

Arkansas Methodist.

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GEO. THORNBURGH, Manager.

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VOL. XVI.

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NO. 35

THE ARKANSAS METHODIST.

OFFICIAL ORGAN OF THE THREE CONFERENCES
OF THE M. E. CHURCH, SOUTH,
IN ARKANSAS.

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes.

A Terrible Reproach.

On Monday last news was telegraphed to this city of the killing of two deputy U. S. Marshals, Joe Dodson and B. F. Taylor, and the supposed fatal wounding of two others, brothers by the name of Renfro, of Searcy county, while two other deputies in the posse are as yet unheard of and at this writing supposed to have been killed.

The scene of this terrible tragedy was in the mountains 35 miles north of Russellville, where the business of unlawful distilling of liquors has long been carried on. It is a refuge for moonshiners. The effort to break up this den began, when, week before last, a posse of nine men raided the section, capturing six stills and five men. The men were brought here and lodged in the penitentiary. Information gathered by the authorities led to the belief that there were many other illicit stills in those mountains, and the six men had been sent out to continue the work of breaking up the den. They were within a few yards of one of those stills, on Sunday morning, about nine o'clock, when a volley of shots was discharged at them from men hidden in ambush.

The Attorney General of the United States has offered \$200 for expense of the posse and \$500 for arrest of the murderers, and Governor Jones has offered \$100.

Here is a fearful lesson to the people of Arkansas. A lesson of

the terrible depravity which is rooted and flourishes in the whisky business. These moonshiners are desperate and lawless men who have banded together to carry forward their dethful business, and who have, for years, held in terror even the authorities of the United States. It is to be hoped that the terrible tragedy which has just transpired will arouse the government to hunt down outlaws wherever they may have made their dens among the mountains. The government itself has been criminally negligent in this matter. This detective work is costly and dangerous and the government appropriation for it year by year has been entirely inadequate to secure a just enforcement of the law. But if the general government is lax in this matter, the good people of the State will endorse any aid which the governor may render. The State suffers to the extent of hundreds of thousands of dollars yearly by such lawlessness, and such reports as the state press is compelled to give to the world of the facts as they exist. Every citizen of the State should feel an interest in removing this reproach, and this incubus upon our prosperity. The whiskey business is desperate, degrading and lawless from beginning to end. The licensed saloon like the moonshiners respect no power but that of the police. Constant violation of the law by them, is the rule. They, like the moonshiners, obey the law only when they must. Their spirit is one. Moral suasion that does not move the arm of the law is nothing in the war with this terrible enemy. Preach about it, write about it in the religious papers; what does it avail, unless they who hear and they who read are moved to swear eternal hostility to the whole whiskey business?

Many of our District Conferences, as this issue of our paper will witness, have passed resolutions committing our Church to a more earnest struggle against the greatest of foes. We trust that these are notes of battle. Let our people remember how many supporters of the whiskey trade were in our last legislature. Will they send those men back to make laws for the

State? Will they, as they did last year, forget this one interest most important to us in the schemes or prejudices of partizan politics?

The first quartz mill for the Klondike mines has been shipped from Chicago.

The Engineering and Mining Journal says that the coal mines which are being worked in the United States can supply enough coal for a year's consumption in ninety days. The effort therefore of the strikers to secure labor for all the miners, at living wages is impossible. Or should the price of coal be advanced for a time, this would induce the opening of a still greater number of mines, and the movement would break down. The thick veins of coal can be mined for much less per ton than the thinner ones. It were better for the public that the poorer mines be abandoned than that by any movement prices should be so advanced that it would pay to work them. Such relief, to the miners themselves, would prove of short duration.

A Noble and Beautiful Letter.

Rev. R. J. Bigham, Corresponding Secretary Board of Education, M. E. Church, South, Nashville, Tenn.

Dear Brother—Rev. Frank Siler has handed to me your letter of August 7, 1897 addressed to him, in which you request him to arrange for an interview between you and myself relative to the matter of a subscription to the fund for erecting the "Haygood Memorial Hall." The urgency and the necessity for, and the great utility of said projected building, in my opinion, obviate the necessity of any special solicitation in its behalf. We owe it to ourselves and to our children, as well as to the negroes themselves, to see that this large part of our body politic is brought under educational, moral and religious training; otherwise it will become more and more a disturbing element in our republic.

The Board has called for \$25,000 for suitable buildings, equipments, etc. I will subscribe \$1,000 to the cause on condition that the full amount, \$25,000, be raised—that is to say, when you have raised \$24,000 in good bona fide subscriptions then my subscription of \$1,000 will be available for collection. I hope

this subscription will give you an impetus to the movement that will soon insure the success of the enterprise. It is certainly a great privilege to aid so worthy a cause, and with nearly a million and one-half of Southern Methodists in our land, so small a sum should not be allowed to deter them.

It will be a fitting testimonial to the memory of our translated Bishop, just such an one as he would prefer I doubt not; and, better still, it will not fail to meet with the approbation of him who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. xxv. 40.)

I am past 83 years of age, but I hope to see this work completed while I tabernacle in the flesh. Your brother in Christ,

GEO. T. HOAGLAND.

St. Joseph, Mo., Aug. 11, 1897.

George T. Hoagland honors himself highly by this letter, and brings us under obligations. To a worthy but wavering enterprise he extends a helping hand at a time of sore need. Seldom, if ever, under my observation, has our church had a proposition so calculated, by its spirit and its just view of a great question, to encourage and provoke her to noble action. Shall not our brother, past 83 years of age, but hoping to see this building completed while he tabernacles in the flesh, receive from us that co-operation and response which he so earnestly desires? Let us meet him, and let us finish now the Haygood Memorial Hall, which he thinks so fitting a testimonial, but which, better still, as he thinks, will meet the approval of Jesus Christ.

We have in hand \$5,719.29 with which to begin the building; and we have begun it.

We have put Bishop Holsey in the field, commending him to our annual conferences, where, it is hoped, his cause will have the right of way, and we have otherwise provided such ways and means as seem to be wise to secure the gift of Brother Hoagland, and to finish and furnish this building. Now is our opportunity. Let us all—bishops, editors, general officers, preachers and laymen—take hold of this business and put it through. Let us do so in six months. The man who helps us now, whether much or little, helps twice.

The progress of the movement will be reported from time to time in our papers.

Send me your contribution in cash or in subscription payable at latest by May 1, 1898.

R. J. BIGHAM,

August 21, 1897.

Contributed.

A Proposition.

We will send the ARKANSAS METHODIST from this date to January 1, 1897, to new subscribers for twenty-five cents. Will the pastors please call attention to this from the pulpit, and urge the people to subscribe under this proposition? Those of you who still have protracted meetings to hold, announce this to the people and appoint a suitable committee to canvass for the METHODIST during the meeting. We feel that with a little effort on the part of the pastors we should receive a large number of new subscribers under this proposition, nearly all of whom will become permanent subscribers. An opportunity for doing good! What greater good can you do than by putting a Christian paper in a home. Please help us.

GODBEY & THORNBURGH.

Collapse of Nineveh.

I wish to make some strictures on the "Collapse of Nineveh Station," by A. H. Godbey, which appeared in the METHODIST of July 21.

1. It seems to me that he handles sacred things with a censurable spirit of lightness.

2. He deals so recklessly with the sacred record that one is led to believe that he has not examined the Scripture in the case referred to; or, that he misapplies the meaning in order to make out a case.

He says, "a spasm of reform seized the people of Nineveh," but the record reads: "So the people believed God and proclaimed a fast and put on sackcloth from the greatest of them even to the least of them."

Read the full account in the 3rd chapter of Jonah. It does not read like a spasmodic revival. The king, the people took the proper steps and did exactly the thing that God would demand of a set of vile sinners. The king laid off his royal robe and clothed himself in sackcloth and sat in ashes, an evidence of deep humility and repentance. His subjects followed his example. They all cried mightily unto God and turned from their evil ways. Could evidence of a genuine revival be stronger? Certainly not. And as a further evidence of the genuineness of the revival, God accepted their work of repentance and faith and turned from the evil He had thought to do unto them. "But it was a fearful failure," says Bro. Godbey. The statement is not warranted by the record. By what authority does he speak? All of the circumstances connected with the destruction of the city in after years, would not warrant any one in declaring that revival a failure.

3. The charge he makes against Jonah on this occasion is unwarranted. "Preach the preaching

that I bid thee." "There is no evidence that he did so," says Bro. Godbey. This is a grave charge to make against one of God's prophets, without a syllable of evidence in sacred or profane history to support it. Here is the commission given Jonah: "Arise. Go to Nineveh, that great city, and cry against it."—Jonah 1st and 2nd. And after Jonah's sad experience with the wind, and waters, and the fish of the sea, he returned unto the Lord, and went to Nineveh and began to cry: "Forty days and Nineveh shall be overthrown." No doubt this is the preaching the Lord bade him do. He was to cry against it. He was to inform them of a pending judgment of a just, but indignant God. There is no evidence that Jonah went over to Nineveh and gave vent to his spleen by spitting out a tirade of abuse on the Ninevites. His voice of warning, like the blast of a trumpet, resounded through the streets and pleasure halls of that city. "Yet forty days and Nineveh shall be overthrown" God had said cry against it. He was obeying the command and in the full discharge of his duty. No man ever shook a city as Jonah shook Nineveh. Why criticize the servant of God when he brings about six hundred thousand souls bending and bowing at the feet of Sovereign Mercy, and his straightforward preaching saves a city from destruction? God was pleased with the revival. Bro. Godbey ought to be.

T. A. MARTIN.

Aug. 4, 1897.



The man who awakens from a deep sleep, just in time to ward off the blow of an assassin, who, knife in hand, is preparing to drive it into his heart, has had a narrow escape. There are thousands of grateful men who have aroused themselves from the

lethargy of recklessness and neglect, just in time to ward off the deadly assault of that dread enemy of mankind consumption.

The weapon with which these men have successfully combated this grim destroyer has been Dr. Pierce's Golden Medical Discovery. It is the only known medicine that will prevent and cure consumption. Taken in time, it will always ward off this deadly disease, and even after the devastating germs have attacked the lungs, it will cure 98 per cent. of all cases. It acts directly on the lungs, building up new, healthy tissues and driving out all disease germs. It corrects all stomach and digestive troubles, invigorates the liver and makes the appetite keen and hearty. It is the great blood-maker, flesh-builder and nerve tonic. There is nothing else "just as good" and the druggist who says so is untrustworthy.

