishop E. R. Hendrix to a crowded house. Notwithstanding the extreme heat, for an hour and ten minutes the audience listened with intense interest to the words of the great preacher. His text was Acts ii-24. His subject was not the resurrection, but rather a discussion of the great law of spiritual gravitation underlying the resurrection of Christ and that of men, as well as many other spiritual phenomena. The preacher declared that "Christianity is founded upon an empty tomb." This is the basal fact of our origin. The ascension of Christ is not to be separated from his resurrection. These two events are but parts of the one whole. Christ rose and ascended by the law of spiritual attraction.

The greatest discovery the world has ever made is the law of gravitation. The one all comprehensive law of the physical universe always and everywhere operative. Here in the bible is revealed a law infinitely higher than that of physical attraction. "The law of spiritual gravity, acting not between particles of matter, but personalities, souls. It was in obedience to this law that Jesus was drawn out of the grave and up into the bosom of the Father. This law has had illustration in every dispensation. In the patriarchal Enoch was attracted to God. Afterwards Elijah, then Moses. On the day of Christ's crucifixion the saints who rose ascended when our Lord was taken up, forming a part of that bright cloud that hid Him from men's eyes.

This great law is the foundation of that influence which is exerted by souls upon one another here, and especially by that which is exerted by the dead and unborn. It binds us to the unseen, but real world of the past, present and future. "The older this world becomes the more is it ruled by the dead." This law binds Christ to His own even now and here more closely than friend to friend or parent to child.

It is a spiritual body which is controlled by this law. Christ's ascending body was spiritual, so are ours to be.

We are to be the same beings in the resurrection as now. Identity does not depend upon "identity of things," but upon cognition of things. It has its seat, not in identity of particles, but in personal, self-conscious life, and is manifested by the memory—my memory. If that fails, then in another's. If other's fail, in God's.

The means by which these spiritual bodies are to communicate with their environment will be perfectly adapted to the purpose. Sight and hearing are to be retained, perhaps. The forms of these spiritual bodies are to be human. The most perfect ideal of form in God's mind. They are to be like Christ's body. Man was made in His form because from all eternity Christ was to take that

form. All imperfection will pass, and in our new spiritual bodies God's ideal will be realized. The law of spiritual gravity will assert itself at the judgment. The righteous shall be drawn to Christ and God. The wicked are drawn by their affinities, by that which they love to hell and the devil. "They go into everlasting punishment."

The bishop preached also at 8:15 from the text, "What Do You More Than Others." It was a good sermon.

S. Anderson.

EXCURSION BULLETIN

VIA IRON MOUNTAIN ROUTE.

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.

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.

BELLS

Steel Alloy Church and School Bells. See Standard Catalogue. The C. E. BELL CO., Little Rock, Ark.



GALLOWAY COLLEGE



The Fall Session of 1901 Will Begin September 12.

Galloway College is Located at

SEARCY, THE ATHENS OF ARKANSAS,

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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.

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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.

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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.

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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.



MISSOURI MILITARY ACADEMY
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Memphis Conference Female Institute

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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.

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800 STUDENTS, 90 TEACHERS.
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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.

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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 30 States. For catalogue address MATTIE P. HARRIS, President, Roanoke, Virginia.

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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 223, Atlanta, Ga.

Mention the Methodist.

Missions.

The Harvest is Upon Us.

The following interesting letter from Mrs. W. J. Callahan, of Nakatsu, Japan, forwarded to us from our mission rooms, shows the gratifying responsiveness of those among whom she is working:

Perhaps a little review of our work among the women and children of Nakatsu for the year may be of interest. This can hardly be called a year's report, because I could get no helper until February. Then Miss Gaines lent me one of the most valuable women I have ever worked with in Japan.

To begin at the beginning, we reached here the second week in October without a native helper, male or female. The Christians were scattered, as there had been only a native pastor here the year before, but some way we could see no discouragement, for the people so heartily welcome us back, and even the little children would almost break their little backs bowing to us. Then this was home. "The child of our creation," as it were, for we had opened the work, and it was very close to our hearts. The first Sunday we opened our house for a Sunday-school, and twenty children came. Mr. Callahan taught the large ones and I the infants. The next Sunday we had forty, and the next one hundred. Was not that glorious? By this time the Lord had sent us one earnest Japanese Christian, and he was a treasure and has been ever since—our faithful Uno San, who is always ready for every good word and work. From that time till now the school has improved all the time. We have an average of about seventy, with five faithful Japanese teachers, who are full of enthusiasm for their work. We turn our house open to them on Sunday, and it is a joy to see the eager faces and the same faces week after week. We hold a Sunday-school teachers' meeting each Thursday night, and each teacher in turn presents the lesson which he or she has carefully prepared. I have found it more helpful in the long run for each to take his regular time, and the improvement has been marked both on the teacher and in the interest of pupils. There is no time for pointless stories outside the Bible, for the teachers can hardly get through the lesson in the time allowed. Since February the Bible woman has been hard at work. We have together or separately made nearly one hundred calls. We open-

