

GENERAL CONFERENCE NOTES.

Gleaned from the Daily Advocate.

The Manual of the Discipline, first and last, has received some attention from the General Conference.

The sketch of Rev. William Briggs, Fraternal Delegate, to be found elsewhere will be read with interest.

This is a non-concurring Conference. Three-fourths, if not a much larger proportion of the petitions, are non-concurring.

Very little actual business has been transacted, but a great deal of preparatory work has been prepared by the committees, and we may expect greater progress in a few days.

The Board of Missions will meet tonight, at the call of the Vice-President, Dr. Haygood. Matters of importance will be considered, and all members should be present.

Each delegate to the General Conference claims to have the "best home." Old Virginia's far-famed hospitality will lose nothing at the hands of this great senate of the "people called Methodists."

The Bishops preside in the General Conference, in the order of seniority. With Bishop Hargrove's presidency to-day, the "panel" will be exhausted, and begin anew to-morrow, with Bishop McTyeire in the chair.

"Non-concurrence," a sound so familiar in every General Conference, was heard on Saturday morning, in the first report of the Committee on Revisals. A safe conservatism presides over this chief council of the Church.

The mere mechanical labor performed by our stenographer would prostrate most men. We are using every possible effort to secure an assistant for him, but thus far have been unsuccessful. He is doing well under the circumstances.

The fraternal delegates from the Methodist Episcopal Church to this General Conference are expected in Richmond this week. They are Rev. John Miley, D. D., of Drew Theological Seminary, and Gov. Foraker, of Ohio. A Methodist welcome awaits them.

A suspension of the distinctively spiritual prayerful spirit on the part of God's servants will imperil the issues of the Conference deliberations. The temptations to this are peculiar on all Conference occasions. To the Lord let us seek in humble, constant appeals for guidance.

One hundred and fifty years ago, John Wesley drew up a set of rules for the United Methodist Societies. These rules without material change, are in operation to-day, in all the Methodist bodies throughout the world. And these rules, stereotyped and fixed, are beyond the mutilating or modifying touch of the General Conference.

The Missionary interest, the highest expression of the Church's origin, purpose, and work in the world, is pre-eminently the question before the General Conference. Our faith in the Lord and in the wisdom and conservatism of his delegated servants, renders us tranquil as to the issues to be reached in this regard.

Of the one hundred and twenty-three members of the General Conference, at Columbus, Ga., in 1854, but thirty are now living. Of this number, there are present at this Conference, Bishops McTyeire and Keener, J. B. McFerrin, E. E. Wiley, A. M. Shipp, A. H. Mitchell, and H. S. Thrall. O. R. Blue was elected a delegate, but is too ill to be present.

The non-concurring spirit, that safe guard against unwise legislation, seems equally if not more vigorous in the present than in previous General Conferences. And yet there are more young men than usual in the present body. The connection of these facts is complimentary to the conservatism of our young men. The Church is safe when her young men can be trusted.

While the representatives of the Conferences in Richmond are considering matters of ecclesiastical legislation and administration, Sam Jones is calling sinners to repentance in Baltimore. Vast crowds attend the meeting daily, and the largest results are expected.

All of the committees of the Conference are now organized and at work, wrestling with the multitudinous papers and resolutions referred to them for consideration. So far, no proposition looking to any material change in the Discipline have been presented. This is decidedly a conservative body.

It is a source of great gratification that our Bishops have so thoroughly mastered parliamentary rules. Notwithstanding the multiplicity of motions, amendments, and substitutes offered, the presiding officer is able to keep the true question always before the House, and to dispose of it at the proper time, with or without the call of the previous question.

Quite a refreshing feature of Saturday's proceedings was the discussion on the Manual of the Discipline. Bishop McTyeire's statement of the origin and history of that valuable little volume, was full of interest. As a commentary on the digest of Methodist law, it is an almost indispensable aid to pastors and presiding elders.

A secular journal, referring the recent riots in Chicago, heads the article "Policemen Killed for their Imprudence." It certainly was imprudent in those officers of the law, to place themselves in the way of that howling mob of anarchists, armed with slugs, six-shooters, Winchesters, and dynamite, very imprudent to hazard their lives to save their city from incendiarism, robbery and assassination.

This General Conference will no doubt pronounce vigorously and clearly on the temperance movement. It is the burning question of the hour. The Bishops did wisely in making special reference thereto, in their admirable address to the General Conference. In most of the Southern States the reform sentiment is growing steadily and healthily and happily, has kept itself aloof from the strifes and spoils of party politics. When the saloons are closed in our land, we may get ready to hail the splendors of the millennial morning. Let the Church speak as becometh her sacred mission and position.

In introducing itinerancy, John Wesley took a new, wide and radical departure. The prevailing idea of the pastorate was a settled minister over a permanent congregation. Wesley mobilized ministerial forces, and sent them revolving around circuits. Hence we have a committee on itinerancy, a committee unknown to non-Methodistic ecclesiastical bodies. One of the restrictive rules of our Church, formulated by Bishop Soule in 1812, declares that the General Conference "shall not do away with an itinerant General Superintendency."

A stranger looking in upon the Conference would be struck with its venerable appearance; so large a proportion of its members have already passed the meridian of life. It is said that when the Goths first broke into the Roman Senate and viewed the conscript fathers sitting calmly and silently in their seats, he rude barbarians stood for a time in mute astonishment, at the awe-inspiring spectacle. While our Conference is so largely composed of venerable and venerated fathers, they are not at all inclined to be demure. On the contrary, there is a manifest willingness to speak; but the discussions are conducted in the utmost good humor.

Of late years progress in our mission work among our German population, has been comparatively slow. There are various reasons for this. 1. The tide of immigration has greatly diminished. 2. The children of the earlier immigrants have learned our language, and many of them now prefer attending our English speaking congregations. 3. At the close of the war, the ministers of the Methodist Episcopal

Church, and of the German Evangelical Association commenced active missionary work among our German people. Their churches are well supplied with Sunday-school and other literature in their language. Under these circumstances, it is not strange that our progress has been slow. The Bishops, in their address, recommend the dissolution of the German Mission Conference, and the assignment of these missions to the respective Conferences in which they are located. This has the appearance of a backward movement, but is perhaps the best that can be done under the circumstances. The veteran missionary, F. Vordenbaum, is the German representative in the General Conference.

REPORTS OF COMMITTEES.

APPEALS.

In the case of L. L. Pickett, who appeals from the action of the North Texas Conference, the Committee on Appeals refuse to reverse the action of the Conference or to remand the case for trial.

J. C. GRANBERY, Chairman.

EPISCOPACY.

Whereas, long-established usage has made apparent the value of presiding elders as counselors of the Bishops in appointing our preachers to their work; and whereas, there are influences at work, which, in the nature of the case, are likely to lessen the force and efficiency of this important function of their office. Therefore, be it

Resolved, That it is the sense of this General Conference that no appointment should be made from the session of an Annual Conference without consultation upon the part of Bishop and presiding elders.

D. C. KELLY,
HORACE BISHOP,
J. T. L. ANNIS,
M. B. CHAPMAN,
T. J. DUNCAN,
J. W. HILL,
J. M. MASON,
PAUL WHITEHEAD.

EPISCOPACY. No. 1.

The Committee on Episcopacy has examined into the official character and administration of the following General Superintendents of the Church, to-wit: Holland McTyeire, John C. Keener, Alpheus W. Wilson, John C. Granbery, and Robert K. Hargrove, and report approved.

ATTICUS G. HAYWOOD, Chairman.

ITINERANCY. No. 2.

Your Committee on Itinerancy, having carefully considered a resolution signed by J. H. Evans and R. H. Mahon, and also a resolution signed by R. B. Crawford and B. M. Washburn, which resolutions propose such change in the law relating to the distribution of the money raised for Conference claimants as would require the Joint Board of Finance to take into account the length of active service, as well as the necessities of claimants, respectfully recommend non-concurrence.

SAMUEL ROGERS, Chairman.
Adopted Monday, May 10.

REVISAL. No. 2.

*The Committee on Revisal report as follows: We have considered two papers, the first signed by A. R. Winfield and A. Hunter, and the second by W. F. Barclay and W. B. Machen, proposing changes in Answer 2, paragraph 60, pages 70 and 71, of the Discipline, and recommend the following changes in the Discipline:

1. Strike out the words "the book agents and," in the last line of page 70, and also in the second and third lines of page 71 strike out the words "the Secretary of the Missionary Board, the."

2. To amend said paragraph as to cause it to read as follows: "connectional officers, editors, authorized by the General Conference, supernumary and superannated preachers," etc.

P. A. PETERSON, Chairman.

EDUCATION. No. 2.