"I was a sufferer for five or six years from indigestion, sore stomach, and constant headaches," writes B. F. Holmes, of Gaffney, Spartanburg Co., S. C. "I tried several of our best physicians and found no permanent relief. By the persuasion of Mr. J. R. Tolleson, a friend of mine, I commenced on the 28th September, 1895, to use Dr. Pierce's Golden Medical Discovery and 'Pellets'—which gave me relief in a few days. Since then I have used five bottles of 'Golden Medical Discovery' and five vials of 'Pellets.' When I commenced using the medicines I could not sleep, had a restless uneasy feeling all the time, and my skin was yellow and dry. I weighed only 148 pounds. I now weigh 170 pounds, have a good color, and rest well at night. I have a good appetite, can eat anything I wish. For two years, while under treatment by a physician, I ate nothing but Graham bread."

In reference to the above letter, J. R. Tolleson, P. O. Box 173, Gaffney, Spartanburg Co., S. C., writes: "The above Mr. B. F. Holmes is a good christian gentleman, and one whose word will go a long way with those who know him. I use and sell Dr. Pierce's medicines, and I recommended them to Mr. Holmes."

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Letter From Dr. Hunter.

DEAR METHODIST:—Wellsville is a small village in Eastern Pennsylvania, about fifteen miles from Harrisburg, the state capital, and fifty from Baltimore. Here is located the Wells Whip Factory. Anyone unacquainted with the business would be surprised to see the immense building used here in that industry. Sixty or more persons are on the pay-roll, some of them boys and girls, but most of them adults. Fifty and more years ago Abraham Wells, who married my sister, commenced here the manufacture of whips. From a small beginning has grown a business of large proportions, and has built up a handsome little town, where the most of the operatives own their homes and are living in great peace. Here are two dry goods stores, a smith shop, drug store, a creamery, and other branches of business, all dependent upon the prosperity of the Factory. The business here has felt the influence of the financial pressure that has been upon the country the past few years, though they have managed to run the Factory on full time almost constantly, thus giving employment to the operatives.

While the bicycle has interfered with so many branches of business, this branch has felt its influence perhaps as much as any other. The manufacture of whips alone pays but a very small per cent on the capital invested, but the company have also the Horse Net industry. Leather and cotton nets are turned out in quantity. For these there is a demand all over the country. Salesmen representing this factory are to be found in all parts of our country. Here you seldom see a team of horses or mules without their being covered with the leather nets, and horses in carriages and buggies as a general thing are covered by the cotton nets. Our poor animals in the South, where the blood-sucking flies are much more numerous than here, should have this protection also. I wonder that those dealing in horse furnishings do not add the horse net to their stores, as it would do much toward doing away with "cruelty to animals." I shall advise the company here to send their representatives to Arkansas, where I am sure the nets could be introduced profitably.

Mr. Wells, the original owner of the plant, passed away near thirty years since. This factory was operated for a term after his death by his brothers. Now it is run by nephews of mine, who married daughters of my sister.

The surroundings here are of the most pleasant character. The community have good school and church privileges, and a Sunday-school equal to any. The superintendent has been in that office for twenty years or more, and has had much to do in training and moulding the character of the young people of this community. In his lifetime he sees the harvest coming in from his own seed sowing. It was my privilege to preach yesterday to an appreciative congregation.

The weather here is delightfully cool for this time of the year. Until yesterday while preaching, I have not been able to raise a sweat. My daughter and children are enjoying it "muchly." She has gained three pounds in the first ten days.

Much of the land here in its virgin state was not near so good as the average upland in Arkansas, but it has been improved by clover crops, lime and barnyard manure, until at the present, under favorable conditions, it produces satisfactory crops. All the way as we traveled we had evidence of a large crop of wheat, which was shocked in the fields, standing thicker than I had ever seen them elsewhere. The price has advanced, too, and the farmers are in good spirits. From all sections of the North and West the wheat is reported the best for many years. Flour must be cheaper for the next twelve months than it has been lately, unless there should be an increased foreign demand; as the price is manipulated by the class of men who manage in the world of syndicates. The oat crop is as good as has been raised here for many years; and the hay crop is equally as good. So far there has been rain sufficient for crops here. Corn is later than with us and smaller, and while it is growing nicely it will not be long until it will need a good season. We have delightful Christian fellowship here with Christians of all names, and anticipate a glorious meeting with the saints of all ages; from the North and the South, the East and the West, when names, sects and parties will no longer divide, but Jesus Christ be all in all.

I close this by sending greetings to all my dear brethren of the three Conferences in our beloved Arkansas.

ANDREW HUNTER.

July 26, 1897.

How's This?

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & Co., Toledo, O.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c per bottle. Sold by all druggists.

Warning Order.

In the Pulaski Chancery Court.
R. L. Wade, Trustee, and M. F. Wade, administratrix of the estate of J. A. Wade, deceased, Plaintiffs, vs. (5808) John S. Braddock and Maggie B. Braddock, his wife, and Annie E. Washburn, et al., Defendants.

The defendants, Maggie B. Braddock and Annie E. Washburn, are warned to appear in this court within thirty days, and answer the complaint of the plaintiffs, R. L. Wade, Trustee, and M. F. Wade, Administratrix, &c.

August 6, 1897. J. H. PASCHAL, Clerk.
By Jas. Paschal, D. C.
Dodge & Johnson and Carroll & Pemberton,
Solicitors for plaintiffs.

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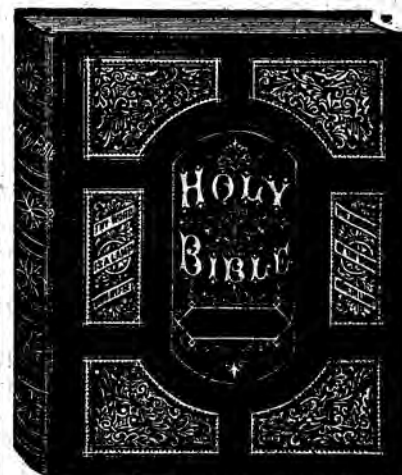
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A Plea for Brotherliness.

It has been my deliberate purpose not to be drawn into an argument about the second blessing experience of sanctification. Personally, I neither know nor care whether there is any such an experience of sanctification as that taught by sanctificationists of this school. I do not believe there is. But if I am mistaken in this, what difference does it make with anybody? Is a man responsible for what he has or has not experienced?

But Bro. J. R. Cason makes it a moral defect not to have this experience. He becomes an accuser of the brethren—especially of Dr. Barbee. Hear him:

"If we are unwilling to step by 'faith' or 'growth' into the fountain for all uncleanness, we should not discourage or sneer at those who are being entirely sanctified according to the old Methodist and Scriptural idea."

What is the matter with Dr. Barbee, that he is unwilling to be holy and happy in all possible degrees and measures? All truly devout Christians desire to be as perfect as they can be. For this they fast and pray, and look up to the source of spiritual health and strength. But many cannot control or dictate their experiences. They have only such as God gives them. I do not think it is fair to accuse them of irreligion, because they cannot experience what they would be glad to experience. Pray for them! Instruct them; but do not accuse them of being unwilling to be blest in the fullest possible measures. Dr. Barbee is a good man. I have known him in that character nearly half a century, and I am sure he has not apostasized, and will not.

Temperament has much to do with what men call experiences. Let me tell of a man whom I knew intimately for more than a half century. He was by common consent a good man. He died in the seventy-third year of his life, I think. I heard his funeral preached, while his body lay encoffined in the church. The preacher was a man of reputation and strength, and had written his discourse. Among other things, he said: "When — died, the citizens of this city said 'the purest man we ever knew.'" I presume that not only that city but very many other communities would have said the same thing. He went on to speak of him in his religious life. Among other things he spoke of his Christian liberality, and said: "Bro. — gave a liberal subscription to missions; and when I was starting to Conference, calling me by name, he said 'hold on there,' and when he approached he handed me twenty-five dollars (in addition to his own subscription, paid in advance) saying, 'give this to the cause of missions; somebody may be behind on missions.'" This writer knew this man to exceed this ten-fold on another occasion. But, alas! this most Christian man did not claim to have a religious experience. What was the matter? I do not know. When dying, he said to his

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." MRS. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

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pastor, "I have not believed in vain." And so passed away about the most religious man I ever saw. If a man could control his experiences, and was not perfectly happy, and saintly, every way, what would you say of him?

H. V. PHILPOTT.

The Baseball Card.

Mr. Editor: In the ARKANSAS METHODIST of the 4th inst. appears a call by Rev. C. E. Pattillo, and others, on the good people to rally to Mr. Edward's support in his efforts to give them baseball. Calling baseball, "Our national game—a high manly game." Highly manly indeed. Why not call on "the good people" to assist in giving all other worldly amusements, such as card playing, billiard playing, football and the like their support? Mr. Editor, the best and most thoughtful people are alarmed at this game craze—especially baseball and are trying to check it. Now comes a Methodist minister calling on "the good people" to aid in this worldliness. It seems to me that this "high manly game" violates one of the general rules of the Methodist Church. "The taking such diversions as cannot be used in the name of the Lord Jesus." We are pained to know that a Methodist preacher would dishonor the wonderful and honorable history of Methodism, in her opposition to worldliness. It is to be hoped that Bro. Pattillo, will read appendix V in the Discipline of 1894, and then make his calls for aid conform to the teaching of the Church. Of course baseball is "high and manly" in the cities, for everybody knows there is no gambling, swearing, nor coarse or obscene language used by baseball players, for the cities do not have men and boys of that sort. In the small towns and country neighborhoods baseball is an unmixed evil. This writer has some knowledge of this "high manly game" in cities, towns, and country, and he regards the game as evil and only evil. He has seen men and boys pass the Church, going to the "high manly game" while the people were assembling to hear the word of God. If Bro. Pattillo, will survey the whole field of baseball, and note carefully its effects on the young man and the boys we think

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he will call on the good people to aid in stopping this craze, instead of helping it. If baseball tends to the knowledge and love of God help the game all you can. If it tends to worldliness stop it. Let the good people judge.

