

The Arkansas Methodist

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

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News and Notes.

THE GREAT ITALIAN STATESMAN, Signor Francesco Crispi, died at Naples, August 11. The members of his family and a number of intimate friends surrounded the dying man. He expired at 7:15 p. m., and the news was immediately telegraphed to the King and Queen. The public funeral will be at Palermo. Crispi was 82 years of age. He had a stormy career, which ran through fifty years of public service, during most of which time he was at the head of the government as Premier. He was a man of great ability and sincerely devoted to the welfare of his country.

THE PUBLIC AT LARGE WILL approve the act of Governor Davis in pardoning the two negroes condemned to pay \$500 fine under the Wilson anti-gambling law for shooting craps. Justice Meisner's court has furnished the people of Arkansas a very remarkable travesty on justice in the acquittal of Bob Furth, the notorious gambler of this city, and the condemnation of these negroes, all brought to trial under this same law. The travesty is all the more striking because there was no lack of evidence of Furth's guilt, and the verdict "not guilty" was based upon the claim that the law is unconstitutional and hence no law at all, because of its excessive penalties, in which case the jury assumed a prerogative which belongs only to the Supreme Court. On the other hand it seems that the law, according to its terms, does not apply at all to the case of these negroes. Governor Davis takes this view, and with some very pointed criticisms of the manner in which the court has dealt with the two cases named, pardons the negroes after they have paid the \$10 fine to which they were subject under the old law.

Some Reflections on the Big Strike.

The fight between the United States Steel Corporation and the Amalgamated Association of Steel Workers is now on in earnest, for the were test of power between the two. The Workers allege no

grievance, no complaint as to wages or time. It is an effort on their part to draw all the mills into the union. If the Corporation is to be regarded as a combine to control the price of steel, the Association appears as a combine to control the price of labor.

Our democratic principles lead us to say that every man has a right to put a price on his labor, and to work or not as he may choose, according as he succeeds or fails to persuade men to pay his price. On the other hand, every man who wants work done has a right to determine what he can afford to pay for it, and who he will have to do it. The Amalgamated Association claims the right to do the work of the Corporation; the Corporation claims the right to employ non-union men as it may choose. Our Government allows both parties to quarrel and sulk till doomsday about it, so long as they commit no violence. Such are our ideas of personal liberty.

Meantime, a vast business is tied up, and the effect is felt by the whole country. Stocks have declined on the market. The Corporation threatens to move some of its mills which cost millions of dollars. Then the homes of thousands of employes and citizens would be made almost worthless, for the manufactures built the towns, and gave all the property its value. But this is a free country, and liberty is what our fathers fought for. We saw a good illustration of it all in the case of one man, not long ago. "No smoking allowed in this car." It was in San Antonio. A cow-boy took out a cigar and began to smoke. The car conductor told him to quit smoking. He allowed this was a free country. The conductor said "I will put you off." The cow-boy said "Try it." It was not a job the conductor cared to undertake, but he stopped the car. He too allowed this is a free country, and if a conductor cannot put off a passenger, that passenger could not compel the conductor to go forward. So we were tied up, twenty of us, or more. Another car came up and stopped; then another, until six cars all in a row with probably a

hundred people in them stood there, while the cow-boy smoked his cigar. The Superintendent of the car company came on the scene. He said the company's rules must be obeyed. The cow-boy said it was a regulation of the company; they might enforce it if they could; he found no city ordinance by which it could be enforced. At length came the Chief of Police and ordered the cars to move on. So these corporations are free to fight, but it is the people at large that pay the cost. If the corporation is compelled to pay more for its work, the people will simply pay more for the produce. But the stoppage, the confusion, the anarchist spirit engendered, are at a cost to the whole country, incalculable. The general Government will have to make a police regulation which will compel corporations to settle their quarrels and let business move on. There is no other way. A victory under present conditions for one party or the other brings no promise to the people of a better state of affairs. It can bring no assurance that such interference with the business of the country may not be repeated every six months. Government arbitration has been the only solution suggested for these difficulties. Would that be a full solution? Hardly. The Government will not compel men to work at a given price until the visions of Bellamy's "Looking Backward" become realities. But the Government may provide for prompt adjustment of points in dispute, and so leave nothing more to quarrel about, and in view of the settlement, leave the parties nothing to do but to go their way and resume operations as they can.

Helen Keller's Reverie.

Helen Keller, the noted blind and deaf student, recently wrote out some of her reflections for the college magazine where she is pursuing her course of study. Among other things she gave these remarkable words of cheer: "It is interesting to watch a plant grow. It is taking part in creation. When all outside is cold and white, when the little children of the woodland are gone

to their nurseries in the warm earth, and the empty nests on the bare trees are filled with snow, my window garden glows and smiles, making summer within while it is winter without. It is wonderful to see flowers bloom in the midst of snowstorms. I have felt a bud shyly doff her green hood and blossom with a silken burst of sound, while the icy fingers of the snow beat against the window panes.

"What secret power, I wonder, caused this blossoming miracle? What mysterious force guided the seedling from the dark earth up to the light through the leaf and stem and bud to glorious fulfillment in the perfect flower? Who could have dreamed that such a beauty lurked in the dark earth, was latent in the tiny seed we planted? Beautiful flower, you have taught me to see a little way into the hidden heart of things. Now I understand that darkness everywhere may hold possibilities better even than my hopes."—Ram's Horn.

This is very beautiful. But what does it mean? What can it mean to one who has neither hearing nor sight? Helen Keller uses well the language which only these senses of sight and hearing can interpret. What to her is a beautiful flower? "It is wonderful," she says, "to see flowers bloom in the midst of snow storms." Miss Keller uses proper words, words which could only have originated in the experience of others, and which she can never interpret without the senses which gave such language birth. There are branches of knowledge in which Helen Keller may make great progress, but, to her, sight of "summer sun, or vernal rose, or human face divine" can never be conceived. The whole world has heard her story and it is wonderful. An immortal mind awakened and alert, moved by high purposes and noble ambitions, yet working in the silence and the darkness of death; a psychological study this which may well claim most careful observation and searching analysis.

Doubtless, to Helen Keller flowers are lovely things. The tender delicacy of their petals, their sweet perfume make them God's messengers of love even to her, and the mystery of that power which in the dark earth works to produce them, has its suggestions of hope and trust in God. How touching the closing sentence: "Now I understand that darkness everywhere may hold possibilities better than my hopes."

Educational Notes.

Fidelity in Administering Public Trusts.

President Elliott of Harvard says: "The actuating spirit of the corporation must be a spirit of fidelity to the many and various trusts reposed in them by the hundreds of persons, who out of their penury or their abundance, have given money to the president and fellows of Harvard College in the beautiful hope of doing some perpetual good upon this earth. The corporation has constantly done its utmost to make this hope constantly a living fact. The corporation has been greatly blessed in one respect, in the whole life of the corporation, seven generations of men, nothing has ever been lost by malfeasance of officers or servants. A reputation for scrupulous fidelity to all trusts is the most precious possession of the corporation that safe, the college might lose everything else and yet survive, that lost beyond repair, the days of the college would be numbered. Testators look first to the trustworthiness and permanence of the body which is to disperse their benefactions."

J. Pierpont Morgan has cabled President Elliott that he will erect the five buildings necessary to the medical college in Boston. This gift amounts to over a million dollars. The University of Chicago is establishing branches in Paris and other European cities where Americans abroad and citizens of these places can have the benefit of the university's training.

Armour Institute has just abandoned the plan of co-education. This turns out over 600 girls.

John D. Rockefeller now offers \$250,000 to Cornell University on condition that a like amount be raised by the university.

A Good Investment.

College education is an investment of money. To go through college represents a sum seldom less than one thousand dollars and seldom more than five thousand dollars. This investment of money should mean and usually does mean a return in money. About one-third of many colleges are now entering business and at least a part of the return of the investment made in college education by those who enter business should be made in money. Illustrations abound to prove that the financial returns received by college graduates from their investment in college education are very remunerative. The graduate begins his business career at the bottom, and the higher he rises the more rapid his progress. Only last night a great manufacturer said to me: "I am looking for a man to come into my office to whom I can pay more than \$10,000 a year;" and, shaking his head, he added: "I can't find him." The place to look for men who are capable of earning \$10,000 or \$5,000 a year is the list of graduates of the American Colleges of

the last ten or thirty years. The Pennsylvania Railroad is taking many college men into the various departments of its service. The pecuniary rewards which these men will receive in the next forty years will represent a very high rate of compound interest upon the sum invested in an education.

But education is a great time-saver in a career. It represents the going back a few steps of the one who is going to make a leap, it gives a spring, a buoyancy and a swiftness and effectiveness. The four years which a boy spends in college help him to get into the great places in his chosen calling earlier and probably to continue in them longer. I chance to know that one of the greatest retail houses in one of the greatest cities has recently drawn up articles of partnership to cover the next fifty years. Among the articles of the compact is that every son of these partners shall serve an apprenticeship of five years; but, it is added, every son who has had a college education may have this period of five years reduced to three. One of the great hardware firms of Cleveland is accustomed to say that when a college graduate has been in its employ a fortnight he is of as much value as a high school graduate who has been in its employ four years; and, of course, after the fortnight, his value increases in a geometrical ratio."

Charles F. Thwing.

A Point About Schools.

REV. JAMES A. ANDERSON.

You are considering where to send your child off to school. The son or daughter must go somewhere within about sixty days from this time. You can find good schools in your own state, and you can find good schools outside your own state; you can find good schools of your own church, and you can find good schools not of your own church. If you expect your child to live in some other state, it were well to educate the child there; if you expect him or her to live in Arkansas, it is a mistake to educate out of Arkansas. One of the very best fruits of an education is the strong friendships formed at college. If these friendships are to amount to anything at all more than a delightful memory, the youth who forms them must form them with people among whom he will live. What will it be worth ten years from today to your daughter that she knew and loved a hundred young women over in North Carolina or Kentucky? One hundred bright, influential acquaintances scattered all over Arkansas would help her to make life happy and to make it more useful.

As to the church part of it, there is every reason that you should put your child in a church school that there is for you to put yourself in a church. Church schools are to conserve and to build up church ideas, church conceptions of life. And there is every reason that this school

should be a Methodist school that there is that the church you join should be a Methodist church. If it makes no difference what church you belong to, then it makes no difference to what church school your children go. But you need not expect them to be staunch members of the Methodist church when you have educated them away from the Methodist church; and they will be educated away, in their sympathies at least, if you send them elsewhere. You had better train them in the harness and among the people among whom you expect them to work and live. You will then have just the same training for their brains that you will get elsewhere, and you will have much more. It would not pay you to do otherwise, even though you could get your child educated for less money at the hands of some rate-cutting agent who comes along, representing that he has fine scenery, etc. The best education is that which will adjust your daughter to the life that lies before her, adjust her at all points, and you cannot do this by sending her away from among her own people. As to a cheap education, no school can furnish first class work for less than it costs.

A Mother's Commendation.

"And so you sent your next oldest son to the Fordyce Training School?" I said. "Were you pleased?" I confess that I was opening the subject hoping to say a few telling words in favor of another college that I was very much interested in. The sweet little self-sacrificing mother—how radiant her face became as she responded in those deep, earnest tones that meant: "At last I have found the place where my boys will not only be taught how to use the good things of this life, but have a broader, deeper training as well." "Oh! you cannot know the restful feeling that I have now, compared to the previous experience I had when my oldest son was away at college boarding with a lot of mill hands—no sympathy, no help, no especial interest outside of the school room. Here he learned to use tobacco, and even came home doubting the truths in the Bible, on account of a room-mate who neither feared God nor regarded man. For this same boy had been expelled from another college. I do not fear that these things will happen under Prof. Clary's wise management." "Why, do you know," she added, with the renewed, happy, hopeful light shining in those sweet mother eyes, "that the boys never know when to expect Prof. Clary or Prof. Williams to make them a call, for he may open their door and step in at any moment in the evening. This constant guardianship is such a strength and help. And then my boy came home with new love for God's holy word, for it is taught in the school in a way that the pupils gain new light each day and new interest in this, their greatest weapon against evil

through life. Why do they stress Greek mythology and the other ancient literature and slight the one Book of all books in some of our Christian colleges? And another helpful feature in Fordyce—the pastor takes a personal interest in each boy. Oh! how I longed for my oldest son to have the help that my boy received from Bro. McKay last year, but the pastor always seemed too busy and unapproachable. Of course, the boy was partly to blame, but Bro. McKay doesn't wait for the boys to come to him first."