Resolved, That Section LV., Question 5., Answer 13., be so modified as

to include immediately after the question, "What is doing for the cause of Education?" the following explanatory questions:

1. What contributions are being made to the funds or other material interests of our Institutions of Learning?
2. What students from the bounds of this charge are in attendance at School, and what institutions do they attend.
3. What youths among us ought to be in our Institutions of Learning?
4. To whom should catalogues and circulars of our Institutions be sent?
5. Is the preacher in charge observing Answer 16 to Question 1, on the duties of a preacher who has charge of a station, circuit, or mission? viz: "To urge upon parents the importance of educating their children, advising them to patronize, as far as practicable, those institutions of learning, under the care of our Church."

A. S. ANDREWS, Chairman.

FINANCE. No. 4.

Your Committee on Finance, to whom was referred a paper signed by J. B. McFerrin, Book Agent, asking what disposition shall be made of \$50 now in his hands from the estate of the late Dr. Minter, of Mississippi, would report that we have carefully considered the same, and recommend that the money be paid over to the Church Extension Board and be placed in the Loan Fund.

T. S. GARRISON, Chairman.

CHURCH EXTENSION. No. 2.

Your committee recommends, in accordance with the memorial of the Board of Church Extension in relation to annuities, that the following additional article be inserted in the constitution of the Church Extension Board, on page 195 of the Discipline, paragraph 157, immediately after article V., and to be known as Article VI., the numbers of the succeeding articles to be changed in accordance therewith.

"Article VI. It shall be lawful for said Board to accept contributions to its funds from any person or persons capable of making the same, subject to annuities payable to the order of the person or persons making such donations, but all amounts so received shall be loaned by said Board on adequate security or securities, and the aggregate amount of annuities that the Board shall assume to pay shall never be allowed to exceed one-half of the annual interest receivable on the loans made by said Board."

Your committee further recommends that, in agreement with the above, Article VI. (hereafter Article VII.) have appended to it after the proviso, "that the Board shall not involve itself in debt," "except as provided for in Article VI."

Respectfully submitted,
D. C. KELLY, Chairman.

BOUNDARIES. No. 2.

Your Committee on Boundaries beg leave to report that we have considered the memorial of members of the North Alabama Conference asking a change in the boundary between the North Alabama and the Alabama Conferences, and we recommend non-concurrence. Respectfully submitted.

R. H. MAHON, Chairman.

PERSONAL.

Col. Wood E. Thompson, State Superintendent of Public Instruction, called Tuesday. He is greatly encouraged at the many assurances of friends from various parts of the State that he will be re-elected. He has made a splendid record, and his efficiency and faithfulness are known to the people.

R. R. Jones, of Argenta, has been transferred to Newport. He will have charge of the telegraph office there. We take especial pleasure in commending him to the confidence of the people there. No nicer young gentleman than he. He is sober, polite and attentive to business.

EUROPEAN TRAVEL. - - NO. 23.

Our readers will excuse us now for two or three weeks if we give them reprinted copies of Our Pencillings by the Way, that were published in 1881. We are too much taken up with General Conference business to write. We will re-visit some of these cities on our return from the Holy Land and then we will give you better descriptions of them, and of old Italy the land of art. We know you will excuse and bear with us.

My last was written from Turin, and I don't remember exactly where I left off; at any rate, I will venture to refer to a statue erected to Alberto, of the House of Savoy, and brother of Victor Emmanuel. It represents him in the midst of battle, with his horse shot under him, the brave warrior, still almost erect, and urging his men to the charge. The look of the man, contrasted with the look of agony in the dying horse, make a picture never to be forgotten.

The old building of Turin, claiming to have been built before A. D., is a unique structure, and defies imitation. These old relics, with works of art, constitute the glory of Italy, and Italians never weary showing them, and always want pay when they do.

This morning, July 22nd, we leave for Genoa—they call it Geneva, giving the sound of w. The old city is now as it has ever been—the great wonder of this part of Italy. It has walls built in the time of Julius Cæsar, and the remains of an old aqueduct built by him. The city has a commanding situation, on the coast hills of the grand old Mediterranean sea. As we passed out of the depot, the first thing of a public nature that met our gaze, was a monument to Columbus. Ah! Rome adores him now, but Genoa still has the old house where he was imprisoned. In the afternoon we went out to the Campo Santo: this, in our language, is "sacred earth" or "cemetery."

Between Genoa and Pisa is the Carrara marble quarry, and, labor being cheap, they can afford fine sculpture, and their cemetery has it in perfection. Imagine a large building of stone, with marble arches, all roofed over, and highly ornamented. On the sides of these arches are places prepared like berths in a vessel, above another. The arches are several hundred feet long, over all sides of the building or campos, and in these the rich inter their dead, at a cost of from one to ten thousand dollars. It is customary for the person having a monument erected to have a life-size statue of the dead placed at the top or side of the monument. Here is one erected by a wife to her husband, and the face and dress are so perfect that you could not fail to recognize the former or know the texture of the latter. Another is of a mother bending over her child. So exquisite is the workmanship that it seems as if you might stoop and lift from her shoulders the mantilla of lace which covers them. A wife holding the head of her dying husband seems almost to speak and ask for sympathy. A brother stands by the remains of a brother who was a priest. But the best of all, to me, is the Angel of the Resurrection, holding a body raised from the dead in his arms, and pointing the way to heaven. Here, too, is the sacristy, where the priests go to pray for the dead. All is as magnificent as money and art can make them. We lament the folly that will expend money so foolishly; yet we thank God that the chisel and marble are mute but eloquent preachers of Christ and the resurrection.

Next we visited the palace of a wealthy banker, which was extremely beautiful; the palace adorned with magnificent paintings and splendid statuary; the grounds filled with beautiful grottoes and costly flowers, lemon and orange trees, also the camphor tree; fountains with the water flowing from the petals of the snowy calla lily; then terrace above terrace, and winding steps till you reach a fairy grotto

on the summit of the mount, where you can look away to the blue Mediterranean, and sniff a breeze that will send a thrill of healthful vigor all through you.

Now we go to the dual palace and the great cathedral, and will finish our sight-seeing at the temple of the Doges, or the President's house. Pictures we see in each of these concerning Christ and his kingdom, and in one chapel of the cathedral is a marble receptacle, said to contain the ashes of John the Baptist. Above it are busts of Peter, the Virgin Mary, Zacharias, and Elizabeth and others, looking down upon the scene. Within this sacred enclosure women are permitted to enter only once a year, because of the fact that a woman danced and caused John the Baptist to be beheaded. So much for dancing.

We can detain our readers no longer at Genoa—but hasten on to Pisa, passing only one town of importance, Spizize, which is one of the strongest fortifications in Italy, and among the best harbors on the coast. Here Garibaldi was imprisoned.

To-day, we are at Pisa; it is the Sabbath of our Lord. After a good night's rest (some battling with the mosquitoes), I feel well and ready for worship; rather I would, if at home among my dear flock—here, in this Roman Catholic country, I can worship only in private. Our party went to the Great Cathedral at 10:15 A. M. We could enjoy only the paintings and music—couldn't understand a word of their service. About thirty priests and twenty other persons were present. Now is the time for Protestantism to enter this country. Italy is ripe for reformation. The people are tired of the Papacy and know nothing better. The Sabbath is scarcely known here. We went into the baptistry, which dates back twelve hundred years; saw some marvellous paintings and heard a wonderful echo. It lingers with me yet. In the Cathedral is the very lamp which taught Galileo of the pendulum. Here too, is the celebrated Leaning Tower, one hundred and seventy-eight feet high, which I have wanted to see ever since, as a barefooted school boy, I gazed at its tottering, dizzy-looking height. In the King's Palace the other day, I was much astonished on looking upward, to see twenty or more *myselfs* looking down at me. That one time in my life when I saw myself as others saw me sure! Here is another Campo Santo, not magnificent like the other, but abounding in relics of men and centuries dead. They say the interior of it is composed of earth brought from Palistina.

But we must hasten on our journey, only stopping for a look at Alexandria, a town made famous by the battle of Marengo, which was fought near it. Now your readers must look with us at the waters of the classic Po and the the beautiful Arno. These too, we thought of in our schoolboy days, little dreaming that we would ever see women washing in one, and boys bathing in the other. But such is life, and the poetry of the rivers is gone.

This country is taxed to death—what the State leaves the Church takes, and nothing is left for the people but hard work and a pitiful living. With an army of 650,000 men, she is compelled to borrow money to redeem her paper currency—and really, has no currency of her own. The whole country is given up to art, to the neglect of all her industries. With a valley as rich as California—orange, lemon, and olive groves, and marble quarries, her women are washing, and washing in the same old way, and the men with pack mules and little carts, cutting their wheat with reaping hooks, and beating it out with a flail, as they used to in the days of Christ. A little yankee pluck and inventive genius would accomplish wonders for them. Art though, is doing a great work in preaching Jesus. There are paintings everywhere, and marble slabs, and statues to tell of him who died for us. Now and then, we see a bust of Cæsar, but Christ is everywhere, thank God.

