

The Arkansas Methodist

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News and Notes.

THE COURT TO INVESTIGATE the conduct of Admiral Schley will meet September 12. Rear Admiral Howison will act on the Court in the place of Rear Admiral Kimberly.

R. G. DUNN'S WEEKLY commercial report states that trade in the South and Southwest is considerably revived since the late rains, and that the South is in better financial condition than usual.

PREPARATIONS ARE BEING MADE for a great Labor Day parade here, September 2nd. T. J. Justin is to serve as Grand Marshall. The Trades Council, held on the evening of the 16th, approved the action of the State Board in annulling the contract for convict labor with the Arkansas Brick and Manufacturing Company.

LORD KITCHENER HAS ISSUED A proclamation to the Boers that all who continue in arms after Sept. 15th, shall be banished from the country. Catching is before hanging. General Botha is reported to have 4000 soldiers with him at Houdweni, on the border of Zululand, and Kitchener has gone after him with a strong force.

THE ARKANSAS BRICK AND Manufacturing Company applied for an injunction to restrain the State Board from annulling its contract with them, which contract the Board has declared shall become void the 15th of October. But Chancellor Martin assured the petitioners that the case should be heard on its merits before that time, and so the injunction was not issued.

ON ACCOUNT OF THE REBELLION in the State of Colombia, and the difficulties between Colombia and Venezuela, our government has ordered three ships to Panama to protect our treaty rights. The Ranger left San Diego, Cal., for Panama on the 17th, and the Machias left Hampton Roads on the same date for the East Coast of the Isthmus. Also the battleship Iowa, at San Francisco, was

ordered to proceed immediately to the scene of disturbance.

A TIDAL WAVE WAS HEAVED upon our Gulf Coast. Wednesday and Thursday last. The chief cities to suffer from it were New Orleans and Mobile. Railroad traffic was suspended, considerable property destroyed, and a few lives lost. In Alabama and Tennessee the rains have caused unusual floods. The storm from the Gulf did much damage to crops and other property inland. The maximum speed of the wind at Mobile was sixty-two miles an hour.

WE HAVE MANY REVIVAL NOTES this week; terse, promptly sent and promptly printed. That is as it should be. Often writers claim that matter sent for publication in the Methodist is delayed. The paper is always full, and it is filled with the matter sent us; the editorial space being often surrendered to correspondents. We don't complain of that. It is better to be overflowing always than empty. What we hold back for a time will keep. Delay in publishing implies no disparagement. We write at times for other papers. Not long ago one of our own articles was held six months, and when it was published a check was sent us for \$12 by the publisher. There is matter that will keep and matter that has no value unless published promptly. We must judge of this. The labors of this Editor grow lighter as correspondents understand better what conditions must govern us. A suggestion now and then helps the matter.

Notes from Washington City.

Miss Estelle Reel, National Superintendent of Indian Schools, has, after three years of hard work and personal observation and conference with those engaged in educational work among the Indians, completed a uniform course of study for the Indian schools, which is the first course of study in book form, as well as the most comprehensive, that those schools have had. The course covers thirty-one subjects, designed to train the Indian to

become self-supporting. Aside from the literary branches, it embraces courses in agriculture, baking, basketry, blacksmithing, housekeeping, laundering, carpentry, dairying, engineering, gardening, harnessmaking, printing, painting, sewing, shoemaking, tailoring, and upholstering. Miss Reel is confident that this course will produce better results than the methods which have been followed, largely through necessity. It will thoroughly systemize the work and that of itself will be a decided improvement.

Chile has been called the United States of South America, because of the thrift and enterprise of its people. Here is a picture of the country, drawn by one of its naval officers—St. Luis F. Oyarzun—who is visiting this country for the purpose of studying matters of importance connected with naval machinery and ordnance. He said: "Like the United States, we have had only one revolution. The temperature is moderate, and the people industrious and peaceful. Most of the railroads are owned by the government and operated at a cost simply sufficient to pay for wear and tear. Some 400 miles of track have just been laid by the government, which devotes particular attention to roads which reach the base of the Andes and the mineral deposits. Nitrate is our greatest export. The country practically has a monopoly on the product and ships more than a million tons annually. We at one time led in copper. The United States leads in that now, but we are not far behind in our exports. I firmly believe the Pacific Ocean will be the commercial arena of the present century, and Chile, with its growing trade, will take large part in the traffic on that vast body of water."

Surgeon General Wyman, of the Marine Hospital Service, has received an important communication from Acting Surgeon S. H. Hodgson, who has been stationed in Mexico for two years, announcing his discovery of a cure for yellow fever—a tincture from the seed or bean of the cedron—and asking for a station in a hospital where yellow fever is epi-

demic, to fully test it. In his letter Dr. Hodgson says: "Yellow fever and malaria are so similar that it is not reasonable to suppose the remedies should be radically different. Quinine, a vegetable alkaloid, will cure malaria, and I believe that an alkaloid, made from the struaba cedron, will cure yellow fever."

Dr. J. A. Rondthaler, one of Chicago's most prominent ministers, occupied the pulpit of the Church of the Covenant last Sunday, and will fill it again next Sunday. He took his text from Romans xiii:14, and the sermon was a protest against the practice of placing the Lord Jesus beyond the reach of mankind. The following quotation will give an idea of his style as well as of his method in handling this subject: "The gospel of Jesus Christ is not primarily a book or a message, nor is it a formula of belief. It is not a code of morals, nor a bunch of definitions about things, nor is it a parable or a story. First of all, and above all, it is a life of the Divine among men. We have not defined the whole gospel when we point to the four Evangelists in the New Testament and say that it is all there. Only in a limited sense is that true, for the life they record is a perpetual life among men and in men. You cannot say you have read the gospel when you began with Matthew and read through the last chapter of John. There are volumes of it in the life of today that are not put in print, nor bound up in a book. The accent is in every divine word that is spoken in your hearing. Let us read in the large gospel of today. Whatever in hospital relieves pain or cures has divine truth; whatever among men is co-operative in mutual helpfulness and support is a breath of the Divine; whatever in the home is tender in love, quiet, and restful is the breath of Bethany Christ; whatever lifts your own spirit into the divine atmosphere of forgiveness is the perpetuation of the gospel; whatever makes you a fair man and a just man in the Christ's measure is the gospel of his righteousness; whatever overcomes a temptation is the gospel of the wilderness beyond Jordan."

Educational Notes.

Why don't all the preachers and all the other people interested in the matter report to President Millar the names of young men who expect to go, or ought to go to college this fall?

The subscription for the twentieth century offering in Arkansas has been most gratifying. As Bishop Galloway suggests, no state is likely to do better. But the collection on these subscriptions has been slow. Some of them run for five years. A little more than \$18,000 has been collected. The subscribers should pay as soon as possible. Money will be saved and the cause helped by prompt payments.

State and Church Schools.

The Christian people of this country, we mean those who are earnestly Christian, send to the church schools. The state schools, no matter if they have Christian men for presidents and teachers are not controlled by the Christian aim or spirit. Here are some facts presented by Rev. E. C. Ray, D. D., in the New York Observer of August 8. Speaking of church schools he says:

"The importance of this matter is not at present likely to be overestimated. A state university or private institution with a Christian president and many devoted Christian instructors, and with young men's and young women's Christian associations, cannot do the work. Do you ask proof? President Holden, of Wooster, has made an exhaustive study of the catalogues of all theological seminaries in this country. They contain 1,915 students of theology who are college graduates. Of these 1,915, 1,805 come from Christian institutions, and 110 from non-Christian institutions. I find from the report of the United States Commissioner of Education that there are about 54,000 students in college classes in this country, of whom about 29,000 are in Christian and 25,000 in non-Christian institutions. That is to say, that there is one college graduate student of theology for every sixteen students in Christian institutions, and one for every 230 in non-Christian institutions.

"If there were only non-Christian colleges, and the same proportions held, the college graduate theological students would number today not 1,915, but 238. I believe that would be about the fact; for while it may be true, as is often alleged, that boys hoping to be ministers incline to Christian colleges, there is another fact offsetting that. It is proved, from the careful study of state university and theological seminary catalogues for a good many years, that state universities commonly report numbers of candidates for the ministry who never go into the ministry. In other words, boys entering the state university as a road to the ministry, unless the university is in

their home town, where they are under family and church influence, commonly do not finally go into the ministry. That is by no means all.

"There is a saddening deduction from this fact; the educational process that not only does not lead young men to the ministry, but actually chills their ardor, is certain also and much more, to chill the ardor, or to prevent the ardor of youth who are not spiritual at the outset. A sufficient supply of spiritual men and women to equip our pews and Sabbath-school classes, and to mold rightly the laws, politics, education, society, literature and religion of the great and growing West will not come from state institutions. The churches must provide the machinery if we are to have duplications of the Christian churches of Eastern States in the West."

Temperance.

Fighting Liquor at Washington.

The Anti-Saloon League, through its attorney, Mr. A. E. Shoemaker, is very rightly fighting to overthrow a most extraordinary opinion of the attorney for the District of Columbia, that the excise board cannot refuse a barroom license to a hotel which has not violated the excise laws, even though it be known to have a bad reputation, to be a resort of disreputable characters, and to allow unmarried couples to register as man and wife, with full knowledge of the proprietor that they are not. The argument submitted to the district commissioners leaves no doubt that such a hotel is an immoral house, and an immoral house is a disorderly house and not legally entitled to a barroom license. The following clause from Mr. Shoemaker's argument shows conclusively, in my opinion, that the excise board would fail in its duty to the community if it granted barroom licenses to houses of the sort to which this hotel admittedly belongs: "The excise board should co-operate with the police department in so far as may be in their power in the task of suppressing disorderly houses such as a house used primarily and regularly as a place of assignment or as a bawdy house with the full knowledge of the proprietor, and to this end they should refuse to issue liquor license to them." The disposition of this case is awaited with much interest, as it will have an important bearing upon the moral welfare of Washington, by either increasing or decreasing the number of such "hotels." If the decision be that these "hotels" cannot be legally denied liquor licenses under the present law, a movement is likely to be at once started to impress Congress with the need for an amendment to the law, at its next session.

Two court-martials for drunkenness, one of Major Charles A. Doyen, of the United States marine corps, and one of Major Francis E. Elton, head of the Fourteenth Infantry, both

resulting in a verdict for guilty, were officially acted upon by the government this week. With these cases before the public it is idle to deny the prevalence of drunkenness among the officers, as well as the men, of both the army and navy. This is not a pleasant subject to write about, and it is only done with the hope that publicity may result in aiding to increase public sentiment against drunkenness and in favor of more strict regulations in the army and navy against the use of intoxicants. In the case of Major Elton-head, who was convicted of having been drunk on duty, the sentence was dismissal from the army, but, in view of the recommendation of the court for clemency, and his good military record in Cuba and in the Philippines, the president commuted the sentence to placing the officer at the foot of the list of majors of infantry, there to remain for five years. In the case of Major Doyen, who was convicted of having been drunk and unfit for duty, the court sentenced him to lose two numbers and be publicly reprimanded. The sentence was approved, and this week Acting Secretary of the Navy Hackett issued the following general order: "An officer should be deeply mortified by the publication of an order announcing to the service the fact of his trial by general court-martial and a finding that he had been incapacitated for the performance of duty by reason of indulging in alcoholic stimulants. Such publication will be regarded as a sufficient performance of the duty imposed upon the department by the court, viz., that Major Doyen be reprimanded by the Secretary of the Navy." S. A. S.

Contributed.

The Needs of the Ministry.

PART II.

Second—In the second place I wish to remark that in our general work the most of us fail to do our "level best." Where this familiar phrase originated or by whom it was coined, I am not informed. It is a peculiarly significant phrase and expresses the idea I wish here to convey. What is it to do our "level best?" It is neither to overdo, nor yet to underdo. To overdo a thing is to be an extremist, a hobbyist, a fanatic; to underdo a thing is to be a delinquent, a defaulter, an unfaithful servant. To do your "level best" as a preacher, is simply to "make full proof" of your ministry; to make the most of your situation, your circumstances, your opportunities. It is not to fall short of your privilege and obligation to be a perfect man and a faithful servant. Now this is possible; it is practicable, it is right. Christ set us the example and Paul followed it; so did John Wesley, and so have others. And we do not question that some are doing this very thing today. But how many of us are simply

doing our best, are making "full proof" of our ministry?