As I looked at this little mother and knew of the older son having refused to put his letter in the church when he returned from college, and saw the real progress that the next boy was making, and thought of the other younger children in the family to educate, mixed with a feeling of sadness for the one neglect was the joy that the mother had, and my only response was 'God bless Bro. Clary and his training school,' and may he not only get the six thousand dollars that he is calling for, but may he soon need sixty thousand dollars, that a larger work may be accomplished—"In His name."

This note, Mr. Editor, is prompted by just such a case as is related here—a thing which I reckon worthy to be noticed.

James Hisdale.

Temperance.

Law Enforcement.

The motto of the Anti-Saloon League is the correct one. Nothing has so much discouraged temperance work as the fact that the best legislation and the strictest laws often fall dead. They have not strength enough to walk. The whisky business has a fearfully strong spinal column. Cunning, audacious, persistent, unscrupulous, lawless, it will not down at the mere making of laws. It is lawless. What saloon keeper professes to obey the law? When forced to obey he parades his obedience as a virtue. It is not the law he respects, but police force. No whisky dealer proposes to obey the law unless he is compelled to do it. How desperate then is the blind-tiger man, who invades your prohibition community to make your prohibition a dead letter; to decoy your boys, and for a few dollars in his pocket destroy them soul and body. A thief is a man of honor compared with him. Chase him out. After you have made the law what it should be, enforce it. If you find your officers have connived at this accursed business, chase them out. Hold the officers responsible for enforcing the law and never let up until the moral atmosphere is purified.

What's the Matter?

The Los Angeles Daily Times asks "What is the matter with Kansas?" and says: "In forty-five counties in that state the poor houses are without an occupant, and at the

last session of the district courts thirty-seven counties had no criminals for trial." Answer, pro-bi-bition!—Pacific Advocate.

Contributed.

Only One Killed.

By Will Garland.

"Only one killed," so the news rang out,
Only one lost in the fight,
Only one was the price of the route
Of the enemy that night.

The newsboys shouted it wide and far,
And you and I how we smiled
To read the news from the seat of war,
And the people going wild.

Victory, victory, every day
Was all we heard o'er the wire,
And gallant Funston pounding away,
With the Twentieth afire.

Oh, as we read, how our hearts
throbbed then
With the flood of country's pride,
And we said "here's to the gallant men,"
And forgot the lad who died.

Forgot in our praise of noble Fred,
That he who'll return no more,
Lay cold and stark with the silent dead
Of other battles before.

Only one killed—we pause not to think
That out in a Kansas town
The news that we welcomed in reckless drink
Meant his loved one's hearts bowed down.

The Needs of the Ministry.

PART I.

(This paper was read by W. C. Davidson before the Helena District Conference and published by request of that body.)

In the discussion of this theme it is not contemplated nor is it desirable that I should consider the character of the ministry in all of its detailed bearings. That would require, in the first place, more time than I could now devote to the subject. In the second place, it is unnecessary and would be out of place here, as this subject has been so often and so critically and so exhaustively treated in book form by men far better qualified to handle the subject than myself.

I shall therefore not enter into those particular requirements and qualifications which constitute in the aggregate an efficient ministry. Assuming, then, many things which obtain in a well qualified ministry, I shall call attention only to some of those things wherein our ministry may be deficient and wherein in my humble judgment we ought especially to seek improvement. Our purpose in this discussion may be indicated in the question, What do we as ministers of the gospel especially need today? What do we lack in our equipment and in our work that could and ought to be supplied; for it is useless to talk of things we need but which we cannot have.

First. We need in the first place and above everything else, "a closer walk with God." I do not mean by this statement to express a belief in the universal corruption or decline in the life of our preachers. I would not thus insinuate so gross a falsehood upon my brethren and render myself guilty of the wholesale impeachment of as pure a class of men as may be found on the face of the whole earth. So far from this, I am glad to record here my belief that many of our brethren throughout the church are not wanting at all in this respect, but live in daily and intimate fellowship with God "in whom they shine as lights." But while this is true, perhaps it is no exaggeration to say that even the majority of us "follow our Lord afar off," at too great a distance. Now while I speak with reserve on this point, I speak with conviction. We are to be careful how we "speak evil of ministers;" but to speak the truth with reference to ministers even cannot be an evil. And that the statement here made is true is well supported by evidence.

There is general complaint of a decline in the spirituality of the church. If my own observation has not been deceptive this is certainly a fact. It is the verdict of men whom I have heard express themselves on this subject—men not pessimistic nor incompetent, but broad-gauged and of wide observation. This conviction has also found wide expression in the religious press, so that to speak of it here is not to startle you with a new revelation, nor yet to disgust you with mere religious cant. I am simply stating a fact which you are prepared to acknowledge. Not that the church has apostatized and is on the verge of a fatal collapse. Not that it has become more inactive even, but that it has become more perfunctory in its work and more formal in its worship. The impression prevails that the church needs a general revival of heartfelt religion. The hearts of the people do not respond to the gospel so freely, nor do they manifest that relish for religious truth that indicates a genuinely religious state of the soul. A spirit of worldliness has diffused itself into the life of the people that has chilled their fervor and reduced their prayerfulness. There is a manifest decline in congregational singing, in prayer service, and in Christian experience, while our people maintain all the forms of church worship and give of their means to its support. The normal condition of a church is one of joyful activity and not one of lifeless formality. But in many places throughout our Zion this abnormal condition exists. And who of us has not made the observation, sighed over it, and felt alarm over its final result?

Now where shall we seek for the cause of this state of relapse of the church? Perhaps no one thing has brought about such a condition. But what could be more calculated

to bring it about than a decline in the consecration, holy zeal and untutored spirit of the preachers themselves? What is it among all the forces of the world that wields a greater influence upon the church than the ministry itself, both in and out of the pulpit? "Like priest, like people." And on the other hand, what could be more calculated to relieve this condition and inspire the church with new life and restore to it the joyousness of its first love, than a ministry that is wholly consecrated, that shelters daily under the very wing of the Almighty, that feels continually the warmth and love and electric thrill of contact with that divine heart? Would it be even possible for the church to continue to languish under the leadership of men inspired with a love, a faith, a fiery unction which are always begotten of union with God? The man who "walks with God" becomes a shining light in his home and community, his speech in the pulpit is like a fresh message right from the throne itself, and his visits to the people leave with them the inspiration of a friend, the support of a helper, and the confidence of a trusted leader.

Again, the fact that so many of us have ceased to be revivalists, or to win sinners from the world to Christ, and have gone out to seek evangelistic help, a thing formerly almost unknown in the church, is proof of this need in our ministry—"a closer walk with God." Many of our preachers have actually come to regard the modern evangelist as a sine qua non, thus making of a man a substitute for the Holy Ghost in their own spiritually impoverished lives. In my judgment there could be no stronger proof of this need of the ministry than its general dependence upon peripatetic evangelists. Why must we have an evangelist? Why are we dependent upon him? Why can't we reach the people and win them to Christ? Why can't we check and restrain the church in its tendency toward sin and worldliness? Because Jesus said, "Without Me ye can do nothing." If our work has been continually fruitless, we must conclude that we are too far from our Lord. Christ said, "he that abideth in Me and I in him, the same bringeth forth much fruit." Have we lost our power over men? Then it is because we have lost our connection with Christ. The branch that is severed from the vine loses its nourishment and its vitality and becomes a withered, fruitless, worthless thing. So is the preacher without the Spirit—"severed from Me ye can do nothing." Then let us "draw nigh to God, let us be filled with the spirit," let us receive the Pentecostal fire and power with which Wesley and Whitefield and all their sanctified successors flamed and wrought. Then will there be an evangelist throughout the year in every station and circuit and mission, and the fields of our great

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women well. "Favorite Prescription" contains no alcohol and is entirely free from opium, cocaine, and all other narcotics. It cannot disagree with the weakest

or most delicate constitution.

"When our daughter Lizzie had St. Vitus's dance, I happened to get one of your small books and read it," writes Henry L. Miller, Esq., of 1016 North 7th St., Burlington, Iowa. "Among other things I found that Dr. Pierce's Favorite Prescription cured patients suffering from that trouble, so I went out and got a bottle. She was very bad at that time and could hardly talk. When I read about your medicine in that small book, I said to myself, with the help of God and that medicine we can cure our daughter. We did so. Four bottles of 'Favorite Prescription' cured her, and I did not have to take her to the doctor any more. She is well, thank God and the 'Favorite Prescription' for it."

Dr. Pierce's Pleasant Pellets cure biliousness.

church will blossom like the rose and fruit like the olive.

Brethren, why should we be without this power, any of us? Why are we without it? Are we "shepherds that do feed themselves?" or are we the self-sacrificing servants of the people? I fear that in these modern times, when the church has grown strong and prosperous and the ministry has become less burdensome and more attractive, that we allow ourselves to think too much of temporal things—too much of self, too much of dress, too much of salaries, of place, of reputation. God forbid that we should become entangled with these things. Better to give them up, to do without them altogether, to seek a desert and difficult place like John the Baptist, where in communion with God we shall find strength and draw the people. Better to labor in the waste places of the wilderness, living on the plainest food and wearing the simplest raiment, saving the multitudes, than surfeiting in our vanity and excess in the chief seats of the synagogues.

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Literature and Review.

August Magazines.

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The article from Eliphet Nott Wright, in regard to the past and present condition of the Five Tribes of the Indian Territory, is interesting. He was one of the Indian Commissioners for the Choctaws. It is pretty clear from the statements he makes that the Dawes Commission had in view the interests of the population occupying the territory, and not that of the Indians exclusively. A state of things had already been reached, in which two-thirds of the inhabitants were non-citizens. The commission doubtless accepted the idea of "manifest destiny" in their report of affairs and their recommendations to Congress.

We found "Methodism in St. Louis" quite interesting, having had intimate acquaintance with every step of its development for thirty years. There is, in the history, given in the magazine, a strange error in regard to the work of Dr. T. M. Finney. While the writer justly attributes to Dr. Finney the first place among all the preachers who labored to build up Methodism in St. Louis, he incorrectly states that he labored as pastor of St. John's, of Lafayette Park, of Marvin, of Immanuel, of Ferguson and of Kirkwood. The truth is Dr. Finney was never pastor of any of these churches as now organized, or of any charges bearing these names. His name does not appear on the list of appointments in connection with a single one of them. Dr. Finney served the old Bellefontaine Circuit and probably had an appointment at Ferguson Station during that time.

The article on "Woman's Opportunities" we have read with interest.

The Methodist Magazine is always looked for with interest, especially by the women of the editor's household.

The American Antiquarian, Rev. Stephen D. Peet, Ph. D., editor, bi-monthly, \$1.00 a year, 5817 Madison avenue, Chicago.

This is a very valuable magazine for students of antiquity. The editor is assisted by the following list of contributors, who write on the subjects indicated:

Rev. William C. Winslow, Boston, Mass., Egyptology.

Rev. Selah Merrill, Jerusalem, Palestine.

Rev. Herbert H. Gowan, Seattle, Wash., India.

James Wickersham, Alaska, Methodist Coast.

Rev. J. N. Fradenburgh, Clarion, Pa., Assyriology.

Dr. John Frazier, Sidney, Australia, Polynesia.

A. S. Gatschet, Washington, D. C., Indian Linguistics.

Rev. John Maclean, Alberta,

Canada, Canadian Archology.

