

The Arkansas Methodist.

DEVOTED TO THE INTERESTS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

BY BENNETT & THORNBURG.

"Speak thou the things which become sound doctrine."

TERMS, IN ADVANCE.
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VOL. IX.

LITTLE ROCK, ARKANSAS, WEDNESDAY, MAY 21, 1890.

NO. 4

GENERAL CONFERENCE PROCEEDINGS.

SEVENTH DAY.

At 9 a. m., Tuesday May 13, Conference opened with Divine service by Dr. J. W. Hinton.

After the Minutes were read several papers were read and referred to appropriate committees. Bishop Galloway took the chair and presided through the morning session. The Secretaries read an invitation from the ladies of St. John's church to attend a reception to be given to the W. M. S.

Report 2. Committee on Episcopacy was read. The character of each of the Bishops was approved. The same Committee made report no. 3. The report calls for the residence of one of the Bishops on the Pacific coast.

Committee on Publishing interests made Report 1. They recommended "non-concurrence" on a request to reduce the price of the Nashville Advocate to \$1.

Committee on Sunday-schools read Report 5. The report was recommended.

Upon a call for memorials, etc., several papers were presented and referred.

Resolutions were called for, and under this call, besides others, a paper was presented from the Little Rock delegation to allow the several Conferences to order the proceeds of childrens day according to their own wishes, and referred to Committee on Sunday-schools.

It was ordered to publish the Ritual in all editions of the Hymn Book.

Committee on Itineracy made Report 5. Criticisms upon the Journal of the Western Conference, and also recommending a change in the Discipline regarding appeals.

P. A. Peterson read Report 3. of Committee on Revisals. They concurred in recommending that the Discipline be indexed by pages instead of paragraphs.

T. W. Dye submitted a minority report authorizing an Annual Conference by resolution to empower an unordained preacher in charge of a work to administer the sacraments.

EIGHTH DAY.

Conference opened at the usual hour, religious services being conducted by Rev. D. W. Carter of the Central Mexican Mission. After the journal of yesterday was read and approved, Bishop Hendrix took the chair.

A communication was read from Rev. Dr. S. A. Steele, our fraternal messenger to the General Conference of the M. E. Church in New York, in May, 1888.

Under call for reports of standing committees, the following among others were presented:

H. C. Morrison, Chairman, submitted Reports Nos 1 and 2, of the Committee on Church Extension, which were read and sent to their places on the calendar.

REPORT NO. 1.

Your Committee have carefully considered a resolution referred to them by the Church Extension Board, asking for the election of a Secretary and an Assistant Secretary to the Board of Church Extension.

We recommend that this General Conference concur in the said request.

REPORT NO. 2.

Your Committee have given consideration to the question of authorizing the issue of a Church Extension paper.

They beg leave to report that they do not think it advisable to undertake the publication of a paper at the present time, but they do recommend that the General Board of Church Extension shall be authorized to present the interests of this cause through the Christian Advocate and other Church papers in such a way as it may find advisable for the success of the Church Extension cause, and appropriate such sums of money as may be necessary for that purpose.

H. C. MORRISON, Chairman,
CHAS. W. WHITE, Secretary.
E. W. Peatross, for himself and others submitted a minority report on the same subject, which was read and it went to its place on the calendar.

MINORITY REPORT.

The undersigned minority of the Committee on Church Extension feeling constrained to differ from the majority of said committee touching the policy and advisability of appointing an Assistant Secretary for said work respectfully submit this minority report in reference thereto:

We recommend that no Assistant Secretary be appointed and assign the following among other reasons that exist for the conclusion we have come to:

1. The financial exhibit made in

the report of the Church Extension work during the past four years shows \$109,886.96 as the total fund handled by the General Board on General Account during that time, of this sum \$96,851.84 was brought to said fund directly from the assessments upon the several Conferences and the collections made in them respectively by the preachers thereof, leaving only \$13,135.12 from other sources, and of this \$13,135.12 only \$6,928.22 was collected by special appeals of the Corresponding Secretary. The expense of administering this \$109,886.96 was 20,474.73 or nearly 20 per cent of the entire amount. We do not think the business ought to be taxed with any more expense in its management.