As followers of Christ we have as the measure of our personal consecration and Christian manhood the Lord himself, for He said, "Be ye perfect, even as your Father which is in Heaven is perfect." As Methodists and believers in "scriptural holiness," we have solemnly declared each of us, that we were "going on unto perfection," that we expected "to be made perfect in love in this life." And whatever views we may have of the theological nature of this doctrine of perfection, we all agree upon it to this extent, that we can all be relatively perfect, and that we should strive and do our best towards its daily attainment. But do we make it our daily design and purpose and effort to live a blameless life, to perform a complete service, to be a perfect man? Is it not a fact that many of us do not so much as think of being perfect each day, much less strive to be so? Are we doing our "level best" daily to be perfect men? If not, we are falling short, and "following afar off."

Let us view this question from another point. As ministers of Christ it is our duty to preach. We must occupy the pulpit and "preach the word" to the public congregation. To do this we must read and pray and study and prepare. And we do cannot preach without preparation. But how many of us do our "level best" in this preparation for the pulpit? Of course all of us do our best in the pulpit; but how often do we have to regret at the close of the service that we did not do our best before we entered the pulpit? The man who does not fill both head and heart with the living truth of God during the week cannot give out a full message on Sunday morning. And so great is the function of preaching, fraught as it is with such great possibilities and such awful consequences, that it is no small thing to stand before a congregation as the messenger of God to them. And if we go before our people with an empty vessel when we could have gone with a full vessel, if we go before them with a cold heart when we could have gone with a warm heart—what reward shall we have for such inexcusable neglect but a fruitless ministry and a guilty conscience? One manifest defect in much of our preaching is the lack of earnestness. A sermon without the element of profound earnestness will never stir the indifferent hearts of worldly men. But great earnestness is born only of deep convictions and perfect sincerity which come from the most careful and faithful preparation. A man in the pulpit without opinions and a conscience is absolutely incapable of being earnest. Then let us in our preparation for the pulpit do our "level best," and we will preach with a faith and a fervor that will move the dry bones of the valley.

Suppose we examine this point in regard to the collections we are asked to take in our congregations. It may be true that in some instances these assessments are out of proportion, and in some they may be too high. But this is not often the case. There is scarcely a charge that is not able to meet its entire assessment and even more. Yet how often do we observe them to fall behind? Some of our preachers always come up with full collections, but the majority as a rule fail in this respect. Why is this? In many instances at least it is because the pastor has failed to do his "level best." I freely admit that this work is more difficult in some places than it is in others. But from the most difficult field the man who does his "level best" during the entire year, may bring forth a full harvest in the end.

The most of us fall short in another department of our work, and this is one of the most important of all. It is that of personal work with the weak and wayward class found in almost every congregation. There is no way outside of the pulpit more effective in reaching men and winning them to Christ, than personal contact with them. Many times this is even more effective than the pulpit itself, and in some instances it is the only method by which we may reach them. We all desire the salvation of the people, and especially the members of our flock that so frequently stray from the fold. But who of us literally do our "level

best" to reach and restore the straying members? How many of us exhaust the resources at our command for the restoration of such a one? How often do we fail to pray and to love and to warn and to entreat? There are doubtless many souls in our charges today, living away from God and in sin, whom we might reclaim if only we could do our "level best."

Thus it becomes very clear to us that our success would be increased and our victories multiplied if we would put forth our full strength. We might do more if we had the power of miracles, or greater natural endowments, or even collegiate training, in some instances. But these some of us can never have. Yet if we will only use such strength as we have, with whatever we may be able to acquire, and do our "level best," we shall move forward from the wilderness and possess the land of promise. And this duty, brethren, of a complete discipleship is enjoined upon us all in one of the Savior's sublimest utterances: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

3. I observe in the third place that we need to be corrected in some of our views on ministerial support. Of course no one, however defective in opinion or illiberal in spirit, will deny the right of a preacher to a support at the hand of those whom he serves. It is the dictate of common sense and the doctrine of God. (1 Cor. 9:14.)

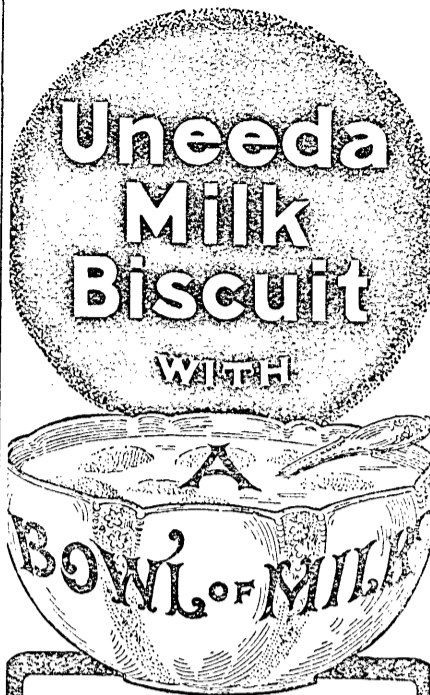
But the preacher is exposed to the peculiar temptation of imagining that, independent of himself, his high and sacred office demands some consideration from the people; they should pay to the cause and not to the man. This is reversing God's order, and is really an absurdity. We speak of paying to the Lord, but in reality we are paying our substance to men. And according to Christ's teaching, this is the true way of serving him. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The only true way of paying to the Lord is to pay to men as the Lord has directed. Then it is impossible to pay to a Christian cause without paying to those who support that cause. The cause apart from God and man has no meaning. The office does not make the man, nor is it effectual without him. Paul says, "I magnify mine office." But according to the above opinion, the office magnifies the man, which is too often the case.

It is but natural, therefore, for the preacher who entertains such a view of his calling, to say, in effect at least, that it is the duty of the people to pay the pastor's salary without regard to the pastor's work; he may deserve it, and he may not, but this does not affect their obligation to pay. Well, if this were true, it would be an exceedingly poor argu-

ment for the preacher to get his salary. But such reasoning is as false as it is absurd. The true minister of the gospel is neither a figure-head nor a mere ornament; he is a factor and a servant whose pay is just. Yet the complaints and excuses of the church are not always without moral support. The Savior said, "The laborer is worthy of his hire, not the idler." This is so far from being true that Paul declared, "If any would not work, neither should he eat." These scriptures apply not only to the farmer and the mechanic, but especially to the preacher. And to deny that preachers do sometimes lack diligence and efficiency is to deny what everybody knows to be a fact. Poor pay is sometimes the result of the preacher's own fault. And to exact from the people wages that have not been earned is an offense against reason and against God. The soul of a true man revolts at the very thought. Who is it that does not throw up his hands in horror, grit his teeth, and almost overflow with indignation, at the sight of the priest-ridden Cuban or Filipino? But let us not forget, as David once did, that in denouncing an offense in another we may be found only passing judgment on our own guilt.

Then the man who hides behind this subterfuge is either very weak or very mean. And when his people refuse the coveted but unmerited "quarterage," the unfaithful servant can only stand like the unwelcome guest before the king—speechless and self-condemned.

Again some one is heard to say, "The people have no right to say how the preacher shall spend his money." Now, brother, is that so? Mirabile dictu. The people have as much right to say how we shall spend our money as we have to say how they shall spend their money. No subject in all the word of God, perhaps, needs to be stressed more than the proper use of money, for "the love of money is the root of all evil." But no preacher who is unwilling to be taught on this, or any other subject, is fit to teach the people. In the minute and detailed use of money—just how each dollar and dime shall be spent—nobody but a fool would assume to dictate. But we preachers are not always above criticism in money matters, and we can no more complain at a just rebuke for our waste and extravagance than the people in general for the same offenses. No, my dear brethren, our ministry is not a censorship; we are not a set of dictators. Nor can we claim any exemptions that our people cannot claim. On the other hand, our life, as preachers of the gospel is a life initiative and exemplary. It is our part to say with Saint Paul, "follow me as I follow Christ." We are not generals-in-chief, but field officers who lead their men into the battle and suffer with them in the conflict. And why not? Who would not choose to march



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moral hero at the head of the church than to hang like a coward upon her rear? If we should perish in the conflict, as some have done, a heroic death on the field of duty will only hasten our coronation amid the shouts of saints and seraphim. "If we suffer with him, we shall also reign with him in glory." The life of the preacher is one of toil, not of ease; it is a life of self-denial, not of self-indulgence.

Again it is well for us to observe that while we get our living by preaching, we do not preach for our living. The faithful preacher is entitled to a living and he is apt to receive it. But he who enters the ministry with a full expectation and perfect willingness to suffer, is far more apt to succeed than the man whose motive is one of gain or ease. And am I uncharitable when I say a man who is unable to make a respectable living at secular employment is unfit to enter the ministry? In some instances it becomes a duty and necessity for the preacher to make his own living and to preach without charge. Paul with his own hands made tents for a living. Wesley during his lifetime made over \$200,000, lived on twenty pounds a year, and gave the balance to the needy. Dr. Young J. Allen, one of the greatest missionaries of the nineteenth century, sustained himself for fifteen years in the foreign field by the labor of his own hands. Success in the ministry requires no less the power of brain and muscle than farming, or

"The pitcher that goes often to the well is broken at last." There's a world of wisdom in that familiar proverb, and a sound application of it to disease, especially to such familiar forms of disease as coughs and colds. Singularly enough the very thing that ought to cause alarm is given as excuse for a feeling of safety. "It's nothing; only a cough. I've had it before." The fact that a cough recurs periodically should be warning enough to take it in time, for the most serious and disastrous of all maladies begins with a cough.

The use of Dr. Pierce's Golden Medical Discovery not only stops the cough but cures the cause. It cures obstinate, deep-seated coughs, bronchitis, weak lungs, hemorrhages, diseases which if neglected or unskillfully treated find a fatal termination in consumption.

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"I was very sick indeed," writes Mrs. Mollie Jacobs, of Felton, Kent Co., Delaware, "and our family doctor said I had consumption. I thought I must die soon for I felt so bad. Had a bad cough, spit blood, was very short of breath, in fact could hardly get my breath at all some times. I had pains in my chest and right lung, also had dyspepsia. Before I took your 'Golden Medical Discovery' and 'Pleasant Pellets' I was so weak I could not sweep a room, and now I can do a small washing. I worked in the canning factory this fall, and I feel like a new person. I believe that the Lord and your medicine have saved my life. I was sick over two years. I took thirteen bottles of the 'Golden Medical Discovery,' and four vials of Dr. Pierce's Pellets."

Dr. Pierce's Common Sense Medical Adviser, paper covers, is sent free on receipt of 21 one-cent stamps to pay expense of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.



merchandising, or any other business avocation. The church has no more need of weaklings in her pulpits than does the state in her fields of industry, her halls of Congress, or her seats of justice. It takes men to follow Christ and his Apostles as leaders of the people.

Now as people are sometimes slow to discharge their duty toward even a worthy pastor, it is both honorable and right in him to remind them of their obligation, as Paul reasoned with the Corinthians upon the subject. And yet I doubt not that most of us get as well and promptly paid in the ministry as we would out of the ministry. We should at least not be ever ignobly complaining of our poverty to a people who are as poor as ourselves. O brethren, let us be grateful for what we get; gratitude will win when murmuring will repel. Happy is the preacher who can say with the old Philippian missionary, "I have learned in whatever state I am, therewith to be content."

Then guarding well our lives against the greed "of filthy lucre," and doing our "level best" to make "full proof of our ministry," we shall have "a closer walk with God," at the end of which we shall sit down with Him on the throne.

Liquor Licenses.

The Night Owl Club, which took out United States license for Newark, has transferred to Newport. The club is composed of J. E. Doherty.

The New York Club, at Fayetteville, is composed of William Taylor.

Ed Ryan & Co., who took out license to sell whisky at Pochontas, has had his license transferred to Hoxie.

The steamer Rebecca, at Black Rock, has taken out United States license to sell liquor.

These parties should all be looked after.

READY COOKED FOOD.

Famous Around the Camp Fire.

People going into camp should not forget to take along a goodly supply of Grape-Nuts, the ready-cooked food. This can be eaten dry and does not require any preparation by the cook, or the food can be made into a variety of delightful dishes, such as puddings, etc.

One of the favorite methods by old timers is to drop three or four heaping teaspoonfuls of Grape-Nuts into a cup of coffee. The Grape-Nuts add a peculiar and delicious flavor to the coffee and give one a more piquant article of food than even the famous doughnuts and coffee of old New England.

People who cannot digest coffee should not forget that Postum Food Coffee, if properly made, furnishes a very delicious beverage, either hot or cold, decidedly approaching the flavor of the best coffee, and is a grade of food.

