

GENERAL CONFERENCE NOTES.

Gleaned from the Daily Advocate.

The new Bishops wear their honors meekly. Their friends are jubilant, and letters and telegrams of congratulation pour in upon them from all quarters.

Human infirmity attaches to all human service. In dealing with each other let us do as our gracious Lord will do in the Great Day—magnify fidelity above everything else.

The interest of the General Conference session increases again as the time for the adjournment draws nigh. The galleries of Centenary Church were crowded with interested listeners.

The attitude of the General Conference toward the temperance reform is unmistakable. Every earnest blow aimed at the liquor traffic was received with irrepressible demonstrations of approval.

The race for the Missionary Secretaryship yesterday was so close that at the counting of the final ballots the delegates and spectators in the General Conference listened with suspended breath.

The discussion on Saturday was of a general character, and was inspiring to those who heard, and will be so to those who will read it. The note struck on the occasion was a note of hope, and progress and victory.

It hurts the chairman of a committee to have his well-considered, carefully-written report laughed in open Conference. There may be some consolation to him in the reflection that others have had a similar experience.

The discussion of our publishing interests yesterday disclosed a gratifying unanimity of sentiment among the members of the General Conference with regard to this great interest of the Church. Conservative progressiveness is the temper of the body.

The fraternal salutation from the Protestant Episcopal Council to the Southern Methodist Episcopal Church was a good sign. The fact that one Methodist Episcopal Church in Richmond was opened to the ministers in attendance upon the General Conference was another good sign—a small one.

The fraternal salutation from our Protestant Episcopal brethren to the General Conference on Saturday was received in a way that manifested the disposition of Southern Methodists to reciprocate all courtesies on the part of all over evangelical bodies. The tendency of evangelical Christianity is centripetal, our Lord Jesus Christ being the center to all.

A race is always exciting. The balloting for Connectional officers on yesterday, though not witnessed by so large a number of spectators, nor quite so exciting as that for Bishops on Tuesday, were regarded with absorbing interest by the occupants of the well-filled galleries of Centenary church.

The vigilance of some of the older members of the General Conference in guarding against hasty legislation might at times seem a little obtrusive to legislation; but in some cases prevented blundering that might have been disastrous. The word of caution at the right place was spoken.

The subject of missions has received from this General Conference the attention its importance demands. This cause is that to which all the other departments of Church work are directed—to bring the world to Christ. The whole work of the Church is missionary work.

In the filling of the Connectional Boards yesterday, it was evident that two considerations governed the action of General conference: First, a desire to have at hand a sufficient number of tried business men for steady work; and second, a proper geographical distribution of the members so as to represent the whole church as far as practicable.

When in the election of Book Agent yesterday, the old Doctor rose and moved to the head of the Tennessee delegation, a halt a century of efficient service to the church passed in mental review before the minds of the members of the General Conference, and the brethren started the grand old man on another quadrennium of official service.

The searching analysis of the facts and figures coming under the review of the General Conference in connection with the operations of the different departments of denominational work was due alike to the Church and to its servants who have been entrusted with their management. In the long run the man who does his duty will have the credit—probably here, and certainly hereafter.

The communication to the General Conference from the National Woman's Christian Temperance Union, presented by the senior Bishop, met a respectful reception indicative of the profound interest felt in the temperance cause by our Church. We repeat here what we have said elsewhere: Where our Methodism is strong, the temperance sentiment is strong. Keeping within the lines of legitimate Church work, no Christian body in these United States is truer in sentiment or doing better work for temperance than the Methodist Episcopal Church, South.

Report of the Committee on Itinerancy on the Little Rock and White River Conference Journals. Will publish the Arkansas Conference if we see it.

LITTLE ROCK.

The minutes of the Little Rock Conference are in the main well kept, especially for the last two sessions. The marginal notes are frequently missing in the records of the twenty-ninth and thirtieth sessions.

We can find no mention in the minutes of the last day of either the twenty-ninth or of the thirty-first sessions of the minutes having been read and approved before adjournment.

WHITE RIVER.

On page 22 the ordinations are reported by the Bishop, but questions 9, 10, 13 and 15 are not recorded.

On pages 63 and 64 the Committee on Conference Relations reported favorably, and the superannuated relation to one, but there is no previous record of their application having been referred to the committee.

On pages 101 and 154 in sessions of 1884 and 1885, there is no complete roll of the lay members. Only those present are recorded.

On page 118 R. G. B. asks special relations, and was referred to the Committee on Conference Relations, but there is no mention made of what relation he applied for.

The same error occurs on page 156 of session of 1885.

In session of 1884, questions 21, 22, 23, 24, 25, 26, 27, 28, 29 and 30 are not recorded as having been called during the session, although business was transacted under them.

This journal is a model of neatness. The marginal index is very full and accurate and there is a tasteful printed reading for each page.

PERSONAL.

Dr. David Morton was re-elected Secretary of the Church Extension Board by almost a unanimous vote. A compliment richly deserved by a faithful and efficient officer.—Richmond Advocate.

We reproduce the above deserved compliment to heartily endorse it.

The Hon. A. H. Colquit, of Georgia, called at the office of the Christian Advocate, while in this city last week. He came northward to deliver an address at the anniversary of the National Temperance Society. Governor Colquit is in high honor in this part of the country as a Methodist of a fraternal spirit and as a fearless advocate of prohibition.—New York Advocate.

Hon. Poindexter Dunn stirred up a whole batch of republican high protection hornets the other day in his brilliant speech on the shipping bill. It was such a speech as to make all Arkansas proud of their representative.—Arkansas Democrat.

Col. Dunn is one of the most skillful debaters, and a most useful and successful worker in congress. Truly Arkansas should be proud of him.

Governor Hughes, Secretary of State Moore, Treasurer Woodruff and Attorney-General Jones will have a walk-over. They will be re-elected without opposition, and ought to be.

Brothers Boswell, Greathouse, Dr. Welch, and Brother Harlin, called Friday. They were returning home from General Conference. Hope they found their families well and charges intact.

Rev. C. C. Godden has returned from Richmond, and is in excellent health, ready for the arduous and responsible duties of his district. He made us a pleasant call.

Rev. W. G. Miller, D. D., pastor of the First Methodist church has returned from the General conference and preached to a large audience in his church Sunday. We had the pleasure of preaching once for his charge during his absence, and Sunday afternoon he paid us back in good, gospel measure. He preached an able and edifying sermon in Argenta at 4 P. M. He got a good vote for Bishop and would have made a capital one if he had been elected.

Presiding Elder Ware, kindly invites "both ye editors" to his District conference, Selma, seven miles from Tillar Station. Thanks.

Rev. A. B. Miller, pastor of the 2d Baptist church, delivered the Literary Address to the Argenta High School, the 27th ult. He pleased old and young. Dr. Miller is an engaging preacher, an excellent worker, and withal an eminently social and pleasant christian gentleman.

Rev. Dr. Tupper has tendered his resignation of the Rectorship of Christ's Episcopal church in this city and will take charge of a church in Leavenworth, Kansas. He will preach his farewell sermon next Sunday.

Gen. L. M. Lewis, formerly president of the Female College in this city, died in Los Angeles, Cal., last week. We have heard no particulars.

Rev. C. M. Keith, of Alexander called Monday, and as usual, brought in some subscribers, with the money. Brother Keith is a friend indeed.

Our Junior is still a sufferer, and his physician enjoins absolute rest and quiet, and so our friends at Athens, Ala., as well as the Faculty of the Athens College, will have to excuse him this time. We are sorry, for we know our friends will miss a rare treat of poetry and eloquence, but they need only wait one year. His absence is unavoidable.

Gen. Duvall, of Argenta, is spoken of as a probable candidate for circuit judge of this district. An enthusiastic farmer friend of his writes us urging his high qualifications. He is a nice gentleman, and said to be a good lawyer.

Capt. R. L. Cobb is deeply and doubly bereaved. His sweet little girl died recently in San Antonio, Texas, and was soon followed by his devoted wife, who died at Clarksville, Tenn. He has our sympathies and prayers.

"Hazard," alias Rev. O. H. Keadle, one of our good friends, calls our reports of our field hands a conglomeration. We are glad that a great many people think differently. However, if he will furnish the shekels, we will take the leave of absence and go over the "far blue sea" and send lots of correspondence under the light of genial skies; will write the best editorials our pen is capable of, and Hazard shall enjoy the delights of an improved paper and absent editor.

THE PRESS.

UPHOLD THE LAW.

The first thing to be insisted on in all the conflicts between labor and capital, and all other conflicts in this nation of freemen, is the preservation of law and order. If the members of a family differ about the management of a house, that is no reason why they should burn down the house.—Nashville Advocate.