Prof. Frederick Starr, Chicago, Mexico.

M. H. Saville, New York, Central America.

James Deans, Victoria, B. C., Indian Mythology.

The Literary Era. Henry T. Coates & Co., 1222 Chestnut street, Philadelphia. \$1.00 a year.

This is a very excellent publication for such as desire to keep in touch with the current literature—new books and their authors. It contains literary news and criticisms and suggestions to young authors.

The International Monthly is a very able magazine, treating of the deeper questions of science, sociology, psychology, political economy and human progress generally. The August number discusses "The Political Parties in France," "Music in the Church," "Human Perfectability in the Light of Evolution," "American Primacy in Iron and Steel Production," "The Evolution of the Mammalia," "The Economic Development of Western Europe Under the Influence of the Crusades," "Recent Work on Greek and Imperial Roman Architecture," "Brander Mathews as a Dramatic Critic," and "Saintsbury's History of Criticism."

The International is \$4 a year. Published at Burlington, Vermont.

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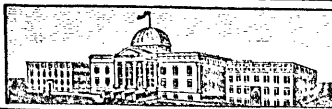
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The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

August 18—Abraham's Intercession.
Gen. xviii. 16-33.

Golden Text: "The effectual, fervent prayer of a righteous man availeth much." (Jas. v. 16.)

Time—B. C. 1897, about fifteen years after the events of our last lesson.

Place—The city of Hebron.

On leaving Abraham Lot had gone down into the plain of the Jordan and had pitched his tent toward Sodom. Not very long after that he and his family are living in Sodom, while his herds are grazing on the fertile plains lying adjacent. The city was an aggregation of rakes and hoodlum, living in robbery and lust, so abandoned in their wickedness, so shameless, that God determined to destroy it. We must not consider Lot as having abandoned himself also. On the contrary he "vexed his righteous soul from day to day" at their wickedness. Still he was not so righteous that he would get up and leave a place so contaminating—it was a good place to make money, afforded a fine market for the product of his herds, and he could take the chances as to the effect upon his own life and upon the lives of his family—an experiment that thousands have tried since his day.

Under the covenant that God had made with Abraham, he had taken Abraham into a living fellowship with himself. There were two reasons why he appeared to Abraham as he sat under the oaks of Mamre. The first was to confirm the faith of Sarah in the promise that she should bear a son, though then ninety years of age. The other was to reveal to Abraham his intended destruction of Sodom. The lesson of this destruction would be a very useful one to the posterity of Abraham. That posterity was to stand as the exponents of God's righteousness to the world, and was therefore entitled to the tuition of God, entitled to a knowledge of his ways. We take it that this is the reason God gave to Abraham this revelation. He knew Abraham, that he would command his household after him, that he would not fail to send down this lesson to coming generations, that they might understand the punitive wrath of God against such desperate sinners.

Abraham was greatly moved at the thought of the destruction of the city. He was of course concerned for Lot, but his concern was broader than this; he prayed for the city, making an appeal to the justice of the divine nature. He prayed that if fifty righteous people should be found in Sodom God would spare it for their sake. God promised that it should be so. With increasing boldness and increasing faith, he prayed that God would spare it for the sake of forty-five, forty, thirty, twenty, ten; and God promised that if there were ten righteous persons

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there, the city should be spared.

As this was a lesson for the future, let us understand it. It means that there is great value in intercessory prayer. One faithful man stood there to stay the arm of vengeance stretched out over a whole region of country. It means also that a very few people are salt enough to save a whole region of country, if indeed the few people have salt in themselves. Ten righteous people would have saved Sodom and several other neighboring cities.

But Sodom was too rotten to have even ten good people in it, and the day of wrath had come. Lot barely escaped; lost his wife; would better have lost his daughters; lost his property—lost all. The city was overwhelmed—possibly struck by lightning, possibly overwhelmed by volcanic fires. The whole region abounded in asphalt, used largely in the building of the city itself. Not unlikely there were oil "gushers," produced by earthquake, throwing burning oil and sulphurous matter hundreds of feet into the air, so that it literally rained fire and brimstone, igniting the bituminous and sulphurous matter on the surface of the earth in a thousand places, until the whole region flamed as hell, while Abraham standing upon the hills about Hebron saw its smoke fill the heavens.

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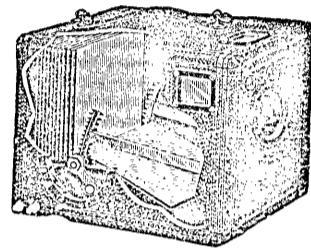
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Leave Little Rock.....	8:00.....	3:15
" Germania.....	8:36.....	3:49
" Bauxite.....	9:17.....	4:00
" Benton.....	9:01.....	4:13
" Klondyke.....	9:15.....	4:27
" Lott.....	9:21.....	4:33
" Lonsdale.....	9:32.....	4:43
Arrive Hot Springs.....	10:10.....	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 18—God's Requirements.
Deut. x. 12-14.

The law as given by Moses was beneficent in every regard, seeking only human good. It required justice in dealing with men. It required mercy toward the helpless. It had in it the spirit of brotherly kindness and helpfulness. It had, indeed, its ritual of worship, which required the bringing of offerings to Jehovah, as to a prince in token of allegiance to him. But it was never taught the Hebrews that the Creator of all was pleased with these offerings, save as they represented tempers which prepared his people for proper dealing with one another.

The appeal, therefore, to the people to obey God is made upon the reasonableness of his claims. The peace, prosperity and power over their enemies, which were promised while they walked in God's law, were more a natural result than a special interposition of Providence. It is in this light especially that we should view the fruits of obedience to the law of God. It is unreasonable to think of this world as created by God, and not to think of its material laws and conditions as operating in harmony with his moral purposes. Health is the reward of proper living. Happy homes come to those who cultivate peace and love. Success in business rewards that course of conduct which secures the largest measure of confidence from men. Loyal subjects reward wise rulers, and righteousness exalteth a nation.

Moses points out to the people the only way of happiness. No truth is clearer than this that man's true good lies in the path of obedience to the law of God. If the fact that there is a law of God revealed to us be confessed, no ground can remain for doubt as to the course of conduct we ought to pursue.

"Fear God and keep his commandments, for this is the whole duty of man," says Solomon. Only the man that does this is in harmony with himself, with mankind at large, and with the whole order of the world.

HINTS AND HELPS.

For nearly forty years Moses had wandered in the wilderness with Israel. Of those to whom the law was first given, only Caleb and Joshua were to enter into the promised land; so Moses knowing he was soon to die, in the eleventh month of the fortieth year began to rehearse the law to the generation of Israel that was to possess the land. Our lesson today is a part of one of his addresses, and is an exhortation to keep the law.

Men of those days were like the men of these days—fear of punishment was needful to keep the wicked in check. That fear of the law is the safeguard of a government, is clearly shown during a war, when law for a time is set aside or becomes



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a dead letter for lack of some one to enforce it.

In God's government fear of punishment either here or hereafter checks the wickedness of many. Throughout the Scriptures curses and promises are set over against each other; and I dare say the curses first arrest the attention of the sinner. All men are subject to fear of the unseen or mysterious, and in time of danger or distress appeal to a higher power for help. With many the fear and the prayer pass away with the danger. The fear Moses speaks of is not of that sort, nor is it such as the devils have. (Jas. 2:19; but a fear mixed with a reverence that leads one to strive to break away from sin and walk in God's law. This "fear of the Lord" is not peculiar to Moses. We find it running through the whole Scriptures like an echo; with Job it is "wisdom;" (Job. 28:28); with David it is "clean" (Ps. 19:9); with Solomon it is "the principal part of knowledge," "to hate evil," "a fountain of life." (Prov. 1:7; 8:13; 14:27.)

When we have become sufficiently acquainted with God's law to discover that it requires nothing of us, but what makes for our happiness, the fear turns to love and the keeping of God's commands becomes a pleasure just in proportion to the heart and soul we put into the service. Some people regard the ten commandments as the law we are to keep. It is true we are not under obligations to keep the ceremonial law of Moses, for that was typical, and passed away when its types were fulfilled by Christ. But we are bound just as surely to the observance of the requirements of the Church of Christ, as ever any Israelite was bound to the Temple service. Christ calls this love of God the first and great commandment. (Matt. 22:37. Mark 12:28-34; Luke, 10:25-28; Luke, 11:42.)

We often think we are doing God a great service when we attend a few church services; do a little charity; give money to the church. Now who is really benefited, you or the Lord? Can you give God anything? God calls upon us to serve him, not to make gain of us; but to do us good.

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THE ARKANSAS METHODIST.

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

WEDNESDAY, AUGUST 14, 1901.

DEDICATED TO A PLAGIARIST.

There was a hero of old,
Icarus yeaped was he,
And he scorned low things, so he made himself wings—

For he a "high-flyer" would be.

His wings they were made of wax,
A very bad scheme, I should say,
And the heat of old Sol gave Icarus a fall,
For it melted his wax wings away.

So down from the zenith he fell,
Fell in the Icarian sea,
And was choked in its tide for his folly and pride,
For he a "high flyer" would be.

"Hæc fabula docet," my friend,
How stolen honors betray,
And he who would soar through the heavens
Must have wings which will not melt away.

If you are a strong, well established Christian never complain that your pastor does not visit you, provided he is faithful to visit the sick, the halting and wavering ones, and the sinners without, whom he may lead to Christ.

Church going is not a very sure test of piety. True Christians go to church if they hear the gospel preached there, but when the preacher is untrue to his calling, seeking his own glory and not that of the Master, the most pious of his congregation will worship God elsewhere.

The world is coming more and more to disregard any gospel that is not a gospel of character as well as of belief. Wherever the vow of the Christian is being nullified by the unethical living of the man or woman, somebody is being strengthened in his indifference to Christianity. The high vocation of the Christian is first of all to lift up Christ ethically by true, right living day by day, moment by moment.—North Carolina Christian Advocate.

Personal ambition in the preacher is often mistaken for a zeal for God. He proclaims himself ready to spend and be spent for the Master's cause. He desires the anointing of power to sweep multitudes into the kingdom. But his thought is to be a conspicuous leader. It is only the power of leadership which he covets. It is only as a leader that he thinks to serve his Lord. That it should be appointed others to direct and to him silently to obey is never in his thought.

When such men fail of the grand success of which they dream it is always the fault of the church, and in their disappointment they abandon their great plans and become morose and cynical.

LET US RERUILD.

The McTycire Memorial Church, which was destroyed by the great fire in Jacksonville, Fla., was probably the finest house of worship in the state. It had already become a

great center of power for all good causes, and the congregation was growing with steady steps from year to year. This house must be rebuilt. There is no alternative. Our Methodism cannot afford to go out of business, nor to contract its operations, in the chief city of that prosperous state. The appeal of the bishops, which we published some weeks ago, puts the case none too strongly. We trust that it will be heeded in every part of the connection. Large contributions will be thankfully received, but small ones are likewise in order. Whoever can give five dollars or even one dollar ought to do so. Ten thousand Southern Methodists ought to respond before another week. Send money or draft to Dr. P. H. Whisner, Secretary of the Board of Church Extension at Louisville, Ky. By this method proper credit will be secured.

Pastors who have not taken this special collection, will greatly strengthen the hearts of this stricken church by taking it at once and forwarding same so that the work of rebuilding may go forward.

DR. HOSS ON SPECIAL ORGANS.

It being known that Dr. Hoss opposes the putting out of the new paper of the Mission Board, "Go Forward," he takes occasion in the issue of the Advocate of July 18 to give his reasons and to express some very sensible views in regard to special organs generally. Here is what the Doctor says:

"The fact has been generally published that we did whatever we honorably could to prevent the starting of this paper. We may further state that a change of only two votes in the Board of Missions would have enabled us to accomplish our purpose. If the project had come up in the board as an original proposition, there is not the slightest probability that a majority would have been in favor of it. Many of the members thought, however, that it would not be proper to forbid a venture which the secretaries had already launched—a view which did not and does not commend itself to our judgment.