Must stop now. We are off at 3 A. M., for Naples. Don't know that I shall sleep one hour; the Italian musquitos can't sing, but they can beat ours biting.

FROM JONESBORO.

Editors Methodist:

I am getting along in my charge finely. We are not altogether up financially, but enough has been paid so far, to keep us from being pressed. Our church is now neatly seated, and our pulpit is a perfect beauty, our congregations are large and attentive, and our people are very kind to us. The Ladies Aid Society of Paragould gave us a good pounding, which made us all happy. Noble women that never fail. They accomplished wonders in their untiring energy, when their church was built. And already this year their hearts, hands and needles have been at work for their pastor and his family. May the good Lord abundantly bless all their hearts and homes. But Mr. Editor, that is not all, this week the ladies of Jonesboro have pounded both preacher in charge and presiding elder; they convened at the church at 3 p. m. sent for the preachers and their families, had us to conduct religious services. After which Brother A. L. Malone explained the object of the meeting in very touching talk, to which Brother Cochran responded, tendering our thanks to the ladies for their kindness. All seem to enjoy the occasion very much, and when we returned home and opened our bundles of dry goods, groceries and hat boxes, fourteen children fairly danced for joy.

Your paper, or rather our paper, (I mean the ARKANSAS METHODIST) is highly appreciated, and we will do what we can to increase its circulation. We do all in our power to entertain the conference this fall, our people are expecting a grand time. And two rousing sermons from the Senior and Junior Editors.

W. W. ANDERSON.

Editors Methodist:

Some time has passed since I have written anything for a paper. I will risk a sheet. On last Sunday night we had a lawyers prayer meeting, Brother Abernathy from Evening Shade conducted the services. He read several Psalms and commented on each, calling on the congregation to sing the old fashioned Methodist hymns. Several members of the bar present participating in the services. The best of all, the Lord was with us. At circuit court last fall, we had the first lawyers prayer and experience meeting I ever heard of. It was well attended, Col's. Neil, Dyer, Davidson, Gulley and others, led by Brother Abernathy. Many looked on in astonishment, the time once was here on such occasions as circuit court, you found such men spending their leisure moments in altogether different employment, but I praise God, that that time has passed, and they may now be found in the house of God, and assisting in the services of the Sanctuary, and I here say while I am pastor at this place there is a standing appointment for the lawyers prayer-meeting.

I once heard a prominent lawyer, a member of the church say he thought lawyers should be very careful how they put themselves forward in such matters. But who are lawyers? Are they expounders of law? Is not the law of the country based upon the law of God? The Bible says: When the wicked rule the people mourn, does it not follow that when the righteous rule the people rejoice. Lawyers occupy the chief executive seat in the nation, principally they are our Congressmen, Senators, Legislators, the judges of our courts, they frame and interpret the laws, then they should be men of unquestioned piety. If a man has religion, especially if he belongs to the Methodist church, he must cultivate it, to retain it. To do this he must avail himself of every opportunity of attending, and engaging in religious services. Then take the circuit judges and members of the bar, who spend so much of their time away from home, Plunge them into the perplexities and vexations of an ordinary circuit court, then on Sunday lounge about their boarding-houses and refuse to attend and engage in the services of the Lord's house. He would have to be a very strong man in the faith if he didn't come out a

member of the Methodist church. But I thank God the time has come when our judges and lawyers have got religion enough, and respect for God's house and worship, and the minister and the religious people of the town and themselves to attend divine services. For I certainly think there is nothing so disgusting, mean and uncalled for, as a member of the church habitually staying away from God's house when they can at all be present.

I think Brother Brown says some mighty good things, among others in the last number of the METHODIST. For with all my heart I believe that the necessity for an evangelist grows first out of the fault of the members of the church. Then the annual conference if the church members would be constant in their attendance, consistent in their walk occupying the front seats, lifting their hearts to God in prayer while the minister is with a heart lifted up to God, presenting the claims of the gospel of the Son of God, nine preachers out of ten would do a great work.

Then under these circumstances the man that fails, let the conference send him back to his plow handles. Then the necessity of an evangelistic visit would be obviated, God glorified, souls saved, and every preacher attending to his own business. Then you backslider, non-church going, worldly minded grumbler, hush your mouth about an evangelist, and open your heart in prayer to Almighty God for the man you have. He is the man the conference sent you. The man that buried your dead, mingled his tears with yours, sympathizes with and prays for you. He is the man that baptizes your babies, that came to see you when you were sick and in trouble, he is the man that knelt by the bedside of little Mary or Johnnie, and asked the Lord to spare him to you, and restore him to health. You say you would give Jones or Moody \$25.00 to come and hold a meeting. While I write your pastor needs a bushel of corn, his wife a pair of shoes. Got a Jones or a Moody with you? Go to church next Sunday, after services tell him you enjoyed that sermon, that you were pleased with it, let him know you were praying and in sympathy with him. And every child you have will get religion this year. And by the end of the year you would not swap your preacher for an evangelist, and a gospel tent to boot.

I. A. VERNON.

Salem, Ark. April 6, 1886.

FROM DE WITT.

The Lord hath done great things for us, for which we are very thankful; last night we closed a meeting which has been in progress in this town for two weeks. Our second quarterly conference was held, embracing the first Sunday in April, immediately after which we began services at De Witt; for several days there was very little interest manifested, but there were the faithful few, who were ever ready to pray and trust, and work, and the congregations began to increase in number, and the interest became greater, and toward the close of the first week, the light dawned upon us, while we were assembled at the parsonage, and eight or ten ladies at another place, each party engaged in a prayer meeting, and oh! what an enjoyable time we did have. God owned and blessed our labors, and for ten days the fire continued to burn, and spread from hear to hear, until the church has been greatly revived, and many souls have been converted to the religion of the Lord Jesus Christ. We have had twelve accessions to our church, including some of the most influential men and women in our town, and some boys and girls, who have a whole life to consecrate to the Masters service, and we expect other results yet to follow. A very serious feeling is pervading our town, and we trust that the harvest is not half gathered yet. Rev. C. C. Godden, our beloved P. E. was with us most of the time, and you know how he preaches and prays, and works, and how well he is calculated to conduct a revival meeting. Presbyterians and Baptists, united with us, and we forgot denominational boundaries and all had a good time together. The Lord be praised. N. E. BRAGG, P. C.

We should know what each other are doing. We should weep with those that weep and rejoice with those who rejoice. So we believe through the medium of our religious papers, we should hear from each other. Since my last letter to you, the snow has all melted away, and now the beauties of spring have appeared, and health and prosperity seem to come to all, as one of God's promised blessings. We have eight appointments on this, our Viola circuit. We have Sabbath school in all, and they are in a good, prosperous condition, with the best corps of superintendents and teachers I have seen for many years.

When I came here, I felt gloomy. We had no schools running on the work. I went to work, and we organized a school board, under the laws of the State, and now we are a legal corporate body, and have a fine school in a prosperous condition, with a good house, and will soon have it neatly seated. The school is now under control of Prof. Austin, of the Lee University, of Virginia. We were honored by the board of trustees, with the position of president, and Mr. Joseph Wisman secretary.

This Viola circuit has had a rather hard name, I mean it has never paid their preacher well. This, I have no doubt, has been the means of our conference sending many new beginners, and small guns to this part of the battle line. I wish to state here, that it is my opinion this circuit has always paid more, compared with the wealth of the county, than many of the large towns. My assessments were made this year at \$250, and I believe it will all be made up. It's true, this will not support me, and furnish the work with any books, and other things as it seems we are compelled to furnish. We didn't find any hymn books on the work, nor a lamp in any of the churches. We have brought quite a number of those useful books to the work, and partially supplied the church here with them, at my own expense. I have found on this circuit, more noble hearted men and women than can be found anywhere in the State. I have been at meeting all of my life, and I never saw as good deportment anywhere. I have never seen a drunken man; I have never seen one-half dozen persons get up and go out of church, while any kind of service was going on. The kindness shown us here, is beyond my command of language to describe. Our house has been a constant resort to the kind friends who call to pay their respects to me and my wife, and to bestow upon us strong tokens of their love. Donations of value is an every day occurrence. It is true, money is remarkably scarce here, but money we can do without, when all else is plenty. We have a beautiful little residence in Viola rented—no parsonage. The good men here, whose names we would love to mention, who have watched our wants, and supplied them as they would their own. Horses and buggies have been at our command when we wanted to go anywhere. Snow plows were used freely by a dear friend while travel was retarded, around our house. Now, perhaps, we have said enough, but the sweetest thoughts I have yet to speak about. Our meeting has been encouraging indeed. It seems that God has blessed the people all around the circuit, and additions are being made at all the classes, or nearly so. We have deeds to almost all the church property on the work, and just while we write, we hear the cheering sound of a fine church bell, which was purchased and put in place by the Wisman Brothers, of Viola. Oh! these noble hearted young men, what a blessing they would be to the church? How long will it yet be until we can claim them? They are like many others here, who are doing more for the preacher than all the church on the work. Christians pray for these kind hearted, and noble men and women. I wish I could give to the readers of your esteemed paper the names of these noble men, who have, in a personal way, been so kind to me as well as to the church. God will give them to us is our prayer.