Many a faithful, toiling preacher of the gospel is so meagerly compensated that, despite his strictest economy, want is felt by himself and dependent family; but we don't hear of their striking. Patiently they toil on, doing the Master's work gladly, awaiting his own time to reward. How effectually does the grace of God quiet the human heart and render it submissive.—Texas Advocate.

WE ARE NOT OF THE WORLD.

If all our members are living as they wish they were when Christ comes, we would hear no more of this taking an interest in operas, matinees, race courses, dancing, gambling and such like things. All these things are of the world, and I tell you plainly that they who do such things are not of Christ, and are not to be taken as his representatives of a lost world. Yet they hurt the cause dearest to all men.—N. O. Advocate.

VOTED AS THEY FEEL.

A secular paper of this city makes an apology for the ministers of Richmond for the part they took in the recent Local Option election, and then says it does not include all the ministers in this class, for some took no part and some even voted against the law, or for license. We are glad to state upon authority, that the Methodist ministers of the city do not need the condolence of the secular press, and they are proud of the position they took in this non-political contest; and they do not wish to be classed among those who voted "wet" on the 26th. They all voted as they pray, when they say, Lord, bring the wickedness of the wicked to an end.—Richmond Advocate.

Virginia is conservative. It never goes off into vociferous gush. Our people never attitudinize. They do not crowd the Conference-room with noisy audiences nor flutter handkerchiefs from the gallery in applause. Their interest is deep and silent. They honor the body, but do not make display of their homage.

Methodism in Richmond has been strengthened and blessed by the sojourning of these Wesleyan apostles.

Many Virginia preachers made visits to the body, and went away rejoicing in strong and faithful men on Zion's walls.—Richmond Advocate.

INDISPENSIBLE.

A Methodist Church without a class meeting is like a family without a dining-table—in a very poor condition for housekeeping.

TRY.

Never shrink from a duty because it seems forbidding or hard of performance. Your fears will greatly magnify the difficulties. Grasp it manfully. Whatever is to be done, do it with your might, or at least try to do it. Moral cowardice is a mean, base thing.—Watchman.

Dispatches from Cincinnati announce that the Law and Order League has apparently accomplished its mission in closing the theatres and concert saloons on Sunday. This result has been brought about notwithstanding the fact that the Police Commissioners did not aid the league. So it may be every-where. To Dr. Davis, of the Methodist Episcopal Church, President of the League, much of the credit is due.—New York Christian Advocate.

The president has signed the bill for the extension of the Arkansas Valley Railroad through the Indian Territory.

STATE NEWS.

Last Monday was Decoration Day in Little Rock. The usual street parade, orations and recitations were had.

The Camden Beacon has just closed its twelfth volume. We wish Bro. Holmes continued and increased prosperity.

Ex-Judge Hooper, Monroe county, Ark., has been convicted of forgery, and sentenced to two years in the penitentiary.

The State Wheel Convention will be held in the hall of the house of representatives, June 9th. It will be held with closed doors.

Robert J. Brown, editor of The Life, of Little Rock, contemplates publishing a history of Little Rock, from its earliest settlement to the present. It will be illustrated, and gotten up in good style. We wish him success.

The meetings this week, conducted by the Evangelist Harry May, were well attended; in fact the church was crowded to overflowing, day and night, and many hearts have been touched, and we hope many more will be brought to the truth ere the meetings close.—Camden Beacon.

Last Saturday was a grand day at Camden. It was the time for the unveiling of the Confederate soldiers' monument. Twenty-five thousand people were reported present. Gov. Hughes, Sec. of State, Moore, and Supt. of Public Instruction, Thompson, were present and report a grand time.

Brer Brower, of the Gazette, tackled Brer Winfield, of the Methodist on the temperance question, "not knowing was loaded," but subsequent events prove that it had grape and canister and Brer Brower will have to pick himself up in pieces. It is dangerous to "monkey" with loaded weapons.—Morrilton Headlight.

ARGENTA PUBLIC SCHOOL.—Our Public High School closed this week, and the exercises in the schoolroom and at Baldwin's Hall, have been the chief attractions of our city. The examination began Wednesday morning, and the students from the youngest to the most advanced, showed great familiarity with their text books, and indicated clearly their own industry and the faithfulness of their teachers. On Thursday evening, just after sunset, they formed a procession at the school house and marched to Baldwin's hall, where an exceedingly interesting programme was well rendered. Rev. Dr. Miller, of the Second Baptist Church, of Little Rock, delivered the literary address. It was greatly enjoyed and much applauded. The speeches, readings and recitations were interesting and highly creditable to the students and teachers. The singing was splendid, and the decorum was unusually good. This evinced one important fact, that there was firm discipline in the school, without which no school is worthy of patronage. The incident congratulates Rev. Dr. Dye and wife upon their success, and our citizens upon having so good a school at home.—Incident.

We call attention to the announcement in our this week's paper, of Hon. W. R. Miller, ex-Governor of Arkansas, as a candidate for Auditor. Gov. Miller is one of the best known men in our State. He is honest, capable, and our people never tire of honoring him. Friend Files has a strong man to beat.

THE GAZETTE.

Fails to give its Democratic pedigree or to prove that there is a single democrat in that office. It also fails to give the advertisements that we are carrying under the head of wholesale grocers, who are wholesale liquor dealers. Neighbor you must make good your charge or withdraw it. We await your answer.

WASHINGTON LETTER.

The gossips have had much to say about the President's purchase of a bridal home near this city. The alleged purchase was made through another man, and the affair is veiled in secrecy to the extent that no one really knows much about it. The country seat in question is known as "Pretty Prospect," and it is reached by one of the prettiest drives in the vicinity, the road from Georgetown to Tenleytown, through the beautiful scenery of Rock Creek valley. It is a two story stone house with an old fashioned hip roof, commanding an extensive view of the surrounding country, including the Washington Monument, the Potomac river almost as far down as Mount Vernon, and nestled among old forest trees, in a paradise of suburban homes.

If the President has bought this place he will have Secretary Whitney for a near neighbor a portion of the year. The wealthy Cabinet officer keeps up about half a dozen establishments, and one of his summer homes is near this spot.

This is the only Capital in the world, I believe, where the chief ruler lives in the house assigned to executive business. And, indeed, the White House is as much a public office now as the Treasury, or the War, State, and Navy buildings. There is no privacy there, such as every man desires for himself and family out of business hours. President Arthur once said that no one, with out personal experience, could have any idea of the distressing effect of living, day in and day out, in the same house where you have been busy all day with affairs of routine business.

There is a good deal of opposition to the Senate's plan for extending the Executive Mansion. Many think that it should be left just as it is to be used for an office, and that the President should have a separate house. They hold that it is no more reasonable to compel the President to live at the White House, than it would be to require the Secretary of the Treasury to live in the Treasury building. They also urge that the States recognize the necessity of a separate residence for the Executive, inasmuch as no Governor of any State lives in or near his office.

Congress is discussing subjects that involve the expenditures of money, such as pensions, subsidies, and the regular appropriation bills which always provoke a great deal of debate. Whether it will legislate radically for Utah this session, or not, is a question no one as yet can answer. The House Judiciary Committee has been listening patiently for weeks, to arguments for and against the new Edmunds bill that passed the Senate some months ago.

The Mormon church has had every chance to be heard. In its behalf have appeared Jeff Chandlers, a lawyer from Missouri; George S. Boutwell of Massachusetts, ex-secretary of the Treasury, and ex-senator; A. M. Gibson, and of the shrewdest of lobbyists; John T. Caine, Utah's delegate to Congress, and others. The Gentiles were represented by Mr. Boskin alone, a prominent Democratic lawyer from Salt Lake City, who has lived among the Saints for twenty years. During that time he has spent \$15,000 from his own pocket in attempting to bring about such legislation as would Americanize the Territory. He is here today, without compensation, fighting single-handed the battle against a polygamous hierarchy.

It is felt now he should have support; that had some clever apostate young men been sent to Washington several months ago, they could have done much to circumvent the powerful Mormon lobby that is ceaselessly at work here. The Gentiles of Utah forget that men indifferently in the right are no match for men aggressively in the wrong. It is the business of the Mormon lobby to discover every man's price and to pay it if necessary. Mormon women have been besieging Senators and Congressmen in behalf of their "persecuted people," and journalists have been offered thousands of dollars to keep quiet on the burning question.

SATURDAY, JUNE 5, 1886.

THOUGHTS FOR PARENTS.