"It need scarcely be said that no personal motive constrained our action in the premises. For the honored brethren who hold the secretaryships we have only feelings of respect and love. They are men devoted to their great work, and by their diligent and unselfish labors they have won the right to be respected and loved by the whole church. In differing with them on a matter of policy we confess to a certain feeling of modest reluctance. But we hold it to be our duty to give an honest expression to our opinions. That is what we did in the board, and that is what we are going to do now. Our reasons for the position which we have taken are various:

"1. The matter of expense. Let no one say that this is a niggardly consideration. On the contrary, it is the plain obligation of all those

who are charged with the administration of ecclesiastical funds to use the most scrupulous care and caution in their expenditures. The board is already publishing the Review of Missions, a periodical of high merit, equal to anything of the sort in the country. Possibly it is a necessity. But when the fact is stated that, after the most thorough canvass of the church, it costs more than \$2,300 a year over and above its income, the demand for it would seem to be limited. How there can be a demand for a publication that cannot be pushed upon the people is a puzzle beyond our comprehension. What the new paper, "Go Forward," will cost nobody knows. It is roughly estimated that 25,000 subscribers at 25 cents per year will pay its way. But will these 25,000 subscribers be secured even by the adoption of drag-net methods? And if they should be obtained for one year, will they be permanent? A similar enterprise, The World For Christ, which the board undertook a few years ago, came to financial grief. There is no certainty that this one will not share the same fate.

"2. But even if there were no monetary difficulties in the way, we are opposed on general grounds to the further multiplication of organs representing separate interests in the church. Through the General and Annual Conferences the church has already established a number of newspapers for the express purpose of getting audience with the people on all concerns that are vital to its welfare. We shall not say that these organs are entirely fulfilling the object of their creation. Nevertheless they are sincerely endeavoring, under very difficult conditions, to do all that is expected of them, and as authorized instrumentalities they are entitled to the most cordial support from all officials as well as from the body of the ministry and laity. That they are used unstintedly by the various boards may be affirmed without the fear of successful contradiction. That they actually afford the best possible media for communication is also true. If any one of them fails or refuses to meet the legitimate claims that are made upon it, the fact should be known, and due measures taken to correct the fault. But if each separate board is to push its own organ on all possible occasions, it will not be a great while till the regular papers are crowded out of the field. Already they are forced to face the keenest sort of competition in many directions. In some cases at least, it is hard for them to make ends meet, and quite out of their power to undertake the enlargements and improvements which are so much needed. The ultimate result of the present drift and tendency will be to so narrow their patronage as to rob them of the means of support. We do not hesitate to say that the time has already come when the bishops as chief pastors and general superintendents of the flock

ought to begin a concerted crusade in their behalf. It will be a sad day for Methodism when any policy, however well intentioned it may be, shall be allowed to cripple and weaken the journals that disseminate its news, advocate its interests, and defend it from attacks. A weak press, a one-sided press, a press that does not take intelligent cognizance of all the developments of the kingdom, is a calamity to be dreaded.

"One of the worst evils of the present day is a growing disregard for the church as a whole, and an increasing disposition to partition it into separate territories. The very agencies which it has instituted for the accomplishment of its multifarious ends often show an inclination to assert their independency and their right to exist for their own sake. In some quarters the Sunday school has become the Children's Church; and the Epworth League the Young People's Church; and the Woman's Missionary Societies the Women's Church. And where is the Church? Who is to look after its wants? Who is to be jealous with a godly jealousy for its honor and glory? This is no mere dream or fancy. We speak that which we do know, and testify that which we have seen!

"Let it not be supposed for one moment that we are lacking in love for missions. From our youth up we have held fast to the doctrine that the chief business of the church is not to nurse itself, but to go into all the world and preach the gospel to every creature. As far as in us lies, we have proclaimed this truth in the pulpit, on the platform, and through the press for the past thirty years. Our record herein is free from even the suspicion of indifference or remissness. We stand upon it to-day.

"But we are not willing that even so supreme a thing as missionary work should come to be considered as something apart from the general life and movement of the kingdom of God. On the contrary, we insist that the more intimately it can be kept in vital association with all the other forms and phases of Christian activity the more successful will it be. To detach it, to draw it off, to look upon it as something distinct and separate, is to doom it sooner or later to collapse and failure. Any slightest trend of that sort ought to be closely watched and promptly corrected. If there is a flaw in the argument which we have here used, we shall be glad to have it pointed out."

TOASTS.

A correspondent of the Religious Herald (Baptist) writes: "Some of us in the country would like to know what drinks you use at your Richmond College alumni banquets." The Herald replies thus: "Inasmuch as others may be asking the same question, we will say that we have never known any beverage stronger than coffee to be served at a

Richmond College alumni dinner, and that toasts are drunk in water. We hope this is satisfactory." This is a good example. If there is any Methodist college that has banquets with intoxicating liquors as a feature, the fact ought to be known.—Nashville Christian Advocate.

Originally a bit of toasted bread put into a glass of wine to lighten its flavor constituted a toast. Then it became popular to name some person with a short eulogy before the wine was quaffed. The custom passed to subjects of importance or interest or merry-making.

Now it is common in college banquets and even church meetings to find toasts in the programme. Many who think of toasts only as associated with bacchanalian feasts, start at this as an evidence that the meetings had all the character of drunken bouts.

But the toasts referred to in these meetings are themes of importance generally which are discussed after the meal by some one chosen beforehand, and the formality of drinking wine, coffee, water or anything else in connection with the toast is not observed.

Camp-Meeting.

The Ebenezer camp-meeting, about three miles north of Center Point will convene on Friday night before the second Sunday in September which will be the 6th day of September. Provisions will be made for all visiting brethren who are of a mind to come, and would be glad to have several of the brethren to attend, and Doctor, you have a special invitation. Yours cordially,
J. J. Colson, P. C.

BREAKFAST ON DRINK.

Coffee Makes Many Dyspeptics.

"Coffee and I had quite a tussle. Two years ago I was advised by the doctor to quit the use of coffee, for I had a chronic case of dyspepsia and serious nervous troubles, which did not yield to treatment. I was so addicted to coffee that it seemed an impossibility to quit, but when I was put on Postum Cereal Food Coffee, there was no trouble in making the change, and today I am a well woman.

One of the lady teachers in our public schools was sick and nervous. Frequently the only thing she took for breakfast was a cup of coffee; I urged her to try leaving off the coffee and use Postum instead. Went so far as to send her a sample from my box and give her directions. She now uses nothing but Postum Food Coffee and told me a short time ago that she was perfectly well.

It is easy to make good Postum, once a person becomes accustomed to it. Put four heaping teaspoons to the pint of water and after it comes up to a boil, see that from that time on it boils fifteen or twenty minutes, then use good cream and you have a drink that would be relished by the Queen. Be sure and put a piece of butter the size of a pea in the pot to prevent boiling over." Mrs. Lizzie Whittaker, Kidder, Mo. Postum is sold by all first-class grocers at 15 and 25 cents per package.

Convention Notes.

The grand organ used in our large conference at San Francisco in the pavilion, is the largest on the Pacific coast and was taken from Leland Stanford University and built in the pavilion for the use of the convention. It was 90 feet across, and the powerful tone filled the vast hall, and when turned on in full force seemed to make the building tremble. The four Park sisters, cornetists, were always in their places and certainly made fine music and received a great deal of applause.

We, of the Southern Methodist Church, did not relish the part the negro took on the programme. They frequently spoke as representatives of the Northern churches. On Sunday afternoon we attended the children's mass meeting and saw on the programme an address by "Miss Beason." You may imagine our surprise and disappointment when a colored woman got up. Her address was as good as I expected from her, but would have been a poor thing from another. We didn't mind this, like we did having to sit by one in the hall, or being crowded up between them.

A great many telegrams were sent to the convention by state meetings and also by noted men of our country.

Bishop Mallaieu sent the following:

"Epworth Leaguers, all hail! Keep your pledge. Follow Christ. Conquer the world."

President McKinley sent one which we failed to copy. As these telegrams were read to the audience, round after round of applause filled the house and sometimes the cheers were almost deafening.—Correspondent.

We receive, at times, unobjectionable matter, which is without signature. Long since we have learned that whatever is published in our Church papers should have the signature of the writer. So we make it a rule to decline all matter not thus signed.

Important Notice.

To the Preachers:—Circulars with stamped envelopes were sent two months ago to all preachers, requesting that names of possible students be sent in as soon as it could be done. In several instances this reasonable request has been unheeded. If the preachers would remember the great cost of a personal canvass and the importance of furnishing information to the college authorities, there would surely be no delay in sending the names.

If only one name with definite information is returned, it may be of great value to the college. Will the brethren who have failed to respond kindly comply with our request?

Catalogues have been sent to all preachers. If any have not received theirs, a postal card request will bring the catalogue.

Hendrix College, A. C. Millar,
Conway, Ark.

Personal.

Rev. J. S. Barcus has been elected president of Clarendon College, Tex.

Rev. J. C. Fowler, of the Indian Mission, is building a church at Shawnee to cost \$6,000.

Bishop Hendrix opens the campaign of Conferences, with the New Mexico Conference, at Deming, Aug. 22.

Bro. F. M. Tolleson, P. C. at Springdale, writes in a business letter that they are engaged in a meeting with good prospects.

The Editor of the Methodist spent the Sunday at Newport, the guest of Brother J. E. Willmons. Brother Smith, the pastor, is in Tennessee. We found the Church in his charge well organized and very hopeful. The pastor is greatly loved by his people.

Rev. Jerome Haralson writes us: "After having had two surgical operations, I believe I am as well as I ever was, and shall be ready for any work this fall at Conference. Am engaged constantly in revival meetings. Divine blessings be upon you both and dear ones."

In Distress.

Dear Methodist:—With a sad heart I write from Umpire, Ark. I sent my folks away from home (Onalaska)

more than a month ago, thinking that it would improve my wife's health. I started them away, hoping to get them to Baker Springs, but before reaching that place two of our children took sick with typhoid fever. I was called by telegram and have been here since. Our children have lingered seemingly for days between life and death. It is hard to tell which one will go first. They have been sick with the dreadful disease one month. There seems to be no hope for either one of them at this writing. Perhaps before this appears in print, their precious little spirits will be in glory; or perhaps the good Lord will permit them to live. We can't tell. We are trying to submit to the Lord's will, knowing that he doeth all things well. I can't tell when I will be permitted to leave my family to do any work. We sincerely ask the prayers of the brethren in this affliction.

Yours in Christ,

J. A. Parker.

Umpire, Ark., August 9.

Paid in Full.

Dear Dr. Godbey:—I collected and paid in full the assessment on Junction City for both Foreign and Domestic Missions last January and February. In fact, I raised all my own and the presiding elder's claims then.

W. C. Watson.

Rev. J. M. Hughey, Harrison, Ark., also reports collection in full.

Hendrix College

Conway, Ark.

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

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

The faculty is composed of university trained men.

The student body is mature.

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

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

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

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

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

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

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

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

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

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

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

Fall term opens September 20.

For Further Information, Address

A. C. Millar, President.

Christian Life.

Since God is God.

Since God is God,
Oh, daring one,
Unto thy questioning take heed;
He knoweth well thy every need,
And that 'tis best some wounds should bleed;
That every wish be not allowed,
Since he is God.

Since God is God,
Oh, grieving one
In his good time he'll right all wrong;
Bring forth a nation true and strong,
And Liberty shall be their song;
Through war their feet with peace be shod,
Since he is God.

Since God is God,
Complaining one,
Remember thou art only dust;
So cease thy murmuring—learn to trust,
In One omnipotent and just,
Who long ago this path has trod,
And he was God.