P. B. SUMMERS.

Conway, Ark., Aug. 24.

In the Editor's absence, the

Business Manager published the card referred to as an item of news from a secular paper of this city. The Manager made no note or comment. The card was given to the public and the brethren have a right to express their views. [Ed.

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Book Notices.

THE ADVANCED MUSIC READER.

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To the Traveling Public

Note important change in time of trains on Little Rock & Memphis railroad. On and after September 1st trains will depart from company's depot, North Little Rock, at 1:00 p. m. and 1:00 a. m.,

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Rev W. H. Matthews, of Dublin, Tex., writes to the New Orleans Advocate, that the meeting held in Dublin by H. C. Morrison (about which so much has been said and written) resulted in the professed conversion of one person and that one did not join the Methodist Church.—N. C. Advocate.



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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

SEPTEMBER 5, 1897.

Gentiles Giving For Jewish Christians.

2 COR. IX. 1-11.

Golden Text: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. viii. 9.)

Topical Outline:—I. Well-Deserved Praise. (Verses 1-5.) II. Sowing and Reaping. (Verses 6-11.)

Time: Autumn of 57 or spring of 58 A. D.

Place: Philippi.

READINGS FOR THE WEEK.

Gentiles Giving, etc., 2 Cor. ix. 1-11.

Example of Macedonia, viii. 1-12.

Proof of Love, viii. 13-24.

Collection for Saints, 1 Cor. xvi. 1-9.

Willing Offerings, Ex. xxxv. 20-29.

Acceptable Giving, Isa. lviii. 6-11.

Pleasure in Giving, Rom. xv. 20-29.

Reference Word, "Give."

Lesson Hymn, No. 916.

The Church has always had poor people in its membership, and will have till the end of time. All great movements for the uplifting of humanity have begun among the poor. In the days of Paul "not many mighty," not many wise, not many rich were called. The personal ministry of Christ was chiefly among the lowly. The rich and the powerful, then as now, were too busy with the things of this world to care for the kingdom of God.

It is estimated that about half of the Jews of Palestine were converted to Christ. These converts being chiefly from among the poorer classes, and being tabooed by their richer brethren of the Jewish race as apostates from the faith, and not having the commercial opportunities of their brethren who were scattered abroad in the Gentile world, were in great need of help. They were a great charge on the apostles. We suppose that this was the reason for the establishment of the system of communism in the early Jerusalem Church, where "they had all things in common." The existence of these "poor saints" at Jerusalem was certainly the occasion of the writing of this lesson. Paul had agreed, on going out as the apostle of the Gentiles, to remember these brethren, and to take collections for them. He declares that this he had been "forward to do."

In our present lesson he commends the liberality of his Corinthian brethren in this great cause. He was very proud of the record they had made; and he wanted them to maintain it. He was going to see them quite soon, and certain Macedonian brethren would be

with him. To prevent any failure among them after he had boasted of them, he sent certain brethren on ahead, so that the contribution should be made up when he and his company arrived.

Paul tells them that he thought it scarcely worth while to write them at all about this matter still it might not be amiss to remind them how he had boasted of them, and to remind them of one or two facts about this business of giving. And so he tells them that giving is like seed of the sower—a niggard shall not prosper; he tells them in what spirit we should give,—cheerfully; he tells them how the great God stands back of those who give, giving grace and all sufficiency in all things, enriching in everything to all bountifulness.

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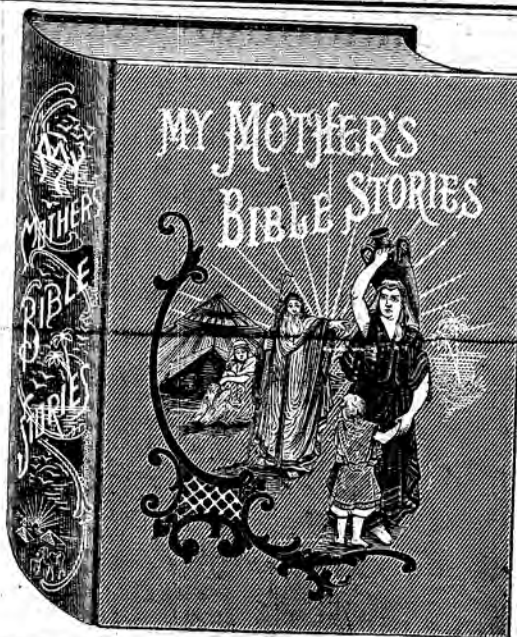
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SEPTEMBER 5, 1897.

The Christ of Paul.

HIS BIRTH AND LINEAGE.

Rom. i. 3-4, 25. Gal. iv. 4.

It is clear from the reference texts of our lesson that Paul held to the doctrine of the divine nature of Christ. He was not only God's messenger as the prophets were God's messengers, but he was the Son of God, in his person and character the revelation of the divine attributes of holiness, goodness, love.

It is in this regard that Jesus stands separated from the people. If we follow this thought further we shall also see that in all his teaching and works he separated himself from them. There was, in his teaching a constant indirect assertion of divine nature. Observe him in his sermon on the Mount. he balances his authority with that of Moses, quoting the very words of Mose's law. 'Ye have heard that it hath been said, but I say unto you;' also, how he refers to himself as the fulfillment of the law and the prophets. There are other parallel illustrations also. In his miracles he placed himself apart from all God's messengers who had gone before him. They claimed to be only God's agents, and the power by which they wrought miracles they never claimed as their own. But Jesus claimed in himself this power, and power also to forgive sins.

The language of Paul is not technical. It will not prove that he held the Athenasian creed of the

incarnation. Jesus was of the seed of David according to the flesh, and "declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead." We need not dispute about any theory of the incarnation with a man who fully accepts that Jesus was the representative of God, fully, both in his teaching and in his character and that the idea of a divine revelation attaches no less to the latter than the former. To one who holds such a view the authority of Jesus is supreme, and one who in such a faith is Jesus' disciple must be accepted of him. Jesus did not lay down any technical doctrine about himself. He says, "Which of you convinceth me of sin?" He says, "He that heareth my words shall know the truth." He stands forth as the perfect teacher and example and will own as his disciples those who follow him in this regard and in no other.

The resurrection from the dead which Paul held as a historic fact, established beyond doubt, was to his mind the final and sufficient demonstration of Jesus' divine claim. God would not set that seal upon an impostor, and if, by his own power he rose, as he said, "My life no man taketh from me, I lay it down of myself, I have power to lay it down and I have power to take it again," the proof of divinity in his resurrection was beyond challenge.

"Made of a woman, made under the law" are terms in which Paul recognized that Jesus stood in the common lot of men, as respects infirmities and temptations, and that in such a lot he recognized holiness in obedience to the law. He held himself, so to speak, responsible for a perfect holiness as claimed by the law. To this law he rendered perfect obedience and as one upon whom its curses had no claim, a lamb without spot or blemish in God's sight, he made himself a willing offering to death for our sins. Though he might have done so, he shunned not the crucial test. "The captain of our salvation was made perfect through suffering." While the heading of our lesson is Paul's doctrine of "the birth and lineage of Christ" let us mark this clearly that the apostle held definitely to the doctrine of perfect humanity and perfect divinity in Jesus, without speculation upon such a mystery.

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ARKANSAS METHODIST

J. E. GODBEY, D. D., Editor.

WEDNESDAY, SEPT. 1, 1897.

A Proposition.

We will send the ARKANSAS METHODIST from this date to January 1, 1897, to new subscribers for twenty-five cents. Will the pastors please call attention to this from the pulpit, and urge the people to subscribe under this proposition? Those of you who still have protracted meetings to hold, announce this to the people and appoint a suitable committee to canvass for the METHODIST during the meeting. We feel that with a little effort on the part of the pastors we should receive a large number of new subscribers under this proposition, nearly all of whom will become permanent subscribers. An opportunity for doing good! What greater good can you do than by putting a Christian paper in a home. Please help us.

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An Organ for the Tennessee Conferences.

We know not what opinions prevail at the Publishing House at Nashville, but we feel sure that the conferences in Tennessee need a local conference organ. The general conference organ can never supply the place, and will profit nothing by any effort to do so. The Nashville Advocate must fulfill its mission as a connectional and not as a conference organ, and it will lose strength by any departure from this policy. We note no disposition to such departure. Attention to local affairs which would make it the organ of the conferences in Tennessee would limit it to that sphere chiefly.

The Tennessee Conference at its last session confessed the need of an organ for the conferences of the state. There were difficulties in the way. The Tennessee Methodist, Holston Methodist and Memphis Christian Advocate were all in the field. Now conditions are changed. The Tennessee Methodist is no longer in the field as a Methodist paper, the Memphis Advocate is suspended. The Holston alone remains. Instead of a bi-

possible last fall, it appears now possible to unite the Tennessee, Holston and Memphis conferences upon one paper. The right thing seems to be to move the Holston Methodist from Knoxville to Nashville, and place it under the patronage and control of the three conferences as their organ.

The Cloistered Life.

There are those who have no heart for the world's battles, and only desire to get away from the world's allurements. They seek not the good of others, but their own safety. In the Roman Catholic Church such souls seek the cloister. But there is the same spirit in Protestantism, and the same cloistered life, though it be without the prison walls. Many pulpits encourage it by representing Christianity, in its highest state, as a repose in heavenly meditation. Led by such teaching many seek repose as the deepest experience and most evident testimony of a holy life.

But in Protestantism or Romanism this cloistered life is a delusion. If it be sought for its own sake it is a sheer selfishness which for its own repose would abandon the world to the evil one. No high sense of duty moves such a spirit. It seeks to appropriate religion to itself as if there were no neighbors. It thinks to enjoy God and Christ and dream of Heaven. But it is not God nor Christ which it enjoys, and the heaven of which it dreams it will never see.

It is meek of aspect. Resignation is written upon its face. Many judge that it dwells in a spiritual realm where no storms rave and rage. But it cherishes a false peace. Wesley was struck by the holy calm of the Moravians in the storm at sea which thrilled him with terror. That was a true spiritual peace. That was calm in danger. It differed from the peace of the cloistered soul as the calm of one who is superior to the tempest differs from the peace of one who is hid in a cyclone cellar.