ed our woman's meeting in February. At the very first meeting twenty-five women and girls came and ever since we have had large numbers. We have taught the life of Christ, and, in addition, foreign cooking, a little simple nursing, etc. Never before have the women of this place seemed so responsive to Christian teaching, and we have had more requests from them to be taught the Bible than we could possibly respond to. After long months of sowing the harvest is upon us. Two women have been baptized since December, and several more are probationers. One young woman, who is entirely deaf and almost blind, has been led to believe in God, and will soon be ready for baptism. She is now teaching her mother about Christianity, and they will probably both soon become earnest Christians. Another woman came to us afflicted with a kind of hysteria and said she wanted peace in her heart and felt that Christianity could give her that. A graduate of a normal school and teacher in this city is an earnest student of the Bible in one of our weekly classes and regularly attends the church services. We cannot mention all the interesting cases which have come to us. Our hearts and hands are full of work and joy that we have been permitted in this short time to see so much of what the Holy Spirit is doing for the women and children of this old heathen city. The Bible women and I have averaged about six Bible classes a week during the year, and quite a number of these classes have come to us, which is most encouraging. An industrial class has been carried on most of the year in which knitting, crocheting and lace making have been taught as well as the Bible. In May we had to give up our faithful helper, who was needed again at Hiroshima. Her training in kindergarten methods has made her invaluable as a teacher, and her experience in the work helped her a great deal. A month before she left Miss Worth sent me a splendid woman, who is now with us, and who is going to be a first-class worker. She is a faithful, dependable woman, and though this is her first real experience as a Bible woman, she is a great comfort, and we hope to keep her another year with us, before she graduates, as she has one year more in the Bible school in Kobe. There has been nothing to discourage, but so much to encourage in our work, and we feel in looking back and in looking forward all is blessing and hope for the final evangelization of

the world, women and children of Nakatsu. Martha Callahan.

From Our Board of Missions.

APPROPRIATIONS FOR 1901-'02.

Brazil Mission	\$ 36,800
China Mission	33,416
Korea Mission	10,802
Japan Mission	36,254
Central Mexico Mission	22,327
Mexican Border Mission	15,950
Northwest Mexican Mission	14,300
Cuba Mission	11,400
Indian Mission	10,948
German Mission	2,268
Pacific	3,900
Los Angeles	4,092
Columbia	2,630
East Columbia	2,630
Denver	4,529
Montana	3,231
Western	1,593
New Mexico	4,176
Expenses	18,000

Total\$239,246

APPORTIONMENTS FOR 1901-'02

Alabama	\$ 16,000
Arkansas	4,500
Baltimore	14,500
Brazil Mission	1,500
Central Mexico Mission	1,050
China Mission	1,000
Columbia	600
Denver	500
East Columbia	600
East Texas	4,550
Florida	4,200
German Mission	1,200
Holston	10,000
Illinois	600
Indian Mission	3,000
Japan Mission	2,400
Kentucky	9,300
Little Rock	8,000
Los Angeles	1,200
Louisiana	9,000
Louisville	11,800
Memphis	13,500
Mexican Border Mission	1,050
Mississippi	9,200
Missouri	13,000
Montana	400
New Mexico	500
North Alabama	14,400
North Carolina	14,400
North Georgia	24,500
North Mississippi	11,000
North Texas	10,600
Northwest Mexican Mission	1,050
Northwest Texas	11,000
Pacific	2,400
South Carolina	16,000
South Georgia	16,500
Southwest Missouri	9,100
St. Louis	7,500
Tennessee	17,000
Texas	5,200
Virginia	23,300
West Texas	3,000
Western	1,300
Western North Carolina	14,000
Western Virginia	2,000
White River	4,000

Total\$350,000

A Wholesome Tonic

Horsford's Acid Phosphate.

Dr. S. L. Williams, Clarence, Ia., says: "I have used it to grand effect in cases where a general tonic was needed. For a nerve tonic I think it the best I have ever used."

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 costs 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.

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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.

More than twenty-two hundred subscriptions for the new book (now in press) containing the published proceedings of the late General Missionary Conference at New Orleans has been received by the publishers at \$1 per copy. This book should have a large sale as it contains the very latest and most reliable missionary intelligence to be had anywhere.—Pacific Methodist.