When we see such a multitude of children throughout our land, rapidly approaching manhood and womanhood the question presents itself to every inquiring mind, "How are these children to be properly educated and trained so that they may make good citizens, obedient to the laws of God and man?" All will admit that the most important influences that can be thrown around these children, are home influences. The first impressions that are made on the minds of children for good or evil are impressions of parental influence. Before the child can talk or walk, impressions are being made on its mind. Parents have an access to the hearts of their children that no other one will ever have. No words that ever fall from other lips will have the same influence on the mind of a child as those of its kind and affectionate mother. That mother may have many faults, but while the little prattlers gather round her knee, she is their ideal of goodness and perfection. I once asked a little boy if all were not sinners. He said his pa was not; that his pa never sinned; had never done wrong. His father was irreligious. This shows the confidence children have in their parents; it also shows the power that parents wield over their children. Parents are with their children during the formative period, when their minds are most easily impressed. From day to day they can watch the unfolding of their little minds, and the formation of their habits, and can correct any little irregularities they may discover. When the mind has properly unfolded they can begin to drop into it the seeds of truth and virtue that will soon spring up and grow and bring forth an abundant harvest. It is around the fireside at home that the most lasting impressions are made. The truths that are impressed on the minds of children are more deeply rooted than truths at any subsequent period.

One night a gambler sat at a card table. His companions observed that he was pensive and sad. His face wore a serious expression, and he appeared to be in deep reflection. All began to laugh at his being so serious, and he aroused from his meditation and tried to dissipate the gathering gloom, but in a few moments he was again in deep and solemn meditation. Upon his companions asking what was the matter, he replied: "To tell the truth, I was thinking about my mother. She used to, at the close of day, take me to my little bed, and pray for me, and teach me how to pray." That mother long ago had been locked in the cold embrace of death. But the impressions made on his mind in childhood were still vivid and fresh. Amid the dissipation and noisy revelry of the card table, among his corrupt and thoughtless associates, memory winged its way back to the innocent days of childhood, and recalled the early teachings of that sainted mother, who had tried to "train up her little boy in the way he should go." Though these early impressions had not yet led him to the Savior, perhaps in the after years of life, becoming wearied with its fleeting pleasures and fading vanities, he was led to seek his mother's God.

Parents, the religious truths that you impress on the minds of your children in early childhood is the best heritage you can leave them. Let parents neglect to train their children and they may live to see them carried off on the turbid tide of vice that is sweeping through the land. How many influences are brought to bear upon the children to lead them away from peace and purity! How many children are being swept away from the quiet anchorage of home by the swelling tide of iniquity! How many parents to-day with guilty indifference are letting their children wander off in sin and folly without putting forth an effort to lead them to God and train them in the ways of purity. Many parents neglect to train their children in the right in early youth when their minds are most easily impressed and then in the after years of life, after their children have passed out from under their control, they weep over their waywardness and sinfulness, when, very likely, if they had done their duty in training them right, at

the proper time, their children would have become honorable and useful members of society, and a source of pleasure to their parents.

Some mothers spend much more time in making a ruffle and fine clothes for their children, than they do in training these little immortals in the way of truth and holiness. They would rather see their children leaders in the higher circles of wealth and fashion than to see them shining lights in the Church of God. Some mothers would rather see their daughters decorated in the gaudy dress of fashion, the belle of the ball room, or the central figure in some grand entertainment, than to see them meek followers of the lowly Jesus, engaged in the work of charity and love, disseminating light and happiness to all they might be associated with. Poor, foolish mothers! Let a few brief years pass away, and the beauty has faded from their daughters' cheeks, and they yield their places in the higher circles of society to others, and how soon they exchange their gaudy dress for a shroud! How soon life's fleeting moments are over! How soon its fading vanities pass away! How soon these devotees of fashion and lovers of pleasure are hastened off the stage of life, where they failed to act their parts as responsible beings.

But I am glad to say that many mothers, that many mothers throughout our land feel deeply impressed with the mighty responsibilities that are resting upon them. They seem to realize the fact that they, to a very great extent, hold the destinies of their children in their own hands. These mothers, anxious to see their children grow up under the beneficent influence of religion, earnestly apply themselves to the great work of deeply impressing their children in early life with the great truths of the gospel. These mothers, in this important work of training their children, have much to encourage them. The seeds they sow in these youthful minds, fall in fruitful soil, and they have the promise of God that the harvest will be rich and abundant. These children properly trained, their minds filled with religious knowledge, their hearts deeply impressed with the truths of the gospel, yet some of them, in the after years of life, may stray off from the path of duty, yet we have the promise of God that if we "train up a child in the way it should go, it will not depart from it when it is old."

Many instances could be given where children, rightly trained in youth, afterward became very wild and sinful, yet lashed by a guilty conscience and deeply impressed by early teachings, they were lured back to the path of duty and happiness. I have been speaking about the powerful influence wielded by mothers over their children. But all the responsibility of training is not resting upon mothers. Many fathers seem to turn over all religious training to their mothers, as if they were not responsible thereby. But this will not clear the father. While the mother has a work the father can not do in training the young, the father has a work the mother cannot do, neither is it expected at her hands. Many fathers take much more interest in their secular employment than they do in the spiritual welfare and religious training of their children. If they prosper in business, they seem to be contented, no matter how rude and sinful their children may be. Trouble of the most heartrending kind is almost sure to follow parental neglect. The storm of domestic trouble may be a long time gathering, but after a while the low, rumbling thunder of ungratefulness will be heard, and soon parents will see the vivid flashes of disobedience, and then comes the furious hurricane of God's disapprobation, and sweeps away every vestige of domestic happiness. Fathers and mothers, if you want to see your children out on the arena of life, acquitting themselves like men and women of the noblest type, and want to see them bear off the trophies of victory, train them right. When reason first begins to dawn, learn them to reverence God and his cause, and teach them to remember and love their Maker in the early days of youth. If you will raise and train them right a halo of light and happiness will ever shine into their hearts and around their homes, and then at last when life is ended, its bitter conflicts over, you may meet your children out "beyond the sunsets radiant glow," and ever live with

them in bliss, while the years of eternity in endless succession shall sweep along.

J. R. ROBERTSON,
St. James, Ark. May, 17, 1886.

FROM CALIFORNIA.

Being absent from home some time and enjoying the hospitality of strangers. I naturally thought of my dear old Arkansas. So dropped you a card ordering the METHODIST to the Y. M. C. A. San Bernardino.

How eagerly I watched for its coming. Being so long among entire strangers, you can but imagine how glad I was to have the dear home paper to face me with its good news of glad tidings.

I lost no time, for soon I had it hurriedly scanned over, then I must go back and read carefully. In that number, a dear brother's article, on "Sanctification, Women's Rights, etc.," appeared. Now Mr. Editor, that Brother must be a little offish. Louie Pierce does not think sanctification a modern craze, for he says the church even began to retrograde about 1830, after they quit the practice of "Holiness meeting." Where persons were urged to seek entire sanctification. So according to him it is not so very modern, but existed years ago.

The Brother said the right way to profess Sanctification was to live it. Of course that is right. But should we not profess it with the mouth? "With the heart man believeth, and with the mouth confession is made unto salvation," if we are not to confess it (sanctification) then we should not confess that we have religion, live it.

If we confess regeneration openly, then let us confess sanctification too. But be that as it is, we do not agree on the subject that is all.

Mr. Editor, much can be said of this beautiful California. A vast deal more than I will attempt to say. I find the people quite different from the Arkansas people in some respects. A more warm and big hearted people I never met anywhere. Many are religious and like other places many are not.

I am now, and have been for some time stopping at the beautiful little town of San Bernardino, located in the southern portion of the State.

This is said to be the garden spot of the world, of course I do not know, nor I have not circumnavigated the earth. But speak only from good authority. The frosts of winter rarely appear in this part of California. And yet strange to say it is always pleasant and agreeable here, persons need the same amount of covering on the bed all the year.

As a little resort, in my judgement, there is no better to be found anywhere. Numbers have related their experience of this country. Some say they came here five years ago, a mere skeleton and now are healthy robust men, some say they came fifteen or twenty years ago, all well now, strong believers in California.

I came here some six weeks ago. I could not speak above a whisper, and had a severe cough, and really I thought perhaps I had the consumption. But now I feel quite different. I have improved wonderfully, really more than I thought I could in a year.

I feel now that soon I shall be able to resume my work, and preach in the beloved Master's vineyard for years yet. And how rejoiced I am none but they who have lost their health, know how to appreciate it. I leave this for older persons than myself to testify to.

I think when I get able to preach again, I will try to be more prudent, and not brake down so soon, prudence should be in demand in all markets, and persons should have it, let it cost what it may.

A. S. SCOTT.

THE THREE STARS AGAIN.