The Christianity that the world needs is that which the individual soul also needs for its own sake. The safe guard against a false religion is given by the Master when he says, "By their fruits ye shall know them." No man knows his own spiritual state by meditation. Let the professed servant of God test himself by the law of God. That which comes out of a man in word and deed tells what is in him. Let no man think that his heart is better than his outward life. Rather let him distrust that the removal of sympathy, and approval and in-

terest and creature helps would weaken his outward devotion, showing that the regard for God's will alone has not been so strong a motive of action as it seemed to be to himself and to others.

The Paine Institute.—The Haygood Memorial Hall.

More than ten years ago, the Methodist Church, South, through her general Conference, judged it a duty to establish a good college for the colored M. E. Church in America. At that time a school was commenced at Augusta, Georgia, and named in honor of the great evangelist among the Negroes of the South in the slavery times the Paine Institute. The movement was for years represented by an agent before the whole Church, who appealed for means, not only to pay the faculty of the school, but to erect for it suitable buildings. Meantime the school has gone forward, not flagging though hindered by lack of suitable buildings and sufficient means. The moneys collected have been little more than were necessary for current expenses.

At length, however a building has been begun. Dr. Bigham, our education secretary writes:

"At a recent meeting of the Board of Trustees of Paine Institute, at Augusta, Ga., a building committee was appointed and empowered to proceed with the erection of the building. We can build the walls; put in the windows cover the house, and finish the first two floors for ten thousand dollars. We have fifty-five hundred in hand. We hope by the time we have expended this amount to have provided forty-five hundred more, for which we have immediate need. We will then be in position to gradually finish the other two floors of the four-story building we are beginning to erect."

Resolutions of the Board of Education.

Resolved, That we recognize the immediate and urgent need of a new building for Paine Institute, and that we call for \$25,000, the same to be used for said building, and for equipment and endowment.

2. To this end we urge the co-operation of all the pastors of our church, which has solemnly pledged her aid in the general conference, and request that wherever possible they give opportunity to the Bishops of the colored M. E. Church in America to present this matter to our people; and we also ask the help of our editors, and of all our connectional officers, to get the worthy cause before our church.

3. That we authorize the secretary of Education to use his own time, so far as the duties of his office allow, and that we further pledge the official support of this Board to the movement in every legitimate way, and call on all Conference Boards of Education to

lend their influence and assistance to this important work.

4. That we suggest the building be called the Haygood Memorial Hall.

R. J. BIGHAM,
E. R. HENDRIX.

The paper was adopted.

The Editor has frequently contributed to Paine Institute, and has felt that the manner in which the enterprise has been permitted to drag is a reproach to our whole Church, and that it contradicts those assertions of friendship for the Negroes of which our Church papers, especially our general Conference organ have been so lavish. We have noted the taking of the collection for Paine Institute a score of times, have sometimes taken the collection at the Conference. It is a simple statement of truth that there are the fewest number of laymen who give to this cause; that almost all that has been given came from the preachers. We are far more ready to resent insinuations and accusations of unfriendliness to the Negroes than we are to prove the opposite by our deeds. We ought in common decency to shut our mouths or build the proposed college.

The crimes committed by the colored race will never influence a right minded man to deny sympathy and aid to this cause. These crimes are not perpetrated by the people of the colored M. E. Church of America. Our chief hope for the abatement of crime is the strengthening of the Church's influence. This Church is a child of our own. The Christian Negroes, brought to Christ by us, and before the war worshipping at our altars, and ministered to by our preachers, have been set up for themselves by our action in an independent colored Church. The wisdom of that action is manifest today. We ought to neglect nothing to put this Church of our own organizing upon a basis to compete with any colored Church in the land. A Christian education is what the colored people need. They are susceptible of it. They desire it. It will bless them and us. There is no better missionary work possible than to aid in enabling them to secure it. God requires this work at our hands.

Death of an Old Friend, and a Mother in Israel.

Mrs. Permilia Davis, relict of the late James B. Davis, of Fayette, Mo., passed to her rest last week. On Friday, as we were returning from Missouri, to our home at Little Rock, we got a telegram from Professor C. E. Davis, of Central College, Fayette, to preach his

mother's funeral at Fayette, on Sunday, if possible. The telegram had been forwarded from Smith-ton, Mo. On arrival in Little Rock, we found that, the first telegram had been sent here. We deeply regret that circumstances did not permit us to comply with a request which appealed to us so strongly, in view of the relations of the past; for the family of J. B. Davis, had been members of the Church, under our pastoral charge for six years, and we had taught their children in school and buried the father, at Fayette, some years ago.

Permelia Davis, (nee) Bryan was born in St. Charles county, Mo., December 13, 1825. Her father died at Nevada, Mo., last year, 94 years of age, as we remember. Miss Bryan was married to J. B. Davis June 30, 1850, and died at the home of her daughter Mrs. F. T. Davidson, Bozeman, Montana, August 19, 1897. Sister Davis was a meek and faithful Christian, a woman of sound judgment, fixed purpose and consistent life. Her Christian qualities graced the home circle. She looked well to the ways of her household. She had five sons and two daughters all of whom chose early the way of Christian faith and service. One died in early manhood but in the faith in Christ. The others live to exemplify in Christian life God's promise upon the faithful instruction of youth. Bascomb Davis is a merchant at Fayette, C. E. Davis, a professor in Central College, W. A. Davis, missionary in Japan, and Joshua Davis was a merchant at Montrose, Mo., when we saw him last.

The daughters are noble Christian women. Sister Davis was well prepared in heart and mind to bear the trials as well as to perform the duties of life. She has fulfilled nobly her mission; in the home as wife and mother, in the Church, strong in faith and holy in life, in society sympathetic and helpful.

To the family of J. B. Davis, the writer has cause of especial attachment. In the earlier years of his ministry Bro. Davis and his wife were helpers every way; true to the Church in its local interests and its connectional claims, true to its polity and its preachers. They have been faithful. Their memories are revered. They sleep side by side in the cemetery at Fayette. They rest from their labors and their works which do follow them.

J. E. GODBEY.

Notice.

Mr. Editor: Please state through the ARKANSAS METHODIST, that

the camp meeting at Salem camp ground, will embrace the 3rd Sunday in September, first service Friday night. Come one, come all prepared to stay a week. Ministerial help asked for.

GEO. W. LOGAN.
Arkadelphia, Ark., Aug. 25.

SHOTS AT KING ALCOHOL,

Fired by Platoons of Methodist Preachers and Laymen.

DARDANELLE DISTRICT.

The whisky traffic is the greatest evil of our nation. It costs the people of this government millions of money annually, which might be turned into the channels of legitimate trade, thereby relieving the commercial depression which has hindered so much our national prosperity. It stands in direct opposition to the cause of education and the cardinal principles upon which all true education is based. It stands in direct antagonism to a system of morals taught by the Church of the living God, and is even antagonistic to a system of morals which whisky men preach but do not practice. It antagonizes the church of God by steeping men and women in sin, thereby hardening their hearts and deaden-

ing their consciences until they cannot be reached by the servants of God who spend their lives trying to establish the Church of Christ in the hearts of all the people, thereby insuring happy homes, an ideal government and an eternity of peace and happiness with God and the saints of all ages. It walks into our homes, taking bread and clothing from our mothers and children and reducing them to worse than beggary. It takes hold of the father, robs him of his money, inflames his brain and wrecks his manhood until he goes to the place, once his home but no longer deserving the sacred name, showers blows upon the head and indescribably mutilates the heart he once vowed to love and cherish and protect throughout life. More than this he may even deal death to his children, the pledges of love which God gave before whisky took control, destroyed the God that was in the man and develop the brute. Whisky blows its blighting breath upon the best of the land and causes it to decay. It makes no effort to get hold of the base, but if there is a young man whose eye is bright—a young man who is indeed in the image of God, this blight seeks to rest upon him, and when he is wrecked it would desert him for new victims. It

even reaches out after the virtue of woman, and will not rest until many of our pure girls are drawn into the infamous dens which accompany the saloons. It tunes all kinds of sweet musical instruments to allure young men to the certain destruction which lurks behind the bar-room door. Therefore, be it

Resolved, 1. That we pledge ourselves anew to the cause of temperance and dedicate our minds and hearts to the overthrow of the whisky traffic.

2. That we will not rest until the "blind tiger" men are all in the hands of the law.

3. That we go to our respective works to conduct an intelligent temperance campaign and refrain from abusive language.

4. That church members vote as they pray, until it cannot be said to the shame of a professed Christian that he voted for license.

5. That the preachers enforce discipline in the scriptural way on this subject until everyone may know that he who would support the whisky traffic can have no place in the church of our Lord.

6. That we hereby put ourselves on record as against the man who straddles on this question. The man who fails to see his duty to society sufficiently clear to place him on the side of good order and against the infernal influence and danger of the liquor business in public matters is not entitled to our support.

Respectfully submitted,
J. F. MUNDAY,
G. H. KIMBALL,
W. A. CLEMENT,
W. T. MARTIN,
Committee.

ARKADELPHIA DISTRICT.

The temperance question will remain a present, living, burning question as long as the legal and illicit manufacture and sale of intoxicating liquors for beverage purposes continues.

The position of our church is, as in the past, one of uncompromising opposition to the liquor traffic in all its phases, whether it comes with the soft velvet step of the gilded saloon, or the vicious growl of the blind tiger, hiding in the dark in waiting for his prey; or in the shape of the snarling, screaming wild cat, or with the seductive smile of the native wine shop. They are all alike enemies of God and of our race, conceived in inordinate greed, and born of lust. All alike are moved by the same impelling motive—love of money.

Paul declared that "covetousness is idolatry." This leads us to ask how much better is the man who votes for license than the saloon-keeper? Since without his vote the saloon could not exist—it is his creature, his child. And what of the church member who rents his property to those whom he knows will ply a traffic that will degrade and demoralize the people, breed strife and discord and wreck the home?

They are all alike idolaters, worshipping at the shrine of mammon. It is not the love of their neighbor that moves either party. "Love

DR. PRICE'S Cream Baking Powder World's Fair Highest Award.



Official Fac-Similes Showing Both Sides of World's Fair Medal Awarded Price Baking Powder Co.