Letter From Bishop Galloway.

Rio de Janeiro, Brazil, July 17.
My Dear Dr. Lambuth: The Brazil Mission Conference adjourned last night after a most delightful and inspiring session. The celebration of its twenty-fifth anniversary was a notable occasion. Our capacious and handsome Catate church was crowded and the well arranged programme was carried out most admirably. A great advance has been made, since I was here four years ago. At this session we received five men on and seven were ordained, three deacons and four elders. The net gain is nearly six hundred, and if the two hundred and fifty candidates in Rio Grande do Sul, now ready for reception, were included, we would report nearly a thousand. The membership of the church, as now reported, is 3,313. Over twenty-three contos of milrees, which at the present rate of exchange amounts to nearly six thousand dollars, has been contributed for pastoral support. The magnificent offering to the Twentieth Century Fund, when Bishop Hendrix was out two years ago, has been largely paid, probably two-thirds.

It was an occasion of great joy to the conference, to have present the brethren of Rio Grande do Sul. They were received with true Brazilian and Methodist warmth. Bros. Price and Wolling spoke at length and with great strength on conditions in that great and growing state. Facts in detail were given and incidents related, to show that opportunities there are positively measureless. Think of such items as these: At Sao Lucas, where we have twenty members and forty candidates, they propose to build a church and parsonage and only ask help in putting on a metal roof. At Tres Capoes, where we have twenty members and thirty candidates, they make a similar proposition. In the one case the cost will be about one hundred dollars, in the other one hundred and fifty. If I have two friends in the United States, who are desirous of roofing these properties, they are hereby authorized to communicate with you on the subject.

At Os Vallos, where we have no organization, one hundred "Crenfos"—believers have gathered themselves together and invited Bro. Price to come up and organize a church. At another large town, the name of which, for the present, is withheld, a Methodist Sunday school of one hundred meets regularly in a Roman Catholic Church, and by permission. There are large sections in the western part of that most progressive state, in which no Roman priest is to be found and where he would not have a cordial welcome. But these people are without the gospel. Children five or six years old, have never been baptized.

To face the whole Republic of Brazil is open to the gospel as never

before. This report I get from missionaries of all the evangelical churches. Bro. Tucker, the agent of the American Bible Society, says it is absolutely impossible for him to respond to orders for copies of the Holy Scriptures. The Roman Catholic Church, in many sections, is positively discredited. Now is the long expected opportunity for Protestantism in Brazil. Providential indications point to speedy and magnificent triumphs of grace, if the church at home will only provide the men and means.

When these facts come to me, and from so many and such reliable sources, I long for an army of peaceful, spiritual invasion to go up and possess this fair land for our Lord.

As further evidence of the rapidly changing sentiment a petition has been sent from leading citizens, of Juiz de Fora, endorsing the proposition to have governmental recognition of our educational work. That is, the Department of Federal Education is asked to give Granberry College the right to confer degrees, and they are to be recognized of equal merit with their gymnasium. Only citizens of literary, commercial or professional standing were asked to sign the petition, and it was gotten up by themselves and on their own motion. I will probably accompany the committee today in a call on the secretary of education. So you see the Granberry has already made a history, and must be better equipped for larger work. The key to our situation here, as in every mission field, is a well trained, soundly converted native ministry. In a few more years, comparatively, if our colleges were endowed and equipped, we would need no more foreign missionaries in Brazil. But now, as never before, is the time to hurry forward recruits. I shall not be at all surprised if at the next session of the conference, there is reported a net gain of one thousand.

As the mail steamer sails in a few hours I have not time to write more just now. On account of the slow passenger service between Rio and Rio Grande do Sul, I find it absolutely impossible, much to my regret, to quit that state and meet my enjoyment at the Ecumenical Conference in London. Fraternally yours, Charles B. Galloway.

A CHANCE TO MAKE MONEY.

I have been making and selling perfume since last September. I use the Martha Francis Formula and make my perfumes at home. In the last few months I have sold perfumes and formulas to over 3100 people. I do not canvass now as the people come to me and send for the formula. Any one will pay a dollar for a nice bottle of high grade perfume with formulas for making over one dozen of the most exquisite odors, when they test the samples.

As there are many people like myself, depending on their own resources for a livelihood, I cheerfully give my experience and feel confident any one can make a few hundred dollars right in their own town in a very short time. Martha Francis, No. 11 S. Vandeventer Ave., St. Louis, Mo., will mail you a sample of perfume with her formulas for making over one dozen of the most popular high grade, and lasting perfumes for 25¢ stamps. As she does not go outside of St. Louis to canvass, she offers them to any one that will be benefited by them. She will also help you to get started in the business. JEAN C.

Go to Hot Springs over the new road



to dose, derange and finally destroy your stomach. At best drugs only furnish relief, and if you persist in their use you will in time become a slave to the habit and in the end find yourself in a physically worse condition than at first. The *Medicine Habit* is as vicious as the liquor habit and in the end as harmful.

The celebrated Oliver Wendell Holmes, M.D., says: "Except opium, wine, ether and chloroform, I firmly believe that if the whole Materia Medica, as now used, could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes."

If you are suffering from some supposedly "incurable" disease and are tired of taking medicine try



Mrs. A. W. Wilson (wife of Bishop Wilson, of M. E. Church South), 2108 Madison ave., Baltimore, Md., writes: "I find the Electropoise almost a necessity. I experienced relief from neuralgia, which at one time threatened to keep me a constant sufferer. I take pleasure in speaking for the Electropoise, and I hope these few words will induce those who read them to make trial of this 'cure all.'"

George H. Means, pastor Spott Street M. E. Church, Covington, Ky., writes: "Last July I was taken with vertigo. I could not study; everything I ate disagreed with me. At last I ate no solid food, but even soups and liquids did not agree with me. I was urged to try the Electropoise. It relieved the brain congestion and the vertigo. I began the next day to study. I ate from that time what I pleased and since then, about three months ago, I have been a comparatively well man."

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Quarterly Meetings.

- Batesville District, fourth round. J. K. Farris, P. E.
- September—Camp, 14; Salem, 15, 16; Bexar, 21, 22; Newburg, 25; Melbourne, 28, 29.
- Camden District, fourth round. R. R. Moore, P. E.
- September—Camden Circuit, 7, 8; Camden Station, 8, 9; Bearden and Thornton, 14, 15; Onalaska, at Onalaska, 15, 16; Fordyce Station, 21, 22; Stephens and Waldo, 22, 23; Hampton Circuit, at Hampton, 28, 29.
- 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.

Let all the pastors see that the trustees make reports on church property.

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

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

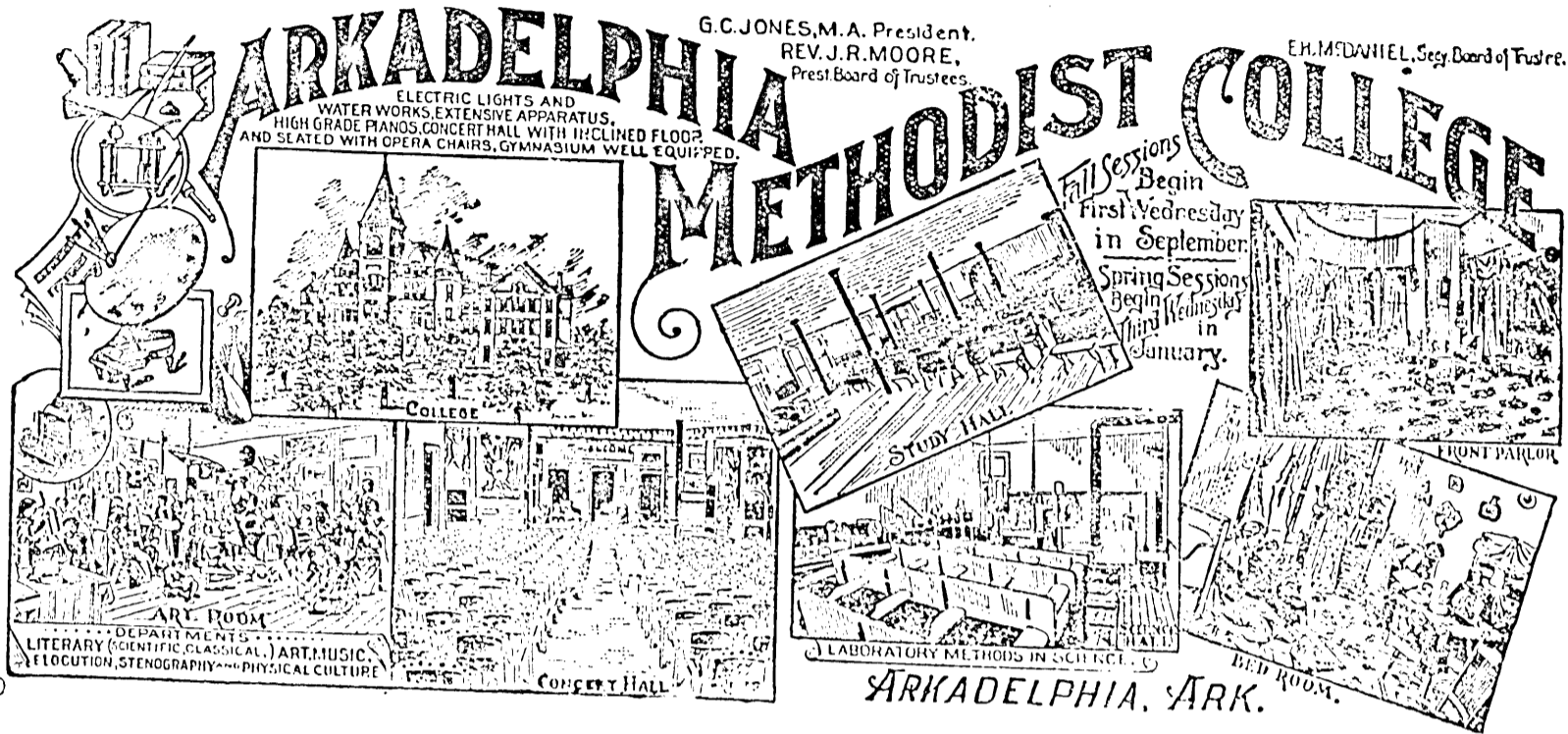
Harrison District, fourth round. Pierce Merrill, P. E.

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 McQueen, chapel, 28 and 29.

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**August 25—Abraham and Isaac.
Genesis xxii. 1-14.**

Golden Text—"By faith, Abraham, when he was tried, offered up Isaac." (Heb. xi. 17.)

Time—About 1872 B. C.

Place—Mount Moriah, in the land of Canaan, possibly the elevation on which the temple of Solomon was afterwards built.

Abraham had waited long for the birth of Isaac, hoping against hope. He had finally received him, the child of faith. He had seen him grow up to young manhood. In him were the promises, in him was the covenant. How strange to him therefore was the command that he should take him, go to a place which the Lord would show him, and there offer him up as a burnt offering. Human reason would conclude either that this command did not come from God, or else that the former promises were not from God, or else that God had proven unfaithful to those promises. There seemed no escape at all from this dilemma. But faith is beyond reason; it works where reason cannot see, it works in the dark. Faith had laid hold of the promises made before Isaac was born, laid hold despite the human seeming of things; faith had begotten Isaac himself when there was nothing but faith to lean upon. Now that the hope which rested in Isaac seemed about to be blighted forever by the command to put him to death, there was nothing to do but to go forward, only taking care to know that the command was really from God.

So it was that Abraham, being satisfied as to this point, rose up promptly the next day, made his arrangements, and set out with two of his servants and Isaac to go on a three days journey to the place to which the Lord was directing him. On the third day he came in sight of the place, Mt. Moriah. He left the ass and the young men, took Isaac, who carried the wood, himself carrying the fire and a knife, ascended the mount. He had not as yet told Isaac that he was to be the sacrifice. He would spare him the long agony that he himself was enduring. In answer to Isaac's questions as to where was the lamb for the sacrifice, he merely replied that the Lord would provide the sacrifice. When the altar was builded, the wood arranged, it became necessary to break the news to his son. It must have been with a breaking heart that he did so, nevertheless it was with calm resolution; it was God's command. It stamps Isaac as the true seed that he made no resistance, that he, too, should obey the will of God even at the cost of his life. The world has never seen anything more heroic than the attitude of the two men, father and son, on that mountain. Both stand there surrendering the future into the hand of God, the

whole future, with all its promise and with all its covenants, surrendering it then and there. Isaac is giving up his life; Abaraham is giving up more. The dreadful moment has come; the knife is lifted; the sacrifice is accomplished in the heart of them both, and that is enough; the hand that held that knife is arrested, and into it is put afresh the sceptre that sways the future of the human race.