I see in the METHODIST of May 15th, 1886, what purports to be an answer to a communication in answer to the three stars, from Bro. Julien C. Brown, of St. Joseph, Mo. It was unfortunate that my name was not printed. I know that I signed it, and now that Brown may be left without an excuse, right here I will say that J. T. Rawlings has the following to say: I stand by my grammar, I stand by my logic, and stand by my Scripture interpretations. I stand by my sermons, do my own

shooting and never fire until the enemy is in range, and then there is always somebody hurt. Bro. Brown shall find out my sex before I am done with him, although I know there are a number of good women in the rank and file of the preachers and temperance lecturers among them that could answer him as well or better than I can. But as I have commenced with him, I will keep on until I reform him. I am very sorry that the good Brother has set me down as a coward, that he can set down to the account of the editors of the METHODIST, their failure to print my name, misled the good brother.

No, Bro. Brown, you will find me as brave as Julius Caesar, and that in a good cause like this, I will fight to the last. I feel that to stand in the rank and file of 200,000 good women, that I know to be the best of all the Church, and the brightest lights, and help them, and to have them help me, is to stand where an angel might desire to stand, yet help them battle for our altars and homes, more theirs than ours, is to stand where all good men, and there, close, we will stand.

And now, all this trouble about Victoria Woodhull, Jennie Claflin, Fred Douglass, Oscar Wilde, Women's rights, free loveism, universal suffrage, etc., and to couple the Sacred Ballot with Free loveism, is to say the least of it, to chase a very windy phantom, and the man that does so will soon be sorry that he ever stood sponsor for such a brat.

And now, Bro. Brown, let me make a prophesy. It is this: That in spite of all the Browns, Smiths and Joneses, with Dr. Winfield, with his ponderous Arkansas club, female suffrage will come, and come soon, and woman's preaching and lecturing will be accepted by this Nation, and the nerves of the Browns will not twinge. The good sense of the popular mind (and mind rules), is saying, now give the ballot to our women. Give them every moral and religious privilege that men have, make them out equals in all respects, as God in his providence intended.

Hoping Dr. Winfield will publish this, so that Bro. Brown will know where to point his cannon, I remain,
T. RAWLINGS.

FROM WASHINGTON.

Dear Brethren: The minutes came last week, and I am well pleased with them. Besides Bro. J. R. Moore furnishing the best of copy, he also knew how to condense, and yet tell all that was necessary. He is, indeed, a most excellent secretary, and may consider himself permanently elected for secretary of Little Rock Conference for years to come, as long as he is spared to us, and able to do his work. Also the print is first-class, and just the kind that Messrs Mitchell & Bettis are noted for doing. You will please excuse me, but for the credit of Washington circuit, I want to speak of some comparisons we have made in the minutes. Taking all the Circuits into the Conference, outside of the stations, and Washington circuit is ahead on salary paid preacher in charge and Bishops collections, but some of the other collections are some in arrears. With the religious interests now prevalent on my Circuit, and from other good signs we see, we hope to be able to report our people not only in full on preachers salary, and some over on Bishops collections, but all the other collections in full if not some in excess, when we meet at Hot Springs next Conference. We have collected this year \$28.35 on foreign missions, and nine Sunday schools on our work have raised money and purchased our Sunday school literature. But our people generally, just now, are very scarce of money, and some very poorly situated, but, with the good land many of them have, and the energy they display, with the blessings of God, they will have money when the year is out. Taking everything into consideration, if no changes are made in the boundary lines, we will congratulate any good minister whose name is read out for Washington Circuit next year. With many of the preachers in the Conference for years, the town of Washington, in church matters, has born the name of being the hardest place in the Conference, and when I was sent here first, having heard this, I was full of dread and trembling, but I bless the Lord that with some over two years experience as pastor here, I

find it very different from what I expected. It is true that there are yet too many people here who do not seem to attend church as regularly as they ought to, yet our congregations have gradually increased, and on an average with other sister churches. The old town of Washington ought not to bear such a hard name any longer, and to correct the error we make the above statement. We have held only one protracted meeting in our work this year, but recently we heard of four bright conventions of adults at their homes quietly but earnestly seeking the Lord, two of whom were baptised and received into our Church at Holly Grove last Sunday. Those of our people who take your Methodist, anxiously look for it every week, and read it with interest. We hope to get other subscribers soon, for I urge the claims of your Methodist and the Christian Advocate at every Church Conference, especially, and elsewhere when I can. Yours, etc.,
J. R. SANDERS.
April 15th, 1886.

FIELD NOTES.

HE LIKES IT.

From Cabot, Ark.

I like the METHODIST, and think it improved. I like the headings given "field notes" and other articles. I like the space given to General and State news. Many of our people do not take any other paper and expect you to give the current news of the week. God bless the METHODIST and its editors.
H. M. GRANADE.

GRAND RESULTS.

From Magnolia, Ark.

Our meeting at Stephen closed last week, with grand results. Our numbers increased and our members all converted. Brother May has been with us in the spirit of our Master, and we can truly say he is a man of God full of "faith and the Holy Ghost. You appreciate short field notes, I close.
W. A. STEEL.

A GRACIOUS REVIVAL.

From Augusta, Ark.

We are having a gracious revival in Augusta. Fourteen have joined the church and there are other applicants. Do not know the exact number of conversions. Many, many, are seeking the Salvation of their souls. I am told that a greater interest has never been manifested in the history of this church. My soul doth magnify the Lord for his goodness.
A. S. BLACKWOOD.

A GOOD MEETING.

From Hope, Ark.

Our meeting at present is quite flattering. The congregations are large, I suppose they will number 2000 some work already developing, and the interest is good. The large shed under which we meet is splendid, and we pray the Lord will bless the people, in their sacrifice they have made. Several preachers present, and more expected to-day. Pray for us.
R.

FIELD HAND INDEED.

From Healthy, Ridge Ark.

As I do not see any report of field hands from this part, I thought I would give you a few thoughts, but my report will be a little different from those in your paper. Although I may be termed a field hand in that sense, but in a small way. My report is from the corn and cotton field. My corn is very small for the 15th of May, but now has a very good color, and is taking a start to grow, and I think with proper cultivation and seasons we will make plenty, Irish potatoes look well, fair prospect of a fruit crop, garden looks tolerably well, plenty of mustard, lettuce, onions and a mess of English peas to-day, oats look tolerable well, but need rain, cotton looks well, but my last planting is small, and not a good stand on account of dry weather. We have hard work over gravel, rocks, dust, grubs, roots, stumps, and trees, to keep bushes, weeds, and grass down, and to keep the corn and cotton in a growing condition. But it must be done, to get meat, bread and apparel, not only for our own family, but a little more for others. And thus while Editors, D. D's., P. E's. and capitalists, have their hardships, the field hands have their share. Religion is at a low ebb. A. B. T.

If you live in a malarial district you cannot afford to be ignorant of the fact Shallenberger's Pill will not only guard you against any evil from that source, but cure you promptly if sick.

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SATURDAY, JUNE 5, 1886.

EDITORIAL CORRESPONDENCE.

We closed our last at the close of the elections, and then this scribe had to take a trip over to old Petersburg, Va. On Saturday May the 22, was the big fight over the old hymn book of our church. It is a difficult subject to tackle. We had a revision after the General Conference of 1846, and then we had the large hymn and tune book, and then the small hymn and tune book, and none of these are satisfactory. And now there is a three cornered committee is vested with the whole subject, and if they would only then let the rest alone it would be well. Please don't any of you try to write any hymns, for we have no hymnal poets left in our Zion, and the last attempt when the hymn book was revised before was a great botch. Let the Wesleys, with the help they had in our good old hymn book stand as perfection in that line, and let no second class poets put in, for there is no room for them. Dr. Peterson of Virginia made the strong speech on this subject, it is his speciality. Sunday was a grand day for Richmond and most of the surrounding cities of the Old Dominion. All of the new edition of Bishops were put in the field, and the old corps brought up the rear. Bishop Wilson was the chief attraction at Centenary Richmond, and we have a good report of all the rest. We were assigned with Bishop Duncan to Petersburg, his old home. He was at his old charge Washington St. in the morning, and the writer at Market Street holding forth by special request, on missions; at night we alternated. At 4 p. m. we talked prohibition to an immense audience at Music Hall. The Bishop was to preach at 5 p. m. for one of his old Presbyterian friends. Monday, May 24, the General Conference was nervous, and this writer concluded it was time for all noisy men, and men of many words to with draw, so we concluded to vamoose the ranch, and take in the gay metropolis of our great country. Strange to say that after we had tormented the body for more than three weeks with so many speeches, according to Dr. Godbey, and such incoherent talks, according to Cranky Price, of the Holston Methodist, that they refused us a leave of absence, but then you know both of these brethren are slow, modest and wise men, and were a little provoked that they did not get a hearing. Well we do now promise in advance that if our conference should return us four years hence to Lafferty's great gathering at the Famous White Sulphur Springs, we will keep silent one solid week, for these wise men, unless we should be very mightily moved upon by the spirit of talk. In that case we must be allowed to chat just a little. One good thing about this, was that it happened as it did in 1878 at Atlanta. Our good Bishop Kavanaugh was in the chair, when permission was asked for a brother from Kentucky. The conference gave a very decided no. The good Bishop coughed and replied: "You may say no as much as you please, but he is gone all the same," and so we were gone, and we stayed till the body adjourned. So we did better than some, for we went away when we were asked to stay, and the wiser part of the conference needed us. Our temperance legislation was wise and timely. Whisky selling is now an immorality, and all such will be driven out of the M. E. C. South. We were very sorry that the old Nestor of Southern Methodism could not see his way clear to vote aye; but Dr. McFerrin, is a man of great will power, and thinks for himself. We are rejoiced that he was beaten and this act redeems the body from all its non-concurrence, and undue consideration. We think the long hard fight over a few verbal changes in our baptismal ritual was one of the most remarkable windy and wordy fights of the age. An undue sensitiveness on both sides. One party