This should settle the question of the World's Fair award to Dr. Price's Cream Baking Powder. It is a shallow subterfuge of a would-be competitor of this company to continue advertising as it has been doing, that "No baking powder received an award over it at the World's Fair," when as a matter of fact, it was not even an exhibitor—as the following statement from the chief of awards proves.

J. S. Browning, chief of awards, makes the following declaration: "Neither the records of this department nor the official catalogue show that the Royal Baking Powder was an exhibitor, consequently it could not receive an award." Such duplicity amounts to nothing more or less than deliberate fraud.

With all their claims no medal is shown.

Price Baking Powder Co.

(Continued on page 12.)

Christian Life.

The Methodist Presiding Elder.—Is He Needed.

Dr. Godbey:—It has been suggested that "every man is needed—but only a little" this being true it follows that the Presiding Elder of Methodism is also needed—a little at least in the sundry charges of his district, more in some per chance than in others and not every time alike needed in a given charge. The time and place at which most needed is a question which of necessity must decide largely by his own discretion or judgment upon general principles it must be true that his work in the stations is as much needed as in the circuits and missions. This may appear from reasons like the following:

1. The "forces of evil" are stronger as a rule in the towns than in the country. If the preachers are to be utilized as agents under God to "destroy the works of the Devil" then the Elder's presence evidently is needed as badly in the average station as at any point of the district.

2. Variety in the pulpit is not a misfortune for the city Churches more than for the people of the country. The "pastor himself" needs a sermon on occasions.

3. The station men ordinarily patronize the Evangelist more than do the pastors of circuits and missions, not all of them of course, but the foreign aid assistance from abroad is most frequently found in the stations. If it be true that assistance of this class is most resorted to in the stations might it not also be true that the Presiding Elder is of value—or might be in this most important work of getting people saved.

What are these men of the districts? Do they originate from the distant and nonsympathetic locations of Jupiter? Of course not, nor are they simply "officials" or visitors, but ministers of Christ. Called of God—and sent by the Church—charged with diverse duties—but eminently it is their mission to preach and do the work of a minister of Christ. Not always are these men experts in the revival work of the Church, but not a few of them have been taken from the stations and often it is true that the Brother of the district has "taken a turn" in all the classes of ministerial service from "Wool Socks mission" to the first Metropolitan of the city, and revival meetings even in the difficult station are not strangers to the average man of the eldership. And if selected as in instances by the Bishop from the circuit this can hardly be placed to his discredit since originally most of the city pastors came from that important direction. Some of the Bishops even originated from Grundy mission and Matimuskeet circuit. "Salt river" was famous for having been served by Bishop Kavanaugh, and like some other circuit men he it is said "went up Salt river" but returned in time to make a finished preacher and great Methodist Bishop, and to the latest periods of his sublime efforts in the

militant ministry he was glad to point the sinners to Christ and to take an active interest in the special revivals meetings of his Church. Bishop Asbury was great in revivals and what Methodist preacher worth the mentioning has not had much to do in earnest efforts to win the unsaved and to build up the Lord's people in the faith of the gospel.

Presiding Elders have much to do, and are charged with special grades of responsibility, demanding often the most delicate and prayerful attention, responsible service which may not be ignored nor relegated to another, but preaching of course is a first business with most men of the ministry. And the city pastor, or station preacher of American Methodism who scans the heavens for the Evangelist and on quarterly meetings proposes to "railroad" the Presiding Elder through with courteous haste as simply a visitor or salaried "official" assigned by the Church to the performance of merely a perfunctory service is entirely out of harmony with Methodist economy, and possibly may have forgotten "the point of his origin," famous for rough roads and big creeks to the tune of a short pay and a few pair of socks per annum.

"Wool Socks circuit" is still visited once per quarter by the average Presiding Elder of the great Methodist denominations, and this same good old fashioned charge of ample space—good exhorters, and "shouting Methodists" might be a fine panacea for the ills of a Brother (if such exist) who is afflicted with station work and the too frequent recurrence of the quarterly meeting services. Seclusion and peace with time for meditation and prayer work wonderful instances, and aid as a tonic for the possible ills of an undue self-sufficiency. But stationmen have often seen districts and the delight of the true minister everywhere is to be found faithful, adjusting as well as possible to the demands of duty and regulations of the Church "doing service unto God and not unto men." No thoughtful preacher will unduly shun responsibility, "all that can be done" not more nor less is the aspiration of such as would accomplish in any high sense the designs of existence in the sundry pursuits of life.

Development comes of each "standing in his lot" unto the end of the days. Saint Paul said, "who is sufficient for these things" and again "our sufficiency is of Him" and "God hath set the members, every one of them" in this body as it hath pleased Him, and the eye cannot say of the hand I have no need of you.

A. H. WILLIAMS.
Fayetteville, Ark., July 29.

Have You Eaten Too Much?

TAKE HORSFORD'S ACID PHOSPHATE

People impose on the stomach sometimes, giving it more than it can do. "Horsford's" helps to digest the food, and puts the stomach into a strong and healthy condition.

Monthly Pains cured by Dr. Miles' Pain Pills.

Sadie Steward

OF KINGSTON, N. Y.

Cured of Spasms by Dr. Miles' Nerve.



THE many cases of spasms, St. Vitus dance and epilepsy that Dr. Miles' Restorative Nerve has cured, would alone give this great remedy wide reputation. Mrs. Walter A. Steward, 773 Broadway, Kingston, N. Y., says March 3, 1896: "In 1893, while on a visit to friends our little girl was taken with spasms. We hastened home to our family physician. He did all he could but failed. We called several physicians but the spasms continued, her tongue became partially paralyzed and the doctors said she would never talk again. Night and day we watched the poor little sufferer and tried every remedy we saw advertised for such cases but got no relief. We began giving Dr. Miles' Nerve, and after taking four bottles she was running about as well and happy as ever."

Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on Heart and Nerves sent free to all applicants. DR. MILES MEDICAL CO., Elkhart, Ind.

As the prospects are good for a revival of business nearly all over Arkansas, we have prepared ourselves for a large trade, in Bibles, Testaments, etc. We want agents all over the State, to whom we will give large commissions. We have a fine line of fast sellers. Write us
GODFREY & THORNBURGH,
Little Rock, Ark.

HAS SUFFERED A GREAT DEAL.

I had a stomach trouble and lost flesh very rapidly. I suffered a great deal. I began taking Hood's Sarsaparilla and a few bottles cured me and I regained my former weight. My wife was weak and nervous but is improving since she began taking Hood's Sarsaparilla.
JOSEPH WOODS, Bend, Texas.

HOOD'S PILLS are the favorite cathartic and liver medicine. Harmless, reliable, sure.

We will give any traveling preacher or student in school a full set, six volumes, Clark's Commentaries, latest edition, bound in leather, for twenty new cash subscribers at \$1.50 each. The names need not be sent all at once.

GODFREY & THORNBURGH.



ASTHMA
Permanently Cured.
Dr. Hair's Asthma Cure has brought happiness to Asthma sufferers for years. To introduce it a \$1.00 trial bottle will be sent FREE, you pay the expressage. Send for a valuable treatise on Asthma and Hay Fever.
B. W. HAIR,
Dept. 168, Cincinnati, O.

WE NEED A PIANO.

FROM WHOM SHALL IT BE BOUGHT

AND WHAT INSTRUMENT SHOULD BE SELECTED.

Ask questions of the dealer before buying—ask him if he buys them and if so does he pay cash for them, or does he handle instruments on consignment.

On the face of it there is no doubt about the dealer who pays cash for his goods. He buys the better quality for the least money, does not have to represent an instrument above its real grade to make his profit and his patrons secure the greatest advantage.

The dealer who buys pianos and organs on time or on consignment has to pay for the accommodation and those who buy of him pay every cent of that extra cost. As all dealers require a lease or notes for payments, find out if he sends them out in settlement for instruments or uses them as collateral! In either of these cases their going into the hands of third parties may offset any agreement regarding extension or failure of contract as third parties holding notes often show that they are "innocent holders."—Buy from a firm who will not trade with your notes.

WHAT INSTRUMENT?

There are many excellent pianos and organs now being manufactured, among which there are such a variety of handsome cases and finishes, the tone and touch of which leave nothing to be desired, the and individual taste can be suited to a nicety. For the reason that there are so many fine instruments it is also true that there are many times as many pianos and organs which are practically not worth buying. To obviate the possibility of getting an inferior instrument, if you do not wish to risk your own judgment, confine your dealing with a wellknown and reliable firm, and one whose financial standing insures protection on their guarantees. Then the purchaser runs no risk. We'd like to have you ask us questions about our ability, capital, methods of business, guarantees and any other question pertaining to pianos and organs.—Ask any of our thousands of customers about us! We are proud of the record.—43 years continuous business and satisfaction given to patrons.

Hollenberg Music Co.,

317 MAIN ST., LITTLE ROCK, ARK.

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CAMERAS, \$5 UPWARD.

ARTISTS' TUBE COLORS AND BRUSHES.

SEND FOR CATALOGUE.

JOHN A. JUNGKIND, PHARMACIST
812 Main St.

For the Young People.

"Where's Mother?"

Bursting in from school or play,
This is what the children say,
Trooping, crowding, big and small,
On the threshold, in the hall,
Joining in the constant cry,
Ever as the days go by:
"Where's mother?"

From the weary bed of pain
This same question comes again
From the boy with sparkling eyes,
Bearing home his earliest prize,
From the bronzed and bearded son,
Perils past and honors won:
"Where's mother?"

Burdened with a lonely task,
One day we may vainly ask
For the comfort of her face,
For the rest of her embrace;
Let us love her while we may;
Well for us that we can say:
"Where's mother?"

Mother, with untiring hands,
At the post of duty stands,
Patient, seeking not her own,
Anxious for the good alone
Of her children as they cry,
Ever as the days go by:
"Where's mother?"

—Good Housekeeping.

The Cost of a Dinner.