Since God is God,
Oh, doubting one!
He sees just what is best for all,
And though you totter, and should fall,
He'll heed your sorrowing call,
And when Grief's long road you plod,
Be still thy God.

Since God is God,
Oh, restless one!
Wait with patience, he is sure,
And thy afflictions soon will cure,
Only learn then to endure
Without complaint, the chastening rod,
Since he is God.

—Lora Goolsby.

Waldron, Ark.

God blesses us when we seek His blessing for others. "The Lord turned the captivity of Job when he prayed for his friends."

"A man's real life does not consist in what he eats and what he wears, the jolly good time he has and the number of times he's called a 'good fellow.' Life—the life that counts—can be measured only by the development of character and soul, the man who is in touch with the Infinite—who reaches up and takes hold and heeds the divine light, can live the life that is worth living."

Keep Thy Heart.

"Keep thy heart with all diligence; for out of it are the issues of Life." Prov. 4:23.

Keep your heart as you would your field of grain, ever cultivating, ever watering, expecting the ripe grain for use in sustaining life.

Keep it as you do the orchard, with all diligence, cultivating the ground, pruning trees and vines, ever protecting them from the devourers, that the delicious fruit may repay the outlay.

Keep it as you would your garden; tilling, fertilizing, irrigating, that the vegetables may grow quick, fresh and of a rich flavor.

Keep your heart as you would the flower garden, with tenderness and care that the roses may bloom to perfection, being full and rich in color and sweetness. Keep the heart as a lamb among wolves. Keep it as a tender plant. See that the weeds

and thorns of this world do not grow up and choke it. Keep it as a jewel, polished for heaven. Keep it under the influence of the gospel's power. Keep it where the prayer and praise services may yield their riches upon it. Draw from the Sunday school and the happy-hearted children that that will enrich the soul. Read the Bible and fill the heart with God's words and wisdom. Train the heart to think as God thinks, and feel as God feels. Always pray God to enrich your soul with the true riches of his grace, and shed abroad his love in you. Enrich the heart by speaking kind words of warning, of admonition and encouragement to others. Enrich the heart by doing good deeds to others in the name of Jesus.

The heart thus kept will yield much fruit to the glory of God and to the salvation of men, such fruit as God will garner in heaven for you to enjoy all eternity.

Out of the heart are the issues of life. Life in the heart is the life of all things to us. The heart lives and grows rich by giving out. A dollar given to the poor is still in the possession of the giver. The dollar is a loan fund in the hands of the Lord and will in due time be returned with interest. Give a dollar to the support of the gospel at home and abroad and the Lord never loses sight of its fruit, and this fruit, as it multiplies is stored away for the future enjoyment of the donor. The heart can never give away anything only as it gives to the world, the flesh and the devil. All thus given is clear loss, with sorrow added. All we give to the Lord is an investment in a rich mine of gold and diamonds.

A. C. Benson.

Foreman, Ark.

Reflections.

If we heartily seek God to bless as preachers our services He will in some way cause a key of success to be touched. One night after I had in vain tried to take an interest in a prayer meeting, I started in an old tune the song:

"A charge to keep I have,
A God to glorify."

The meeting then began to take on new life and it ended excellently, with "Give me the old time religion." Sometimes when we have seemed to have preached in vain, God will make some circumstance be the key to the situation and graciously bring His cause out in triumph. And His constant use of, to us unthought of means, and to human seeming little means—teaches us "not to despise the day of small things." The bee is very important in God's world if he is not an eagle. I am glad our Lord is not limited to formal preaching to carry on His work, but by ten thousand means. He can press the importance of the acceptance of the gospel to sinners' hearts and cause to rejoice in no uncertain hope the hearts of the saints. We do not forget that God uses men

to save men, but instead of using always "big sermons" and what in other matters we regard as big things done for Him, He takes up our failures, efforts for Him in the bitter sincerity of our hearts and accomplishes His will and promotes His own glory. Our bitter, mortifying failures when we did the best we could, God makes blessed successes. Our grandest achievements must often be preceded by humiliating reverses to shift our trust from self to God. But to enlist and continue in God's ranks means victory. Defeat in our sincere struggles for Him sometimes appear, but in the end

the pages of the Book of Life will illumine with our triumphs. It will end well with the Christian warrior, and the laurels of the hero will always be his.

Hence let none despise his work or the little corner in which it is his lot to shine. Monotony should not attend the drudgery of service for God. Foot washing was dignified by too high an example. His Spirit will vitalize our small opportunities improved to put life and eternity into the hearts of our fellow man. He is through us touching the keys to spring heavenly music there.

J. F. Taylor.



A Day on a Parlor Cafe Car for 50c.

You can ride all day on a Cotton Belt Parlor Cafe Car for only 50 cents extra, have your meals at any hour you want them, order anything you want, from a porterhouse steak or a spring chicken down to a sandwich, take as long as you please to eat it, and you will only have to pay for what you order.



Cotton Belt trains Nos. 1 and 2 (day trains), between Memphis, Pine Bluff and Texarkana, and Nos. 3 and 4 (day trains), between Texarkana, Tyler, Corsicana and Waco, each carry one of these handsome cars. Let us send you our little booklet, "A Trip to Texas." It tells all about these handsome cars.

E. W. LaBEAUME, G. P. and T. A., St. Louis, Mo.



TO CHICAGO

IN A
THROUGH PULLMAN SLEEPER.

LEAVE LITTLE ROCK DAILY, 2:20 P. M.
ARRIVE CHICAGO NEXT MORNING 11:20.

NO CHANGE OF
TRAINS TO . . . CINCINNATI, O., OR LOUISVILLE, KY.

THREE DAILY TRAINS TO MEMPHIS.
TWO DAILY TRAINS TO INDIAN
AND OKLAHOMA TERRITORIES,
TEXAS AND THE WEST.

CITY TICKET OFFICE, NO. 211 MAIN ST.

GEORGE H. LEE,
Gen'l Pass. & Tkt. Agent,
LITTLE ROCK, ARKANSAS.

J. F. HOLDEN,
Traffic Manager.

Go to Hot Springs over the new road.

For the Young People.

Mid-August.

August, Sweetheart of the Sun,
Summer work is nearly done,
While the idle days are going
List thy ardent lover's wooing.

Now the year is in its prime
Take thy brief vacation time.
Stubby fields are brown and yellow
Pippins ripe are growing mellow.

Ranks on ranks of shining corn,
Jeweled by the dew of morn,
Whisper in the evening airs
Like a legion saying prayers.

Farmer boys on loaded wains,
Harvest moons on gathered grains;
Tender hearts a bit forlorn
Summer's turned another corner!
E. C. Tompkins in Frank Leslie's
Popular Monthly for August.

Our Trip to San Francisco.

There was a time when I thought
everybody who went to the League
convention and wore a badge was a
Leaguer, or a Christian, but I don't
think so now.

Quite a number of young people
were playing cards on the trip to
California, and on Sunday as our
car was side-tracked in Salt Lake
City we heard the party in a car in
front singing "Hot Time" and other
"coon songs"—on Sunday night,
too! No, they were not Leaguers
I'm glad to say.

For awhile we felt like strangers,
but soon we saw "Hood's Sarsapa-
rilla" printed on a fence, and heard
the street boys whistling "Goo Goo
Eyes;" then we felt at home. As
we traveled through Oregon, we saw
great sand drifts, often higher than
the car, where the sand has been
drifted from the river bank, and tall
sheds are built along the track to
keep it from stopping the trains. A
great many Chinamen are employed
to keep the drifts shoveled away, and
for protection they keep their heads
tied up and big pieces of glass sewed
in the front of the head cloth to pro-
tect their eyes. The fine sand drifts
on the car and gets in our eyes and
down our collars, and you may imag-
ine it is very unpleasant, but much
to our gratification we do not have
this to endure very long, for soon
we reach a beautiful fertile valley
where the grass is tall and green and
where the scenery is the most beauti-
ful we saw on all the trip. The
Southern Pacific Railroad takes us
through the Shasta valley and nearly
all day our train played around the
foot of the great Mount Shasta. Our
train ran right up the Columbia
river for nearly two hundred miles
and we saw a great many "fish
wheels" that are used to catch salmon.

When fifteen hundred pounds
have been caught, the fish are strung
through the gills and tied to an air-
tight barrel that is thrown into the
river. It floats down stream toward
the cannery and is finally picked up
by a small steam tug and taken to
the furnace where the canning is
done.

From Portland we had a fine view
of Mt. Hood, that lifted its snow-

FALLING HAIR

is one of the first indications of a weak-
ened condition and should never be
ignored. It is not a hair tonic that is
needed, but

G. F. P. Which Means
GERSTLE'S
FEMALE PANACEA,

which cures the diseased condition,
purifies the blood, and puts every or-
gan of the body in perfect health. It
is Nature's greatest aid in all those
functions peculiar to the sex. It acts
specifically on all womb and ovarian troubles.

G. F. P. IS A TONIC AND REGULATOR.

It affords me great pleasure to write a
few words in praise of your splendid fe-
male tonic, G. F. P. I was run down
and debilitated generally, caused by
menstrual irregularities, and although
I tried different remedies I received no
benefit from them. For two months be-
fore I commenced using your G. F. P.
I suffered intensely and continually.
It is no exaggeration to say I began to
feel easier in one day after using it, and
now, after using one bottle, I want to
say to suffering women, by all means
use G. F. P. for your trouble.
MRS. NANCY COLLIER,
Miriam, Ga.

I feel that I must tell you what I think
of G. F. P. It is by far the best medi-
cine I ever used. I had been afflicted
with female complaints for two years
and was unable to find any relief until
I commenced taking G. F. P. I felt bet-
ter within a week, and one bottle has
cured me entirely. I am now in better
health than for five years past.
MISS NANCY BOYD,
Corrigan, Tex.

If your case is not fully covered by our free book,
"HEALTHY MOTHERS MAKE HAPPY HOMES," write
in confidence for free advice to THE LADIES' HEALTH
CLUB, care L. Gerstle & Co., Chattanooga, Tenn., and
you will receive full instructions for treatment.

Prepared only by L. GERSTLE & CO., CHATTANOOGA, TENN. Sold by all
Druggists at \$1 a bottle, or six bottles for \$5.



covered head above the clouds. It is
only about fifteen miles away and
young people often take bicycle trips
out there.

We stopped off for a day at Poca-
tello, Idaho, where the government
has a large school and reservation for
the Indians. We saw a great many
of them, but all were dressed in their
blankets and shawls, although the
weather was very hot. Fifteen
hundred of them live around this
town and are fed and clothed by the
government.

Several of our Arkansas party had
tickets from San Francisco to Port-
land via steamer, and when we found
we could not get a berth for several
weeks, as they were all engaged, we
applied to Mr. Brader, the general
passenger agent of the Southern Pa-
cific and he kindly exchanged them
for railroad tickets.

We found him to be a very accom-
modating gentleman and anxious to
give us all the advantages his road
could furnish. I believe it was the
finest road we traveled over. The
cars were clean, new and beautiful.
The service was all that we could
ask, and the trainmen all seemed to
be anxious to make our trip pleas-
ant.

We return from this delightful
trip with a renewed energy to be
more faithful to our League work
and follow the advice of Bishop
Thompson who said, "Oh, Epworth
Leaguers, listen to the blast of duty's
bugle, and win the battle for
Christ." Mrs. A. M. Robinson.

Don't Worry—Try it This Week.

Let no day pass without personal
secret communication with God.

Begin each day by taking counsel
from the Word of God, if but one
verse while you are dressing.

Put away all bitter feelings and
brooding over slights or wrongs, no
matter from whom received.

Have on your heart some person
or cause for which you are pleading
God's blessings each day.

Let no opportunity pass without
owning your Savior before others,
and modestly urging all to accept
His service.

Let no opportunity pass to say a
kind word, do some kind deed, or at
least smile upon those you meet. Do
this, not affectedly, but sincerely as
unto the Lord.