There are three results. Abraham, though he had faith and consecration, rises through his trial to sublimer faith and more absolute consecration. He had been tried often before; this trial sounds all the depths of his nature, and to the bottom he is found true, finds himself true. His life ever afterwards must be conscious of a deeper humility and a serener confidence that he was walking with God, and that God trusted him and loved him. Isaac must ever afterwards counted himself as belonging with his very life and his very all to God. A truer sense of divine ownership in Isaac must have come to both father and son that day. The future obtained out of the noble transaction a legacy testifying that God is able to succor and uphold even to the uttermost those who absolutely trust him; no trial can outmatch his strength or his love. What an inspiration that figure with the uplifted knife has been to ages and generations of those who are tried! It must ever stand there till the world shall end proclaiming to all agonizing spirits of faithful men, "My grace is sufficient for you!"

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

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A Buffalo physician in speaking of the benefits of charcoal, says "I advise Stuart's Absorbent Lozenges to all patients, suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them, they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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" Bauxite	8:47	4:00
" Benton	9:01	4:13
" Klondyke	9:15	4:27
" Lott	9:21	4:33
" Lonsdale	9:32	4:43
Arrive Hot Springs	10:10	5:20
Going East	A. M.	P. M.
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
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Epworth League.

August 25—Missionary Sacrifices.
Phil. iii. 4-8.

Paul enumerates the worldly advantages which he had cast aside to follow Christ. He had by the fortunes of birth and the endowments of nature great advantages, and helps to a splendid earthly career.

He mentions these things not to emphasize any self-denial, or heroism or merit on his part in that he had cast them aside, but to set forth the superiority of the gifts which Christ offers. In comparison with what Christ offers the offers of the world are to be despised.

No Christian thinks that he has made real sacrifices. Instead of looking back grudgingly he looks forward eagerly. He is thankful for his call, for it was a call out of darkness into light, and out of chains into freedom. No Christian is free in soul while he thinks he is bearing real burdens and making sacrifices for Christ. The Israelites longing to return to the flesh pots of Egypt were not worthy of the deliverance set before them.

Our lesson is entitled "Missionary Sacrifices." Paul shows us the spirit in which they are made.

As to Christianity it is a mission. It rests upon the Master's command, "Go ye into all the world and preach the gospel to every creature." The spirit of the Master, and of the first disciples must be the spirit of every true Christian. He has not come to Christ who does not seek to bring others to Christ.

LEAGUE NOTES.

In some places the juvenile leaguers are doing good work. The children are orderly, serious and studious. In other churches the children came before the time, romped through the house, and clambered over the pews, and it was thought they were learning irreverence for the house of God and so the leagues were disbanded. This trouble arose in part because the children came before their leaders and teachers, and had no older persons to keep them in order.

The editor of this paper found a good juvenile league at Newport, on his visit two weeks ago. It was led by Miss Lizzie Gullette. It has been well sustained for several years.

A good many leagues which make a good showing in the Sunday afternoon meetings make little showing any other way. They are not as good workers as they are talkers. Their members do not read the course of study, and their charity and help department is neglected.

A writer in one of our exchanges says the zeal kindled by the international league conventions does not last till the members get home. We trust it will not prove so with those leaguers who went from Arkansas to the convention at San Francisco.

Elegant equipment on the new life to Hot Springs.

HINTS AND HELPS.

Paul, doubtless gave up as much to become a missionary of Jesus Christ as a man could.

If we examine his claims "according to the flesh," we find he had much to boast of as a Jew. He was a descendant of Abraham, Isaac and Jacob, of the tribe of Benjamin, son of Jacob's much beloved Rachel. Both of his parents were Hebrews, and he was by education a Pharisee. A "free born" citizen of Tarsus, he was a Roman citizen as well as a Jew. He had been educated in Jerusalem at the feet of Gamaliel, the most celebrated of Jewish Rabbis.

Judging from the havoc he made in the early church, he must have had some prominence before he went to Damascus, and might have been a famous Jew, if Christ had not met him in the way. After that meeting he counted birth, education, position—all future attainments of rank or wealth as worthless in comparison with "the knowledge of Christ Jesus," and "then had the churches rest throughout all Judea, and Galilee, and Samaria." (Acts 9:31.)

The Acts, from chapter 13th on, is an account of part of Paul's work as a missionary given by "Luke, the beloved physician," one of Paul's companions. In 2 Cor. 11:22-23 Paul recounts many of his trials. The account of his final martyrdom at Rome is not given in the Scriptures. What Paul did is, in a measure, required of all missionaries. They must leave home, kindred, friends, whatever rank or position their education or preparation may have gained for them, or gave them reason to hope for; to go to heathen nations, to strangers, possibly to many enemies and few friends. To labor and pray for months and perhaps years through many privations and disappointments without seeing any fruits of their labor.

If all these things are required of those sent, is there nothing required of those who remain at home? It seems rather hard of the Spirit to call some to such arduous duties and leave the balance of the church to be lawyers, doctors, merchants or whatsoever they choose to be—at least one would think by the conduct of the church that they were left to do their own will.

God expects and requires that every member of every church should contribute something to the help, comfort and work of the one sent.

Note in the epistles how Paul thanks the various churches for their gifts to him, and how he beseeches them to pray for him and his work.

The leagues of Arkansas, or at least a portion of them, pledged themselves to the support of Mr. Cline, a missionary to China. How many leaguers know anything of him or his work? How many have contributed to his support or how many have ever offered a prayer for him and his work?



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THE ARKANSAS METHODIST.

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

WEDNESDAY, AUGUST 21, 1901.

Many a faithful gospel message has failed to move the hearers, because it was delivered in the tone of a master rather than that of a brother, and self-assertion in the pulpit unjustly charged obduracy to the pew.

THE PREACHER'S DEBTS AND THE CHURCH'S DEBTS.

An exchange says: "The possibility of commercial dishonesty among men who preach Christ is deplorable." Certainly so, and yet, are there not some among us against whom the charge of such dishonesty fairly lies? Business men of the strictest integrity are sometimes hopelessly involved in debt by calamities which sweep away their possessions. Large credits are allowed in large commercial transactions, and a fire, or the failing of a bank, may wipe out the securities and leave an honest man bankrupt. But any man who knowingly makes debts beyond his income, is not strictly an honest man. If a Methodist preacher he flagrantly violates the rules of his own church by "taking up goods without a probability of paying for the same." There may come, indeed, misfortunes of sickness, which compel debts, beyond any prospective income. In such cases it would be a reproach upon humanity if some were not found to credit a distressed brother and take the risk. No debts are more sacred than such as these. Yet, failure to pay them, if just effort have been made, should not be charged as a moral dereliction. The creditor understood the case and chose to make his aid a charity rather than not to aid at all.

Making due allowance for every case of this sort, there is still need to expostulate with some of our preachers in regard to neglect of debts. Wesley said, "a man should not claim to be religious until he is first honest." No community can think of a man as a Christian who is known to be untrustworthy in financial affairs. It is quite useless and puerile for the preacher to say, "The church does not support me." If the church does not accommodate itself to his wants he must accommodate his expenses to the church's valuation of his services or retire. Very hard, indeed, it is for a preacher who has spent years in the ministry, and has a dependent family to be forced to turn his hand to new employments. But deal with such cases as gently as we may the conditions which demand such a course are often inexorable. Sometimes it is the preacher's fault that such conditions arise. The preacher is expected to be a student, and, like a man who has devoted himself to any other work become, by experience, a more skillful workman. One

who has capacity for the ministry but fails for lack of diligence, must never have been deeply impressed with the obligations of his calling. If driven to the wall, so to speak, in the ministry, he only suffers the fate that would overtake him in any other calling. With all due regard for men the church must never cease to demand earnest diligence and studiousness on the part of her ministers.

The preacher exists for the church and not the church for the preacher. The appointing power must handle the forces in his hand as a general would wield an army. The supreme issue is to win the fight. Disability, in any form, will always have the effect to retire the preacher to less responsible stations. The disability of debt operates against the hope and possibility of paying debts. No preacher can hope to be advanced to a better charge on the ground that he has gotten in debt. The itinerant wheel does not turn that way. The preacher will find debt a mill-stone about his neck. He has as much reason to guard against it for his own sake as for the sake of the church.

But there are two sides to this question. While the preacher can not be excused for debts, except as sometimes forced upon him by circumstances which no prudence or economy could avert, the church should be taught that her first and highest financial obligation is the support of her pastors. An inquiry into the average salary of Methodist preachers will convince any reasonable man that the idea that these men serve for hire is preposterous. A majority of all the Methodist preachers in the state of Arkansas do not receive more than \$300 a year. This is about half the average pay of a carpenter or miner. A house is generally furnished, considerable gifts, in the way of provisions, are given by the people, and the physician seldom makes a bill. But with all this, almost any laborer is better paid than the preacher.

Yet the preachers are, as a class, educated and able men. Statistics show more college graduates in the ministry in the United States than are found in any other occupation. After becoming acquainted with the Methodist preachers and the public men of Arkansas, I make no hesitation in saying that we have preachers, equal in number and ability to our senators and our representatives in Congress from the state, who have steadily served the church for a thousand dollars a year and who, had they received not more than half that sum would not have faltered in their high calling.

The obligation of the church to support such men as these is very sacred. We have said that the preachers exist for the church and not the church for the preachers. But it is also proper to put church members in mind that, without the preachers the church would have had

no existence. Every man who has been brought to Christ by the preaching of the gospel owes a great debt to the Christian ministry.

The high obligation which rests upon the preacher implies an equal obligation upon the church to pay the meagre salary, known as "The Preacher's Claim."

WHY DO NOT THE MEN GO TO CHURCH?

Our exchanges are dealing with this question, all taking it for granted that the number of women in our congregations is much greater than that of men. We doubt the correctness of the premise assumed in the question. About twelve years ago, and while we were editing another paper, this same question came up for debate. Investigation, made at that time, by means of a great number of postal cards sent to the preachers of circuits and stations, led us to believe that as many men as women attend upon our church services.

This is not true of the cities. The women outnumber the men in our city congregations. But in the country, where we have two-thirds of our members, the rule is, that more men than women are found at church. The reasons in both cases are easily given. In the country it is often easier for the men to go to church. If the whole family goes the conveyance is generally the farm wagon. Otherwise they must go on horseback. The gentle horses, the stand-bys for work, the old man thinks ought to rest on Sunday, and the mules and young horses will hardly suit the wife and daughters. If the women go they get back and commence to cook the dinner at about 2 o'clock. The conclusion of the matter is that the women are often elected to stay at home.

Besides, the men in the country have many other motives than the worship of God to take them to church. They exchange the neighborhood news, talk politics and the affairs of their farms. Often after going miles to church they never enter the house. They did not go to worship.

In the cities women have better opportunities to attend church, and even increased motives for going. The houses of worship are more comfortable, and the whole order of service more orderly and tasteful. Besides it is fashionable. It can no more be assumed that all women who go to church go to worship, than that all the men who attend go for that purpose. There are social restrictions upon women, an order of things in which they have been brought up, which counts for a good deal. There are being held frequent meetings, in the city, business or political, which women are not expected to attend. But the church is a proper place for a woman to go. The man comes to the Sabbath day after constant contact with the outside world in various ways. He would relish a day

of privacy. He is inclined to stay at home and rest up. The woman comes to the Sabbath day after six days at home. She would like to break the monotony by putting on attractive attire and going in company. If one is disposed to attribute the predominance of women over men in our city congregations to religious motives chiefly, let him think again that while women make 65 per cent of the church congregations they make 80 per cent of the attendance at the theatre. One who is much acquainted with society women knows them to be good church-goers and can not have failed to mark how they discuss the merits of preachers and actors with equal facility.

But there are more women than men in the aggregate of our church membership. For this several reasons are manifest. The first is the difference of conditions that prevail in the bringing up of our girls and boys. The girls for the most part, continue under the influence of the Sunday school, church and home until they are married. The boys, to a much greater extent, are required to go away, in search of employment. Any other experience for a young man would be the exception. A young man is generally forced to break all home and church ties in beginning business for himself.