Recently a gentleman who is fond of arithmetic made up his mind to find out how much a dinner really costs. This gentleman asked how much a simple dinner that he was eating cost, and he was told seventy-five cents. He contradicted this, and then made out the following statement about the cost of that dinner: The pepper, he said, came from ten thousand miles away. It grew on a little bush about eight feet high, which must have had a growth of at least five years. The pepper was picked green; it had to be dried in the sun, and this meant employing women. It took oneship and a thousand miles of railroad to bring the pepper to the United States. The tea on the table came from China, and the coffee from South America. The codfish had to be brought from Maine. Men had to be employed to catch the fish; other men and women were employed in drying, packing and boxing it, and it, too, had to make a long railroad journey. The flour of which the bread was made was grown in Dakota; some one owned the land and that meant the investing of capital; and then he had also to pay wages to workingmen. The flour had to be ground, and the building of the mill and the plant, or machinery, meant more money invested. The millers had to be paid, coopers had to be paid for making the barrels; and, of course, the wood of which the barrels were made had to be cut, and sawed and shaped, and this meant the employment of more men. Then the flour had to be shipped over the railroad and handled again by cartmen before it came into the house. The salt came from the Indian Reservation in the northwestern part of New York State. The canned peaches came from California; they, too,

represented the employment of capital and labor. The spices in the cake came from the Spice Islands, in the Indian Archipelago. After the gentleman had pointed out what the dinner really cost, he asked what on the table could be raised within the limits of the country where they were living. The answer was: Only the corn bread, the butter, and buttermilk, and it was decided that the family could not live on these alone. The gentleman estimated that that little dinner represented, directly or indirectly, the employment of five hundred millions of dollars of capital and of five millions of men. It would be quite a lesson in geography for each of the little folks to try to discover where their dinners came from.—Outlook.

"I'd Keep Quiet."

The gift of speech is a great gift, but the gift of silence is also very valuable. There is a time to speak and there is a time to be silent; and one time to be silent is when you have nothing to say.

Of course, a man with a well-filled mind and a well trained tongue can speak on almost any occasion, and if he will speak short and to the point, he will generally have a hearing; but when people neglect to store their minds and do not read, study, learn and think, they sometimes get into very awkward positions, especially if their talk is stretched out to an unreasonable length.

There is a story of one man who was making a somewhat lengthy address to some children, forgetting how weary little folks become until, at length, having pretty much run out of ideas, he said:

"What more shall I say?"

"Say 'amen' and sit down!" a suggestion which the speaker was quite prompt to follow.

A Sunday-school teacher tells of a similar experience. He was invited to make an address at a Sunday-school festival, and having nothing prepared to say, he tried to picture to the children the dullness of the position, and asked them this question:

"What would you do were you compelled to stand on a platform before so many bright boys and girls, who expect a speech from you, and you had nothing to say?"

"I'd keep quiet," said one small boy, and his answer "brought down the house," and brought down the speaker with it.

It is a great thing to be able to speak in an interesting and profitable manner on any occasion; but if we are to do this we must train ourselves by study and practice, and so be ready to improve the opportunities which come to us and which may be fruitful of blessing to many souls. And when we can not do this it may be as well to "keep quiet" as to make apologies and try to fill up the time.—Cream.



**PARKER'S
HAIR BALSAM**
Cleanses and beautifies the hair.
Promotes a luxuriant growth.
Never fails to restore Gray
Hair to its youthful color.
Cures scalp diseases & hair falling.
50c, and \$1.00 at Druggists.

THE SEARCY College, MILITARY TRAINING SCHOOL OF THE SOUTHWEST

Six male teachers give instruction in Literary, Scientific, Commercial, Biblical, and Military Courses. Prepares for Universities and Government Schools. For catalogue address either of the Principals: G. T. STOREY, R. B. WILLIS, Searcy, Ark.

VIRGINIA COLLEGE.

FOR YOUNG LADIES. ROANOKE, VIRGINIA.

Opens Sept. 9th, 1897. One of the leading Schools for Young Ladies in the South. Magnificent Buildings, with all modern improvements. Steam heat, electric light. Bath and toilet rooms on every floor. Campus of ten acres. Grand mountain scenery in Valley of Virginia, far famed for health. Twenty-five American and European teachers. Thorough courses leading to Degrees of B. A., and M. A. Unsurpassed advantages in Music, Art and all branches. Students from twenty States. For catalogue address MATTIE P. HARRIS, President, Roanoke, Virginia.



Nashville College

FOR YOUNG LADIES.

Three large buildings. Elevators, steam heat, hot and cold water, best sanitary arrangements, faculty of 20, pupils from 18 states. Highest advantages in Music, Art, Literature, Classics, Elocution, Dressmaking. Fully equipped Gymnasium. Provisions for pupils to see Tennessee Centennial Exposition. Rev. Geo. W. F. Price, D. D., Pres., Nashville, Tenn. Rev. W. F. Melton, Ph. D., Vice-President.

NORTH TEXAS FEMALE COLLEGE, SHERMAN, TEXAS.

MRS. L. A. KIDD KEY, President.

The continued increase in the number of young ladies in attendance at this college is evidence of the satisfaction of its patrons with its management. The equipment consists, in part, of 38 upright and 2 concert grand pianos, a six-inch object glass Alvan Clark & Sons telescope and probably the best chemical and physical laboratory of any female college in the South. With its six male and eleven female professors, it offers unusual advantages for mental training; and the lovely grounds, ornamented with two fountains, a lily pond and beautiful shrubs and flowers, is conducive to happiness and æsthetic culture. The dormitories are home-like and equipped with all modern conveniences. For catalogue of this live and progressive school, address,

MRS. L. A. KIDD KEY, PRESIDENT.

P. S. I desire to call especial attention to the fact that Mr. Harold von Mickwitz will be Director of the Conservatory of Music. He was a pupil of Leschetizky, who was also a teacher of Paderewski. He is personally recommended by Leschetizky, Fannie Bloomfield Zeisler and Victor Hearbert.

GALLOWAY COLLEGE AND CONSERVATORY OF MUSIC,

The largest Female College in Arkansas, and
one of the largest in the South or West.

Searcy, Ark.

The teachers are from the best schools in the United States, and the music director and assistants are graduates of the finest Conservatories in the world.

Art, Elocution and
Music Departments

Exceptionally Fine

C. C. CODDEN, President.

Shots at King Alcohol.

(Continued from page 9.)

worketh no ill to his neighbor," but it is the love of money, the lust for gain that moves all these alike. "In the great day of His wrath who shall be able to stand?" Will any of these? Will the righteous judge of all the earth make nice distinctions and permit the church member who for the sake of gain aids and abets this nefarious traffic, either by his vote, his influence or by renting his property for such use, to escape His just and righteous wrath.

Here is a chain of four links—first, the voter; second, the saloon keeper; third, the drunkard; fourth, the owner of the house where the liquor is sold.

When the saloon keeper and the drunkard plunge into hell what will become of the voter and him who receives the rentals? Every dollar of this thrice accursed traffic is red with blood and wet with the tears of broken hearted wives, mothers and orphans. Men talk about elevating the liquor traffic and making it respectable; let some sprinkling priest with hisop branch purify the brothel and the gambling hell, and make it possible for virtue to consort with vice and remain pure, or do any other impossible thing. But we warn you that the liquor traffic is the sum of all villainies.

It stands forth clothed in iniquity as with a garment. It is evil and only evil and that continually, devoid of a single redeeming feature, there is no redemption for it.

How shall we deal with this destroyer of our race?

This is a problem that is receiving the attention of the best minds of Christendom. We would urge the friends of temperance everywhere in this great commonwealth to lay aside minor differences and pet methods, and let us meet on the common ground of opposition to the legalized saloon and its twin sister, the native wine shop; for both alike people our insane asylums and populate our penitentiaries, clog the courts, imperil the home and breed friction in the church.

Let our motto be ceaseless, sleepless, tireless agitation.

We would especially urge this upon the friends of temperance in the dry counties and the localities where the sale of intoxicants are prohibited by special acts. Remember friends, that one of the arguments made in favor of repeal in the last legislature was that the friends of temperance resting in fancied security permitted blind tigers to spring up. One of the senators said that there was not a single speech made in Craighead county against license last year. This will never do. Eternal vigilance is not only the price of liberty but it is the price of everything that is worth preserving.

We call attention to the fact that we are confronted with a new phase of this question. We must now determine the question of the sale of native wine. We must keep this before our people and see that they vote intelligently. Sim-

plified, this is the question, "How many boys have you to be manufactured into wine drunkards" that grape culture may be fostered.

Again, suppose A. makes and sells a hundred dollars worth of wine to his neighbors B. C. D. and E. how much better off is the country? A it is true, has the hundred dollars, but what have B C, D and E gained? Therefore, be it

Resolved, 1st. That we, as preachers and laymen, will use every lawful means in our power to carry every county in the Arkadelphia District, not only against the licensed saloon, but against the sale of native wine for beverage purposes. And that we will urge our people to vote for men who are in active, cordial sympathy with our local option laws.

2nd. That we protest that in this we can serve the highest and best interest of Arkansas, thus making it an inviting field for the best type of immigration.

3d. That as pastors we will do all in our power consistent with the word of God to purge our church registers of the names of all who in violation of the law of the church aid or abet in the procurement of liquor license. That we will insist upon total abstinence from all intoxicants upon the part of our membership, except in cases of necessity.

All of which is respectfully submitted.

E. L. BEARD,
J. C. PENNIX,
I. WEBB,
Committee.

HARRISON DISTRICT.

To the President and Members of the Harrison District Conference:

Your committee on temperance beg leave to make the following report: We feel quite sure that the cause of temperance is on the decline in the bounds of the district. We know of but one licensed saloon, but the illicit manufacture and sale of whisky is increasing in all parts of the district. The monster of intemperance is making more evident inroads into schools and into our homes than before.

Disgusted with this unlawful intrusion, many people in the late election voted for license and thus enabled the whisky advocates to carry counties where the vote had previously been against license.

We deplore the present outlook for temperance and urge our people to do all they can to mould public sentiment against the manufacture and sale of whisky either legally or illegally. We believe that this can be done by using all available means of assisting to put honest, sober men into the offices, by putting Christian teachers into the public schools, by teaching temperance from the pulpit, by teaching it in our own homes, and by living it and talking it wherever we go.

T. L. WILSON,
W. A. DEES,
J. S. STEPHENS,
J. E. EATON,
Committee.

Many need have Neuralgia. Get Dr. Miller's Pain Pills from druggists. "One cent a dose."

An Ambitious Girl.

From the New Era, Greensburg, Ind.