2. Under the present organization of the work collections for the cause are required to be taken up in every congregation by the pastors serving them, and the Presiding Elders are required to specially emphasize this cause in the District and Quarterly Conferences. In this way the collection for Church Extension now reaches the entire work of the Church.

3. The Corresponding Secretary, Dr. Morton, in his report of the work submitted to this Conference on page 26, says "if every preacher would do his duty at this point (that is the point of taking up the collections required of them under the present organization of the work) deficits would disappear from our reports and the work move grandly on." Under these circumstances we are constrained to differ from the majority of our committee.

Respectfully submitted,

V. A. SHARP,
T. D. WOODSON,
E. W. PEATROSS,
T. T. FISHER,
W. D. GRAY.

[On Thursday the minority report was defeated and Report No. 1 adopted, after an able and exhaustive discussion of the subject.]

The Committee on Sunday Schools submitted:

REPORT NO. 7.

Your Committee have had under consideration the memorial of the Church Conference of Trinity Methodist Episcopal Church, South, of Los Angeles, California, and after carefully examining the same, beg leave to report that the following be enacted by this Conference.

Add to answer 3. of paragraph 106, at the end of said answer the following to wit: "And they shall also cause to be organized Young People's Leagues, having for their object the promotion of piety and loyalty to our Church, education in Church history, and their encouragement in works of grace and charity, and shall prepare suitable constitutions and by-laws for the same, together with such other literature as may be required for their successful operation."

Your Committee have also had under consideration the resolutions of H. C. Morrison and W. P. Lovejoy, and of John S. Candler, W. W. Turner and J. W. Quillian, all in reference to the creation of a literary and religious paper for the youth of our Church and to provide an editor for the same, recommended the following as a substitute for both resolutions:

Resolved, That the General Book Agent shall be authorized to publish a weekly periodical or newspaper at Nashville, of religious and literary character adapted to the wants of our young people.

That an editor shall be elected by this General Conference, who shall have editorial control of said youths' paper, and who shall in addition to his duties as editor aforesaid, edit the Sunday School Visitor. Respectfully submitted.

T. J. MAGRUDER,
JOHN S. CANDLER, Chairman.
Secretary.

The Committee on publishing Interests submitted:

REPORT NO. 4.

Your Committee have had under consideration sundry memorials concerning Sunday-school literature, beg leave to submit the following resolutions:

Resolved, That we hail with delight and gratitude the prosperity of our Sunday-schools, as shown in the largely increased circulation and sale of our Sunday-school periodicals.

Resolved, That our Sunday-school literature should be sold at the lowest possible prices, consistent with fair quality of paper and first-class workmanship, and we do recommend that there be made very decided improvement in all our Sunday-school publications in every respect.

Resolved, That we are of the opinion that our children should be taught the doctrines of our Church by the use of the Catechism, and we recommend that the Book Agent cause to be prepared two Catechisms suit-

able for the intermediate and advanced classes, and that he offer a premium of \$300 each for the two Catechisms best adapted for this purpose, and that the Book Editor, the Sunday-school Editor, and the Editor of the Christian Advocate, be constituted a committee to decide upon the merits of the manuscripts offered.

Resolved, That we concur in the recommendation of our Bishops, that an adequate supply of the necessary Sunday-school literature, be prepared by the Publishing House in Spanish for our Mexican Mission, and in Portuguese for our Brazil Missions. All of which is respectfully submitted.

S. H. DENT, Chairman.
B. F. HAYNES, Secretary.

The following resolution signed by S. G. Ferguson, J. S. Gardner, David Bush, J. A. Kern and Rumsey Smithson, was laid on the table:

WHEREAS, The assigning of the preachers to their charges in the Annual Conferences is a delicate and important work, involving to a vital extent the welfare and growth of the Church; and,

WHEREAS, the presiding Elders have long been recognized as the counsellors of the Bishops in making the appointments; and,

WHEREAS, We believe the advice of the Presiding Elder is essential in the great majority of cases, to the intelligent action of the Bishops in this work. Therefore, be it

Resolved, That it is the sense of this General Conference that the Bishops should make their appointments at the Annual Conferences, in the presence of the Presiding Elders.