W. T. ATKINSON, P. C.

MY ARKANSAS WORK.

In November, 1848 the Arkansas conference convened at Pine Bluff, Bishop Andrews presided. The Bishop though by no means young,

to sign a petition recommending him as a suitable person to sell whiskey and of good moral character. This petition is presented to the county court for adoption or rejection before the license are issued; it is also published in the county paper four consecutive weeks before it is presented to the court. As I began to read that petition, I came to the name of an old gentleman who had been the frequenter and advocate of saloons for twenty years. I read a little farther and there was his only sons name. Raised irreligious, living irreligious, associations irreligious, and I thought of his once innocence of boyhood, and promise of a life of usefulness. But when manhood came, I saw he was following in Father's foot-prints. There was another whom I knew very intimately. He was once in the church and apparently enjoyed that peace with God. But, alas, the tempter came in the bloom of manhood's years. And he went out from among us after the glittering things of this world, which have all vanished away. His name was on that petition, and the name of his only son was close by the side of his father's, "Father's foot-prints." That brow I have seen almost as fair as the drifted snow, associated with the degraded, is a sad reflection. I read on looking and thinking of others who are living there. I thought of the sons of a sainted father, whom we laid to rest long years ago. His daily prayers ascended to God whom he loved and one by one as his sons and daughters grew up to maturity they cast anchor in Christ. Were their names on that petition? No, No. They are doubtless following in Father's foot-prints, and will terminate this life as their father did, in the church militant, and be received into the church triumphant.

There was another christian father who has been in the service of the Lord many long years. He has three sons, honorable hightoned christian gentlemen. Their names were not on that petition. Following in Father's foot-prints. Happy must be the thought that we have an influence, and there are some whom we may lead to our Savior. I am a teacher in our free-school. How responsible the position. Day after day little souls gather around me. How anxious I am that my foot-prints may point them to him who said, "Feed my lambs," and would that I might so live that my association may early convince them of the reality of religion and the importance of seeking our dear Savior early in life.

John F. Truslow, was admitted at this conference. His application brought up a little episode, that served to amuse the conference, if not improve their gravity. W. P. Ratcliffe, then the Nestor of the conference complained of Truslow's levity, of which he (Truslow) had a full supply. T. was called in to explain. He admitted the truth of the allegation, said for the life of him he could not look as grave and dignified as his Brother R. and that he did some times tell anecdotes, and some times told them in R's presence, that R. had never reproved him, but had laughed as loud and as long as anybody else. All of which R. admitted, exhorting the preachers to gravity and sobriety.

And here I will close this paper by a brief allusion to the life of W. P. Ratcliffe. He joined the Missouri Conference when it extended from the Mississippi River, embracing Missouri, Arkansas and Eastern Louisiana. He was a member of the General Conference of 1844. I saw him first in 1846, his health was then poor, really a broken down man. But possessing a nervous, sanguine temperament, together with a well knit physical frame, he rallied and did a number of years of valuable work for the church. Perhaps no work he ever performed was more graceful and noble, than his labors as chaplain to the soldiers. Many sick and dying soldiers shared his sympathy and enjoyed his counsel. His physical frame was slender, his hair once black, his eye piercing, nose rather aquiline, and his lips firm and well set. He was a stranger to fear, and never shunned to declare the whole counsel of God. He died at Mt. Ida, a jewel gathered to the crown of the Master.

The number of members reported for 1848 was 9,591, of which 153 were local preachers. Colored members 1,736, collected for superannuates \$104.50. The number of preachers appointed to work by the conference, fifty-three. The session was both harmonious and pleasant. The appointments were being read, the Bishop came to the Pine Bluff District and read, Alexander Avery P. E. Fountain Brown exclaimed, that was not so Bishop, when I left the Cabinet. I was the last, said the Bishop, and went on with his reading.

L. P. LIVELY.

FIELD NOTES.

FATHER'S FOOT PRINTS

From, Kendalls Chapel, Ark. A short time ago I received a paper published in the county in Mississippi where I spent twenty odd years of my life. Of course in that time I made the acquaintance of every one living in fifteen or twenty miles of me. I not only knew them personally, but knew their families, their financial condition and vocation, but knew their religious status. It was indeed pleasant to note from this paper how a few who were my boyhood associates and classmates, had grown up to manhood and were succeeding in their vocations, agriculture, medicine and commerce. But there was also a sad column in that little paper. The laws of Mississippi requires every saloon keeper to get the majority or all legal

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SATURDAY, MAY 22, 1886.

EDITORIAL CORRESPONDENCE.

Last Sabbath was a great day in Richmond. All the pulpits of the protestant churches (except the Episcopal) were filled by members of our General Conference. Bishop Keener was the only one of the Bishops who remained in the city. Bishop McTyeire went to Williamsburgh, where he commenced his ministry in 1845. Bishop Wilson and Bishop Hargrove went to Petersburg, and Bishop Granberry to Norfolk. Dr. Haygood was the centre of attraction, and he had an immense audience at Clay Street Methodist church. It was the time of their re-opening. We heard a fine account of Dr. Carter, who is mentioned as good Bishop timber. Your Senior had a special appointment at night at old Market Hall, which was opened the past winter by Dr. Hoge, the leading Presbyterian minister of the South. It is an effort to reach the masses who will not come to our city churches, and it is evidently successful. I suppose there were not less than 1500 persons present last Sunday night, and they heard the word gladly. But the feature of last Sabbath was the vast assembly in Mozart Hall to witness the anniversary of the Rosebuds, a juvenile missionary society of Virginia. Almost every body has heard of Uncle Larry, (Rev. J. B. Laurens) the man who has awakened the children of the South to do such astonishing wonders. The great hall was packed and thousands had to be turned away. Over three thousand were present. The exercises consisted of songs, recitations, dialogues and many strange exhibitions, all of which we did not fancy, and the propriety of which we think very questionable, particularly on the Sabbath. What we gain in arousing the missionary spirit, is lost in producing in the minds of the children low views of the sanctity of the Sabbath. We should guard that point well, and all things avoided that would have the least tendency to do away with the sanctity of God's day. The Rosebuds now number 28,000, and are increasing very rapidly. They have four hundred and seventy-four societies, and raised during the last year for missions, over \$4,000 more than the entire Little Rock Conference. The sweetest thing of the occasion was a song, "Here I am send me,"—by a little girl of not over six years. The echoes of that song from those little angel lips will thrill and stir the souls of many for years to come. Like the sweet strains of stolen music, they will live and linger till the sweet perfume of the costly spikenard on the Master's head shall have passed away. We heard Dr. Kelly last Sunday morning at Park Avenue Place, a church built almost entirely by one man. J. B. Pace is a millionaire, and gives himself and his money to God. This will be the finest church in this grand old Capital when completed, and will stand as a monument to him when he is gathered to his fathers. We heard Dr. Kelly because we love to hear him, and because we can love and trust him. He is like Zaccheus, small, but every ounce of him is pure metal without alloy. His head may err, but his heart always beats right. Our Missionary Board owes more to him than any other man in our connection. He brought order out of confusion and with the help of the secretaries, has run up our missionary collections from a little over \$100,000 in eight years to \$230,000 per annum. But he has too much mind and will of his own, for the "Powers" that be, and I guess he will retire. Not much business transacted as yet. Evangelism was rejected as a distinct feature in our economy, and we all thought it wise to hold on to our old Methodist ways. Our missionary matters are in an awful tangle, in some of our foreign fields. And we are hard at work to untangle them. It is a Herculean task. Conference resolved on yesterday to have four more Bishops—making nine—too many. But the Conference has met so, and we acquiesce, and who ever may be elected, we will rejoice to receive as

our General Superintendents. The election is to come off on next Tuesday, at 11 o'clock, and we will telegraph you the result, provided it can reach you before you go to press. The committees are piling up business in abundance on the table, but this is another view concerning General Conference, and it will be soon worked up. No radical changes will be made in any thing; or in any part of our economy.

POSTSCRIPT.