This paper recently received information that the ten year old daughter of Mr. M. Rybolt, of Hartsville, Ind., had been cured of a severe illness. The case seemed more than an ordinary one, and consequently a special representative was sent to investigate.

The Rybolts are well-to-do farmers living about two miles southwest of Hartsville. When the reporter called Mr. and Mrs. Rybolt and their daughter in question, Louise, were at home, also the other three children. Louise is the oldest. She had been going to school for four years, and was formerly in very good health, but for the past year or more she has been ill.

A year ago this winter it was noticed that she was breaking down in health.

For a time the cause could not be ascertained, but it was finally decided that it was from over study. It has always been the ambition of Louise to educate herself as soon as possible, for she was anxious to graduate from the common branches early and to enter a college of music, which her parents promised she could do as soon as she should finish the common branches.

How many children by diligent study to achieve their ambitions are injuring their health. It was so in this case. The child studied hard all day and often far into the night, and had won the respect and admiration of her teacher and of the whole school by her aptness, and rapid learning.

For some time Louise experienced an indisposition which she would not make known to her parents, for fear they would have her remain from school. Her headache soon became unendurable, and was noticed by her teacher. She had by this time grown pale and weak.

One day she became suddenly sick at school and was taken home.

For several weeks she suffered from a fever, and the physicians could not rally her. A neighbor urged them to try Dr. Williams' Pink Pills for Pale People, which they finally did with splendid results. Louise began getting better at once and by the time she had consumed ten boxes of the pills she was

cured.

"What you have written is true," said Mrs. Rybolt. "I don't think Louise would have recovered had it not been for Dr. Williams' Pink Pills for Pale People. She is in perfect health today and able to re-enter school."

"We are using these pills in our family when we need medicine, and find that they do more good than doctors' medicines, and they are not nearly so expensive. I would be glad to recommend them to any one who is sick, and can especially recommend them in any case similar to Louise's."

Dr. Williams' Pink Pills for Pale People are an unfailing remedy for all diseases arising from a poor and watery condition of the blood, such as pale and sallow complexion, general muscular weakness, loss of appetite, depression of spirits, lack of ambition, anaemia, chlorosis or green sickness, palpitation of the heart, shortness of breath on slight exertion, coldness of hands or feet, swelling of the feet and limbs, pain in the back, nervous headache, dizziness, loss of memory, feebleness of will, ringing in the ears, early decay, all forms of female weakness, leucorrhoea, tardy or irregular periods, suppression of menses, hysteria, paralysis, locomotor ataxia, rheumatism, sciatica, all diseases resulting from vitiated humors in the blood, causing scrofula, swelled glands, fever sores, rickets, hip joint diseases, hunchback, acquired deformities, decayed bones, chronic erysipelas, catarrh, consumption of the bowels and lungs, and also for invigorating the blood and system when broken down by overwork, worry, diseases, excesses and indiscretions of living, recovery from acute diseases, such as fevers, etc. loss of vital powers, spermatorrhoea, early decay, premature old age. They act directly on the blood, supplying to the blood its life giving properties by assisting it to absorb oxygen, that great supporter of all organic life. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box or six boxes for \$2.50, by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

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Little Rock, Ark.

In Memoriam.

In memory of Mrs. Sue Widener,
wife of Dr. J. A. Widener.

"Precious in the sight of the
Lord is the death of his saints."—
Ps. 116:15.

Again our Allwise and loving
Heavenly Father has seen fit to
take suddenly from our midst our
loving friend and co-worker, Mrs.
Sue Widener. Then in love for
our sister's many virtues, be it

Resolved, That as the Woman's
Parsonage and Home Mission So-
ciety has suffered another irrepar-
able loss, and we feel like a sadly
broken band as we meet to pay a
last tribute to her memory we will
try as a band of Christian workers
to make our lives richer and emu-
late her noble character in her
home life and work for the Master.

Resolved, That we offer a sin-
cere expression of sympathy to the
sorrowing ones upon whom the
blow falls most heavily; the hus-
band, whose life has been bright-
ened and sweetened by God's best
gift to man, a pure, true Christian
wife; the children, whose tender
feet will tread life's untried path-
way bereft of mother's love and
care, the dear father and other
near relatives, whose anguish is
known to God alone, as they bow
in submission to His holy will.

Resolved, That these resolutions
be recorded on the secretary's
book, a copy furnished the ARKAN-
SAS METHODIST, Gazette and Dem-
ocrat for publication and a copy
sent to the family.

MRS. MAY L. TROY,
MRS. M. M. TOORS,
MRS. M. L. MORTON,
Committee.

To Church Members.

I have been thinking much lately
of the vows we took upon us when
we joined the church. Did we not
promise to support all of its insti-
tutions? It seems to me like a
sheet we are trying to support by
the four corners, the prayer meet-
ing, the Epworth League, the Sun-
day-school, and the fourth, the two
sisters, the W. M. S. and the P.
and H. M. S., each corner import-
ant in itself, but do we not need
also to have one hand under the
center, and so help bear the whole
burden? Of course many are so

situated that they could not take
part in or even attend all of these,
but do not let us (as I fear we are
in danger of doing) think only of
the corner we are especially inter-
ested in. It is all the Lord's work
and so much more can be done if
all unite and help each other.

When all see the advantage of
giving every week or month, as the
Lord has prospered them, I feel
that the debts now hanging over so
many of our churches would soon
be paid, and there would be no
trouble about money needed for
the many branches of mission work.

I am glad that the Parsonage and
Home Mission Society is stressing
that subject, and wish that the ar-
ticles written by Mrs. Ratcliffe and
others could be read and acted upon
by all of the church members, also
that some in every charge would
help hold up the Woman's Corner in
one branch, if they cannot in both.
Let us rally to the cause and in the
remaining months of this year we
will see greater results than we
have already seen. E. S. S.

The fifth convention of the
Woman's Parsonage and Home
Mission Society of the M. E.
Church, South, will be held at
Knoxville, Tenn., Oct. 26th to
Nov. 1st. Let every Conference
prepare for it.

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pare with these marvelous stories of the Bible. They teach us living
truths in the garb of the most thrilling and wonderful romances. There
is a personal interest in each particular incident that finds a sym-
pathetic echo in every human heart. Though our tastes and desires may
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Our Church at Home.

TUCKERMAN.

Our grand tabernacle meeting is over. Bro. Joe Jones preached 32 excellent sermons. Five added to the Church. Said he did not believe in negro and poor white trash meetings. Everybody liked Bro. Jones's preaching. We had no altar services; we have but little result as yet, but he says there will be burrs in the wool at shearing time. Pray for us, that we may have a revival.

J. D. SIBERT,

NORWOODVILLE.

Our protracted meeting has just closed and we are rejoicing over the great results. There were 16 conversions, 6 backsliders reclaimed and the Church greatly strengthened. Bro. J. A. Parker, our pastor, was with us in power. Bro. Boles, of Saline circuit, was with us several days and did good work. Our local preachers, W. A. Wilson, Fletcher Cannon and J. W. Dickinson, gave great assistance in the meeting. There were 16 additions to the Church, and we believe others will follow.

CARRIE DICKINSON.

PERRYVILLE CIRCUIT.

Allow me to say that this circuit is having some great meetings. We have just closed a meeting in a community where they have scarcely had a revival for twelve years.

At this point the Lord was with us in great power; we had about 30 conversions and 21 additions to the Church. On the last night of the meeting penitents were called without sermon or exhortation; the call was no sooner made than responded to by quite a number, all of whom were converted. Many men of families and one old lady of perhaps 60 years, were converted and joined the Church. Let our brethren pray for the Perryville circuit.

W. E. SEWELL.

SUGAR GROVE.

After an absence from home of three weeks I returned today, and found all well and happy, God having cared for and comforted my wife and babies while I was away from them doing service in His vineyard.

While gone, we held a meeting at Belva and another at Golden City. The two meetings resulted in but 6 conversions and 9 accessions, 5 by certificate; but I feel certain that more will follow. The Church is greatly revived; discord and confusion considerably overcome, and the truth of God's love and mercy experimentally known. We had some deeply spiritual meetings and almost every service was a feast.

Our third Quarterly Conference, embracing the first Sunday, was held at Belva, during the meeting there. Bro. Weems was with us from Friday night until Monday noon, and did some of his best preaching, with the power of God in his soul and his mind fired with a coal from the altar, he delivered unto an attentive congregation the sacred truths.

Bros. Taylor, Kimbrough and

Finney (Presbyterians) and Bro. Wright, L. D., of this charge, gave valuable aid, but unto God be all the glory.

J. F. ETCHISON.

SHILOH CIRCUIT.

I began a meeting at Brookland the first Sunday in August, where I had a hard fight for the right for several days, but we finally gained the victory and had a good meeting. We held there one week and had 11 conversions and 10 accessions to the Church. Bro. Frank Ritter, our presiding elder, was with us on Saturday, it being Quarterly meeting occasion, and preached a sermon that captured every one that heard him. The Church at this place was wonderfully revived and much good was accomplished.

From here I went to Pleasant Grove, where I was assisted some by Wm. Seaton, a local preacher. Here we had a fine meeting, which lasted eight days. There were shouts in the camp from start to finish, and it was good to be there. They have the highest type of religion at this place known to man; that is Holy Ghost religion. We had at this place, 16 conversions and 17 accessions to the Church, with the membership wonderfully revived. I think there was much and lasting good done at this place.

JOHN EIDSON.

Jonesboro, Aug. 10.

CEDAR GROVE AND HEBER.

It was my privilege to spend July 30 to Aug. 5 with Bro. T. J. Taylor, the pastor at Cedar Grove. The Lord honored the word and confirmed the same by signs and wonders. The visible results were 8 sanctifications, 6 conversions and 15 or 20 reclaimed and restored to the joy of the Lord.

We were in the Heber camp-meeting August 6 to 15. Rev. B. H. Irwin and W. W. Hopper and myself were the human leaders. We had to leave Monday morning, but Bro. Umsted and others continued the meeting, which was running at high tide. Fifty or more professions of regeneration and entire sanctifications up to our departure, and five more next service after we left.

At a meeting held a few weeks before at Heber, particular pains were taken to preach against entire sanctification as an experience to be obtained by faith and ridiculing the second blessing. Not a conversion or move of any kind could be had. In the camp-meeting all this opposition in high quarters had to be overcome, and yet there were 20 or more remarkably bright conversions, clearly witnessed by the Holy Ghost.