A resolution of Z. T. Bennett, M. M. Smith and others, proposing to amend the Discipline, paragraph 96, with reference to the election of trustees of Church property in certain cases.

Referred to the Committee on Revision.

On motion of A. L. Malone and W. S. Brooks, the following resolution was adopted and referred to the Committee on Fraternal Correspondence:

Resolved, That this General Conference send a telegram of fraternal greeting to the General Conference of the Colored Methodist Episcopal Church in America, now in session in Little Rock Ark.

On motion of D. C. Kelley and J. M. Wright, the following resolution was adopted:

Resolved, That the General Conference authorize and direct the Committee on Fraternal Correspondence to extend the greetings of this body to the Cumberland Presbyterian General Assembly, now in session at Union City, Tenn.

QUADRENNIAL REPORT OF THE MISSION BOARD.

The quadrennial report of the Board of Missions will make the following exhibit of its financial operations:

Appropriations made May, 1888, \$158,880.56. Collections from April 1, 1886, to March 31, 1887, \$161,495.88.

Appropriations made May, 1887, \$181,795.61. Collections from April 1, 1887, to March 31, 1888, \$234,584.40.

Appropriations made May, 1888, \$214,564.32. Collections from April 1, 1888, to March 31, 1889, \$244,176.48.

Appropriations made May, 1889, \$263,277. Collections from April 1889, to March 31, 1890, \$276,122.24.

Total appropriations, \$820, 517.49; total collections, \$916,378.35.

The debt with which the quadrennium opened has been reduced to \$14,000.

There is no draft out for any appropriations made prior to the Annual Meeting of May, 1889.

While the Board has reduced the old debt of over \$100,000 to \$14,000, it has enlarged its appropriations for the support of its missions from \$158,880.56 in 1886 to \$263,277 in 1889—an advance in annual expenditures of 106,396.44.

J. G. JOHN SECRETARY.
I. D. BARBER, Treasurer.

NOTICE!

All who are interested in the work and object of the Arkansas Holiness Association—"the spread of scriptural holiness over the land"—are earnestly requested to observe Monday the 26th inst. as a day of fasting and prayer for God's blessing upon the meeting of the Association at Okolona Ark., May 28—June 1st.

G. W. HILL,
W. A. STEELE.

FRATERNAL MESSENGER FROM THE COLORED M. E. CHURCH.

On Thursday morning May 15, Rev. E. W. Mosely, fraternal messenger from the C. M. E. Church, addressed the General Conference as follows:

BISHOPS AND BRETHREN: I come to you from the City of Roses, Little Rock, to bear to this distinguished body the fraternal greetings of the Colored Methodist Episcopal Church in America. I come to you from the organization that owes its origin, its life, to the Methodist Episcopal Church, South, of which we are proud. I bear to you to-day the Christian greetings of that body of the Sons of Ham united by you under the flag of our grand Wesleyan Methodism, to tell you that we are at work in the name of Him who gave himself as a propitiation for the sins of men, where there is neither Greek nor Jew, bond nor free, barbarian nor Scythian, for Christ is all and in all. [Applause.] And I say, brethren, fathers of the Methodist Episcopal Church, South, were I before some other body of distinguished gentlemen of any other church, I might perhaps, owing to my age, and the peculiar surroundings of the negro of the South feel embarrassed but I bear the consciousness of feeling to-day that I am before a body of men who are alive to the importance of lifting up the people that are providentially among you in this beautiful Southland. [Applause.] I am not here to discuss questions, nor call attention to facts of which you are all well aware, as to the growth and prosperity of our blessed Methodism, but in brief words I am to bear to you the tidings of 150,000 colored Methodists. We have struggled, and our toils and difficulties have been many, but side by side, in the hamlets, and on the highways and byways, and in the villages of the South, and with such men as Dr. Johnson, of my Conference, and others who have said to us in the dark hours, "We are your friends."

And when I call to memory the days of my boyhood, and the unpleasantness surrounding the two sections of this country, I am glad that it was not my misfortune, but that it was my fortune to be of the South, and in the home of a dear Christian gentleman, who, after the war—after the clouds had gone by—could only do for me that for which I can never repay—teach me the way to Him of whom Moses in the law and the prophets did write. [Applause.]