Guard well the door of your lips,
that no unchaste word, jest, or story,
no slander or cutting remarks, no ir-
reverent or untruthful statement,
shall pass out.

Remember each day that Christ will
surely come, suddenly come, quickly
come; and, it may be, this day will
determine how His coming will find
us, as it must to thousands.—Our
Hope.

Nature "makes all things beauti-
ful in their time." Every one of
life's seasons, when life moves on
Nature's lines, has its own charm
and beauty. Many women dread
that period when they must experi-
ence change of life. They fear that
face and form may suffer by the
change, and that they may fail to
please those whom they love. The
value of Doctor Pierce's Favorite
Prescription in this crisis of wo-
man's life lies in the fact that it as-
sists Nature. Its use preserves the
balance and buoyancy of the mind
and sustains the physical powers.
Many women have expressed their
gratitude for the help and comfort
given by "Favorite Prescription" in
this trying period. Its benefits are
not passing but permanent and con-
duce to mental happiness as well as
physical strength.

We have one new Webster's Inter-
national Dictionary, latest edition, in-
dexed through; price \$12, which we
will sell for \$9 cash. The purchaser
to pay express from Little Rock.
Godbey & Thornburgh.

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

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DIAMONDS,
JEWELRY,
SILVERWARE.

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

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

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

Dry Cook Wood. Prompt Delivery.

6th and Main. Little Rock Ark.

Old phone, 635. New Phone, 835.

MONAHAN & VIKESNEY,

DEALERS IN

Marble, Stone, Granite.

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

Headstones, From \$4.00 Up

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

G. P. & T. A.
St. Louis, Mo.



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

Our Church at Home.

PLUMERVILLE CIRCUIT.—I closed a good meeting at Hill Creek last night. Four were baptized Sunday. Others will join the Baptist church, as a result of the meeting. Much good was done. Bros. J. H. Floyd and T. H. Wright rendered valuable assistance. God be praised.

W. S. Bristow.

PRESCOTT DISTRICT.—The field hands in Prescott District are hard at work. I am now winding up the third round. I think the spiritual wave is as high as I have ever seen it in this country. The yearning of my preachers is, give me conversions. Bro. Bradford had received more than sixty members at his second quarterly conference, which is the largest increase in the district. Others are having fine meetings.

Bro. W. J. Stone, for various reasons, gave up his work at Fulton at the end of the second quarter. Bro. J. R. Sanders, the elastic pastor of Southern Methodism, is supplying Fulton with gospel truth and pastoral oversight. I hope to give them a regular pastor after September 1.

Bro. H. D. McKinnon is leading on all financial lines. This charge was the only one that had paid the pastor's salary in full up to district conference. A truer man to his convictions never entered the pulpit than Bro. Mc.

Bro. J. S. Hawkins, having accepted a professorship in the Arkadelphia Methodist College and being appointed thereto, gave up his charge at Prescott at district conference, and Bro. C. J. Green was appointed to fill out his unexpired term. Bro. Hawkins was in great favor with his people. Bro. Greene has so successfully moved saint and sinner that words of praise greet my ears on all corners. He has taken hold of our church building in a prayerful and business way, and through his true and tried corps of laborers has resumed work on the building which had been at a deadlock for more than three months.

The extended drouth has cut crops short. Many will not make corn enough for bread. Cotton is not generally injured so badly, but perhaps cut off 25 per cent. Our battle cry has been one thousand conversions and every dollar of assessment in full. The drouth has weakened the faith of some, but untiring efforts and constant prayer will be given until the call is made to meet the conference at Hope, where the big-hearted and well-to-do people, with palatial homes are spreading themselves for a great occasion.

W. F. Evans.

Prescott, August 6, 1901.

A CHANGE BREAKFAST.

Getting Ready for Warm Weather.

As the warm days approach, it is well to give some thought to an easy way to prepare breakfast. A food that is already cooked and simply needs to be treated with a little milk or cold cream, is ideal on that point, and such a food can be found in Grape-Nuts, at 15 cents per package.

It is sold by all grocers, and is so highly concentrated that not more than three or four teaspoonfuls are required for the cereal part of the meal. This makes the food very economical and does not overtax the stomach with a great volume.

BENTON CIRCUIT.—A good meeting at Mt. Carmel. Many reclaimed; several converted. Eleven united with the church. The work moves on.

J. W. White.

CLINTON, ARK.—Our protracted meeting at Scotland closed August 9, with ninety conversions and thirty additions to our church. Others will join at other points. Some will go to the Baptist Church.

W. K. Briggs, P. C.

OAK GROVE.—We have just closed a week's meeting at Oak Grove. Fourteen professions, two reclamations and many lukewarm Christians revived; four members received with more to follow, and several for the good Baptist folks who helped so faithfully.

W. H. Cloninger.

CLARKSVILLE CIRCUIT.—I closed a meeting at Mt. Zion on Clarksville Circuit on the 8th instant, which resulted in some fifteen professions of faith and thirteen additions to the church. The membership of that church was revived and strengthened.

P. B. Summers.

SHADY GROVE, ARK.—Bro. Vinson has just closed a meeting here, in which he very earnestly offered to the people a crucified Savior, which caused sinners to tremble under the weight of sin. One dear to his family and friends returned to the fold, with others earnestly desiring the prayers of God's people.

A Baptist.

PARAGOULD, ARK.—We have had a fine meeting at Warren's Chapel, which resulted in a number of conversions and seventeen additions to our church. I have just returned from Elgin where we had forty-five conversions and Bro. Taylor continues. Bro. Umsted is having a great meeting near Tuckerman. Yours fraternally,

J. D. Sibert.

PARAGOULD, ARK.—I closed my second protracted meeting August 4, the same being at Wood's Chapel. We had twenty-seven conversions, twenty-two accessions to the church, six infants baptized and a gracious revival in the church. We are now engaged in our third protracted meeting. I will give you the results when I close.

A. C. Griffin.

SOCIAL HILL CIRCUIT.—We have just closed what we please to call a union meeting at Midway, one of our appointments, assisted by Elder Russell, of Midway; Elder Clem, of Malvern, and that old veteran of the cross, Rev. McMiller, of Friendship, one of our local preachers. We began the fourth Sunday in July and closed Thursday, the 8th of August. Results about twenty-two conversions and reclamations, with twelve accessions to our church.

W. B. Fisher.

DALARK CIRCUIT.—Just closed a nine days meeting at Bethlehem church; eight accessions on profession of faith; one by letter. Others who professed may join our church; ten or twelve were reclaimed. Fine congregations at every service. First meeting in our new house. We believe the membership was made stronger for Christian duty and work. Best meetings for several years, said the people. We had no ministerial help outside the circuit.

S. C. Dean.

HARRISON DISTRICT.—Notwithstanding our severe drouth my district will make a good report this fall. Some of my preachers are now in the midst of gracious revivals, having many conversions and additions to our church. We shall round up our fourth year on the Harrison district in the next few weeks. I can say there has been an advance on all lines every year and we expect this to be the best year of the four. To God all the praise.

Pierce Merrill.

CABOT CIRCUIT.—We held a six

days meeting at Jacksonville which resulted in a very good revival in the church. Had some penitents but no professions. One accession by letter. Then went to Concord and held six days. There we had a splendid meeting; a fine revival in the church, some conversions and four accessions. About the first of June we held a meeting at Cabot which we think did good. Had splendid ministerial help from Bro. Wilson of Beebe, and our beloved P. E., M. M. Smith. Our work seems to be moving on very nicely.

A. F. Skinner.

CHERRY VALLEY CIRCUIT.—Bay Village: Began meeting at this place July 30, closed August 8. The best revival for years. Between thirty and forty professions and reclamations; twenty-six accessions. Bro. Davidson, of Nettleton, did most of the preaching. Bros. Skinner, Register and Sterling rendered valuable service.

MARVIN.—Began our meeting at Marvin July 21; closed July 30. A good revival. A number of professions; only two accessions. Bro. Sterling did most of the preaching. Bro. Davidson preached once.

W. E. Bishop, Pastor.

DE WITT, ARK.—I have held a meeting at a school house near De Witt, and we had a fine meeting and organized a nice little church of about seventeen members, and some more say they are going to join, and the people are going to build a church there regardless of the dry weather. I am now helping Bro. Lasiter at Shiloh.

We are having some fine meetings, the Lord is with us in great power and we are expecting great things of the Lord before the "summer is ended and the harvest is past."

J. R. Dickerson.

CHERRY VALLEY CIRCUIT.—Our meeting at Bay Village has just closed. The Lord has done a great work for us. Many were converted and as many or more were reclaimed from the paths of sin. About twenty-five joined the church. Bro. Bishop, our faithful and earnest pastor, has done good work, and his labors are bearing fruit. Rev. G. G. Davidson, of Nettleton, was with us and did most of the preaching. He was untiring and fearless in his proclamation of the truth. His labor with us was a benediction to all who heard him. The church at Bay Village will pay all the claims assessed against it.

J. P. D.

NATURAL STEPS.—We have just closed our protracted meeting at this place. Our beloved pastor, Bro. S. C. Vinson, preached some strong, straightforward and inspiring sermons and while there was very little outward show, I believe the Spirit is at work within and the good work that was done here at this meeting will echo down the corridors of time. Young and old, saint and sinner, have great confidence in Bro. Vinson. He has surely and faithfully performed every duty as best he could. May God bless him in his work here.

We have a good live Sabbath school of about twenty-five members, and I believe we will yet, by the help of God, be victorious in bringing our friends and loved ones into the fold.

Mrs. Ida Kirkland.

ROE CHARGE. I have just closed my protracted meeting at Shiloh Church. We had a good meeting from start to finish. I had Bros. Dickerson and May with me. There were ten conversions and four additions, and the entire membership revived. The attendance was very good—crowded house every night, with the best of attention and good interest. It was said by some that there had not been such a meeting at Shiloh in ten or twelve years. The people came a distance of

ten and fifteen miles to the services. Have also held my meeting at Mt. Tabor. Our Presiding Elder, T. D. Scott, was with us in the meeting two days, and gave us some of his soul-stirring sermons, which resulted in seven conversions and seven additions, and the church wonderfully revived. The Lord has done great things for us for which we give him the praise.

W. F. Laseter.

PALESTINE CIRCUIT.—Our six days meeting at Palestine, beginning July 20, resulted in six accessions to the church. Others professed faith in Christ. Quite a number were reclaimed, and the church greatly revived. Returning home to Pottsville our heart was made glad by the cheerful presence of Bro. A. M. Shaw, of Lake Village, who rendered us very effectual service for six days. His preaching was edifying and the church was greatly revived.

David Bolls, P. C.

KINGSVILLE.—I am filling Bro. Ellis' work in his absence in Tennessee on an extended visit. Our Bro. has gone to visit his native land. I find conflict in services rendered in the Sabbath school work and the preaching of the word. The Sabbath school so taxes the patience of the children as to necessitate their going home before the 11 o'clock service can be held. This should not be the case, and the children should attend preaching even if it should cut them off entirely from the other service. My brethren everywhere, allow me to say, "preaching is the grandest means and the ordained means of the salvation of man. Pray for me. Fraternally,

J. F. Armstrong.

Church Telephones.

NEWPORT.

Our pastor being absent, our pulpit was filled by Dr. J. E. Godbey, of Little Rock. We all look forward to Dr. Godbey's visits to us. His two sermons were strong, logical and inspiring. We hope to have him with us again soon.

Lizzie Gullette.

LITTLE ROCK.

The pulpit at First Church is still being filled by Rev. J. D. Hammons. The Winfield Church will be supplied by Bro. Hays until Bro. Thomas returns from Europe. Bro. Steel has kept steadily to the work. Congregations are somewhat reduced. There was rain nearly all day Sunday, but in the evening there was nothing to interfere with church attendance.

Bro. Hutchison had an excellent congregation in the evening and received two members. He is helping Bro. Christie this week.

Rev. W. H. Dyer was in the city on his return from the League Conference at San Francisco, and addressed the League at Winfield Church in the afternoon.