Elegant equipment on the new line to Hot Springs

Plantation Chill Cure is Guaranteed

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

At Rest.

PASCOE—Bertie, youngest daughter of W. L. and Ella Pascoe, was born August 4, 1889; departed this life May 25, 1901. She was a kind, amiable child, the pride and pet of the household, and her presence not only cheered and brightened her own home but that of others. A father and two brothers preceded her to the better land. A mother, three brothers and two sisters are left to mourn the loss of one whose affectionate nature and winning ways had won the love of all who knew her. Maud Tuggle.

REED—Geo. W. Reed was born in Cobarrus county, N. C., February 10, 1837. He died at Pottsville, Pope county, Ark., April 10, 1901. Brother Reed was converted in early life and connected himself with the church of his choice, the Methodist Episcopal Church, South, of which he remained a faithful and devoted member till he was transferred to the church triumphant. He was twice married, first to Jane Williamson in 1858, who died in 1874; then to her sister, Margaret Williamson, who survives him. Of these marriages fourteen children were born to him, eleven of whom are now living. There are fifteen grandchildren. All of his children except the three boys, are members of the church.

He served as a Confederate soldier in the civil war, in which capacity he was brave and true. He was with the army at the fall of Vicksburg. After the war he returned to his home, where he labored and built up a comfortable home, and met all the obligations of a Christian citizen, husband and father.

His last illness was of a lingering nature. He had not been in robust health for many years, but he was taken severely ill last fall. He fought hard against the disease, and was improving till he contracted that dread disease, smallpox, which gave him a backset. It was thought that he had recovered from smallpox, as he was able to walk about the house, but blood poison set up from a sore on his arm, which quickly took away his life.

We all feel the loss of this good man. The church will miss him as a faithful and helpful member; the State will miss him as a true and honest citizen; the community will miss him as a good neighbor and sympathetic friend, and his family will miss him as a devoted husband and loving and tender father. May the Holy Spirit comfort those hearts who are so lonely without him.

J. H. Glass, P. C.

LEDBETTER—James A. Ledbetter was born in Gibson county, Tenn., February 22, 1838. He moved to Arkansas in 1850 and settled in Cleveland county. He was converted in 1860 at Camp Springs under the preaching of Rev. R. C. Atchley, and at the same time joined the Methodist Episcopal Church South. He served as a Confederate soldier in the civil war and did good service. Here he formed an acquaintance with Rev. Horace Jewell, and he always spoke of him in the highest terms. Brother Ledbetter loved his church, was a faithful member and a friend to all preachers, but a dear lover of his pastor. As a presiding elder he admired H. D. McKinnon. As a preacher he esteemed H. Jewell, and as a pastor J. J. Menefee was his favorite. But he loved all and always had some word of encouragement for the young preachers. He was sick almost a year and during the whole time, though he suffered much, he complained but little. He was resigned to the will of the all-wise Father. Said he to this

scribe, "I am only waiting the summons of God, and then I will go where I can rest." O that we may all be thus ready and willing when God calls. He leaves a wife, one daughter and four sons. Cheer up, boys, and let the prayers that father sent up in your behalf ring in your ears, and may you all follow him as he followed Christ. On June the 4th his remains were carried to Lowfreit cemetery, and amid a large congregation of relatives and friends Brother Jewell conducted the burial exercises and we laid him away to await the morning of the resurrection when the dead in Christ shall rise. A brother of the Primitive Baptist church contributed the following:

So the prisoner is released,
Lighted of his fleshly load;
Where the weary are at rest,
He is gathered unto God.
So the pains of life are passed,
Sickness and sorrow are no more
Death has swallowed up the life,
Victory perches on his brow.

J. F. Landis, P. E.

Lono, Ark.

HIGHFILL—On March 28th, 1901, the angel of death came to the home of A. W. and Margaret Highfill and plucked a precious flower from their home circle, transferring it above, where it awaits the arrival of the loved ones from whom it has gone. Cordie was a bright, sweet little girl, very cheerful and of a lovely disposition. She loved her friends and schoolmates. Cordie was 8 years old. Young as she was her tender heart had already been made to grieve over the death of her only and sweet little sister, who had gone to heaven just six months before. Little Cordie suffered unknown suffering for ten days, but through it all she never complained. She was conscious to the last and on her death bed she said her speeches and sang her sweet songs, and her last words here on earth were, as she lifted her wasted hands toward heaven, "Oh dear little sister, we miss you today." But now she has gone to live with her little sister. No more we will hear her soft foot steps in the hall as she hastens home from school. She will say her little speeches no more for us. She will sing her little songs no more on earth. No more we will see those bright eyes that turned on us with love to the last. Little Cordie and Don were the only daughters of the family of seven children. We can only say, cheer up parents, remember that while your earthly home has been deprived of little Cordie's and Don's smiles and prattle, heaven has gained them, for the Lord said, "For of such is the kingdom of heaven." Sweet little buds for earth too pure, have gone to heaven to blossom there.