I am not here to-day to speak to you as to the peculiar status surrounding this section of country, only to say to you that you need not, brethren, apprehend that the glorious time is not coming when you will have reason to be proud of the dark sons that you organized and sent forth to preach the unsearchable riches of Jesus Christ. [Applause.]

In connection with the work of the Colored M. E. Church, may I relate an incident that happened to one of our preachers in Alabama?

There was a certain family who said that no preacher could enter the family and pray for them. But the time came when one of them was bitten by a rattlesnake. The pastor was sent for, in whose house he had never gone before, they desiring that he pray for Tommy; and when he came he knelt down and made the following prayer: "Oh, God, Thou hast wonderfully and magnificently made man, and hast endowed him with intellectual capacities superior to those of the animal. We thank Thee for the provisions of life, for food, for raiment; but we especially thank Thee for rattlesnakes. Thou hast sent one into this family, and he has bitten Tommy. We pray Thee to send another one to bite Johnnie, and another one to bite Sallie, and one to bite Mollie, and we pray that Thou wouldst search the forests and find the largest reptile therein and send him and let him bite the old man, for we are satisfied that only rattlesnakes will convince this family that Thou art God. [Laughter and applause.]

Bishop and Brethren, Bishop Duncan presided over our educational work at Augusta, and I think he will say that the negro possesses susceptibility, and is capable of refinement and culture, associated with the refining fire that brings together all the parts; that that school and our work at Jackson and the labor of the Church show the people of the country that with your assistance we will be like a marching army coming on in the name of God and this holy religion. I am here, dear brethren, not only to bear the fraternal greetings of our Church, but to tell you, that our prayers are that God may nourish in the future this grand

Church as He has in the past, and to you that we are still waiting, not growing impatient, but believing that in God's own time the future will be associated with our success as in God's providence will be best. I want to say to you to-day that the Church formed by this body, commenced almost without any culture among her ministry. Crude and untaught, they discussed nothing, but held up to the people the Lord Jesus Christ. That time is gone. I want to ask the fathers of this Church, to note the advantages coming to the young men of the Church, with the learning that they may possess that with that we may carry in our hearts the fire of the prophets, and that we may preach to our people the sacred Gospel of the Lord Jesus Christ.

We thank our dear brethren; we thank you for the gift presented to us in the Paine Institute. We thank you, Bishops and Brethren, for that other donation you have given us, the Lane Institute.

Allow me to say on behalf of the Church to which I belong that we look forward to the day when we shall, all over the Southland, make the people with whom we are associated proud that we are here, and I would repeat "entreat us not to leave thee, for thy God is our God."

This Southland is the Southland of the Africo-American. We are here to stay; untaught as perhaps many of our mothers were, in their breasts burned the same fire that saved the fathers. [Applause.] We are here, and the South, as everyone will bear me out, is more adapted to the negro, and he is here to stay, and I would ask the Methodist Episcopal Church, South, to help make us just what we ought to be in the South. I think I speak the truth with all due respect to all other colored organizations in this country, when I say that Bishop Downer of the Methodist Episcopal Church, who was a grand man and a hero; said that the Colored Methodist Episcopal Church in America was the conservator in this country between the North and South.

The obstacles we had to contend with in the past are gone. I want to say to you, Bishop and Brethren, in my closing remarks, we may not boast of our great men; we may not boast of our great churchmen who have intellectual power and greatness rising high like the steeple of this magnificent temple harking in the sunlight of God's heaven, but we can boast of the religion that saved Wesley; and we are endeavoring to preach that plain, simple gospel. In a Church of which I was once a member, we had a member that would thank God and express his feelings. So on one occasion the official board resolved to see him and ask him if on a certain Sabbath he would keep quiet in order that the pastor might preach a sermon on the Crucifixion. He promised that he would. They told him if he would not shout and clap his hands, that they would give him a pair of boots. He promised that he would keep quiet. The day came and the preacher preached on. He remained quiet with patience while the pastor told of the blessed Christ between the heaven and the earth, and spoke of his blood as a substitute for the sacrifice of pigeons and doves, and tears rolled down his cheeks. The old man looked up to heaven and cried, "Boots or no boots, glory hallelujah." [Laughter and applause.] Although you are 250 years ahead of us and the sons of Japheth have stolen away from the sons of Ham, yet we are coming, coming in the name of the Lord Jesus Christ, and notwithstanding the circumstances and peculiar surroundings or what not, we say "boots or no boots, glory hallelujah." [Applause.]