Again it costs men more to be religious than women. We mean, of course, according to church requirements. The woman whose heart is fully set on the world may be a very acceptable member of a fashionable church. For a woman worldliness means devotion to fashion, high living, self-indulgence. She may be utterly Christless and cold-hearted and yet escape criticism as a church member. But it is far different with men in their business struggles. When they look out upon the fight they hesitate to tie their hands by church obligations.

In the foregoing suggestions we have found explanations in prevailing customs and conditions. With them only can we deal. If natural religious tendency answered our question fully, we might accept the case as without remedy. But we are slow to believe that, in the matter of eternal salvation, the Creator has fixed natural barriers against the male sex.

We venture to say in closing that it is generally due in part to the conduct of the pastors of city churches that more men do not attend them. In pastoral work men are not sufficiently regarded. My own experience in city charges has taught me that a pastor may call at the homes of his members, once a month, or once a quarter, and never meet the husband and sons. It is not to be wondered at if the husband does not have a very high appreciation of that sort of pastoral care. In many instances visits to the home are best arranged with understanding that it is especially to meet the male mem-

bers of the family. To call upon a business man during business hours is not well, except by engagement. A pastor who presumes to take up half an hour of a business man's time whenever it suits him will soon be regarded as a nuisance. If social conditions and business rules tend to shut off men from us, we must all the more regard these conditions in reaching them. He is a poor pastor who does not keep a list of names of men whom he is always seeking to become acquainted with, and direct to religious thought. He will keep on hand books which such men may profitably read.

Young men especially do not receive sufficient attention in our church work. They are a class to be especially sought. Half the young men about us are virtually strangers among us, separated from home and social ties. Unless already strongly drawn toward religion, we can hardly expect them at our prayer meetings or Epworth Leagues. They may be drawn to the church on the Sabbath, to hear fine music or an eloquent preacher. But they seldom come into close relations to the pastor. The lyceum used to be employed by city pastors, with good success, to reach young men. It was a better agency for this work than the Epworth League. But the Young Men's Christian Association has, in a measure, superseded this agency. In the present state of things a pastor will find association with lodges and work with the Young Men's Christian Association expedient for getting acquainted with and influencing young men.

Men may be sought in the pulpit as well as in pastoral labors. It is easy to determine, when you have heard a preacher a few times, whether his style is best adapted to men or women. Most ministers seem to us to shape their sermons in reference to women more than men. The struggles of business life, and of political life, the principles of temperance, courage and righteous judgment, should have as prominent place in the pulpit as the sympathies, sentiments, duties and trials, that lie more directly in the home sphere. Some preachers draw more men than women. It were well to give men a larger share in the sermon if it is desired that they should be a larger portion of the congregation.

In Affliction.

Dear Methodist I am passing through the greatest trial of my life. For six weeks I have been constantly at the bedside of some member of my family sick with slow fever. Mrs. Nelson and her sister were taken almost at the same time and after leaving home for their former home in Louisiana. The trip from Pine Bluff, more than 200 miles to my father-in-laws' with two children and Mrs. Nelson's temperature at times 105 was an experience I shall never forget. The change of climate did them good. Before Mrs. N. was entirely clear of fe-

ver I received word my brother, W. B. Nelson, who is managing a large farm near this town, was sick and needed attention. For the past two weeks he has been very low, and I have been with him day and night. Now he is improving. Remember me at a throne of grace, my brother. I certainly feel like I need your prayers. I have been sick past two days. Yours in affliction, W. W. Nelson.

For Debilitated Men.

Horsford's Acid Phosphate.

Dr. J. B. Alexander, Charlotte, N. C., says: "It ranks among the best of nerve tonics for debilitated men." Renews the vitality.

Personal.

Bishop Duncan is on the Pacific coast.

We have an excellent paper from Rev. W. B. Ricks, on the Epworth League Conference at San Francisco.

Dr. J. H. Dye, while waiting marching orders from his conference, is doing acceptable service in aid of some of the pastors.

We learn by private letter that Louise Watson has a sister. Louise is the daughter of Rev. W. C. Watson and wife, of Junction City, Ark.

Rev. F. A. Jeffett, representative of the White River Conference at the Ecumenical Conference in London, sends us a letter from New York, which will appear next week.

The Mooney School

FOR BOYS.

W. D. MOONEY, A. M., Principal.

FRANKLIN, TENN.

HAS A RECORD OF FIFTEEN YEARS OF SUCCESS.

Has sent more boys to Vanderbilt University within the past twelve years than any other school. In one class of twenty-three, nine of the graduates were from this school. Last year a Mooney boy won the Founder's Medal in the Academic Department, while this year another wins it in the Medical Department. Mooney boys have won the entrance prize of \$50 for the best examination in the Classics, as often as all other schools combined.

Write for catalogue.

SPECIAL ADVANTAGES:

Thorough Instruction, Firm Discipline,
Excellent Board, Moderate Expenses,
Safety for the Boy.

ROOMS TO RENT

— IN THE —

ARKANSAS BUILDING. Markham & Conter Sts.
Pleasant Rooms
Reasonable Prices.

309 W. Markham.

JNO. B. COWPLAND.

Rev. W. C. Toombs, P. C. of West Point circuit, was a caller Monday. Master Paul was with him. Brother Toombs reports some good meetings.

Rev. E. B. Hotchkiss, of Hot Springs, was a pleasant caller Monday. He and Sister Hotchkiss are spending several days in the city among relatives and friends.

It will be a great regret to Southern Methodists, and all the Methodist bodies, that Bishop Galloway can not be at the opening of the great Ecumenical Conference in London, Sept. 4. He was to preach the opening sermon.

Rev. J. D. Sibert, formerly of the White River Conference, and now returned to Arkansas from the Indian Mission Conference, will be glad to aid the brethren in their protracted meetings until conference. His address is Paragould, Ark.

Rev. J. M. Gross, of the Indian Mission Conference, editor of the Western Christian Advocate; W. B. Palmore, of the Southwest Missouri Conference, editor of the St. Louis Christian Advocate, and Dr. G. C.

Rankin, editor of the Texas Christian Advocate, are gone to the Ecumenical Conference in London.

Rev. E. P. Ryland, who has been pastor for three years of Melrose Church, Kansas City, and who was advised by the physicians to go to New Mexico, has transferred to the New Mexico Conference, and is filling the unexpired year at our church at El Paso. Brother Ryland is in all respects a model preacher.

Paid in Full.

The following charges have paid their mission assessment in full:

Holly Springs circuit, G. W. Logan.
Junction City, W. C. Watson.
Harrison, J. M. Hughey.
Bright Star circuit, J. R. Harvey.

Two Orphan Boys Want a Home.

A poor widow who died recently at Marianna, left two boys one four, the other six years old. The preacher in charge of our church there has the boys and desires to find permanent homes for them. Write to

Rev. R. A. Holloway,
Marianna, Ark.

Christian Life.

Not Alone.

By B. F. M. Sours.
 We are not alone if the Master is with us;
 We are not alone if we know He is near;
 Why then should we tremble and start at a footfall,
 And feel, at a rustle, the coming of fear.

No friend may be near us, the heart may be lonely,
 But yet the dear Master is close at our side;
 Why desolate feel? only sink on His bosom
 And sheltered from battle and tempest abide.

When conflict is raging and courage is flagging,
 Remember, beside thee He stands, and to cheer;
 No battle can harm thee, no evil befall thee
 If thou wilt but trust Him and banish thy fear.

Then ever at quiet or if in a struggle,
 Whatever thy lot or thy striving or care,
 Go forth, thy full heart with glad gratitude bursting;
 Wherever is duty, thy Master is there.

Then empty thy heart's best guest chamber unto Him,
 And deep in thy spirit the Master enthrone;
 And then, and forever, whatever befall thee,
 In joy or in sorrow, thou art not alone.
 Mechanicsburg, Pa.

Reflection.

It is a fascinating message we are called on to deliver for our Lord. It never loses its force, its interest. People never tire of their essential need: it is the same good news to human heart now. Its power to gra- of Life to Abel, the first martyr, is more sumptuously offered to the hu- ma nheart now. Its power to gra- ciously comfort and save is as it was in the year 33 at Pentecost. It was glad news to a man sentenced for life to the penitentiary when after nine- teen years of service it was an- nounced suddenly to him that he was a pardoned man. He went from the prison a free, franchised citizen. We have a more interesting message to deliver to the world than greeted the ears of that prisoner. The delivery of the soul from the death of sin and from the prospective lake of fire and brimstone to which he is already con- demned seems too good to believe. But it is a fact. God has declared such a boon upon the acceptance of His gospel. This message it is which can never lose interest to us, because it has such interest for us, the founder of the message having such interest in us. We can't let God go; He won't let us go. His blood shed from love strangely ce- ments the world to Him. Many in- dividuals, indeed, to the grief of God sadly go astray and are lost for- ever. But the message of the Cross always refreshing, life-imparting shall be the glad subject of the Chris-



Praises Pyramid Pile Cure.

Mrs. Aaron Medron, of Savannah, Ga., writes: "I had piles and rectal trouble for years until it was unbearable any longer. As I had often seen Pyramid Pile cure advertised I deter- mined to try it and for two years have never ceased to congratulate myself that I did so for I have been entirely cured of rectal trou- bles and two packages of the Pyramid did it." The Pyramid Pile Cure contains no cocaine, opium, nor any injurious drug whatever, and is absolutely safe, painless and never fails to cure piles in any form. Druggists sell full sized treatment of this remedy for 50 cents.

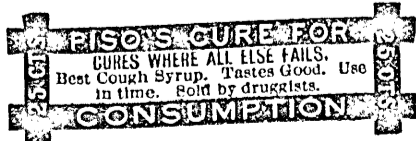
lian heart and tidings of deliverance to sin-imprisoned souls when all human diversions shall have passed away and things of time are over. What is as essential to the life of man as food is to his body is as lit- tle likely as that while on earth to pass away, and when man's body dies and need for food over the Christ gospel that kindled the flame of life in him feeds that flame forever. The soul, happy and ever enlarging, such growing capacity and life, made pos- sible through the gospel, shall through the eternal years never find stale the bill of fare of its Lord. J. F. Taylor.

"Don't talk to me about rest," said an earnest Christian just the other day, "when so many stirring commands are constantly echoing in my ears"—"Fight the good fight of faith;" "Put on the whole armor of God;" "Be diligent to make your calling and election sure;" "Study to show thyself approved unto God;" "Be instant in season and out of season;" "Watch and pray;" "Work while it is day;" "Be ye also ready for in an hour when ye think not the Son of man cometh;" "He will render to every man according to his work;" "Cast the unprofitable servant into outer darkness."

LOOK! A STITCH IN TIME

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

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



Willow, Dallas Co., Ark.
 Dr. R. E. Woodard, Dear Sir:—I am glad you received your money. My wife's cancer is well, for which I am very thankful to you. Your good medicine cured her. May you live long to relieve suffering humanity. There is no artist near us. I will have her picture taken as soon as I can, and send to you. I want one of your books with her picture in it. She said your oils were the greatest 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, and I know that your oils will cure him.

Yours gratefully,
 L. B. Chandler.

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

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

EXCURSION TO YELLOW- STONE PARK.

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

LOW ROUND TRIP RATES TO CALI- FORNIA.

On September 19 to 27, inclusive, the Union Pacific Railroad will have very low round trip rates to San Fran- cisco from St. Louis, Memphis, Kan- sas City and other points. Less than one fare for the round trip will be made. This is your opportunity to visit California at very little cost. For further particulars, rates, etc., address J. H. Lothrop, General Agent, St. Louis, Mo.

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

Mention the Methodist.

EXCURSION BULLETIN VIA IRON MOUNTAIN ROUTE.

Louisville, Ky., and return. Tickets on sale August 24 to 26, at \$17.55.
 DENVER, COLORADO SPRINGS OR PUEBLO, June 18 to 30, July 10 to August 31, \$29.65.
 DENVER, COLORADO SPRINGS OR PUEBLO, July 1 to July 9, Septem- ber 1 to September 10, \$25.
 Return limit October 31, 1901.
 BUFFALO, N. Y., June 1 to October 25, return limit 15 days from date of sale, \$30.70.
 BUFFALO, N. Y., June 1 to Septem- ber 30. Return limit October 31, 1901, \$38.65.
 The above are the "Special Excur- sions" for the season. The usual Colorado summer tourist tickets will be placed on sale June 1, 1901; with the customary conditions and return limit. Call on us for information regarding these excursions or any other trip under contemplation. City ticket office Markham and Louisiana streets, or Union depot.
 J. A. Hollinger, P. & T. A.