was wholly of the opinion that it was a covert attack on our doctrine of depravity, and the other trying to make the state of infants to be more clearly understood. A greater tempest in a teapot, we never heard of, and hope never to see repeated. Bishop Keener was hard on the committee on revisions. We hardly think it the right thing for a Bishop to charge a standing committee with ignorance, and we do insist that it is out of taste for Bishops to appear on the floor in debate, while they have the veto power. The protest of Dr. McFerrin should have been admitted to record without a word. Protest is a sacred right, and ought not to be interfered with. The General Conference closed on the night of May 25th, at 12 m. and was one of the shortest sessions ever held. The Bishops are empowered to elect an associate editor of the Nashville Advocate. We nominate Rev. W. C. Johnson, D. D., former editor of the Western Methodist. The General Conference declined to give the Book Committee a wholesale power of removing officers of the Publishing House, elected by the Conference. They authorized \$2,500 per annum, to be expended for paid correspondence for the Advocate, and by resolution made Dr. Harrison Book Editor, editor of the Southern Review. See last number of Daily Advocate, and supplement to Nashville Advocate, for closing proceedings. Will give some ramblings by way of a postscript.

RAMBLINGS OF A RAMBLER.

One week ago, we were in Petersburg the great old Methodist town of the old Dominion, the guest of Rev. A. Wiley Bledsoe, the noble and popular pastor of Market Street church. Never did we enjoy a visit more to strangers. In a few minutes after entering that parsonage, we felt as much at home, as if we had met a brother and sister from whom we had been long parted. They know how to dispense an elegant hospitality. He is in high admiration with his church, and in great esteem among the people of the world. We had a good report of brother Lambeth at Washington Street. The old city is growing grandly, and every thing wears the aspect of new life and increasing prosperity; it has the largest tobacco manufactory in the country, and mills that would do credit to any city. Some of the new blocks of buildings are very fine, and business seems very brisk. Monday May 24, we paused in old Richmond long enough to take in an hour or two of General conference proceedings and then hied away, to Washington City. How rapidly our Capitol improves. It is indeed magnificent and worthy to be the capital city of the greatest Republic in the world. It now has a population of over 200,000, and the public buildings are simply wonderful. Nothing can excel Pennsylvania Avenue, except the famous boulevards of Paris. We were only one day in the metropolis, but had time to take in the wonderful panorama of the battle of Bull Run. It is a marvellous work of art, and notwithstanding the fearful work of destruction to be seen all over this ill fated field, we never saw anything in the way of art that gave such a perfect picture of a battle field. To gaze upon it, one feels constrained to pray that the time will soon come when men will learn war no more. Tuesday we were again in Richmond, and the same night in Norfolk. It is hard to tear ourselves away from friends and comforts, but work! work! is the line and rule of our life, so that even the tempting comforts of the magnificent home of our brother-in-law Hon. Samuel Norment, on M. Street could not tempt us to prolong our stay. The hours there were, like a sweet and delightful episode that helps to relieve life, and make the heart beat more warmly to loved ones. Had a great crowd to lecture to in old Norfolk, at Cumberland Street church, and a richer time of real fun we never experienced, and then we were contributing to the help of the young men of the church, in their church work. This is a grand old church, and has a grand old history. Right opposite to it is the house where Dr. Jas. A. Duncan was born, and a little further up the street is the house where Bishop Grenbery first saw the light of day. In the rear of this church, is old St. Paul's, built

in 1730, out of brick brought from the old world. Norfolk gave us a morning of hard work, including a walk through St. Peter's, and while the others of our company rest, I must resume my talk with the readers of our organ. In leaving Genoa so hastily I failed to note one distinctive feature of that antique city—its policemen. They are remarkable men—all of them more than six feet in height, and all alike, having the same solemn appearance. They look as if they could never think of disturbing any one, but were simply looking on. They wear silk hats and long black frock coats, like some of the clergymen in our own country. Here we find the donkeys, and oh, what immense burdens they carry! Here, too, the horses are more highly honored than I had ever seen them; they wear large leghorn hats, their ears put through the brim, to keep them on. They have a vehicle, something between an omnibus and street car, with wheels like the latter, and drawn by one or two horses, which runs to any part of the city, on the hard rocky pavement. They have them also in Naples and Rome. They do away with iron rails and crossings. Can't Little Rock try them? Another improvement on our country is their splendid turnpikes, elegant bridges, and commodious depots, all the latter handsomely furnished, having paintings and statuary on every hand. You can leave a train here with real pleasure; no shouting of hackmen, nor rushing crowds to annoy you. But we must resume our journey, leaving Pisa for Naples, via Rome, the distance being three hundred and thirty-three kilometers, (a kilometer is a little less than an English mile,) we make the trip in eight hours, passing several cities, one, Capri, being the burial place of the ancient Tarquinii; last of all, the "Eternal City," where we dine and rest three hours. How strange we felt when we heard the brakesman shout, Rome! Once proud mistress of the world, whose Emperor decreed that a tax be levied on the whole world, including our great Master; now a city of only 250,000 inhabitants, with no greatness save that which comes from her past; far behind many other cities in the arts, sciences, and improvements of this age. On we go to Naples—two hundred and six kilometers from Rome. At 11 o'clock we are in the "City of the Sea." It is the largest city in Italy, having 450,000 inhabitants. Before I say anything of the city itself, I must write of our visit to the ruins of Pompeii, fourteen miles from Naples. We made the ride in carriages, and but for the lime dust would have enjoyed it very much, always excepting the odor and beggars of Naples. We lunched and then with our guide (No. 58) started on our journey through the streets and alleys of that long buried city. We first entered the room of the dead, or rather the charred remains of the dead. Remember the city was destroyed A. D. 79, partially rebuilt in 79—then the earthquake. They remained buried till 1748, when Charles I, in having a well dug, found evidences of the ruins and the work of excavation began. (We all drank of the water from this well, and then sang the long metre doxology, to the great amusement of Paris they were put together, and now we can see what manner of people they were, and how fearfully they were roasted in the burning lava. One poor slave had an iron ring on his finger, and a dog is so drawn together as to show the actual agony of his fearful death. The doors and windows are in a state of perfect preservation; also pieces of woolen goods, urns, pitchers, shells, bronzes and brass. We now pass into the Temple Basilica, built, or rather its columns restored, A. D. 89, and refitted in the same year, just before the fearful earthquake; the Temple of Venus, with altars and sacrifices, and forty-eight columns stand in the Civil Forum, Penal Forum, Temple of Jupiter, Tribune, Rostrum for lawyers, ten feet above the other portion of the Hall of Justice, Temple of Augustus in the Pantheon, busts of Ulysses and Penelope, Priests showing even their manner of dress; women bringing sacrifices; Temple of Mercury,