Since writing you the last batch of news from the great Sanhedrin in session at Richmond. We have had a long and hotly contested debate on a resolution offered, by Drs. Kelly and Whitehead, to make it obligatory on the Bishops to consult the Presiding Elders before making the appointments, of any annual conference. The resolution was defeated by a considerable majority, but good seed were sown that will produce good fruit, and we think our chief shepherds will be a little more careful in the future. Had a Sunday-school mass meeting on Thursday night, at Centenary church. Drs. Messick and Vincil were to represent the clergy, and Col. Goodall, of Louisiana, the laity. Dr. Vincil was sick and your Senior was pressed into service. Had a rousing meeting. Lectured on Egypt and Palestine last night to a good audience at Clay Street M. E. C. South. This is the last day to bring in new business, and there is a great rush. There is much caucussing for Bishops, and the ecclesiastical politicians are full of business and hard work for their favorites. Arkansas, has no man in the field, and we will vote independently and every man as he thinks best. It is so strange that any man should seek an office of such vast responsibility, accompanied with so much sacrifice of home and all its comforts, as a Bishop of our Southern Methodism. But men love place and honor. We have just listened to the fraternal messenger of the Colored M. E. C. of America. He brought in a fine document, which he read as their fraternal address. It was splendid, and elicited much applause. On Wednesday night we had Dr. Miles of the M. E. church, Dr. Briggs from the Methodist church of Canada, and then the rear grandly brought up by Gen. Fisk of New York, with a response by Dr. McFerrin. It was a grand occasion. More next week.

THE Gazette, chafing under our copying one of their wholesale liquor ads., and exposing the ruinous character of the work they are doing, while claiming to be for temperance, retorted by saying they had been informed that the ARKANSAS METHODIST was running whiskey ads. with the words whiskey, wines, etc., carefully excluded. To which we reply, if we are, we are not aware of it, and do not believe we are. And we demand the name of the firm, and if true we will promptly exclude it. Will the Gazette make good its charge, or withdraw it?

THE Gazette has managed to indirectly, at least, answer two or three of the many questions we have propounded it. But then a few things to which her attention was called she has not deigned to notice. One was her circulation, and the other her democracy. In addition to that, we offer a large, life-size, gilt-edged premium to the gentleman connected with that paper who can establish his democracy. And yet the Gazette vigorously cracks the party-whip over wheelers and prohibitionists as though it was the democratic party itself. It is the Gazette and such leadership, that has made these organizations possible and necessary. The people are tired and sick of it.

Of course the Gazette "took the cake" at Pine Bluff. It was natural, but this time the cake was an unusually fine one, and we desire to be understood as making our very best bow. —Arkansas Gazette.

Of course no one will deny that it was natural for the Gazette to take a cake, or anything else in sight that was good to eat, but is not that a little misleading? Unintentional, of course. The Press Association was in session then, and there were three prizes offered, but the great and good Gazette did not scoop either one of them. The Ft. Smith Times, Camden Beacon,

and the Morrilton Headlight each were awarded a prize. Will the Gazette please tell its readers for what that prize-cake was offered, and what other journals competed for the prize?

WASHINGTON LETTER.

There is a great deal of bustle about the White House just now which is not due to annual house cleaning. Society young ladies who profess to know all about it assign the cause to the approaching transfer of Miss Cleveland from the exalted social position she has filled for more than a year, and the succession of Miss Folsom to the position of first lady of the land.

President Cleveland has the name of being the least communicative of all the Presidents, and no one has been able to entrap him into an admission as to the date of the ceremony. It is announced, however, by the ladies who claim to know, for the first week in June, for the reason that Miss Cleveland retires to her New York home during that week. Congress will still be in session rushing through the appropriation bills, and as it would be difficult for Mr. Cleveland to leave the city at that time, it is also set down as certain that the marriage will take place at the White House.

The President has been quite annoyed by the immense amount of gossip that has been published about his approaching nuptials, and will doubtless be glad when it is all over. The big, silent old bachelor is bashful and does not relish having his fiancée paraded over the country. And then the jabber of his wife-elect's relations, who are joyfully basking in reflected greatness(?) and more of them are turning up every day.

After a three weeks discussion of the great River and Harbor bill, the House voted \$15,000,000 to patch up the water ways of the country, and dozens of villages will rejoice to learn that the creeks that meander past them are going to be improved so that the local crop can go to market quickly and easily. But the Capital of the Nation was ignored in the grand dole. The Potomac Flats get nothing.

The tendency of Congress to waste time on insignificant subjects received striking exemplification during the past week. The House spent one whole day's session in fruitlessly discussing the war services of a twelve-year-old boy. His claim to a bounty of \$200 led to a revival of war memories in which the battle of Richmond, Ky. played an important part. This boy being refused a muster in an Ohio regiment on account of his age and size, it was claimed that he purchased a uniform and served in the regiment a year, acting as bugler and performing gallant scout duty.

Representative Bragg, of Wisconsin, in a sarcastic speech, said the great patriotism that had been displayed by the boy seemed to have oozed away, and he had become a beggar asking money of the Government. A touch of sentiment was added to a picture of a battle scene placing in the foreground the picture of a dead drummer boy, with his drum beside him. But it was only sentiment. In reality, the drummer boy, at the beginning of the battle, could be seen breaking the head of his drum and running to the rear to do hospital service. One of the most glorious memories of the war was of the noble women who became nurses in order to alleviate the suffering of the soldiers, but now these women were found coming to the War Claims Committee, begging that their gratuitous services should be coined into dollars and cents. That knocked all of the sentiment out of the thing. He wanted some of the rich memories preserved. He did not want them all brought down to dollars and cents.

Representative Weaver, of Iowa, after admitting that war pictures were very deceptive, called attention to that particular humbug in American military history which pictured an officer leading a charge. The officers were generally where their order and rules of war required them to be, in a safe place in the rear, while the privates did the shooting, fighting, and dying. Mr. Johnston, of Indiana, maintained that a lad might do good service in a regiment, and he instanced the cases of two boys in his regiment who had done their duty gallantly at the battle of Richmond, Ky. They did as much for their country as did the man who led the Iron Brigade, and who now attacked a

boy who had bared his breast to save his country. The gentleman from Wisconsin, Mr. Bragg, had attacked the nurses in the army. If a poor woman had given her services to her country, and now, with health shattered and means gone, asked the country to do something for help, was it not as honorable for the government to help her as to raise the pension of a general's widow from \$30 to \$50?

SUPREME DUTY OF THE CHURCH.

"How shall they believe in Him they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" Romans, x: 14, 16.

The opinion is very general, and the teaching quite prevalent, that the heathen will be saved without Christ. How true this is we do not know. The Bible does say, "When the Gentiles, which have not the law, do by nature the things contained in the law, these not having the law are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. ii, 14, 15. And it also says, Rom. i, 19, 20: "Because that which may be known of God is manifest in them, for God hath shown it unto them. For the invisible things of Him, from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God head, so that they are without excuse."

These two passages are the principal reliance of those who maintain this position by which to prove it. Will they bear this interpretation? To read them alone—out of the connection—seems to convey this impression. But take them in the connection in which they occur, and it is doubtful if we can strain such a meaning.

We must keep in mind the fact that the writer of this epistle is endeavoring to prove that we can be justified by faith only. Begin at the 18th verse of the first chapter, and it reads: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in righteousness." The next verse begins with "for," which logically connects it with the 18th, which will at once destroy any such interpretation as that the heathen will be saved without Christ, because the Apostle is speaking of those "who hold the truth," and has no reference to the heathen whatever.

Take now the passage from the second chapter, beginning, "For when the Gentiles which have not the law." Read the context beginning at the 11th verse, "For as many as have sinned without law shall perish without law, and as many as have sinned under the law shall be judged by the law."

Admit now that if a heathen does the work of the law without having the written law, he shall be saved. Admit that enough of a perfect conscience is left in man to guide him correctly (which I very much doubt.) Admit that if a heathen lives up to the light he has, he shall be saved, which I believe. Make the case as strong as you can; still the utterance of the Apostle, "As many as have sinned without law shall also perish without law," remains. If we, in this Christian land, with all our light and privileges, with the Bible, the church and the ministry, with Christ and the Holy Ghost, with our way hedged in by prayers and tears, and exhortations, with visions and glimpses of hell, if we are so liable to go astray, how much greater the probabilities that "the heathen in his blindness" will sin and be lost. So you see upon what a poor foundation it rests. Let us now examine some evidences against it:

1, It is opposed to scripture. The condition of salvation is faith. This is what the Apostle is maintaining. The doctrine he sought to establish is, "The just shall live by faith." He acknowledged himself debtor to Greeks and Barbarians, to the wise and unwise, to preach to them the gospel of God, because he says, "the gospel is the power of God unto salvation, to every one that believeth," and because "therein is revealed the righteousness of God from faith to faith." "He that believeth shall be saved. He that believeth not shall be damned." Believe on the Lord Jesus Christ, and thou shalt be saved." "Neither is there salvation in any other; for there is

none other name under heaven given among men whereby they must be saved." When Peter went to Caesarea and preached to Cornelius, a Roman and a heathen, he was converted; and when the matter was brought up before the apostles and elders, it was declared.—Acts, XV: 9. "God * * put no difference between us and them, purifying their hearts by faith." "If ye believe not that I am He, ye shall die in your sins."