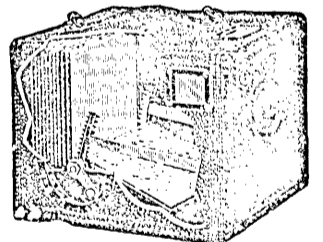
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See daily papers for particulars about our big bargain sales. Mail orders promptly filled. We prepay charges on all pur- chases of \$5.00 and over within a radius of one hundred miles. Always include sufficient postage to pay charges on purchases of less than \$5. Address all mail orders to the firm

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EASTMAN KODAKS

- No. 2, Bull's Eye, 3 1/4 x 3 1/4 \$6 40
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- No. 1, Folding Pocket Kodak, 2 1/4 x 3 1/4 8 00
- No. 2, Flexo, 3 1/4 x 3 1/4 4 00
- M. B. Camera, 4x5 3 50
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Write for complete catalogue. Ev- erything in the Kodak line.

JNO. A. JUNGKIND,

PHARMACIST,

812 Main St. Little Rock, Ark.

If you want to check up a ran- tankerous Baptist just put the Ori- gin of The Baptists in his hands, only 10 cents a copy.

For the Young People.

When Baby Laughs.

BY WILL GARLAND.

When Baby laughs the world is bright
And Happiness is queen;
When Baby laughs my heart grows
light,
And all my hopes are green.

What odds that Fortune holds aloof,
And e'en disdains to smile?
'Tis naught to me, nor a reproof
Have I to make the while.

For Baby's laughter cheers my soul,
Though Fortune frown for aye—
Let trouble's night bird seek its hole,
A rainbow's in my sky.

A rainbow, yes, of brightest hue,
That bids my life be glad,
What more for me could Fortune do
What more could riches add?

My Baby laughs and every sting,
And every pain and care,
Are light as fairy bells that ring
In castles-in-the-air.

The thorn beneath the rose I've found,
Hopes long deferred I've felt,
But all my sorrows at the sound
Of Baby's laughter melt.

I mind not want with visage proud,
Nor woe she makes me quaff,
A silver lining's in my cloud—
There's joy in Baby's laugh.

Let Fame ignore my humble pen,
She could not give me half
The bliss that Heaven grants me
when
I hear my Baby laugh.

A Boy's Composition.

Water is found everywhere, especially when it rains, as it did the other day, when our cellar was half full. Jane had to wear her father's rubber boots to get the onions for dinner. Onions make your eyes water, and so does horse-radish, when you eat too much. There is a good many kinds of water in the world—rain water, soda water, holy water, and brine. Water is used for a good many things. Sailors use it to go to sea on. If there wasn't any ocean the ship couldn't float and they would have to stay ashore. Water is a good thing to fire at boys with a squirt, and to catch fish in. My father caught a big one the other day, and when he hauled it up it was an eel! Nobody could be saved from drowning if there wasn't any water to pull them out of. Water is first rate to put fires out with. I love to go to fires and see the men working at the engines. This is all I can think of about water—except the flood.—Industrial School Gem.

If the Baby is Cutting Teeth.

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



THE GREATNESS OF THE COMING CENTURY.

depends upon the health of the mothers. Their lives become more and more artificial and Nature needs more aid than she did fifty years ago. To be truly fitted for motherhood, a woman should lay the foundation of health in her girlhood. No symptoms of weakness or disease of her delicate sexual organization should be neglected. There should be no pain at the monthly periods, no irregularities, no suppression and no profusion. An all-sufficient aid to Nature in female complaints is

G.F.P. Gerstle's Female Panacea.

WHICH MEANS
It makes girls and women, wives and mothers, strong, vigorous, well.

A COMPLICATED CASE.
I have been troubled for four or five years with burning pains in my heart and lower bowels, also my right hip, caused from womb derangements. I tried various remedies but experienced no relief until I began using G. F. P. I had only used it a short time when the pains and burnings grew less. It is undoubtedly a first-class remedy and afflicted women make no mistake when they use it in preference to all others.
MRS. BANNER LEWIS, Camden, Ala.

PREPARED ONLY BY
L. GERSTLE & CO.,
Chattanooga, Tenn.
Sold by all Druggists at \$1.00 a bottle, or six bottles for \$5.00.

A letter addressed to "The Ladies' Health Club, care L. Gerstle & Co., Chattanooga, Tenn.," will secure free advice for the treatment of all female complaints to any woman who desires it and will write for it.

DYSPEPSIA NERVOUSNESS CURED

Nervousness and loss of sleep is naturally caused by indigestion or dyspepsia. If you suffer from these troubles there is nothing that will relieve and cure as quickly and permanently as that standard preparation, Tyner's Dyspepsia Remedy. For all stomach troubles it is the queen of all remedies. It builds up the appetite, insures easy, splendid digestion and never fails to benefit.

HOW SHE WAS CURED.

Mrs. T. F. Meadow, of Atlanta, says: "For many years I suffered with dyspepsia and extreme nervousness. Tyner's Dyspepsia Remedy cured me perfectly and I now enjoy excellent health in every way. I cannot recommend them too highly."

Price 50 cents per large bottle. For sale by druggists. Six bottles for \$2.50 or sent by express on receipt of price by Tyner Dyspepsia Remedy Co., 107 1-2 S. Forsyth St., Atlanta, Ga.

Sample bottle sent free.

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

UNLIKE OTHER BELL SWEETER, MORE DURABLE, LOWER PRICE. OUBFREECATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

OPIUM COCAINE AND WHISKY
Habits Cured at my Sanatorium, in 80 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address B. M. WOOLLEY, M. D., Atlanta, Ga.

CANCER CURED WITH SOOTHING, BALMY OILS
Tumor, Piles, Skin and Womb Diseases, Fistula, Ulcer, etc. The result of 30 years experience. Convincing book sent free. DR. D. M. RYE, Box 325, Indianapolis, Ind. (The Originator of the Oil Cure.)

MILWAIN'S SCHOOL AGENCY.

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

W. J. McIlwain,
Little Rock, Ark.

TRIENNIAL CONCLAVE, KNIGHTS TEMPLAR,

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

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

For further information, write any agent of the Company.

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

SUMMER TRIPS.

The Southern Railway is selling at low rates, Summer Tourist tickets to 265 Mountain Resorts in Mississippi, Alabama, Tennessee, Virginia, North and South Carolina and Georgia. Also to Sea Shore Resorts in Virginia, North Carolina, Georgia and Florida.

These tickets are sold daily and are good to return until October 31st, and have some very liberal and attractive stop off privileges. There is nothing of this character that is better for health or pleasure.

Two trains daily. We have coaches, sleepers through without change to East Tennessee, Virginia and North Carolina.

We take pleasure in replying to all inquiries, in giving information, in reserving berths, and in sending maps, guides and descriptive matter. C. A. DeSaussure, D. P. A. Southern Railway, Memphis; C. A. Bensecoter, A. T. P. A., Southern Ry., Chattanooga.

DENVER, COLORADO SPRINGS AND PUEBLO.

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

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

BELLS

Best Alloy Church and School Bells. Ask for Catalogue. The C. S. BELL CO., Baltimore, Md.

WRITE FOR CATALOGUE (FREE)

WATCHES, DIAMONDS, JEWELRY, SILVERWARE.

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

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4 Trains to St. Louis

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

2 Trains to Memphis

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

2 Trains to Kansas City

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

2 Trains to New Orleans

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

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

Our Church at Home.

TRINITY CIRCUIT.—I closed my first protracted meeting August 4th at Union. We had a fine meeting—twenty conversions, ten accessions, with more to follow. I was assisted by Rev. L. F. Taylor, who did some faithful work. I am now in the midst of a good meeting at Trinity.

W. M. Watson.

HARMONY CIRCUIT.—Our third quarterly conference for Harmony Circuit has come and gone. Brother Moore, our P. E., was unable to be with us on account of sickness in his family. We were very sadly disappointed at his not coming, but everything moved off quite well, considering the fact that this was my first conference to hold by myself.

Have held meetings at New Salem and Rocky Mound. About ten were converted or reclaimed and six accessions at New Salem, and some fifteen converted and reclaimed and five accessions at Rocky Mound.

The church was greatly revived at each place.

Am now in a meeting at Harmony and have good interest among both Christians and sinners. We are expecting a good meeting here.

Joe Speakes, P. C.

MARTINVILLE CIRCUIT.—We have just closed our third protracted meeting. The Lord has been with us in power at each point. We have had forty-three conversions, ten wholly sanctified, quite a number reclaimed, eighteen joined the church and several others to receive. Rev. R. L. Stewart has been with us in the meeting just closed, and rendered us valuable assistance. Brother Stewart is a man of God endowed with power, and is leading many souls to Christ.

I have two more meetings to hold. We are expecting the ingathering of many souls at each place.

We give God all the glory and honor for the victories gained in his name.

J. L. Bryant.

ATLANTA CIRCUIT.—We have just closed our second meeting, first at Atlanta.

Brother A. M. Trawick was with me from Monday night until Friday night and preached with power. Several professions, one addition and church revived.

Second at Fredonia. Brother J. A. Sage was with me and preached with power. A number of backsliders reclaimed; several professed faith in Christ; church greatly revived.

J. W. Vantrease.

SENSIBLE TO QUIT.

Coffee Agrees With Some People, But Not With All.

"Coffee has caused my son-in-law to have nausea and pain in the stomach and bowels.

In my own case I am unable to drink coffee without having distress afterwards, and my son eleven years old, has had dyspepsia, caused by drinking coffee.

We all abandoned the use of coffee some months ago and have been using Postum Food Coffee since.

Each and every one of us have been entirely cured of our troubles and we are naturally great friends of Postum. I have tried several different ways of making it, but there's no way so good as to follow the directions properly; then we have a delicious drink." Mrs. A. E. Moublo, 331 Lynn St., Malden, Mass.

JACKSONPORT MISSION.—We have had a good meeting at Elgin. A great many were reclaimed; forty-eight claimed regeneration and five or six claimed sanctification. I received twenty-one into our church. There are others who will join us. Some will join other churches. Brother J. D. Sibert was with us most of the time, and did some good preaching.

T. J. Taylor, P. C.

COTTON PLANT.—Five weeks of protracted meeting has been held at this place. For two weeks the pastor preached in the church. The heat was intense, the drouth distressing and the people indifferent. Then Rev. R. C. Medaris, general missionary of the Baptist Church, came with a tent which afforded a comfortable place for the meetings and for three weeks the night services were well attended. Brother Medaris did good plain preaching and much interest was aroused. To date fourteen have joined the Methodist Church and a Baptist Church was organized.

C. B. Littleton.

BRIGHT STAR CIRCUIT.—We have had two good meetings on this work. Thirty-two or thirty-three professed religion. Twenty-three joined the church, and the membership was greatly revived. Brother Caldwell Watson assisted me at one of these meetings and did most faithful and efficient work. Brother Tower, of Atlanta, Texas, assisted me in the other, and I tell you he is a Tower in the pulpit as well as out of it. May the Lord bless these good faithful preachers. All of my missionary money has been sent forward and I have our treasurer's receipt for same.

J. R. Harvey.

PORTLAND, ARK.—I closed a two weeks' meeting at Portland, Sunday night. While the results were somewhat disappointing, yet the meeting did great good. Three persons were added to the church, one joining by letter. Some backsliders were reclaimed and quite a helpful toning up was given to the church generally. Our third quarterly conference was held during this meeting. This brought to us our P. E., Brother Cason, who was with us in two services, preaching in one of them a strong sermon on parental responsibility.

Brothers E. C. Cannon and B. A. Few were with me through part of the meeting and rendered very valuable pulpit help. No person can hear these brethren and be associated with them without experiencing a spiritual uplift. They won a high place in the esteem of my people.

We were also favored with the presence and help of Brothers Godden and Hawkins during the progress of the meeting. These brethren also did some good preaching and left good impressions though their stay was short.

We are indebted also to our young lay brother, Munsey Dickson, who came to us and led the singing the last week of the meeting. He is a fine young man and a splendid singer.

When it comes to dispensing a generous, warmhearted hospitality in the entertainment of a town revival, Portland is in the front rank. Never had so many doors thrown open to me, and my collaborators, nor such a cordial welcome it seemed.

The closing day of the meeting I took a collection for foreign and domestic missions, which more than covered the assessment for Portland. There will be no difficulty about full collections there.

Arkansas City does not propose to be second to any town of its size on church finances, hence we feel sure

of a full report on all lines at conference. Our Sunday-schools will report something for every member on the Twentieth Century fund; also as missionary Sunday-schools.