We are endeavoring to aid in this great work, for there is but one Church, and I feel that I want to say to those who constitute the membership of that Church, among those where I have been, that we will be saved with his people, and when we have all gone across the river, and all our creeds have gone down the great stream of eternity, we will be saved not by the Negro Methodist Episcopal Church, not by Methodism, but will be redeemed by God through the blood of Jesus.

I come to you to-day, brethren, and ask that you give us your prayers that we may not only go up in our school work, but that we may go up in character, for it is mind that makes the man; for it is this measure of a man that we want, that we may have also that which purifies and sanctifies, even the love of the Lord Jesus Christ in our hearts.

Again I say, God speed you in your plan, and remember that we, whom you have organized in this country, can exist, and we intend to

exist by the grace of God, and march to victory.

At the conclusion of the address, on motion of John J. Tigert and W. A. Candler, the following resolution was adopted:

Resolved, That this General Conference has heard with unfeigned pleasure and profound interest the tidings of the prosperity of the Colored Methodist Episcopal Church in America, borne by Rev. E. W. Mosely, the Fraternal Messenger of that Church to our own, and that the Mother Church pledges the continuance of her prayers and fostering care to this vigorous daughter.

TO BRO. JAS. A. ANDERSON OF HUNTINGTON.

Dear Sir: I must cheerfully recognize the right of any one to interrogate me publicly concerning any thing I may say publicly. I remember some weeks ago of writing something to THE METHODIST about marriage and the marriage ceremony, and I presume you quote me correctly in saying that "marriage is primarily a civil contract."

I suppose this would be understood to mean that it is always a civil contract; that the State and not the Church authorizes it in each particular case, and takes cognizance of its effect respecting the rights of property, defining the legal relation between husband and wife, which is a peculiar relation, determining the legitimacy of children, declaring divorce, etc.

Nevertheless, marriage is and always was a divinely prescribed religious institution. Formerly, until lately those two governments were blended in one. But the separation of Church and State, gives each the several jurisdiction. Persons can not properly marry without the consent of the State, and a minister in this and a number of other States, in celebrating marriage, acts as an officer of the State and reports his act to the proper court, he being first commissioned to do so. Marriage license is a writ which he executes and returns with the proper endorsement. Different States have different laws on the subject but all under what is called the Common Law, were not modified. I know of no difference of opinion on these general points. Many persons marry without respect to the Church—repudiate the Church, would not have an ecclesiastic to perform the rite. The State treats them all alike. The Church does not authorize any one to marry, it authorizes certain classes of ministers to receive and execute such authority from the State.

Yours very truly,
R. ABERT.

BIBLE READINGS FOR THE HOME CIRCLE.

MR. EDITOR: Please allow me space in your columns to warn all our people against the purchase of the book bearing the above title. It seeks to undermine the very foundation of our Christian Sabbath, and to create a public sentiment that will abolish every civil statute that touches upon the manner of observance. In addition to this, the book teaches that the soul will sleep with the body until the resurrection, that the wicked will be totally annihilated, that baptism by immersion is essential to salvation, and other hurtful things. The agents who are furnishing this book do not tell the people that the book teaches these things. But they skillfully manipulate the prospectus so as to make you believe that it is simply a collection of the "Bible Readings" on important subjects, at least such is the testimony of a number of good people on my charge, who have been duped into buying the book. Hence this article. If our people take this poison into their home I wish them to do it with their eyes open. In conclusion, let every body spend more money for the books and papers that are sent out by their own Church, and less for high priced subscription books, many of which are not worth the paper they are printed on.

J. A. SAGE.

It is a significant thing that the Louisiana Lottery Company has offered the State \$12,500,000 for the renewal of its charter for twenty-five years, to be paid in annual instalments of \$500,000 each. This shows how gullible people are that they throw so much money away in vain hope of being made rich by a stroke of fortune. Besides this \$12,500,000, there must be salaries, expenses and the profits. The lion's share must be kept by the company. How baseless is the notion of some people who fancy that nearly all that is paid in is given out in prizes.—Christian Guardian.