HOT SPRINGS.

Nothing unusual has taken place recently in the city of vapors. The pastors of the several Methodist churches of the town are at their post of duty. Weather has been exceedingly warm. Congregations have not been so full in the day, but the attendance at night is large in all the churches.

Bro. Ware preached morning and evening on Sunday last for Dr. Brown.

Our Sunday schools and Leagues meet regularly, but the attendance is not so large as heretofore, a good many people out of the city.

Some sickness and a few deaths recently in South Hot Springs. The sudden death of Dr. McDonnell's wife, caused by a horse running away with the buggy in which she was riding,



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

threw a gloom over the town. It was a very shocking affair.

Bro. J. R. Loyd came near passing away last week. Heart failure was the trouble. We are glad to report that he is much better. Sister Bowman has been in a critical condition for some time.

On Sunday, the 4th of this month, all the saloons in the city were closed, but on yesterday everything was wide open. A negro carnival is here. May the day soon come when the laws concerning such affairs shall be executed and not winked at as they are now. The violations of the law on the Lord's day is growing worse all the time in this place.

R.

Batesville District Conference.

Editor Methodist: Owing to sickness and death in my son's family, I am a little late with the following proceedings:

Our District Conference convened in Central Avenue Church, West Batesville, Ark., July 17, with Rev. J. Kelly Farris, our Presiding Elder in the chair. J. R. Metcalf was elected secretary. All the P. C's. present save one—Bro. James F. Jernigan—who was detained at home on account of sickness of his dear wife. A good attendance of delegates and local preachers. Notwithstanding the extremely hot weather and bad prospects for the future financially, we had a good time.

The reports of the P. C's. showed improvements in all lines, especially the spiritual interest, all looking forward to the gathering in of many souls.

The licenses of a goodly number of local preachers (the names I can't give on account of not having the record with me) was renewed; discontinued two and licensed three.

Rev. A. C. Millar, president Hendrix College, and Prof. Hughlett, of Galloway, were with us in the interest of

the colleges; also, Rev. A. E. Holloway, P. C. of Imboden and Black Rock, was with us in the interest of the Sloan Hendrix Academy.

We had quite a lot of good preaching. Bros. J. R. Metcalf, W. E. Davidson, L. E. Tunstall and Rev. J. D. Spencer were elected delegates to the annual conference, with A. J. Craig and J. P. Jones, alternate delegates.

Salem, Fulton county, was selected as the place for the next District Conference.

On Friday evening the chair was surrendered to Sister Robert Neill, in the interest of the Ladies' Home and Foreign Missionary Society, and several interesting papers were read. Also several interesting talks were made, touching the interest of the Epworth League, managed by Bro. Hawley.

The usual resolutions were passed after which the conference adjourned.

J. R. Metcalf,
Secretary.

A CHANCE TO MAKE MONEY.

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

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When writing, please mention The Arkansas Methodist.

Woman's Work.

Two Floods.

Read at the Annual Meeting of the Woman's Foreign Missionary Society of the Little Rock Conference, held at Arkadelphia, June 19, 1901.

The waters were billowy and dark,
No sunbeam glinted their spray,
Nor starlight's twinkling spark
Shone on their headlong way.
They dashed the shore with spiteful
force,
They roared with maddened rush,
Nothing might stay their vengeful
course,
There was naught they did not
crush!

The gulf in commotion wild
Rushed over the waiting strand,
And where Galveston late had smiled,
Death waved his fateful wand.
Over the city a foaming tide,
The torrent swept with speed,
Bearing destruction far and wide,
Relentless in its greed.

Standing aloof I questioned why
This flood wrought pain and slaughter?

When I heard this strange reply—
"Pearls come from darkest water!"
Slowly this truth my mind im-
pressed,

I saw its wondrous meaning;
Only the incisive, sharp process,
Secures the gem's lustrous gleaming.

The waters in thun'drous roar
Sped onward through gorge and dell,
But on the storm-lashed shore
Was left a pearl, in roseate shell!
I found in this a law unique,
A law divinely grand,
My conscience heard it speak,
"Man's duty unto man!"

There is a flood, dark as Hades,
That sweeps the pagan world,
The church from her watch-tower
sees,
Souls by it to ruin hurled!
Souls, who by highest right,
Are heirs of God's saving grace,
But, who in heathen night
Are shut from His embrace.

Millions across the sea,
In deepest gloom are found;
Their state is due to you and me,
We fail the gospel trump to sound;
While over the homes of heathen men,
This blighting storm has swept,
By our acts we have said "Amen!"
Folded our hands and calmly slept!

What avails their longing, weeping,
While the church so heedless
stands?

We to whom is left their keeping,
Our brothers in those heathen
lands!

There's not a stone, however small,
When dropped into the whirlpool's
track

But can a wavelet hold in thrall,
And force its fury back,

There's not a Christian but can give,
A ray of light to shine,
Into the hearts of those who live,
In China's Godless clime.
Entering like a narrow wedge
Into that multi-millions nation,
Is the influence of the pledge,
Taken for their full salvation.

For like a beam of light
Betokening glorious morning,
Our mission on the night
Of heathen lands is dawning!

Oh, while the storm was at its height,
Idolatry became an art,
Dear sisters, enter in the fight,
With "conquest" graven on your
heart!

Let the glow of truth divine
So feebly beaming now,
Into these homes with fervor shine,
'Till all in homage bow;
Until we see the pagan chains
That bind their 'prisoned souls,
Consumed in love's bright flames—
The love that Christ controls.

There is no bondage, sisters dear,
Like bondage unto sin;
No liberty so void of fear,
As that of Christ within!
He has made salvation's plan,
So broad and deep and high,
That all may come within its span;
Not one is left to die.

While this immortal theme
Is burnig on our hearts,
Let us speed the gospel's beam
To earth's remotest parts.
There's no conception of the brain
If centered in God's love,
That human will cannot attain,
This let our efforts prove.

Then while the century is new,
The storm of pagan's woe
Will have passed from view,
All will our God adore.
When the captives all are free
When Christ receives His own,
The great triumphal march will be,
Around our Father's Throne!

Elmira F. Snodgrass.

Mothers who have always so
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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 medi-
cine 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,
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Yours gratefully,

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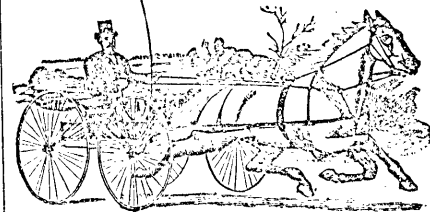
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At Rest.

BLAZER.—Little May, daughter of J. D. and Mary M. Blazer, was born near Warsaw, Ark., August 10, 1893. Little May was left without a father when she was only five months old.

She was a bright beam of sunshine to her home and school, a very affectionate child, whose sunny nature endeared her to all she met, and I who have had the pleasure of instructing her in school for two years found her to possess a talent that promised usefulness.

But alas, on the eve of May 17, 1901, just one week before her second term of school closed, after only a few days suffering, heaven claimed its own.

Allow me to say to the sorrowing ones that I share with you this bereavement.

It has indeed been a heavy blow, but think of one who careth for us all, and who loves little children. He has prepared a bright and beautiful home beyond the grave, and the spirit of little May will only wait a brief period when in sweetness and in love, if we are faithful little May will meet mother, father, brother, grandfather, grandmother, teacher, schoolmates and other friends. Her teacher.

J. H. Wharton.

HOWSON.—Charles Howson was born near Ashgrove in the county of Halton, Ontario, June 3, 1847. In the fall of 1866 he left Canada and went to Michigan, where he spent the following winter. He moved thence to Jacksonville, Ill., which was his home till he came to Arkansas in 1868. From that time he was a citizen of this state till his death which occurred at his home in Pine Bluff, June 1, 1901, after a lingering illness of many years. In 1875 he was married to Miss Lizzie Hudson, who with one son, Garrett, survives. About eight years ago, Brother Howson joined Lakeside Church under the ministry of Rev. John F. Carr, to whom he was devotedly attached to the end of his life. He was a conscientious Christian from the day he decided for Christ. His walk was consistent. His convictions on moral and religious matters were very strong. They had the depth of his Scotch, and the tenacity of his English extraction. His faith matured with his years. The fear of death completely gave place to a joyful hope of immortal life. I have never heard one talk more calmly and beautifully about the time when the Saviour would come to take him home. As the easement through which he looked out upon the perfect days of June began to grow a "glimmering square," he said, "This is a beautiful world, but what is there in it after all? Nothing." His labors and sufferings are now over, and he rests in peace in a world whose beauty is enduring. His pastor,

James M. Hawley.

Pine Bluff, Ark.

BOWEN.—Martha Bowen (nee Gaither) was born in North Carolina October 30, 1821; moved with her parents—Vineen and Polly Gaither—to Middle Tennessee and settled near Readyville, where she grew to womanhood. She professed for Christ and joined the M. E. Church, South, in early life; was married to Abner B. Bowen in 1848; moved to Arkansas in 1851, and departed this life at the home of her son, Rev. T. A. Bowen, Attica, Ark., June 27, 1901. She was the mother of eight children, five of whom preceded her to heaven; three are left to mourn their loss—Rev. T. A. Bowen, Attica, Ark.; Rufus Bowen, Ravenden Springs, and Mrs. Margaret Beard, Ravenden, Ark.

Sister Bowen—"Aunt Patsy," as she was familiarly known—was one of those plain, positive Christian characters which to know is to be impressed with its genuineness. Without affectation, her love manifested itself in deeds of kindness to the afflicted and needy, as many living witnesses can testify.

She loved her church and delighted in waiting upon its ordinances and supporting its institutions. We give one instance—of many—illustrative of her devotion to the cause. Though feeble in body, she walked a mile and carried a large ham to the parsonage. Preachers and acquaintances remember her as a friend indeed, and a character standing distinct and apart from all others on account of its unpretending, outspoken firmness and constancy.

Everybody loved Aunt Patsy and we that remain look back upon her life, so full of bereavements and afflictions, with wonder and admiration.

In 1872 she was left a widow with six children. Subjected to privations and much family affliction, yet everywhere and in whatever condition we see her she is the same unwavering Christian. She had her counselor and guide—the Word of God—and as we see her in her humble home with a much worn book open on her lap we find the secret of her endurance and comfort, sustained by

the glorious doctrines of that book. She laid her husband, children and grandchildren in the grave, patiently waiting the summons to join them in that clime undimmed by sorrow, unhurt by time. With the bereaved children and relatives we mourn; but, thank God, with them we rejoice in the assurance that all tears are wiped away and the scenes of sorrow forever passed where mother is.

J. A. Parker.

BLACK.—Carl Leon, infant son of Brother J. W. and Sister Annie E. Black, was born on the 14th of March, 1901, and died on the 30th of June. He was sick only 18 hours. His disposition was sweet and lovely. To every one who spoke to him he gave a loving smile. Innocence and love beamed constantly from his expressive face. His cradle is now empty, his little shoes are laid away, his little dresses are carefully put out of sight, but a sacred memory of him still abides in the hearts of his bereaved parents. He sleeping so peacefully in the casket amid garlands of flowers, has entered in to rest in the mansions of the blest. He has gone on the returnless journey. Jesus has welcomed this little traveler, after a very brief pilgrimage on earth, to his heavenly home. Sweetly at rest in the everlasting arms of Jesus is this dear babe. Oh, my brother and sister, I entreat you to be such faithful and consistent followers of the Lord Jesus that you can feel as the poet has expressed in the following lines:

"My little one, my sweet one,
Thou canst not come to me,
But nearer draws the numbered hour
When I shall go to thee.
And thou perchance with seraph smile
And golden harp in hand,
May'st come the first to welcome me
To our Immanuel's land,
Beyond the river"

B. M. Burrow.

Yellville, Ark.