If we maintain that the heathen will be saved without Christ, we deny all these scriptures. We affirm that one ground of salvation obtains for them and another for us. This affirmation is: 2, Dishonoring to God. "God so loved the world that He gave His only begotten son that whosoever believeth in Him should not perish, but have everlasting life." If the death of Jesus Christ is the procuring cause of our salvation and the heathen are saved anyhow, then the death of Jesus is in vain, for if he had not died, then all would have been saved. It was downright cruelty and the supremest folly for God to permit His Son to die, if the heathen will be saved. For, according to the Bible, but few will be able to enter the straight gate who have the light of the gospel. And all this work of instituting the church and perpetuating it, is both vain and unnecessary; all its blood-bought privileges are a farce, its worship a cunningly devised fable, and the place of salvation a lie, if the heathen are saved without Christ. We would better give up our Christ, our Bible and the Church, and go back into heathenism, if this position be true. We are injuring ourselves. And all this history of Church-martyrdom, self sacrifice, money spent and time given are "trifles light as air." In a word the gospel is a stupendous farce, a gigantic lie and a monstrous fraud. And all these souls that have died and gone to hell can stand up and charge Jesus Christ with their eternal undoing by sending them the gospel, because they would have been saved if He had allowed them to remain in heathenism.

And in place of thanking God for the gospel, we ought to be moaning our sad fate, and filling the heavens day and night with our lamentations. How dare any man to call religion a blessing, when all he needs is to be a heathen?

No, my brethren, Christ saves men; not heathenism. And the Apostle cries, "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

The question with you and me is, not will the heathen be saved without the gospel, but will we be saved unless we give it to them? It is not a question so much of their salvation, but of ours.

But some man will say it is unjust for God to damn men without giving them a chance to repent. That is only shifting the question. It is an unholy effort to palm off your sins upon God. You might with equal propriety say that it is unjust to let the poor starve. Why did God put all these means in our hands, and the poor among us, but that we might relieve them? God puts little babes in our hands, and if we fail to nourish them they die. Would you say that it unjust for God to let that poor little helpless infant starve to death? No man would think of laying the blame upon God. The blame would be attached to those to whom it had been given.

Nor is this idea far-fetched, and contrary to the general laws of God. The law of gravity acts invariably. If one falls from a height he is bruised. Take poison and although you may be in the most complete ignorance of its nature, its effect is none the less sure. A man walks through his field and is bitten by a rattlesnake, and he dies. A traveler enters an infected atmosphere, takes cholera and his existence terminates. A father becomes habituated to strong drink, transmits the desire to his son, and he dies a drunkard. A husband, by dissipation, brings his wife and children to beggary, and although perfectly innocent, they are the sufferers. A telegraph operator fails to flag a train, it rushes by, a shriek, a shock, and a hundred souls are in eternity. God puts the gospel into our hands and says, "Go preach it; it is my power unto salvation." It is a stumbling block to Jews, and foolishness to Greeks, but the great God says, preach it. "My word shall no

return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." We fail to send it and the heathen are lost. Whose fault is it? Let the Lord answer: "Son of man, I have made the a watchman unto the house of Israel; therefore, hear the word at My mouth, and give them warning from Me. When I say to the wicked, thou shalt surely die, and thou givest them not warning, nor speaketh to warn the wicked from his wicked way, to save his wife, the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Ezek. iii: 18, 19.

There is a cant and whine in this opposition to missions that is nauseating. Men and women starving and crying for the bread of life—our brothers and sisters—that bread in our hands. God's mandate "give ye them to eat," ringing in our ears, we sit down, close our ears to the words of the Lord, and say, "God will take care of the heathen." And what will become of you, you poor, miserable driveling, disobedient rebellious, covetous man? You repudiate God, damn souls, and complacently view the whole transaction. Did God give us a preemption right to Jesus Christ? Is the gospel all entail? Did Jesus die for us, and us only? Does God love England and America more than China and Africa?

No, my brethren, the gospel is a sacred trust. We are responsible to God for its maintenance and spread. The heathen are upon us. To say that "we do not believe in missions" does not lift the responsibility nor lessen its claims. The heathen reach out their arms and the heart-rending cry, "come over and help us floats on every breeze, and waits forth from every land. Every emotion of love and pity cries, "help!" The roaring flames of hell call for help. The voice of the Captain of our salvation, above the war of the Universe, the fall of Empires and the ruin of immortal souls for whom He died, cry "help."

The Apostle cries, "How shall they hear without a preacher? And how shall they preach except they be sent?" Consecrated men and women, called of God, have laid themselves upon the altar, saying, "Here am I, send me." The Church calls for the help. She importunes. With streaming eyes and heart aflame, she cries, "Men of Israel, help!"

Million of dollars are yearly wasted on fashion, foolishness and extravagance, and millions of souls yearly drop into hell without a warning, and Christians, so-called, cursed and cankered, are plunging in on them, and hell's dominions are peopled with the Ananias and Sapphiras, the Dothans and Achans from the Church. Loving God and caring nothing for souls—"God bless me and my wife, my son John and his wife, us four and no more." O, frightful caricature of Jesus dying love! O, unholy travesty upon the breaking heart of the world's Redeemer! O, painted, lying, rotten, putrid carcass of death and sin. How long will God withhold His righteous judgments, and permit so foul a blot upon the face of the Lamb's wife. How long will he tolerate such adultery with Belial? How long before he will avenge the insult to His son?

Talk about being a Christian and opposed to Missions! The man who opposes Missions opposes the very gospel by which he professes to have been saved, and is as far from the Kingdom of God as light is from darkness and death from life. O, my brother, if you are opposed to Missions, in the name of your soul, arise from your seat, kneel at this altar, and ask God's people to pray for thee, "if perhaps the thought of thine heart may be forgiven thee." We must wake up. The world with all its wondrous worth, is hanging breathless on the Church-to-day. God and Christ are looking. What will you do? J. R. MOORE.

We invite the attention of our readers to a short article headed a "good record." Dr. Brown, the energetic agent of the Famous, reports a wonderful run of business for his company. That sort of substantial work, prompt payment of death-policies, speaks more loudly and effectively than any thing else. Read it.

NOTICE.

Editors Methodist: Please allow me to say that the Washington District Conference will be called to meet at Lockesburg at 10 a. m. on Thursday, August 5, 1886. Sermon at 11 a. m. by Rev. L. B. Hawley. JOHN H. REGEN, P. E.

Missionary Department.

OFFICERS OF WOMAN'S MISSIONARY SOCIETY OF THE LITTLE ROCK CONFERENCE.

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To the Preachers of the Little Rock Conference.

DEAR BRETHREN:—On behalf of your delegates to the General Conference, I ask those who have not taken collections to defray the expenses of your delegates to do so and report at once. We are all deficient. One of our number, Dr. Ross, has only received five dollars. We can't live on mere honor. Will the Presiding Elder see that this collection is taken?

A. HUNTER,
For L. R. Delegation.

Officers of Woman's Missionary Society of The White River Conference.

President, Mrs. Josephine Anderson, Newport, Ark.
Vice-Presidents, Mrs. J. B. Sutler, Wheatley, Ark.; Mrs. Jon. Penn, Augusta, Ark.; Mrs. E. M. Pipkin, Batesville, Ark.; Mrs. J. T. Henderson, Auvergne, Ark.; Mrs. E. D. Frierson, Jonesboro, Ark.
Rec. Sec., Mrs. Geo. M. Hill, Beebe, Ark.
Cor. Sec., Miss Ada E. Rimmel, Newport, Ark.
Treasurer, Mrs. F. A. Jeffett, Helena, Ark.

The Cor. Sec. in each Aux. W. M. Society of Ark. Conference will please send their report to my address without delay, as it is necessary that my own report should reach Nashville by June 1st. MRS. H. V. CROZIER, Morrilton, Ark.

A GOOD RECORD.

Received this the 23d day of April, A. D., 1886, of Dr. A. G. Brown, President of the Famous Life Association, the full amount due me on companion policies Nos. 298 and 299, Class B in famous Life Association of Little Rock, Ark., and held by myself and wife, on becoming due, on account of the death of my wife, Mary J. Miller, who died Dec. 28th, 1885. And in connection herewith, I desire to say to, that the honorable treatment that I have received at the hands of the officers of the Famous Life Association, compels me to recommend them and their associates to any and all persons desiring life insurance. I am sure you will find the officers capable and honest, and that you may depend on getting every cent due you on any and all policies issued from this association. I can offer you no better evidence of my sincerity in this regard, than to say that I have taken out in this same association another policy for the sum of three thousand dollars on my own life.

[Signed] CHAS. MILLER,
Charleston, Ark.

Witness
L. C. Obarr,
T. F. Mosely,
J. M. Hill, M. D.

The Poor Little Ones.

We often see children with red eruptions on face and hands, rough scaly skin, and often sores on the head. These things indicate a depraved condition of the blood. In the growing period, children have need of pure blood by which to build up strong and healthy bodies. If Dr. Pierce's "Golden Medical Discovery" is given, the blood is purged of its bad elements, and the child's development will be healthy, and as it should be. Scrofulous affections, rickets fever-sores, hip-joint disease or other grave maladies and suffering are sure to result from neglect and lack of proper attention in such cases.