W. R. Harrison.

DEWITT.—Just closed a good meeting at Sunshine. Several conversions, some reclamations and twelve accessions.

J. D. May.

AUSTIN CIRCUIT.—Our pastor, Brother Daly, is sick and could not be with us, but we began our protracted meeting the second Sunday in July. At Smyrna Brother Beard was with us and did the most of the preaching. Mt. Zion was our next place. Brother Henderson was with us from Monday until Friday and did nearly all of the preaching. Brother Snodgrass preached twice, to the edification of all. Had a grand good meeting, five or six conversions, and the church graciously revived. Concord was our next place and it was our third quarterly meeting. Brother Riffin was on hand, looking after the interest of the church and stayed with us until Tuesday, preaching to the edification of all. But the writer got crippled and could not attend any more from Saturday to Tuesday. Brother Snodgrass took sick on Wednesday and went home. This left the meeting in the writer's hands. But the brethren rallied and the power of God came down and we had the best meeting at Concord that we have had for many years. Brother Smith, C. P., rendered us good help. Brother Glovin, that faithful man of God, was also with us and did faithful work. The writer went to South Bend, the first Sunday in August. Brother Smith and Brother Glovin were with me there and did good service. The writer did most of the preaching and the members of the church rallied and God blessed our labors. There were some conversions and a deep work of grace in the hearts of the people. The best meeting that has been at South Bend for many years. So thank God, Austin work is not dead yet, notwithstanding the absence of our dear pastor. Brethren, pray for us on the Austin work. This evening I go to the next place, where I will meet Brother Snodgrass again. God bless the dear young brother, and may he be a benediction to this people.

R. R. Corbitt, L. P.

MINERAL CIRCUIT.—We have just closed a good meeting at Mt. Carmel. The church was revived. Several sinners professed conversion, and ten joined the church, with one more to join at our next appointment. We were assisted by our efficient local preachers, Brothers J. W. Bridges and C. H. Overton. These aged brethren love the church and their services are appreciated by the people and pastor.

We have also protracted meeting at Hickory Grove, near Jacksonville. The spiritual condition of the church was good to begin with, and of course we had a feast from beginning to end. Four joined the church. We are praying for such results all the way round. Not unto us, but unto the Lord, be all the glory.

I. E. Thomas.

SHILOH CIRCUIT.—I report the two precious meetings just closed. The first one was at old Greensboro of ten days. Twelve professions and twelve additions to the church. One old woman, seventy-two years old, was converted, joined the church and was baptized. My second meeting was at New Haven, of eight days. Eleven professions, nine added to the church. Both of these congregations have been greatly revived and strengthened in the faith. To God be all the glory.

I was assisted by that old faithful man of God, known in these parts as Red Bill Watson. I have four more

meetings to hold on my work yet. Our crops have been greatly damaged by the continued dry weather, yet the finances are coming up very well. I want to say right here, Brother Godbey, this scribe is serving as grand and good people as can be found anywhere.

L. F. Taylor.

CONWAY MISSION.—We closed our first revival on Conway Mission Thursday night, embracing five days, resulting in thirteen professions and ten accessions to the church, and the baptism of one infant by our P. E., Wm. Sherman, who was to have helped us a few days, but owing to sickness in his family he could not be with us, save at the 11 o'clock service on Sunday. His earnest zeal for the cause forced him to leave loved ones needing his presence to meet the one appointment, and I had the painful experience of having to meet the absent P. E.'s appointments, but it did not kill me, nor the people. Thank God for the spirit to convert and the blood to cleanse. Pray for us, that we may have a glorious revival all over this mission. Your brother in hope of eternal life.

Hugh Revelly.

Church Telephones.

LITTLE ROCK.

First Church pulpit filled by Rev. J. D. Hammons. Good services.

Brother Hays preached at Winfield, Huchison at Hunter Memorial, where the congregations were very good and two children were baptized.

Asbury Church had the regular services by the pastor.

Many people are gone from the city, but the church attendance is quite good. There is no especial interest at any church.

The editor of the "Methodist" was at Searcy Sunday. The congregations filled the house. One hundred and thirty-five were in the Sunday-school. The pastor will return from Manitou Springs next Friday.

HOT SPRINGS.

Services were held in the different Methodist Churches of the city on Sunday last by the pastors.

Dr. Brown reports large attendance both morning and evening. Services were edifying and it was a good day.

Malvern Avenue: Services spiritual and profitable.

The congregations at South Hot Springs were above an average; the Holy Spirit was present and some were blessed.

In the afternoon Sunday there was a union meeting of the Malvern Avenue and South Hot Springs Epworth held at the former place. A fairly good audience was present, and with songs and prayers and addresses the time was profitably spent and all felt it was good to be there.

We believe there should be more of these unions in the cities than there are. By having such meetings we are brought more in touch and sympathy with one another and with the great work in which we are engaged. Our young people need all the help and encouragement that we can give them. There are a great many people we fear who are spending the Sabbath afternoons in lounging and sleeping in their pleasant homes, while many of the neighbors are drifting down to death and hell, who perhaps might be rescued and saved by a special effort of those who profess to be born of God. Surely this is a day of work and prayer, that we might feed the hungry and clothe the naked with the cloak of righteousness and with the hidden manna of eternal life. May the good Lord help us to awake from our slumber.

A. M. R.



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MATTIE P. HARRIS, President, Roanoke, Virginia.

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

Woman's Work.

Letter From Willio Bowman.

Miss Willio Bowman, whom the editor of this paper taught for a year in the Scarrett Bible and Training School, tells in this letter the story of her work in Brazil:

Rio de Janeiro, Brazil.

My Dear Sisters: While my brethren are preaching the gospel to the men and my sisters are teaching their children in our schools, I go into the homes and teach the wives and mothers. In Brazil my co-workers give me the title of "assistant pastor." The women are wives and mothers and sisters, and yet whether I go into the homes of the rich, the middle classes, or the homes of the poor and wretched, I find about the same conditions—the women have no conception of what it means to be a wife and mother, no idea of making a home or training children. They have no homes as we understand it, there being no word in Portuguese that means home, and most always the children rule the parents instead of the parents training them. When our pastors receive these women into the church they have no conception of what it means to be a Christian, and as few of them can read, some one must go to them and teach them the gospel, for they have not heard the gospel from birth.

Dr. Booker T. Washington, in his address before the Missionary Conference in New Orleans, said a hungry man could not be a Christian, and I thought it was more applicable to the Brazilian than to the negroes of the South, for I often wonder as I visit daily among the Brazilians how any human being could live in the filth and dirt that I find in their homes, and be a Christian; and I do not believe any man or woman can be a Christian and live in such homes; rather, I do not believe they would live in such homes if they were Christians, and I find as soon as they become Christians that they begin to clean them up, which to me is the best testimony of their conversion. The house in which they live is often one of the main objections to home life. As I enter a dark alleyway, holding my dress up all around and at both sides from the dirt, and pick my way over a stream of dirty water that comes from their wash tubs, I know almost before I enter what I am going to find—a crowd of women standing around their wash tubs washing, bare foot, and with just a skirt on, and every thread of that soaking wet. Often I find them sitting on the door step to rest and have a smoke,



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with three or four perfectly naked children playing around, looking as though they had never had a bath in their lives. The mother invites me into her room to have a seat while I visit. And as I sit on a box from the grocery, or a keg, I try to tell her of the Lord Jesus who loves her and gave his life for her. The idea that any one loves her is often hard for her to believe, for no one else seems to care whether she lives or dies.

The room in which she lives with her husband and family—often eight or ten children—is about 16x14, with a door as the only opening. The sun seldom or never enters. The room is not only dark, but damp and full of rat holes. And as I try to keep the roaches from getting up my skirts, I am at the same time getting full of fleas. In this one room they live, cook and eat, and keep the clean clothes for several families for whom she washes and irons. Sometimes I find an old, broken-down bed, but oftener only a roll of straw matting which is spread out on the floor at night for a bed on which all the family sleep without taking off what few clothes they may have had on.

The food which I find them preparing or eating, I know I would have to be in a starving condition before I could bring myself to eat it, and the way in which it is prepared and served being a still stronger objection. Many times the only dish on the table is the pot in which it was cooked, unless they should be fortunate enough to have a few bucket lids or tin cans. Around the walls of these rooms I always find hanging a string of jerked beef, a piece of fat pork, some dried leaves, such as sage, bay leaves, and a dozen others not known except in this climate. Some are used for seasoning their food and others for making teas of all kinds for every

sickness which a family living in such quarters would be heir to, and in among this assortment of flesh and herbs I find a rosary, some saints, and paper pictures of all the different Marys the Romish Church have put into the calendar of saints, together with whatever finery the family may possess in the shape of clothes.

As I sit and talk or read to the mother the children look at me as though I came from another world. I hear many strange and sad stories of young lives wrecked, for most of them marry very, very young, before they know what the responsibilities of life are; not knowing one thing about taking care of a home and raising a family. Many soon give up and settle down to doing nothing except what has to be done, and it is astonishing how very little they find necessary to live on.

They receive the gospel readily, and as it is something so new and wonderful, the thought that any one cares and thinks of them is such a new idea they ask me to tell it over that they may understand it better. They cannot see how it can be true. When I visit them the second time they will ask me the same questions, and tell me what their husbands or neighbors think of the story, often treating it as a fairy tale. After they really understand and accept the salvation of the Lord Jesus they are always so changed that we need no further testimony of their conversion, their simple faith putting us to shame. They work to bring their neighbors and friends to the gospel, and ask me to visit them, and thus make my work easier as they tell their friends before I go and I always receive a warm welcome.

I hope this letter will give my sisters in the United States a better idea of what my work is in Brazil, and at the same time show them how very blessed they are to live in the United States of America instead of the United States of Brazil, and how they ought to be more thankful to God for the blessings he has poured out on them, and realize that it is only the love of God and the religion of the Lord Jesus that has made them better than their sisters in Brazil, or, I should have said, the pure religion of the Lord Jesus that has made them so, for Brazil claims to have the religion of the Lord Jesus as well. Your sister worker for Christ,

Willio A. Bowman,

Caixa 454.

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

The Hon. Geo. Starr Writes:

No. 3 Van Ness Place, New York.

Dr. Radway—With me your Relief has worked wonders. For the last three years I have had frequent and severe attacks of sciatica, sometimes extending from the lumber regions to my ankle, and at times to both lower limbs.

During the time I have been afflicted I have tried almost all the remedies recommended by wise men and fools, hoping to find relief, but all proved to be failures.

I have tried various kinds of baths, manipulations, outward application of liniments too numerous to mention, and prescriptions of the most eminent physicians, all of which failed to give me relief.

Last September, at the urgent request of a friend (who had been afflicted as myself) I was induced to try your remedy. I was then suffering fearfully with one of my old turns. To my surprise and delight the first application gave me ease after bathing and rubbing the parts affected, leaving the limbs in a warm glow, created by the Relief. In a short time the pain passed entirely away. Although I have slight periodical attacks approaching a change of weather, I know now how to cure myself, and feel quite master of the situation.

RADWAY'S READY RELIEF is my friend. I never travel without a bottle in my valise.

Yours truly,

GEO. STARR,

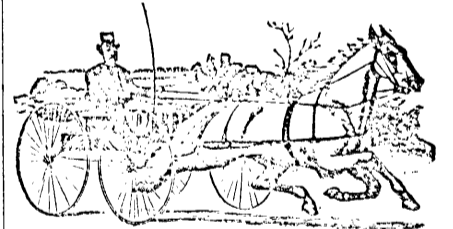
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At Rest.

SINCLAIR.—Carl Sinclair was born April 18, 1877, and died at his father's July 30, 1901. Carl was a stout, robust boy and developed into a strong man. From his youth up he was the ideal of the home. He was always obedient to his parents and thoughtful of others' interests and feelings. Through the week he never shirked a duty; on Sunday he was always at his place in Sunday-school, Epworth League and church. He most gladly contributed of his means as well as influence to all good causes. He never had any disposition to drink, gamble or swear; hence never gave his parents any uneasiness on moral lines. Among the old he was helpful and respectful. With the young cheerful and inspiring; a friend to all and without an enemy. His future was very bright and full of hope, but suddenly he was cut off and walks no more with us. His popularity was shown by the presence of hundreds to help to lay him away.