ARKANSAS METHODIST.

WEDNESDAY, MAY 21, 1890.

GENERAL CONFERENCE.
ADDRESS OF WELCOME BY
REV. JOHN MATHEWS, D.D.

"DEAR FATHERS AND BRETHREN—
Having been selected to present this
reverend body the greetings of the
citizens of this great and growing com-
monwealth, and to extend to you the
heartiest welcome of our own Missouri
Methodism, I accepted the position,
but not without trepidation. You may
be assured that all those organizations
amongst us deeply concerned for the
cause of morality and good govern-
ment extend to you, through me, the
hand of welcome to the metropolis of
the Southwest. You gather from the
ends of the earth; men from China, from
Brazil, from Mexico and the Indian
Territory, and from different sections
of our own native land. You are here
to confer over the interests of man-
kind; not for a section, not for an
empire, but for the race. The citizens
of St. Louis appreciate the selection of
their city for such a purpose by a body
of men so powerful in the moral world,
an assembly representing one of the
largest Protestant organizations on
the continent. They recognize the
importance of your movements in shap-
ing the lives of the masses under your
educational forces. To you, therefore,
is extended the freedom of our great
and growing city.

"Our welcome is the more hearty
because of the largeness of your plans
and the scope of your spirit. There
is a word of great breadth which has
characterized the grand system you
represent. It is the word "magnani-
mity"—its literal meaning is great-
mindedness. It comes from magna—
great, and animus—spirit. We call
those magnanimous who see things in
their largeness, and who approach all
problems in the dignity which invests
them when they are considered in re-
lation to all other subjects, or estimat-
ing an event by its tremendous reach
and its eternal consequences. A cel-
ebrated Italian artist was interviewed
as to the division of his time. He gave
a certain number of his hours to sleep,
others to work, others to recreation,
and, he added, 'I give myself a half
hour every day to meditate upon my
Italian happiness.' It is pardonable
in us to spend a few moments in con-
sidering a few facts which give added
interest to our welcome. Some of you
will write it down self-glorification,
but the human heart needs occasions
in which it may contemplate its sources
of happiness. So the Church has its
moments when it needs cheering. Bet-
ter egotism than melancholy; better a
smile than a frown.

A FORWARD MARCH.

"During the last quadrennium our
Church has moved forward with an
accelerated momentum which brings a
glow to the heart as well as to the
cheek. We have had our crises. We
who are older remember the abyss into
which our Church was plunged twenty-
five years ago. Those were days of
peril—days in which there seemed no
rifts in the clouds through which the
light of hope might shine. We were
chastened, but God has caused us to
mount upon wings as eagles, and as
we mounted we have sung a sweeter
song. A backward look at our Meth-
odism is inspiring. She has won her
way against tremendous odds. The
Astor library has on its shelves 706
books and pamphlets against our
Church. Some godly men see no good
on earth. They are looking for per-
fection of action and care for nothing
in the comparative degree of goodness.
True it is, men should aim at perfec-
tion, but no one should wait for that
divine end before he allows himself to
be happy. Such natures want no good
music, no good literature, no flowers
in the front or even in the back yard.
Such are tinged with asceticism. They
stand by the side of St. Jerome, who
said: 'The duty of a monk is not to
teach but to weep.' Like Jacob we
exclaim: 'Few and evil have the days
of my life been;' but he lived long and
was blessed almost beyond any man
who ever lived. He who dwells on
small particulars can never see the
greatness of an age or a Church. It is
said of Domitian, the meanest of all
Roman Emperors, who punished virtue
as a crime, that a friend sent him a
large fish. He at once issued a de-
ree assembling the Senate to give an
opinion as to how such a fish should
be cooked. A dime held close to the eye
will shut out the light of the sun.
Robert Cushman wrote of the music
of the Puritans in America as a clear
defeat, yet what he called defeat God
organized into complete victory. In
his letter he marked out this sentence:
'All things promiscuously forever our
ruin.' Even then it was sunlight on
the mountains. My own conviction is
there is more fertility in righteousness
amongst us than in my boyhood.