with alter ready for the sacrifice, and other sacred rites; utensils and statues erected for Apollo; horn of plenty and street of Abundance. We can even distinguish the mode of wearing the hair (very much like a certain minister's wife in Arkansas wears hers) and the earrings. Then the Market, Temple of Hercules, entrance to theatres, soldiers' barracks and Gladiators—place of women and men separate ("old Methodist style," said the Bishop.) The stage for acting, Amphitheatre where they fight with wild beasts for tragedy. Day theatre in the open air under an awning, arched roof, public baths, vapor baths, frescoed walls, beer and bath-houses, in Mosaic, shells, bake-oven, wine cup, ancient mortar and pestle, showing how they made meal, and eighty-one loaves of bread found. One room had a beautiful landscape frescoed in its walls; a bust of Caligula, one of Nero, the Temple of Fortune and the dining-room, finished our visit to this once thriving, long buried, but now "restored" city, if the editor will allow the word [under protest.] Vesuvius still burns, heaves, and sends forth fiery lava from its boiling bowels, but Herculaneum lives only in name, and not that Pompeii's ruins remain to tell where they once stood. They tell too the cause of the destruction and the certainty of retribution. Tired and suffering from heat, we returned to the city and took a good night's rest before ascending Vesuvius. We traveled twenty-eight miles going and returning. The first ten miles we traveled by a very circuitous route in carriages. At the end of the carriage way we took railroad for 286 yards. This wonderful road is run by wire ropes and pulleys—iron rails with cars balancing each other—one ascends as the other descends. Each car carries ten persons. At the end of the railroad we took a walk of 200 yards—a very steep ascent, with a crowd of human vultures praying on us with their offers of assistance, and importunities to buy everything conceivable connected with the mountain. At the end of the 200 yards we stood on the side of the volcano, covered with sulphuric lava and in many places so hot that we could scarcely bear our feet upon it. Here and there we found a small crater with the hot steam hissing up. After ascending 100 yards higher, we reached the top of the large crater. But a man whose proportions equal those of the Western Methodist's editor, should never undertake the last 100 yards. Judge East and I made the ascent, and were well paid for it. [Where was the Bishop?—Ed.] Through hot ashes and hotter embers, four inches deep, almost blinded by smoke, and suffocated with the fumes of sulphur, we urged our way till we stood on the highest point, and oh, what a scene! Far down in the very bowels of the burning volcano, we saw the seething, boiling cauldron. Then the mountain heaved, and from the bosom came streams of liquid fire, looking like hissing serpents with forked tongues, and then dark clouds of smoke, and a shower of heated lava falling at our feet. Through all this the sun was shining, tinged smoke, lava and vapor with a golden light, making a picture that no Raphael or Michael Angelo could ever imitate. A few moments there, witnessing a scene so sublime, would repay any one for the labor and fatigue of a trip to Europe. But let no one undertake it unless he has strong nerves and perfect control of his olfactories. Way up here, 700 feet above the sea, this wonderful mountain ever filled with fire, the bay of Naples, the city of Naples, the serpentine track by which we reach the heights, the acres of lava, and the ruins of the buried cities, form in my humble opinion, the grandest view you will find on this or any other continent. Naples has always been considered the most beautiful city in Europe, the bay also proverbial for its beauty. The latter, I willingly concede, but with regard to the former, I beg leave to demur. The streets are very narrow and run irregularly. The houses are built without any architectural taste whatever. Perhaps that is a little too strong, so I will write it only a few—the others are uneven and wanting in that elegance that I had expected to see. It is the dirtiest place I ever saw—parts of it are really filthy, and I wonder how the inhabitants escape that dreadful scourge, yellow fever, Beggars of all sorts and descriptions

through the streets—the people are indolent; they make the poor little donkeys nearly kill themselves, but precious little work will they do, indeed they seem naturally opposed to exertion of any kind. I have heard that travelers dare not drink the water in Naples, but were compelled to take wine. I took none, and my experience is, that you can do just as well, and perhaps a little better without it. Oh, the degradation of this people! I never in my life saw such human beings. I have traveled extensively in Southern cities, but never saw any thing like this, even among the most ignorant negroes. Tell our friends who are crazy about the negro, grieving over his present, and writing up his future, that here they will find the worst class of heathen. Yes, heathen ruled by priests, and governed by a rude soldiery. The same is true of many other cities in Italy. Cannot some of our churches who are trying to uproot each other, be persuaded to turn their attention this way? I hope for the sake of our common Christianity it will be done, and at no distant day. A visit to the tomb of Virgil, the great Latin poet, was one of the chief features of our stay in Naples. Four of us started out at eventide, to find the spot where he sleeps. Our hackman stopped in front of an old blacksmith's shop, and pointing to some closed doors, said, "The tomb of Virgilius!" We were hard to persuade that the ashes of so great a man were permitted to repose in such a place. The key was found, and climbing forty-three steps, we entered a rocky path, and pursuing it we found another door, then down a flight of steps, and sure enough here were the ashes of the great Virgil in four urns. On his tomb is found this inscription: "Mantua me genuit; Calabri raptae tenet nunc, Parthenope-Cecini pascua rura, duces." These ashes were removed and placed here by order of Charles II. I send you a leaf from a tree which throws its shade across Virgil's tomb—it may remind you of your school days. It was the hour of twilight as we passed from this silent spot out into the current of living, throbbing humanity in the thoroughfare of Naples. Alas, what is human, or intellectual greatness! Man is great only in the light of immortality. *Our Bishop had business below, and didn't care to risk his corporeity so near fire.—He has no idea of burning.

EPISCOPAL APPOINTMENTS.
 Denver, July 22, Lavita, Wilson.
 Montana, Aug. 25, Bozeman, Keener.
 Missouri, Sept. 1, St Joe, McTyre.
 Kentucky, Sept. 8, Winchester, Hendricks.
 Columbia, Sept. 15, Weston, Keener.
 St. Louis, Sept. 15, Piedmont, McTyre.
 Louisville, Sept. 29, Russellville, Hendricks.
 S. W. Missouri, Sept. 29, Kansas City, McTyre.
 Tennessee, Oct. 6, Clarksville, Hendricks.
 Illinois, Oct. 6, Kinmundy, Duncan.
 Western, Oct. 7, Ateshon, Keener.
 Pacific, Oct. 13, San Jose, Keener.
 West Va., Oct. 13, Charleston, Hargrove.
 Indian Miss., Oct. 20, Eufaula, Galloway.
 Holston, Oct. 27, Knoxville, Hargrove.
 Mex. Border, Nov. 3, Monterey, Key.
 N. Texas, Nov. 10, Dallas, Galloway.
 W. Texas, Nov. 10, Cuero, Key.
 Memphis, " 17 Jackson, Duncan.
 N. Carolina, Nov. 17, Reidville, Granbery.
 German Miss, Nov. 18, Houston, Key.
 Arkansas, Nov. 24, Ozark, Galloway.
 N. W. Texas " " Lompasa, Keener.
 N. Ga., " " Augusta, McTyre.
 Va., Dec. 1, Norfolk, Granbery.
 N. Ala., " " Florence, Hargrove.
 S. Ga., " " Cuhlibert, Hendricks.
 Texas, " " Brenham, Key.
 L. Rock " 8 Hot Spgs, Galloway.
 Ala., " 15 Mtgomery, Hargrove.
 Fla., " " Tallabasse, Hendricks.
 S. C., " " Orangeburg, Granbery.
 Miss., " " Ft. Gibson, Duncan.
 E. Texas " " Palestine, Key.
 White River, Dec. 16, Jonesboro, Galloway.
 Louisiana, Jan. 5, Ruston, Duncan.
 Central Mex, Feb. 24, Hargrove.
 Baltimore, March 9, Leesburg, Keener.
 North Miss, W. Point, time unknown.

ARKANSAS METHODIST

SATURDAY, JUNE 29, 1886.

Missionary Department.

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

President—Mrs Lou Hotchkiss, Little Rock, Ark.; Mrs A R Winfield, Little Rock, Ark.; E L Beard, Little Rock, Ark.; Miss Loula Jackson, Monticello, Ark.; Mrs A J Marshall, Camden, Ark.; Mrs Shippy, Hot Springs, Ark.; Mrs T W Hays, Prescott, Ark.

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

President, Mrs. Josephus Anderson, Newport, Ark. Vice-Presidents, Mrs. J. B. Sutler, Wheatley, Ark.; Mrs. Jno. Penn, Augusta, Ark.; Mrs. E. M. Pipkin, Batesville, Ark.; Mrs. J. T. Henderson, Auvergne, Ark.; Mrs. E. D. Frierson, Jonesboro, Ark.

MARRIED.

On April 22d, at the residence of the bride's father, Mr. Wm. Gibson, in Polk county, Ark., by Rev. John W. Eeds, Mr. James T. Beaver to Miss S. A. Gibson.

At the Johnson Hotel, in Gurdon, Ark., January 25, 1886, by the Rev. S. C. Stone, Mr. Wm. Beebe to Miss Carrie Johnson. All of Ark.

At the parsonage in Malvern, Ark., March 7, 1886, by the Rev. S. C. Stone, Mr. Anton Sacker to Miss Barbara Buckley, all of Hot Springs Co., Ark.

At the Methodist parsonage in Malvern, Ark., on April 10, 1886, by the Rev. S. C. Stone, Mr. W. S. Brown, of Texarkana, to Mrs. Mary Kuntz, of Memphis, Tenn.