My meeting at Diaz began Tuesday night. I am praying for a great victory in Jesus's name. Very little religion at this place. We had no organization at this place until last fall for 15 or 20 years.

Yours in Jesus,

L. C. CRAIG.

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Episcopal Visitations, 1897-98.

FIRST DISTRICT—BISHOP KEENER.

Oct. 20. Tennessee Conference, Shelbyville, Tenn.
Nov. 17. North Alabama Conf., Florence, Ala.
Dec. 1. Alabama Conference, Union Springs, Alabama.

SECOND DISTRICT—BISHOP WILSON.

Sept. 15. Kentucky Conference, Mt. Sterling, Ky.
Sept. 22. Louisville Conference, Henderson, Ky.
Sept. 29. St. Louis Conference, Doniphan, Mo.
Nov. 10. Indian Mission Conference, Muscogee, I. T.
Nov. 24. North Mississippi Conference, Oxford, Miss.
Dec. 2. Mississippi Conference, Jackson, Miss.
Mar. 24 '98. Baltimore Conference, Hinton, W. Va.

THIRD DISTRICT—BISHOP GRANBERRY.

Nov. 3. North Texas Conference, Dallas, Tex.
Nov. 10. Northwest Texas Conference, Weatherford, Tex.
Nov. 24. West Texas Conference, Cuero, Tex.
Dec. 1. Texas Conference, Bryan, Tex.
Dec. 8. East Texas Conference, Palestine, Tex.

FOURTH DISTRICT—BISHOP HARGROVE.

Aug. 19. Montana Conference, Bozeman, Mont.
Aug. 26. East Columbia Conference, Oakesdale, Wash.
Sept. 9. Columbia Conference, Roseburg, Ore.
Sept. 22. Pacific Conference, Oakland, Cal.
Sept. 30. Los Angeles Conference, Los Angeles, Cal.
Dec. 1. North Carolina Conference, Raleigh, N. C.

FIFTH DISTRICT—BISHOP DUNCAN.

Sept. 30. New Mexico Conference, El Paso, Tex.
Oct. 7. Northwest Mex. Miss. Conf., City of Mexico.
Oct. 14. Central Mexico Mission Conference, City of Mexico.
Oct. 28. Mexican Border Mission Conference, Saltillo, Mexico.
Nov. 4. German Mission Conference, Bartlett, Texas.
Dec. 8. South Carolina Conf., Florence, S. C.

SIXTH DISTRICT—BISHOP GALLOWAY.

July 22. Brazil Mission Conference, Rio de Janeiro
Nov. 10. Memphis Conference, Trenton, Tenn.
Nov. 24. North Georgia Conference, Athens, Ga.

SEVENTH DISTRICT—BISHOP HENDRIX.

Sept. 16. Western Conference, Council Grove, Kan.
Sept. 22. China Mission Conference, Shanghai, China.
Sept. 29. Japan Mission Conference, Matsuyama, Japan.
Oct. 6. Korean Mission, Seoul, Korea.
Nov. 17. Arkansas Conference, Ozark, Ark.
Nov. 24. White River Conference, Newport, Ark.
Dec. 1. Little Rock Conference, Pine Bluff, Ark.
Dec. 16. Louisiana Conference, Crowley, La.

EIGHTH DISTRICT—BISHOP KEY.

Sept. 8. Western Virginia Conference, Parkersburg, W. Va.
Sept. 16. Illinois Conference, Murphysboro, Ill.
Oct. 6. Holston Conference, Bristol, Tenn.
Nov. 17. Western North Carolina Conference, Asheville, N. C.
Dec. 1. South Georgia Conference, Savannah, Ga.

NINTH DISTRICT—BISHOP FITZGERALD.

Aug. 19. Denver Conference, Walsenburg, Col.
Sept. 1. Missouri Conference, Albany, Mo.
Sept. 22. Southwest Missouri Conf., Slater, Mo.
Nov. 10. Virginia Conference, Danville, Va. Mo.

Straw Hats at less than Cost at Quinn's goodbye Summer Sale.

Warning Order.

In the Pulaski Chancery Court.
John McDonald, Plaintiff, vs. Esmy McDonald and Peter McDonald, minor Defendants.
The defendants, Esmy McDonald and Peter McDonald, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff.
J. H. PASCHALL, Clerk.
August 5, 1897.
W. A. Compton, Solicitor for Plaintiff.



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At Rest.

MONTGOMERY—Mis Laura A. Montgomery, was born in Alabama, about the year 1878. Her parents moved to Arkansas in the year 1881. Her mother dying shortly afterwards, Laura was adopted into the family of J. B. Farley. She was converted and joined the M. E. Church, South, under the ministry of Rev. W. R. Harrison, in the year 1893, and fell on sleep Aug. 2nd, 1897.

L. M. POWELL.

CAVINESS—Mrs. L. E. Caviness, (nee Ray) was born Nov. 25, 1874. Was converted and joined the M. E. Church, South, in 1894, of which Church she continued a faithful member until her death July 15, 1897. She was married to Mr. W. C. Caviness, September 2, 1889, to whom she was a most devoted wife. Her sickness was brief, but her suffering was great. She left no children, but how sad and lonely the bereaved husband to whom she was more than all this world. O that this visitation of death may lead him to give his heart and life to God!

W. M. CROWSON.

Hazen, Ark.

ENGLISH—Flynn English was born Nov. 4, 1867, and died at the residence of his father in Hazen, Ark., July 9, 1897. He was converted in 1892, but never joined the Church. I never knew his reason for this, all the other members of the family are members of the M. E. Church, South, and he was of the same persuasion. He was thoroughly consistent in his life, and regular in attendance upon the services of the sanctuary. He was never married, but his devotion to his parents and sisters was especially noticeable. He was a young man of noble principles, and unspotted character. In his death our town has lost one of its brightest and best young men and his father's family a strong support and comfort.

W. M. CROWSON.

Hazen, Ark.

NICHOLS—Mrs. Julia A. Nichols, (nee Booe) was born Feb. 21, 1861. Was married to T. A. Nichols, December 26, 1879, and died July 21, 1897. She was converted and joined the M. E. Church, South, in 1877, of which Church she continued a true and faithful member to the end of her life. She was a woman of solid and positive character, she was true to God and his cause. She had been afflicted for several years, but she bore her sufferings with Christian fortitude. She leaves her husband and seven children, and goes from the Church militant to where she is admitted in the Church triumphant with loved ones gone before. May God bless, and by his grace sustain the bereaved family.

W. M. CROWSON.

Hazen, Ark.

ISBELLE—Mrs. M. L. Isabelle, (nee Sparks), and sister to Miss Ida, was born Feb. 18, 1877. Was married to Mr. J. M. Isabelle, January 3, 1897. She made no open profession of conversion, and yet we have some evidence that she was converted before she died. Her sickness was of long duration. Two or three weeks before her death she said she would not get well and wanted to die. The death of the two occurred within six hours and a few minutes of each other. Miss Ida, at 6 a. m., and Mrs. Isabelle, at 12:15 p. m. The funeral service was conducted by the writer out in the shady churchyard of Walters Chapel in the presence of the largest congregation I ever saw at a funeral. Their bodies were both buried in the same grave. May God by his Spirit comfort the bereaved ones.

W. M. CROWSON.

Hazen, Ark.

SPARKS—Miss Ida Sparks was born July 1, 1873, was converted and joined the M. E. Church, South, in 1890, and died August 4, 1897. She was true to God and to the Church. Her life was one continuous reflection of the light that gleams from the face of the Sun of righteousness. She was admired and loved by all who knew her best, because of the purity and piety of her heart and life. Hers was one of the

most beautiful of human characters. We will miss her in the Church, she will be greatly missed in the community of Barrettsville, where she lived, and far more so in the home where she was all that a faithful daughter and sister could possibly be. Since the death of her mother several years ago, she has faithfully filled her mother's place in the home. She knew of her approaching death several hours before it came. She called the family around her, told them who she wanted to preach her funeral, selected the scripture lesson she wanted read, the text, and the songs she wanted sung, and told them how she wanted to be dressed for the burial, and bidding them all good-by she commenced to sing. When asked if she wanted those around her to help her sing, she answered no, the angels had come to bear her away and were helping her to sing.

W. M. CROWSON.

Hazen, Ark.

HARTSELL—Mattie Lee, (nee Chadwick,) daughter of Albert C. and Elizabeth Chadwick, was born in Madison township, Grant county, Arkansas, February 1st 1866, and died July 14th, 1897. While an infant, her parents moved to Jefferson county where the daughter was raised. When at the age of thirteen years she was converted to the Christian religion and united with the M. E. Church, South, in July 1884. She was a devoted Christian and would make any sacrifice to alleviate the pain of the sick and suffering. Often has she been seen upon her pendent knees with uplifted hands beseeching God's mercies upon the community in which she lived. She was known only to be loved. When very young an idea came to her to write poetry which she did for a number of years. One of the grandest pieces of her poetical work was a poem entitled "Grandfather's Gray Hair." Another on the death of her sister. On July 13th, 1891, she was united in marriage to Dr. J. S. Hartsell, of Grand county, Ark., she then gave up her literary work and devoted the remainder of her life to the comfort and happiness of her husband. She was a kind, tender, and loving wife. She prayed constantly for the conversion of her husband, and a short time before her death she told some of her relatives and friends that she knew her prayers were answered, and she was ready to go and await his coming to the arms of her blessed Jesus. She leaves a loving husband and a large number of relatives and friends to mourn her loss, but they mourn not as those who have no hope, for she left the evidence behind that all was well. Weep not kind husband and relatives and friends for Mattie has just gone on before and will be waiting and watching for you at the pearly gates of the beautiful city of God. Let us bow in meek submission to the will of our blessed Saviour, who said come unto me, all that are weary and heavy laden, and I will give you rest. May this sad dispensation of God be the means of bringing the grief stricken husband, his brothers and friends to the foot of the cross, that they may meet Mattie on the other shore.

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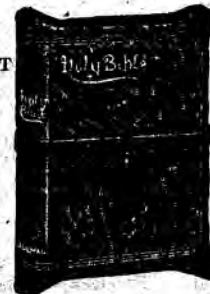
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