DENTON.—Mrs. Julia Denton, wife of Rev. G. W. Denton, was born January 22, 1858. At the age of twelve years she was born of the Spirit and joined the M. E. Church, South, in which she lived an humble, consistent Christian until March 13, 1901, when the good Lord dispatched a messenger from heaven, who said: "It is enough; come home." She was ready for the summons and quietly submitted to the call. By words of kindness and deeds of love, by songs of praise and earnest prayers, by her work of faith, labor of love, and patience of hope, she had often testified to the truth of Christianity, and now on her death bed she bears testimony, not only to the reality but to the consolation of religion in a dying hour. As her family and many of her relatives and friends gathered around her bed she talked to them freely of her future home, and requested them to meet her in heaven. She died as she had lived, with implicit confidence in the promises, frequently referring to the Savior's words: "In my Father's house are many mansions," etc., John xiv. 1-9. She leaves a husband and four children, to whom the memory of her consistent life and triumphant death will be like ointment poured forth. Her influence cannot die. The funeral sermon was preached the second Sunday in July, to a large congregation, from the text, "Blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." N. E. Fair.

FRANKS.—On Thursday morning, May 23, 1901, at 2 o'clock, the death angel visited the home of Mrs. Jiles Franks and took for his precious jewel her darling baby girl, little Jiles Iver Franks. She was in perfect health until she was attacked with whooping cough, which she bore exceedingly well for a child until that most dread disease, congestion, set up, which lasted only a short time. It was so hard, so hard, to stand around her little bed, watching her struggle so hard for just one more breath, reaching out her dear little arms to us. But the Savior has reached out his arms to our dear, and she is at rest in his care now, and he calls the sad mother to come. Carrie Marsh.

HENDERSON.—Maudie Henderson, the bright and beautiful child of Mr. and Mrs. Foster Henderson, died May 16th, aged seven years and three months.

She was the morning flower of their home. Her lovely disposition, beautiful appearance and kind deeds caused every one to love her. She scattered sunshine everywhere she went, so much so, that her companions sought her company and dearly loved her association.

For five months she suffered intensely from a dreaded disease under the hand of which she finally succumbed. But she bore her sufferings with Christian patience, never complaining. During all of her illness God was her support. She never forgot to pray to him in her darkest hours. When it seemed that she

Rheumatism



Rheumatism is due to an excess of acid in the blood. When this escapes through the pores of the skin, as it often does, it produces some form of skin eruption—some itching disease like Eczema or Tetter—but when these little tubes or sweat glands are suddenly closed by exposure to cold and sudden chilling of the body, then the poisons thrown off by the blood, finding no outlet, settle in membranes, muscles, tissues and nerves. These parts become greatly inflamed, feverish and hot; dagger-like, maddening pains follow in quick succession, the muscles become extremely tender, the nerves break down and the sufferer is soon reduced to a state of helplessness and misery. This acid poison penetrates the joints and seems to dry out the natural oils, and the legs, arms and fingers become so stiff and sore that every movement is attended with excruciating pains.

Liniments, plasters, electricity and baths, while their use may give temporary ease, cannot be called cures, for the disease returns with every change of the weather.

"Three years ago I had a severe attack of la grippe, which left me almost a physical wreck. To add to my wretched condition, a severe form of Rheumatism developed. I tried all the physicians in our city, but none of them could do me any permanent good. I used all the rheumatic cures I could hear of, but received no benefit. After beginning S. S. S. I was relieved of the pains and have gained in flesh and strength and my general health is better than for years. I consider S. S. S. the grandest blood medicine in the world, and heartily recommend it to any one seeking relief from the tortures of Rheumatism. B. F. GREGORY, Union, S. C."

S. S. S. cures Rheumatism by working a complete change in the blood; the acids are neutralized, the circulation purified and the rich, healthy blood that is carried to the irritated, aching muscles and joints, soothes and heals them. S. S. S. cures Rheumatism even when inherited or brought on by the excessive use of mercury. Opium, in some form, is the basis of nearly all so-called Rheumatic Cures, which deaden the pain but do not touch the disease and lead to ruinous habits. Alkalies and the potash and mineral remedies so often prescribed, affect the tender lining of the stomach and weaken the digestion, thus adding another burden to the already weak and impoverished blood. S. S. S. contains no mineral or dangerous drug of any kind, but is a simple, vegetable remedy and the most perfect blood purifier known. Send for our book on Rheumatism and write our physicians if you wish any information or advice. We would be glad to mail you a book free; we charge nothing whatever for medical advice.

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pain was too great for her to bear she said: "Mamma, have you forgotten to pray? I have not forgotten to pray for myself."

There are many indications of her acceptance with God. During her sickness she talked of the Savior and his love, and before she died she sang "Blessed Assurance, and the Blood of Jesus Saves Me Now."

Then should we mourn her dead, knowing that she is at rest with God? The Lord gave and in mercy he has taken away. Bless his holy name. We would not call her back to this world of sorrow and pain. Nay, rather we would press on to be with Maudie who on the other shore is waiting with little brother, with outstretched hands beckoning us to meet her in the heaven of eternal rest. W. F. Witt.

GARRISON.—Mary Eliza Blanch Garrison was born August 18, 1854, in Carroll county, Miss., died at her home in Spring Creek June 3, 1901. She was converted and united with the Presbyterian church in 1873, afterwards becoming a Baptist, of which church she was a member at the time of her departure. She had been declining for several months, yet the end was not expected so soon. Trials and tribulations often visited her and with fortitude she endured it all like a good soldier of the cross. She was loved and confided in. There were many ties binding her to heaven. She has gone to them—simply changed from a more or less turbulent world to a home of infinite and eternal peace. "Blessed are

the dead which die in the Lord." May the Lord bless the bereaved husband, children and relatives with a union in heaven. K. R. Durham.

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GEO. THORNBURGH, BUSINESS MGR

WEDNESDAY, AUGUST 14, 1901.

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

Our Church at Home.

Searcy District Conference.

The thirty-first session of the Searcy District Conference met at Beebe, Ark., July 10, 1901. M. M. Smith was in the chair and presiding to the delight of all. After reading Acts 20th chapter, and prayer, by Presiding Elder, N. E. Gardner was elected secretary and the conference proceeded to business with a full attendance on the part of the preachers and a fair attendance of delegates. Prof. J. H. Reynolds of Hendrix College was present and at a suitable time represented our male college and the Twentieth Century Educational movement in a clear and masterly speech. The president was empowered to appoint all the necessary committees, which gave evidence of their ability to do the work committed to them by the papers read from time to time during the closing sessions of the conference. We had some heated debates on some of the reports, especially on temperance and evangelists, but all agreed and disagreed in brotherly love. All of the preachers who had been assigned special subjects showed that they had loaded their guns before leaving home and their aim and fire was to the mark seldom missing. Now and then a soldier, growing a little bit nervous, would make a wild shot and the chair would set us right and the work of firing went on, "knocking the black out." The reports were good—better and best! All seemed to be in good spirits and hopeful for good revivals this summer. A few good revivals in towns already held, notably the one at Searcy by P. R. Knickerbocker, resulting in sixty conversions and fifty additions by profession of faith and twenty-five otherwise.

The preaching was up to date and spiritual, and the royal reception given by the good people of Beebe was up to the preaching. So we gave and received—gave of our spiritual and received of their temporal; we were made better for having met each other. In the absence of Dr. C. C. Godden our Galloway College was represented by Bros. Knickerbocker and Little. Doctor, the boys did credit to themselves and the "gem of Arkansas Methodism." We hope to see its already spacious halls and elegant rooms enlarged and added to, till every girl of college spirit in Arkansas shall find shelter and instruction under its classic roof. No greater man lives and works for the good of our state than its grand old president.

Dr. Godbey honored us with his presence and represented one of the best papers in Southern Methodism, "The Arkansas Methodist." May it in the near future grace and bless every Methodist home in the border of our three conferences.

Bros. J. W. Best, J. M. Talkington, Jr., J. W. Ross, J. E. Wear and F. J. Bridges had their licenses renewed as local preachers.

Bros. J. J. Baugh, Edwin Moore, M. B. Johnson and Rev. F. J. Bridges were elected delegates to our next annual conference. Bros. D. H. Jackson and Rev. J. M. Talkington, Jr., alternates. Searcy was selected as the place for holding the next district conference. Resolutions of thanks to

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the kind people of Beebe were read and unanimously and heartily adopted, after which a motion to adjourn sine die prevailed. Our presiding elder then shut off in a very humble and modest way another resolution of thanks to himself. It ended one of the best, if not the very best, district conferences of the thirty-one.

N. E. Gardner, Sec.

Quarterly Meetings.

Prescott District, Fourth Round, W. F. Evans, P. E.

September, Center Point, 7-8; Mena, 14, 15; Janssen, 16-17; Rocky Comfort, 18; Horatio, 21, 22; Locksburg, 28, 29; DeQueen, 29, 30.

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

September.—Mt. Ida, 7 and 8; Oma, 10 and 11; Amity, 14 and 15; Murfreesboro, 17 and 18; Antoine, 21 and 22; Holly Springs, 28 and 29.

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

September—Harrison Station, 1; Valley Springs Circuit, at Valley Springs, 7 and 8; Bellfonte Circuit, at Bellfonte, 14 and 15; Lead Hill Circuit, at Lead Hill, 21 and 22; Leslie Circuit at McGuire's Chapel, 28 and 29.

Howard Institute.

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Fort Smith District, fourth round, H. Hanesworth, P. E.

Van Buren Station August 24 and 25; Fort Smith Circuit, September 1; Central Church, 1; Van Buren Circuit, 7 and 8; First Church, 8; Mulberry Circuit, 14 and 15; Alma Circuit, 15 and 16; Greenwood Circuit, 21 and 22; Hackett and Bonanza, 22 and 23; Charleston Circuit, 28 and 29;

Searcy District, fourth round, M. M. Smith, P. E.

Union and Revel, August 31; September 1.

September—Augusta Station, 7 and 8; West Point Circuit, 14 and 15; Auvergne and Weldon, 21 and 22; Searcy Station, 28 and 29.

Morrilton District, fourth round, William Sherman, P. E.

September—Cleveland Mission, 7 and 8; Mt. Vernon Circuit, at Pleasant Valley, 14 and 15; Atkins Circuit, at Pleasant Grove, 21 and 22; Russellville Station, 22 and 23; Quitman Circuit, at Plant's Chapel, 28 and 29.

Married.

GAVY-AUSTIN.—At the home of the bride's father, Hon. J. T. Austin, on the 26th day of June, ult., Mr. J. A. Gavy, of Paris, Tex., to Miss Mattie Austin, of Cabot, Ark., Rev. J. M. D. Sturgis officiating.

ROBBS-DAVIES.—In Dobville, at the home of the bride's father, on

Warning Order.

State of Arkansas, ss
County of Pulaski, ss

In the Pulaski Chancery Court.

Nannie Glosson, Plaintiff, vs. James Glosson, Defendant.

The defendant James Glosson is warned to appear in this Court within thirty days, and answer the complaint of the plaintiff Nannie Glosson.

Aug. 2nd, 1901.

Chas. M. Connor, Clerk.

John Barrow, Solicitor for Plaintiff.

the evening of July 15, 1901, Mr. Alexander Robbs and Miss Joe Davies, Rev. F. P. Doak officiating.

DICKINSON-STUART.—July 17, 1901, at the home of the bride, by Rev. F. E. Dodson, Mr. R. A. Dickinson, of Gillham, Ark., to Miss Sallie Stuart, of Galena, Ark.

GUERIN-LOWDERMILK.—In Okolona, at the home of the bride's brother, Thomas Lowdermilk, Prof. C. W. Guerin, of the Okolona High School, and Miss Sallie Lowdermilk of Okolona, on the morning of July 16, 1901, Rev. F. P. Doak officiating. As soon as the ceremony was over they took the train for their far away home in the Philippines, where Bro. Guerin has an appointment from the government to teach.

Go to Hot Springs over the new road.