He sleeps in the family graveyard with many others who went on before him. To the parents and loved ones let me say, toil on; days and years will come and pass quickly. Soon you too will come to the brink of the river and as your vision dims to things of earth those who have outrun you and are now in the midst of the paradise of God will meet you and greet you in the name of our risen Lord. May great grace, mercy and comfort be given each of you from God the Father by the Holy Ghost.

R. W. McKay.

KENNEDY.—R. M. Kennedy, usually called Uncle Bob, was born in Giles county, Tenn., 1826. Was converted in the year 1839, and joined the Baptist Church; moved with his parents to Arkansas and settled in what is now Howard county in 1845, where he lived until the day of his death, which occurred June 30, 1901. In the year 1849 he joined the M. E. Church, South, and lived a consistent Christian life until the Master said it was enough, come up higher. He was confined to the house for about seven

months. It was the privilege of this writer to visit him often during his confinement, and always found him hopeful. He bore it with patience and fortitude, until at last the wheels of life stood still, and he fell asleep in the arms of Jesus. In his death the church and community sustains a great loss. But what is our loss is his eternal gain. He leaves a wife, several children and a host of friends to mourn their loss. To whom we would say, follow him, as he followed Christ. Thus ended a long and useful career. We live in hope of a reunion in that God-built city.

J. J. Colson.

HENRY.—Cora Ella Henry, daughter of John Henry. Was born September 12, 1886, died July 11, 1901.

September, 1895, she joined the M. E. Church, South, at Center camp ground. Cora was a friend to everybody and everybody's friend. She leaves a host of young friends to mourn her absence.

May the blessing of God rest and abide with all her relatives and friends. Her pastor,

J. B. Williams.

APPLEWHITE.—Mrs. Jane Applewhite (nee McFerrin) was born in Rutherford county, Tenn., August 3, 1821, and departed this life June 11, 1901, at the residence of her son, Mr. James Applewhite, Memphis, Tenn. She was the youngest child of Rev. James McFerrin, and sister of Revs. J. B., William M., and A. P. McFerrin. Being the last surviving member, her death marks the extinction of a once noted family. It is a matter worthy of remark that every member of this family—save one, who died in infancy—lived to a good old age. That each one was a consistent member of the church, and, dying, left behind the savor of a good name. All of the sturdy and sterling qualities that marked this family and made it so potent for good during two or more generations of the past century were possessed in a large degree by the subject of this memoir. For sound judgment, good common sense, and unflinching devotion to duty, she was not below the chiefest. In early childhood she was

WINE OF CARDUI

Woman Knows Woman.

ZURICH, KAN., Jan. 31.

I used Wine of Cardui for nervousness and weakness in the womb. After taking one bottle I was well again. I am a midwife and always recommend Wine of Cardui to my lady friends during pregnancy and after birth as a tonic. Every lady who takes it finds that it does even more than is claimed for it.

MRS. V. M. BOISVERT.



Wine of Cardui

Nobody knows woman like woman. Men go to medical colleges, study books and listen to lectures. They learn indirectly of the diseases of women, but they are men and can never fully understand the ailments, the sufferings, the agonies of mothers, wives and sisters. A woman **knows**. Mrs. Boisvert **knows**. She has passed through the trials and tribulations of her sex. She has been near by when her sisters suffered. She has seen them relieved and cured with Wine of Cardui. Is it any wonder she recommends it? Is it any wonder that thousands of other women recommend it. **They know**. They have actual experience to prompt them. They spread the tidings from mouth to mouth, telling how Wine of Cardui helps young girls, helps the weak of all ages, helps and cures all womanly ills.

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For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dept., THE CHATTAHOOCY MEDICINE CO., Chattanooga, Tenn.

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CATARRH
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Sprays, washes, powders, salves, medicated tobacco and cigarettes, however long and persistently used, do not cure Catarrh. They relieve temporarily the inflammation in the throat and nose, and enable you to breathe more easily and freely, but the continual rush of impure blood to these parts keeps up the irritation and ultimately produces ulceration of the glands, when the breath becomes exceedingly offensive and the soft bones of the nose are frequently destroyed. The catarrhal inflammation extends over the entire surface of the mucous membrane, or inner skin; the stomach, kidneys and lungs are often involved; the whole system soon becomes affected by the rapid absorption of poisonous matter into the blood, and the disease that you had hoped to cure with simple local remedies, assumes a dangerous form.



I had Catarrh about 15 years, and tried during the time everything I could hear of, but nothing did me any good. At last I came to the conclusion that Catarrh must be a blood disease, and decided to give S. S. S. a trial. I could see a little improvement from the first bottle, and continued it three or four months, or until I was cured. Have not taken anything for six years, and am just as well as I ever was.—M. MATSON, Lapeer, Mich.

I had Catarrh so bad was entirely deaf in one ear, and all the inside of my nose and part of the bone sloughed off. The physicians gave me up as incurable. I determined to try S. S. S., and began to improve at once. It seemed to get at the seat of the disease, and after a few weeks' treatment I was entirely cured, and for more than seven years have had no sign of the disease.—MRS. JOSEPHINE POLHILL, Due West, S. C.

Catarrh is a constitutional disease—a blood disease which is frequently inherited, and only a blood medicine, such as S. S. S., can remove the hereditary taint, destroy the poisons that have been accumulating in the system for years perhaps, and restore the blood to a healthy and pure condition. The inflamed membranes and diseased glands are healed by the rich, pure blood which is carried to them, and the offensive discharges from the nose, and the terrible headache and neuralgic pains cease. Chronic cases of the most desperate character and apparently hopeless have been cured completely and permanently by the use of S. S. S.

Write our physicians fully about your case, and they will cheerfully send you by mail what we charge nothing, whatever, for this medicine. Ask for our application.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

converted, and joined the church, and to the end of her life her light shone with increasing luster. On February 18, 1841, she was married to Mr. John Applewhite, of precious memory, and became the mother of ten children, four of whom survive her. It is needless to say that she looked well to her household. The home was her sphere of work, and the care and training of her children she regarded as her God-appointed task. This work she was never tempted to neglect, but in season and out of season taught by precept and example. Amid the cares, worries and irritations incident to a large, growing family, she was ever kind, forbearing and patient. Wise in counsel and just in discipline, her children respected, loved and revered her; and now that she has gone, they "rise up and call her blessed." But her light was not confined to the home; it shone out in her neighborhood, and upon all who knew her. She was in good repute among her neighbors, and those who knew her best loved and admired her most. Quiet and meek in demeanor, she adorned the "doctrine of God, her Saviour, in all things," and maintained a blameless life unto the end. Her last days were characterized by great feebleness of body and often acute suffering, but she did not murmur or complain. Often in paroxysms of pain her cup of joy would overflow, and in her quiet way she praised God. Surrounded by her faithful and devoted children, she had all that love and tender ministries could do to contribute to her comfort and smooth her way to the tomb. Without a cloud in her sky or the shadow of a fear in her soul, on the morning of the 11th of June, within less than two months of completing fourscore years of earthly pilgrimage, the hour of her translation came, and she went to join her loved ones in the better land. What joy there must have been when this last one reached home, and the family circle was made complete! A peaceful family was left the grace of

and attain to a like inheritance!
One Who Loved Her.

EDDINS.—Burnice, daughter of Mrs. Ella Eddins, of St. Charles, Ark., after a few days very severe illness, died at 5 a. m. the morning of June 21.

Burnice had just returned home from Byhalia, Miss., where she had been attending school the past year, and where she made a beautiful record both in study and moral character, her teachers loved her. Burnice was an ideal daughter, a friend to everybody and everybody was her friend; she was loved by all who knew her, both young and old, and St. Charles has lost a beautiful character, and we believe heaven has gained one. The whole community is in deep sympathy for the mother and two sisters in this great loss to the community as well as the family.

God bless the bereaved mother and sisters. Burnice cannot come back to us, but God help us to be faithful to God and press on, and meet her in the "Beautiful Beyond."

J. R. Dickerson.

Mothers who have always so dreaded the approach of hot weather when they have a teething babe, should not forget that **TEETHINA** counteracts and overcomes the effects of hot weather on children, keeps them in healthy condition and makes teething easy. **TEETHINA** costs only 25 cents per box at druggists; or mail 25 cents to C. J. Mofel, M. D., St. Louis, Mo.

SUCCESS—WORTH KNOWING.

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

Go to that druggist and get the new

THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, AUGUST 21, 1901

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

Church Notes.

Wesleyan Methodists increased the past year, 1900, in England, Scotland and Wales, 2,511 members, only.

Rev. W. A. Steel is pretty sure to get a good parsonage at Asbury Church, this city, this year.

Rev. James Thomas has promised us a weekly letter while out on his European trip.

We reported fifteen revivals and 257 conversions from the conferences in this State last week. All the revivals under the pastors directly.

In order to give Bishop Wilson opportunity to attend the Ecumenical Conference, which opens in London September 4, Bishop Candler has taken charge of Bishop Wilson's district, and Bishop Wilson will hold the Texas Conferences which had been assigned to Bishop Candler.

There are more than two hundred Methodist Churches in Chicago.

Dr. Hoss has sailed for Europe. He will make a short tour on the continent before the Ecumenical Conference convenes.

According to the estimates, most carefully made, there were about 20,000 Epworth Leaguers at the conference at San Francisco. A very large majority of these were from the M. E. Church. That church was represented by three Bishops and many of the ablest leaders of the denomination. The Church, South, had no Bishop and but two connectional officers there.

Rev. W. H. Fulton, pastor of a Presbyterian Church, is taking a vacation by traveling from camp to camp and preaching to the miners of the Cour de Alene district in northern Idaho. That is a good way to take a vacation.

Dr. Carroll reports, in regard to religious statistics for the past year, that the Christian Scientists have lost 10,000 members, the Salvation Army 22,500, the Christians or Disciples, 2,437, and the Swedenborgians 138.

All the other church bodies have had an increase of members. The six leading evangelical denominations retaining the same relation as ten years ago except that the Lutherans have changed places with the Presbyterians, becoming fourth instead of fifth in rank.

Married.

SHARP-MURPHY.—At the home of the bride's uncle, W. F. Evans, July 21, 1901, Miss Ethel May Sharp to Mr. J. E. Murphy, all of Arkadelphia, Ark., Rev. W. F. Evans officiating.

THOMASSON-EVANS.—At the home of the bride's brother-in-law W. F. Evans, July 30, 1901, Mrs. Mary Louise Thomasson, of Arkadelphia, Ark., to Rev. A. O. Evans, of Georgetown, Tex., Rev. W. F. Evans officiating.

McKELVY-GREGG.—August 4, 1901, at the home of the bride's father, Mr. John Gregg, Mr. D. L. McKelvey to Miss Ora Gregg, all of Georgetown, Arkansas, Rev. H. E. May officiating.



**Beautiful Skin
Soft White Hands
Luxuriant Hair**
Produced by



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

Complete Treatment for every Humour. CUTICURA SOAP, to cleanse the skin of crusts and scales, and soften the thickened cuticle, and CUTICURA OINTMENT, to instantly allay itching, inflammation, and irritation, and soothe and heal, and CUTICURA RESOLVENT, to cool and cleanse the blood.

Warning Order.

State of Arkansas,)
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.

PANNELL-BROWN—August 4, 1901, at Scatter Creek Church, Mr. D. M. Pannell to Mrs. Emma Brown, all of Green county, Arkansas, Rev. H. E. May officiating.

DAVIS-BRIDGES.—At the residence of Mr. and Mrs. Tom Cumpson in Altus, Ark., on July 21, 1901, Mr. W. P. Davis and Miss Cora E. Bridges, Rev. W. T. Martin officiating.

COURTNEY - WHITEHILL.—At the home of the bride's brother-in-law, Mr. Ed Hughes, in Arkansas City, Ark., June 30, 1901, by Rev. W. R. Harrison, Mr. Steve Courtney and Miss Esther Whitehill.

Potter College For Young Ladies
Bowling Green, Kentucky.

"LIKE A PALACE IN its beauty." "Interior furnishing unexcelled."

Has a national reputation for healthfulness. Parents wishing the very best for their daughters will find it here. Pupils from 27 States—20 teachers—9 large bath rooms with hot and cold water—steam heated—gas lighted—every room taken last year—7 teachers in Musical Department—Catalogues sent on application. REV. B. F. CABELL, President, Bowling Green, Ky.

Wesleyan Female College

Macon, Ga.

Fall term begins Sept. 18, 1901.

Oldest College for Women in the World

A DIPLOMA FROM IT IS HIGH HONOR.

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



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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 30.

For Further Information, Address

A. C. Millar, President.



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