Prussie.

Blue Ball, Ark.

ALLEN—Miss Sallye A. Allen, daughter of W. B. F. and Mrs. E. A. Allen, was born in Chicot county, Ark., October 11th, 1881, and died June 15th, 1901. Miss Sallye was one of the sweetest and best girls the writer has ever known. She was converted in the summer of 1897, while in college at Blue Mountain, Miss., and united with the Missionary Baptist church. In 1900 she moved her membership to the church in Lake Village, of which she remained an exemplary and consistent member until God called her home. On the 29th day of April she was taken sick with remittent malarial fever, and lingered for forty-eight days. During all this time, though she was anxious to recover, she never murmured at God's Providence, but, with Christian fortitude and Godly resignation, bore her suffering as none but God's children can. On the last Sunday before her death, which occurred on Saturday, she said to her father: "Papa, I know

An Old Friend

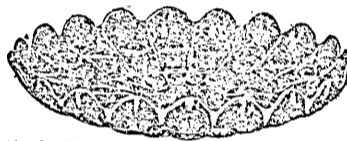
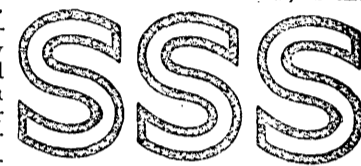
S. S. S. has been before the public for many years; from a small beginning, it has steadily worked its way to

the front, and is now known in every city, town and hamlet in the country. Its staunchest friends are those who have known it longest and have witnessed its wonderful curative powers in their own families or among their friends and acquaintances. Grateful patients in all parts of the country tell of their restoration to health and happiness, and the testimony of these is the highest evidence of the medicine's worth. S. S. S. is more popular today than ever in its history—no other remedy stands so high, has ever given such perfect satisfaction or is so reliable in the cure of Cancer, Rheumatism, Catarrh, Contagious Blood Poison, Scrofula, Eczema, Psoriasis, Salt Rheum, Acne, or any disease that originates in the blood. Being strictly a vegetable preparation, you will find it agrees with you much better than a drug store concoction or any of the widely advertised potash and mercury remedies, which affect the bones, muscles and stomach, causing

Rheumatism or Dyspepsia. If you have never tried S. S. S., you will be surprised at the immediate good effects,

appetite increases; you grow stronger, and gradually but surely it drives out the poisons and restores the blood to a healthy condition. If there is a sore or ulcer on the body, it begins to heal around the edges, the discharge finally ceases and the place gets well; muscular and bone pains vanish, and the skin is relieved of all itching, irritating eruptions. Nervous, run down and anaemic people will find S. S. S. just the medicine they need, for blood poverty and illy nourished nerves are responsible for their condition. For old people and children S. S. S. has no equal; being free from all minerals, it does not nauseate or have any injurious effect whatever, and keeps the blood in good condition, thus fortifying against disease. Experience teaches what is good and what is not good; this applies particularly to medicine, and S. S. S., a remedy that has retained the confidence of the people for nearly 50 years, must have merit—it cures, is the secret of its success. When you call for S. S. S. don't be persuaded to accept something else—there is no substitute for S. S. S. It is the only guaranteed purely vegetable blood purifier, and the safest and best for all blood and skin troubles. Do not let them force an inferior mineral remedy on you because there is a larger profit in it. If you have any blood or skin disease, don't hesitate to write us about it; our physicians will carefully consider your case and advise you without charge. Book on Blood and Skin Diseases free.

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JNO. B. COWPLAND.

it will seem hard to you all to have to give me up, but God never makes any mistakes. He knows what is best." Thus, in the bloom and loveliness of youth, she passed triumphantly out of this world, and swept through the gates into the Holy City. All that loving hearts and gentle hands could do was done for her, but God wanted her in heaven. She was soon to have been married to Mr. R. L. Beadle, a very excellent gentleman of Benoit, Miss. We tender our sincere and prayerful sympathy to her betrothed, upon whom the blow has fallen very heavily, and to the bereaved father and sister, who are in deep sorrow. May God bless and comfort them till they, too, are called home. We buried the mortal remains of our lovely young friend in Hyner cemetery beside those of her sainted mother, and their spirits are singing God's praises together in the far away home of the soul. A. M. Shaw.