Married, at the residence of the bride's father, in Malvern, Ark., May 29, by the Rev. S. C. Stone, Mr. W. H. Albright to Miss Lissie Hoback. All of Malvern, Ark.

At the residence of the bride, May 5, 1886, by the Rev. W. H. Metheny, Mr. George J. Garrison to Mrs. Susan B. Pledger, widow of Rev. James Pledger, both of Logan county, Arkansas.

The Helena District Conference will convene at Wheatly, Wednesday, June 30, 1886. Rev. C. H. Ford will preach the opening sermon, at 11 o'clock, A. M. of the same day. The pastors are requested to send the names of members of said conference in their separate charges, to Rev. John C. Ritter, Wheatly, Ark., at once.

NOTICE.

The records of the Dardanelle District Conference were placed in the hands of the Committee at the last session of the Arkansas Conference at Morrilton, for examination. Said committee failed to return the same. Any one having the same will greatly oblige the undersigned by sending the book to me at Dardanelle, Ark., by mail. Wm. D. Matthews, P. E., Dardanelle District.

NOTICE.

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

Pine Bluff District—Third Round.

C. C. Godden, P. E. Pine Bluff miss, June 19, 20. Pine Bluff Station, 26, 27. Old River, July 3, 4. Auburn, 10, 11. De Witt, 17, 18. Arkansas Post, 24, 25. White River circuit July 31, Aug. 1. Toledo ct, Aug. 7, 8. Lehl, 15, 16. Sheridan, 21, 22. Star City, 28, 29. New Edinburg, Sep. 4, 5. Flat Dayou, 11, 12. The District Conference for Pine Bluff district will convene at Old River, July 1, 1886, at 10 a. m. Opening sermon will be preached by Rev. H. H. Watson, at 11 o'clock. Let the quarterly conference records all be there for examination.

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 5.30 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 31, Aug. 1. Kingston, 7, 8. Carrolton, 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.

Helena District—Third round in Part.

Francis Hittler, P. E. Howell circuit, June 26, 27. De View ct, July 10, 11. Forrest City ct, 17, 18. Forrest City sta, 24, 25. Spring Creek ct, 31, Aug. 1. Claradon and Brinkley, August 7, 8. Marianna sta, 14, 15.

Washington District—Third round

J. H. Riggin, P. E. Midway, at Moscow, June 5, 6. Prescott, 6, 7. Washington, at Holly Grove, 12, 13. Mineral Springs, at Reed's, 19, 20. Chapel Hill, at Masonic Hall, 26, 27. Saline, at New Hope, July 3, 4. Dallas, at Mountain Park, 10, 11. Cove, at Johnson's Chapel, 17, 18. Center Point, at Pump spring, 24, 25. Little River, at white House, July 31 and Aug. 1. Lockesburg, Aug. 7, 8. Peytonville, Davis' s. n., 14, 15. Hope, 21, 22. Fulton, 25. District Conference at Lockesburg, 10 a. m., Aug. 5; sermon at 11 a m by L B Hawley.

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PATIENCE WITH THE LOVE.

BY GEORGE KLINGLE.

They are such tiny feet;
They have gone such a little way to meet
The years which are required to break
Their steps to evenness, and make
Them go
More sure and slow.
They are such little hands;
Be kind. Things are so new, and
Life but stands
A step beyond the doorway. All
Around
New day has found
Such tempting things to shine upon,
and so
The hands are tempted hard you
know.

They are such new, young lives.
Surely their newness shines
Them well of many sins.
They see so much
That, being immortal, they would
touch,
That if they reach
We must not chide, but teach.
They are such fond, clear eyes
That widen to surprise
At every turn; they are so often held
To sun or showers—showers soon dis-
pelled
By looking in our face.
Love asks, for such, much grace.

They are such fair, frail gifts;
Of light that lie along the sky—
They may not be here by and by—
Give them not love, but more—above
And harder—patience with the love.

ALWAYS WITH GOD.

One day an old man was passing
along the road where some children
were playing. He stopped and called
them to him. They came running,
for they knew him to be their friend.
Mary said to him, "Grandpa, are you
tired?"

"No," answered the old man,
"Christ is to me as the shadow of a
great rock in a weary land."

"You always seem to think about
God," said little Joe.

"My thoughts upon my bed are
sweet, and when I wake I am still
with him."

"Grandpa," said Robert, "when did
you begin to love Christ?"

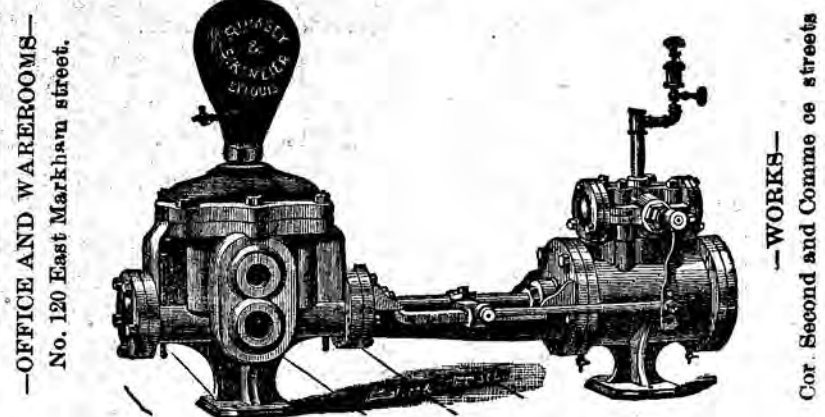
"He said to me in my youth, 'Re-
member now thy Creator.' I heeded
this command, and now that I am old
he does not forsake me."

Ah! children, if you would have a
golden sunset in life, look well to the
morning. Begin life with God, and
each day will be brighter than the
last, until God calls us into the perfect
light of heaven.—Ex.

Look out for your Fingers, Boys.

How convenient and useful are fin-
gers! How many different motions
they can make, and how many good
things they can do! The fingers can
even be educated to do much of the
work of the eye, by feeling of things
when the eye has failed. Have you
not seen the blind reading with the
ends of the fingers? And when the
ears cannot hear, do you not know
that the fingers are taught to talk
to the eye by making the alpha-
bet in the air, or by writing? What a
great loss it is to have the fingers cut
off. I saw a boy the other day who
was trying to make a living for the
family, and got one finger cut off by a
machine. And then, while waiting for
it to get well, what do you think he
did? Well, as sore as it was, he got to
playing cards with a small boy. When
they saw they were observed by others,
they hid their cards in a cowardly,
sneaking way. Their poor fingers
were taught to do these ugly and de-
ceitful things. Another boy played
cards, got to gambling, lost the game,
and had to "set up the treats," as these
idle fellows say. And so he took his
fingers and opened a neighbors store in
the night and made those same fingers
steal goods. Now he is gone from a
sad and unhappy home, and may be
in jail, because he did not control his
fingers as he should. Fingers are al-
ways obedient to the heart, mind and
will, so let us keep our heart right and
then the fingers will be in the right
place. Look out for your fingers,
boys.

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OBITUARIES.

ETHEREDGE—Aaron Etheredge died near Green Hill Church, Mt. Pleasant circuit, in Drew county, Arkansas on the first day of March 1886, aged seventy-five years. Brother Etheredge was born in the State of Georgia in 1811, when quite young moved to Alabama. In 1832 moved to Mississippi and about that time married Miss Rachel Woolf. A short time after his marriage, was converted and joined the Methodist Episcopal church. In 1844 he moved to Arkansas and settled in Drew county where he lived until the first of March, when the Master called him to his reward. "Blessed are the dead which die in the Lord, * * * that they may rest from their labours. Into that rest that remaineth to God's people I hope our brother has entered. For the last ten years he has been class leader for Green Hill Society, and I learn has been a zealous worker, and lived an exemplary life. The church feels they have sustained a heavy loss, but humbly bow to the ordering of him who doeth all things well, knowing that what our father does is best. He left to mourn his death, a wife, two sons, three daughters—all the members of the church,—and a large number of friends, but they enjoy the precious hope of rejoining their father, husband and friend in that home prepared for those that love God. Precious hope secured to us through Jesus. God help us all to "hold fast our confidence and the rejoicing of the hope firm unto the end." When the summons came he was found ready to go; so may the home ones, and all those with whom he was connected in the bonds of christian love, be ready to go when called.

J. M. D. S.

In Memoriam.