Dardanelle District—Third Round
Wm. D. Matthews, Presiding Elder.
Dover circuit, June 5, 6
Dardanelle circuit, 12, 13.
Chickalah mission, 19, 20.
Opelo mission, 26, 27.
Perryville circuit, July 4, 5.
Atkins circuit, 10, 11.
Appleton Mission, 17, 18.
Russellville station, 24, 25.
Danville circuit, 30.
Walnut Tree circuit, July 31, Aug. 1.
Dardanelle station, Aug. 4.
Long Creek mission, 7, 8.
Gravelly Hill circuit, 14, 15.
Rover circuit, 21, 22.
Prairie View circuit, 28, 29.
The District conference will meet at Perryville, Friday morning, July 2 at nine o'clock. Rev. H. C. Jolly, will preach the opening sermon, Thursday night before. The preachers will please bring the quarterly conference records with them.

WM D MATTHEWS, P. E.

Monticello District—Third Round
Thos. H. Ware, P. E.
Arkansas City sta, June 12, 13.
Hamburg sta. 19, 20.
Mt. Pleasant ct, 26, 27.
Hamburg ct, July 3, 4.
Monticello sta, 10, 11.
Selma ct, 17, 18.
Warren ct, 24, 25.
Lacy ct, July 31, Aug. 1.
Bartholomew ct, 7, 8.
Holly Grove ct, 14, 15.
Palestine circuit, 21, 22.
Lake Village ct, 28, 29.
District Conference will convene at Selma, Wednesday, July 14, at 8.30 a. m. Opening sermon by Rev. B. B. McCraw.

Harrison District—Third Round,
P. B. Summers, P. E.
Yellville and Harrison, June 5, 6.
Yellville circuit 6, 7.
Mountain Home, 12, 13.
Lone Rock, 19, 20.
Big Flat, 23.
Wiley's Cove 26, 27.
Valley Springs, July 3, 4.
Lead Hill, 10, 11.
Berryville, 17, 18.
Eureka Springs, 26.
Huntsville, July 30, Aug 1.
Kingston, 7, 8.
Carrollton, 11.
Harrison ct, 14, 15.
The Harrison district conference will be held at Eureka Springs, July 22, 25. Rev. J. H. Bradford will preach the opening sermon.

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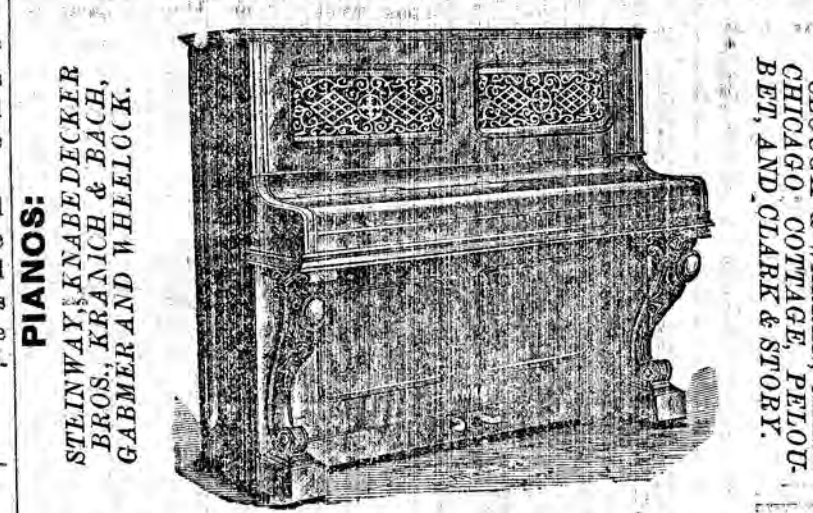
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St. Louis, Iron Mountain & Southern Ry	Trains going North.	Arrive.	Depart.
Mail and Express	2:25 p.m.	2:45 p.m.	
Texas Express	2:55 a.m.	3:10 a.m.	
Local Freight	3:30 p.m.	4:00 a.m.	
Texas Stock	3:45 p.m.	4:00 p.m.	
Texas Stock	10:40 p.m.	10:45 p.m.	
Trains going South.			
Mail and Express	12:30 a.m.	12:45 a.m.	
Texas Express	12:10 p.m.	12:30 p.m.	
Local Freight	11:30 p.m.	4:00 a.m.	
Fast Freight	9:10 a.m.	9:40 a.m.	
Texas Freight	1:30 p.m.	2:45 p.m.	
Texas Freight	8:40 a.m.	4:30 a.m.	

Memphis and Little Rock Railroad.

PASSENGER TRAINS.

No. 1—Leaves Memphis	5:10 p.m.
Arrives at Little Rock	12:30 a.m.
No. 2—Leaves Memphis	4:40 a.m.
Arrives at Little Rock	11:45 a.m.
No. 3—Leaves Little Rock	3:40 p.m.
Arrives at Memphis	10:35 p.m.
No. 4—Leaves Little Rock	3:45 p.m.
Arrives at Memphis	9:59 p.m.

Arkansas Valley Route.

Leave for Fort Smith	11:45 a.m.
Arrive from Ft Smith	3:15 p.m.
Leave for Arkansas City	2:40 p.m.
Leave for Arkansas City (freight)	7:45 p.m.
Arrive from Arkansas City	11:30 a.m.
Arrive from Arkansas City (freight)	9:40 p.m.

Hot Springs Railroad.

Passenger, depart. Malvern	1:45 p.m.
Freight and Accom. depart. Malvern	3:40 p.m.
Passenger arrive Malvern	1:10 p.m.
Freight and Accom. arrive. Malvern	4:34 p.m.

Arkansas Midland Railroad.

Trains.	Depart.	Arrive.
Helena Mixed	8:30 p.m.	10:15 a.m.
Clarendon Mixed	6:00 a.m.	11:30 a.m.

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The building of a high, strong, holy character out of one that is depraved and low, is a greater work than raising Lazarus. The elimination and preparation of a truth is greater than is a miracle which only changes water into wine or multiple loaves.

The worldliness of men is not determined by the spheres in which they move, and by the affections which reign within them. Vinet justly remarks: "Many a hermit lives in the world, many a man of the world lives in solitude."

Mexicans and Tobacco.

"I want to add right here that all the women as well as the men in Mexico are taught not only to drink but to smoke, from childhood, and with a habit so firmly fixed, it is no easy task to break away entirely from their cups, as you all well know and some would in pity say, let them go on with their smoking, for that will partly compensate them for giving up intoxicating drinks, but their own verdict is 'Smoking is a vice, and it is our duty to stop all vice as well as all crime.' Are they right?"

So says our Bro. Watkins, a Methodist Missionary about converted Mexicans. And what do thousands of professed Christians and ministers in our own land say upon whose conscience this evil has been made to rest in burning weight so often? "If our own hearts condemn us, God is greater."

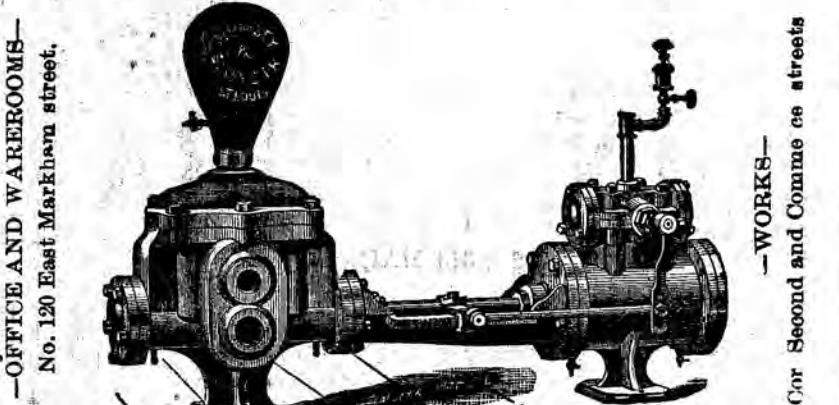
The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.— Frederick W. Faber.

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Arkansas Methodist.

OBITUARIES.