LOOK! A STITCH IN TIME

Saves pine, Hughes' Tonic (taste pleasant,) taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the Liver, tones up the system. Better than Calomel and Quinine. Contains no Arsenic. Guaranteed, try it. At Druggists, 50c and \$1.00 bottles.

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MILWAINE'S SCHOOL AGENCY... I have several strong, capable teachers—ladies and gentlemen—wanting positions for the coming school year. School authorities wanting a teacher should write me. No charge. Correspondence solicited. W. J. Milwain, 1114 Rock, Ark.

THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, JULY 31, 1901.

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

Contributed.

Good-bye.

Conway, Ark., July 27, 1901.

Dear Dr. Godbey:—I expect to leave August 5 for London to attend the Ecumenical Conference and will return about October 1. During my absence Brother Colquette will have charge of my office, look after correspondence, receipt for moneys and give attention to any other interest connected with the Twentieth Century work. I trust that the work will go right on, and especially that the Sunday-school reports will continue to come in. Praying God's blessings upon the brethren, one and all, I must say good bye for a time.

F. S. H. Johnston.

San Francisco, Cal.

CONVENTION NOTES.

Since you last heard from our party so much has happened that it is a hard matter to tell you all. Through Wyoming we found few towns and fewer cities. Those we saw were mining towns, with scarcely any degree of civilization. Not much vegetation in the mountains, nothing save the sage grass upon which the great flocks of sheep feed. In the valleys are pastures, beautiful with grasses.

Utah is the most beautiful country. Great high mountains that tower into the heavens itself, so it seems. In one of the canyons is the rude pulpit where it is said Brigham Young preached his first sermon to the Mormons. To tell all about Salt Lake and the city that bears its name would take a long time, but here it was that we saw the temple of the Mormons that cost \$5,000,000 and took over forty years to build. This city is the home of the Mormons and everything about it has to do more or less with this people. "Salt Air" is a noted bathing place of Salt Lake. It was the pleasure of some of our party to go in here. One young lady enjoyed (?) it more than the others, as she got her eyes, nose and mouth full of the salt water. She said she wanted her money's worth.

The Sierra Nevada mountains differ from the Rockies in the fact that few of them have snow on their peaks, but are covered with pine trees, beautiful rocks and rushing streams.

At one place in Utah we go through a snow shed forty-five miles long. These sheds are built over the track to prevent the heavy snows of winter from drifting on the track and stopping the trains. It is very tiresome to pass through the sheds as it is almost as dark as a tunnel and there is nothing to be seen.

Most of the party took advantage of this occasion to get a little nap.

After we leave this the scenery is grand again. We haven't the power to describe it. It is all magnificent and broadens our ideas of life and brings us closer to nature and to God.

We have been in San Francisco since last Tuesday. More hospitable people I'm sure we never met before. Every one seems really glad we came, and we are glad, too. The city is beautiful and we have had excellent entertainment. There is so much to see that we have no time to write, but are going constantly.

There is said to be over 50,000 visitors in the city at present. Iowa has the largest representation. She claims 600 Leaguers. Indiana has a quartette of male voices that favor us often with their songs. I felt real jealous, because Arkansas might have had the same. She certainly has the talent if she only had the enthusiasm. Most of the states had a booth in the pavilion, but again Arkansas was backward and hence not represented. The other states had headquarters, but we were orphans and had no home.

Sunday was a grand day with us. It was the pleasure of some of us to hear Dr. Buckley, of New York, on Sunday. He is a scholar and certainly handled his subject in a scholarly way. In the afternoon at 5 we had a sweet meeting of Southern Leaguers, each state having a representative, who spoke words of greeting and encouragement. To most of us this was the best meeting of the whole session.

Monday and Tuesday after the adjournment of the convention we spent in sight seeing, but to tell you all would be to write a volume, so with prayers for the Epworth Leaguers at home, we will tell you more of it next week.

Correspondent.

Married.

BROOKS-JACOBS. — At Wilmar, Ark., by Rev. T. O. Rorie, July 14, 1901, Mr. C. E. Brooks and Mrs. Laura Jacobs.

BROWN-OFFUTT. — At the home of the bride's sister, Mrs. Wm. Conway, Kirkwood, Mo., July 10, by Rev. Henry C. Evans, D. D., Mr. Bertram Brown, of St. Louis, and Miss Elizabeth Offutt, of Cleburne, Texas.

BATEMAN - RUNYAN. — On Sunday, June 9, at high noon at the residence of the bride in Oil Trough, Miss Mollie C. Bateman, daughter of Dr. S. D. Bateman, to Dr. J. R. Runyan, of the Indian Territory, Rev. T. J. Taylor officiating.

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