Rev. Wm. J. Dodson, the subject of this sketch, was born near Summerville, Fayette county, Tennessee, Oct. 19, 1835, and died, after six weeks confinement to his bed, of typhoid fever, at the Commercial Hotel, Altus Ark. April 25, 1886. At the age of fifteen years he immigrated with his father to this State and settled in White county. He embraced faith in Christ at an early day, and remained faithful and true. His first marriage was with Miss Jennie Smith, of White county, in his 25th year but she lived only between four and five years. In about a year after the death of his first wife he was married to his second wife who was Miss Eliza Holland, daughter of J. C. Holland M. D. of Searcy. This union lasted twenty years to a day, and was a happy one to both. She was making preparation to celebrate their twentieth wedding anniversary, and looked forward to its coming with a good deal of pleasure, but death came instead. Brother Dodson was licensed to preach in the autumn of 1869, and was admitted on trial in the White River conference. The next year during the session held at Salem Camp Ground by Bishop J. C. Keener it being his first, and White River's first, on account of his physical condition he was, through the advice of friends, transferred at once to the Arkansas conference and stationed on the Dardanelle circuit, which he filled with much acceptability two years. In 1873 he was ordained deacon by Bishop Wightman, and was appointed to Gala Rock the embracing Russellville and Atkins, on this work he remained four years. He was ordained Elder at Fort Smith by Bishop Kavanagh in 1874. His third appointment was to Dardanelle station which he served two years, with much and lasting success; from this he was placed in charge of Lewisburg district, since changed to Morrilton. Having spent three years of very hard labor on this work, his health utterly failed, and he was placed on the Supernuated list, where he remained to the last. Bronchitis and other diseases combined, while at Dardanelle managed to bring about a serious injury to his olfactory nerves, which infirmity gave him much trouble.

After Supernuation, Brother and Sister Dodson opened a house at Pinnacle Springs on the Cadron, in Faulkner county. Where they entertained visitors to that watering

place, by this means they lived independently, until it became necessary to change locations, and from Pinnacle they came to Altus, in the fall of 1884. Here they opened the Commercial Hotel where they were doing a successful business up to the time he was prostrated by the disease with which he was taken. Through the whole of Rev. W. J. Dodson's life he was successful especially his ministry.

Although he claimed no large talents yet, by the grace of God he had abundant success. He was a man of faith, love and zeal, few men would have gone when and where he did, carry to the people the gospel of Salvation. He felt he had a call, and he responded to it like a man.

Wherever he went he won the victory of Christ. Coming to Altus, he without an effort stepped into the affections of all classes at once, and held the position to the end. He leaves behind him no worldly estates nor a line of posterity, yet he leaves that which is better, the savor of a good name, and the character of a life unsullied by the touch of calumny and the foul breath of suspicion. The funeral services were largely attended; the ritual of the church being used until the remains were to leave the church. Then he was taken charge of by the Masonic fraternity, and buried according to the ritual of their ancient order. At Nichols Chapel in the grave lies the remains of one of the purest and best. Let him rest till God shall call to awake him out of sleep.

I. L. BURROW.

GILLIAM—Miss Buckie Gilliam—"She is not dead but sleepeth," the Master said while father, mother and friends were weeping by the still, cold form of a damsel. How comforting the words! How encouraging to look away from the cold, cold grave, the clouds, mist and darkness that hover over the last river to our Father's house where the loved ones have gone. Earth may be poorer, but O, how rich heaven is growing, as day by day the pure in heart are called home. Such was the case when Miss Buckie Gilliam, of Lockesburg, Ark., was called above. Blessed with everything in this world to enable her to be useful, with means to gratify her every wish, highly accomplished, the figure in a large family, on which all affections centered. Her beauty of life and person made her a general favorite with all. Yet with all these temptations to lead a life of gaiety, her devotion to the church and to the cause of Christ, never wavered from the time of her taking the vows of the Church until she was called home. She was born Aug. 20, 1859, was received into the Church by Rev. P. W. Preston in 1879. She was taken sick in the fall of 1885, and was a great sufferer until April 20, 1886, when she was released by the Master's call, and now is comforted while she waits for the loved ones to follow, and for the resurrection morning. One incident in her life I remember. Her father had given her \$10 in gold, on Christmas day. The next day she said to me, "I wish to make the best use of it possible, so please send it to Bro. S., one of the Con. claimants, to help him in his distress." I have never found any one readier to undertake any work the pastor wished done. In Missionary collections, the work of the W. T. M. Society in revivals, visiting the sick, relieving the suffering, comforting the sorrowing, and in whatever work she could serve the Master, she was ready. Heaven must look brighter and more attractive to that Christian family, as they remember that Buckie is there to await the *Tulitha cumi* of the Lord Jesus, at the last day, when she will be given to them again, no more to suffer pain and separation, but to dwell forever with the Lord, and to be his people. "Then be not afraid, but only believe."

R. M. TRAILOR.

ANDERSON—Sister Jane Anderson, wife of Rev. John Anderson, was born in January, 1816, near Belfast, Ireland. Married in Belfast, Nov. 11th, 1837. In 1838 or '39 she joined the Presbyterian Church, and in 1840 came to this country. About 1868 she and her husband, John Anderson, united with the M. E. Church, South, of which she was a member until her death, which occurred on the 23rd day of April, 1886, at Jacksonport, Ark. She died in the triumphs of a living faith. Sister Anderson possesses in an

eminent degree those highly valuable, but now sadly unappreciated values of industry and economy. "She was not afraid of the snow for her household," and, like Lemuel's model woman, her life abounded with deeds of kindness and charity to the poor and needy. She left the brightest evidence that God, for the sake of his son, had blotted out the handwriting that was against her. Speaking to her husband, just prior to her death, with reference to her eternal prospects, she said, "When you come you will find me there." Blessed confidence! Of her nine children, eight have passed over the chilly waters before her. May all the family ultimately be reunited in the bright realms of the blessed.

W. A. PECK.

THOMAS—Miss Susan Thomas, daughter of D. S. and D. A. Thomas, was born in Barry county, Mo., Sept. 25, 1869, and died at her father's residence in Washington county, Ark., April 7th, 1886. Susan was converted and joined the M. E. Church, South, in 1884, at Star Hill, during a protracted meeting conducted by the writer. She was always of a delicate condition, yet full of life, and possessed with an amiable disposition and a sweet spirit. From the time of her conversion until the day of her death, she was strong in faith and unwavering in her religious convictions and purposes. She was remarkable for her pleasant ways and unaffected goodness of heart; her piety gave the truest evidence of sincerity and thoroughness, both at home and at church. Firm in faith, pure and guileless in character, and blameless in life, she exerted a gracious influence over her associates. For several weeks before her death she was confined to her bed by that most deceptive of diseases, consumption, and at times her suffering was intense, yet she was cheerful and uncomplaining in all her affliction. Being young, and having many ties to bind her to earth, she was, of course, anxious to get well, not that she was afraid to die, but, as she expressed herself, that she might "live to work for Jesus." But when the hour of death came, she was ready; there were no clouds or doubts; her faith was strong her future bright, for she knew in whom she trusted. She said to her father and mother, "Weep not for me, for I am going home, and exhorted her brothers and friends, and as she bade them farewell she told them to be religious and meet her in heaven. May God bless and sustain the family in their affliction, and by His spirit lead the children to give their hearts and consecrate their lives to their sister's God.

P. B. HOPKINS.

PASCHALL—Angels have taken the spirit of little Willie Etta Paschall to a land that is better than this. She was the daughter of Rev. W. H. and E. J. Paschall, was born July 6th, 1884, and breathed her last on the 26th of April, 1886, at her father's residence in Altus, Oregon county, Mo. Her funeral was preached with loving sympathy by our pastor, Rev. R. Walton. Her quick comprehensive powers, her patient and obedient spirit, with a most affectionate disposition, made her the greatest earthly comfort to her parents. Blessed is the peace-maker, and as such she is with the blessed, and I would not, if I could, call her from her rest.

MAMA.

MILLS—Isaac C. Mills, son of Rev. David Mills, was born in Middle Tennessee, March 23, 1821, and died in Pine Bluff, Arkansas, April 29, 1886. The subject of this notice came to Arkansas in 1851; since that time he has lived in Pine Bluff and Little Rock, his home at the time of his death being in the latter place. Coming to Pine Bluff the first of January last to visit his brothers, his disease, consumption, advanced so rapidly that he was never able to return. Brother Mills has occupied many positions of trust, always with credit. His religious convictions were always from principles, and were faithfully executed. He loved his family devotedly, showing to the last the tenderest love and sympathy for the wife who has shared his sorrows for forty years. His children can truthfully say they have lost a loving and an interested father, for they had his prayers the day the Angels came for him. When his youngest daughter gave her life to God and was received into the Church, a glow of precious delight passed over his countenance, which lasted until the work of

life was all over. He leaves his stricken wife, two daughters and two sons to mourn their loss. The Church in Little Rock is poorer because of less faith and prayer than when he was living.

JOHN F. CARR.

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