SINQUEFIELD—J. W. Sinquefield was born Sept. 4th, 1851, near Holly Springs, Dallas county, Ark., where he remained until 1885, then moved to Ouachita county. Brother John was taken with a severe attack of pneumonia, on the 4th of March, and died the 26th. He suffered much during his illness. He had never made any pretensions to religion previous to his sickness, but had always been a quiet sober minded man. I visited him frequently during his sickness; three days before he died, I was sitting on the side of the bed; he caught me by the sleeve and asked me to pray; by the wished to hear me once more. So the people that were there, gathered around his bed, and we all bowed together and prayed. When we arose, he was lying very calm, and asked where his pa was. I asked if he wanted to see him, and he said he did. His father came, he raised his arms and placed them about his father's neck; told him he could not stay here, but that he could come to him. He was aware of the near approach of death. He requested that we should send for his folks; stating that if we would send for them that he would be spared to see them. They were brought, and when they approached him, he embraced them and spoke of his death. While speaking of death he was calm. He spoke of his little children; requested his relatives and friends to help take care of them. He said he had lived a careless life and requested that his little children should be taught to pray. While the tears of sadness fell from his broken hearted wife, he spoke and said: Don't grieve after me; there will be some way provided for you all. Brother John had a hard time in this world. He had seven little children to support, and an afflicted wife. But he has ceased all his labors, and gone to his reward, leaving his wife with seven little orphan children, father, mother, brothers, sisters, and friends to mourn his demise. May God help the bereaved mother and little children. His body now sleeps near his old boyhood play ground; his spirit has returned to God, who gave it. He waits the happy reunion of soul and body. Brother John praised God while entering the very door of death. May God help us all to live so as to meet death rejoicing.

THOS. J. SHADDOCK.

Bearden, Ouachita County Ark. and Nashville Advocate please copy.

WILSON—William P. D. Wilson was born in Itawomba county, Miss., February 11th, 1849, and in August 1866, he professed religion, at Ozark Church, under the ministry of Rev. James Hornell, and joined the M. E. Church South. In 1870 he was married to Miss Mattie J. Parker, of Potatoe, Miss, and in 1878, moved to Sevier county, Arkansas, where he lived until March 20th, 1886, and truly, a good man was then called from his labors on earth, to his reward in heaven. The subject of this sketch was well known to the writer, hence, we write whereof we know, being perfectly acquainted, and in the same community several years, we were on the most intimate terms, very often associated together, and have conversed with him freely, time and again, and have frequently heard him speak of his religious experience, and have a ways felt that his experience was that of a sincere christian; especially have we been impressed with his earnest, sincere manner of leading our prayers, and the interest that he felt in the salvation of his friends. While we do not presume to say he was entirely faultless, we can safely say, I never knew a more lovely, pure, warm hearted, genial and confident friend than Doke, as we all familiarly called him, whether at school, church, farming, clerking in a mercantile house, or traveling, he was always the same, meeting everyone with a pleasant look or smile. Even at public entertainments, mixing with different classes of society. Yet he always retained his christian integrity, having a perfect abhorrence to profanity, dissipation or anything low or indecent, feeling under the compulsion of being a christian gentleman everywhere. There was something of more than ordinary attraction in his deportment,

causing all who knew him, both high and low, to respect and love him, as a worthy man and citizen. Such, and far better than we have portrayed, was the life and character of James D. Willson, to all of which we have reason to believe his many friends and acquaintances are ready to heartily respond, "Amen." His last sickness was of short duration, but he died as he ever lived, leaving his affectionate wife, six helpless babies, his relatives and a host of friends to mourn his absence. Many kind friends stood around his dying bed, to administer to his wants. Now he sweetly sleeps in Brownstown grave yard, in Sevier county, Arkansas, and though no stone marks the spot, angels guard it; and at the last day, he will arise in immortal beauty. While earth is poorer, heaven has gained another angel, and is rendered the more attractive. While we are weeping over his death, he is shouting amid shining ranks of angels and loved ones gone before, over his triumph and eternal victory.

CHAS. S. COBB.

Ben Lamond, Ark.

RHODES—Brother Joshua S. Rhodes, died near Rock Springs Church, Mt. Pleasant Circuit, in Drew county, on the 22d of February. He was born on the 13th day of February, 1847, and in November, 1874, joined the Methodist Church, South. He was always morally inclined, and from the time he joined the church, lived a christian life, but for the last twelve months, has been a devoted christian worker, particularly in the Sunday School, in which he was teacher of the old men's class. He was growing in influence as a member of the church, but God, in His providence has called him away from his fond wife and dear children, to whom, as well as the church he was truly devoted. But, God is wise, and merciful, and good, nor does He afflict in anger, what He does is best. He was not confined to his room until Sunday the 21st, and died Monday night, the 22d, at 12 o'clock. In that short time he suffered much, and most of the time unconscious, but even in this condition, would frequently rise from his bed and engage in prayer. No man was more highly esteemed in the community than he, and he was loved by the whole Church and Sunday School. More than one brother said to me his place will be hard to fill. A young lady said many good things can be said of Mr. Rhodes. But he is gone from us, no more will he gladden the home circle with his presence, nor join his class in the Sunday School, but gone, we believe to the church above. He leaves a wife, two sweet little children, brother and sister, and quite a number of friends to mourn his death, but while they weep for him, they may also rejoice in the hope of rejoining him over there, in the home of the good, where there will be no more pain or sickness, nor will the pitiless hand of death separate them any more.

Sister and children take courage, live near the Savior, and in a few short days, you will overtake your husband and father, for we feel sure he has entered into rest, and awaits your coming. God help you and all of us to reach that rest "remaining to the people of God." J. M. D. S.

GULLEDGE—Mrs. Lydia D. Gullledge, (nee Cason) was born in Anson county, North Carolina, March 5th, 1859; joined the M. E. Church, South, in 1865, and was happily converted in 1866. She was married to Henry M. Gullledge, Oct. 21st, 1868, and moved to Jefferson county, Ark., the following year, where she died at her home, January 31, 1886. The death of her husband in 1884, left her the widowed mother of seven children, and she desired very much to live on their account, but when she found this would be denied her, she yielded with true christian resignation. My sister was a devoted wife and mother; an obedient daughter, loving sister and true friend. She was faithful to her religious vows from childhood, and the influence of her life testifies to the excellency of our holy christianity. As she lived well, she died gloriously. While dying, she called her seven children around her bed and gave each of them appropriate counsel, ending with "God bless and save my child," and then bidding her father and mother an affectionate good bye, she gently closed her eyes and fell on sleep in Jesus. The writer reached her home too late to look upon

the face of that sister whose loving disposition had brightened the days of his boyhood, and strengthened his after life; but as he stood by her new made grave and wept, his heart was comforted with the divine assurance of a meeting in the "sweet bye and bye." May the God of all grace and mercy comfort the hearts of aged parents; comfort, direct, and keep her orphaned children from the evils of this world, and grant us all a meeting in heaven.

Her brother, JNO. R. CASON.

SHERRILL.—R. C. Sherrill, son of Ephraim and Polly Sherrill, was born in Wilson county, Tenn., August 7th, 1824, and was married to Mary J. Bell, of Wilson county, Tenn., March 22d, 1846, and departed this life Dec. 12th, 1885, of consumption, near Barren Fork, Izard county, Ark.

Bro. Sherrill's death was unexpected. He had been standing feebly on the verge of the tomb two years, and during that time his loved ones would not have been surprised at his death. He was often heard to say in the last year that he had very little concern as to whether he went or stayed, but was ready for the Master's call. I don't know the date of Bro. Sherrill's conversion, but he had been an official member for a number of years. I have often heard it remarked by preachers and Presiding Elders that he was the best posted Lay man they ever knew. He was a wise counselor and prided in the work of the church. I visited him the day before he died, and he told me that all was well. He said if there was anything in his way, he didn't know it. He said he felt that he would be present at roll call in heaven, to answer to his name. I bade him good-bye, after sending messages to loved ones gone before. After I left him he called me back and said: "If I am here when Bro. Alexander comes back (he being gone to Conference), tell him to come right over here. I would like to hear how the Church is getting along, and what the arrangements are for another year before I go."

I would say to the bereft children, take fresh courage and press on, there is abundant room for all the faithful. Put your trust in Him, and He will bring you to that home of eternal rest, where there is no death, but you shall live in one united circle forever. MRS. M. E. ALEXANDER.

MOORE.—Nettie Lemnie Moore, daughter of J. S. and Martha Moore was born January 19 1885, at Ash Flat, Sharp Co. Ark. and died Feb. 22, 1886, in Dallas County, Texas, age thirteen months and three days. Little Nettie was the pet of the family and the sunlight of their home. But she is no more with them, the patterning of her feet is heard no more, the sweet voice is hushed forever here. But heaven has another angel.

WILLIAM NOORE.

FRAZIER.—Robert Frazier the subject of this sketch, was born in Dallas County, Ark. about the year 1862. Died at the residence of Mrs. Mary J. Jones, December, 1885. He was converted and joined the M. E. church south, in the year 1883, under the ministry of J. P. Homes, and lived a faithful and consistent member till his release came. He was the subject of typhoid fever for three weeks before his death. It was the writers privilege to wait on and nurse him through his illness. And never was he heard to murmur or complain, but bore his affliction with christian fortitude. He did not wait for his doctor to tell him that he must die. But called his brother-in-law and two sisters to his bed side and made some request of them about his burial outfit. I asked him just before he died, if he was ready to die. He answered: I am ready and willing to go. He requested us all to meet him in heaven. He conquered the last enemy and went rejoicing home. May all his family and friends join him in the God-built mansions.

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