"You have assembled not to survey
from any hill-top of personal grievance
our work or our progress. We have
our ills, and they sometimes trouble
us greatly, but after all they are like
a hot wheel in a train, may cause a
delay, but will not prevent the travelers

from reaching home at last. We con-
gratulate you, and through you our
1,200,000 members, on the harmony
existing among us as a people. It is
said we have never closed a quadren-
nium in greater peace. We have some
warriors amongst us—these belliger-
ents have gone up and down the lines
of the Church in search of a question
over which swords might be drawn,
and the only one found worthy of their
steel is, 'What shall we do with our
\$49,000 surplus?' Modern history may
note many remarkable facts, but the
unparalleled growth of Methodism is
one of the great events of the present
century. Almost the youngest of all
the great denominations, it has moved
forward with strides of a giant. The
great thinkers and observers assert
that the control of the world is rapidly
passing over to the English-speaking
people. Methodism to-day controls
possibly a greater number of English-
speaking men and women than any
other section of the Church of God.
Our organization, the genius of our
system, our potencies can be paralleled
only by Romanism. There are men of
thought, who standing merely on an
intellectual basis, are trying to decide
which is the greater of the two organ-
izations. One writer tells of a lady
of large culture who said: 'I have not
made up my mind whether I will be a
Methodist or a Roman Catholic.' There
is a general feeling of expectan-
cy over the world about the closing
up of the century. It is said this last
decade of our remarkable era will
witness sublime movements in national
social and moral life. Your compact
organization, controlled by men with
hearts aflame with love for God and
their fellow-men, holding such an
equipment, it is anticipated you will
have accomplished something grand
for God and humanity.

AN IMPORTANT RESPONSIBILITY.

"All Europe is in a state of unrest.
Men who have been muttering for a
quarter of a century are organizing
their forces for vast movement. The
broad Atlantic is not too mighty a
barrier for this sentiment to leap.
Current events are forcing to the front
grave questions which must affect vast
masses of men. In their sentiment
you have an important responsibility.
These facts constitute your session
one of great interest. You need not
be told there are single days which
carry a greater value than the whole
years, for they settle what the years
shall be, their character and results.
It is well known that the issues of
a lifetime often rest upon a few sharp
points. Many great men are found
where they are because of what took
place in a single hour away back in
their youth.

"This age has adopted the theory
of 1200 years ago. The children of
this world are wiser than the children
of light. It is turning its knowledge
of steam and electricity into great
channels of industry, and from the
wider study of man it is seeking higher
forms of government. More than
2,000,000 eyes are turned toward your
session, anticipating vast action in
carrying forward the vast enterprises
of God's engine. You are expected to
put your hands under the plans of
God and lift, and employ your wisdom
in utilizing your tremendous possibili-
ties. Many of you are old enough to
know the needs of the Church of God.
Some one has said by the time a
thoughtful man has reached 50 he
knows what he needs as to food, medi-
cine, exercise, sleep and climate. You
have come to this Convention with a
conception of the needs of the Church
in this new epoch. You are here in the
calmness of your strength, undisturbed
by any proposition of revolutionary
character. Providence affords you a
great opportunity to plan a campaign
of unusual power. Two things are es-
sential, wisdom and enthusiasm. In the
old days of Grecian worship men were
said to be 'enthusiastic'—touched with
the God power. Your welcome is the
more hearty in that you are recognized
by our citizens as a group of men who
represent an organization of self-deny-
ing spirits who have combined for the
higher purpose of aiding humanity to
a purer life and a truer happiness.
Your high mission is recognized. If
the mocking-bird is justified by its
song, or the orange tree by its fruit,
then is the existence of the M. E.
Church, South, justified in the eyes of
men and God. It is true we are not
to glory in organizations or results,
but in the Lord. However, in the day
of battle the shout of victory in one
part of the field cheers others where
the battle is still prolonged. My
Methodism is not my religion. It is
simply the instrument by which I work
to develop the religion I hold. The
essence is something deeper and con-
trols all my life. You are to examine
and see if they need sharpening or re-
modeling.

BOTH HANDS IN GREETING.

"This brusque and busy Southwest
extends both hands to greet a body of
thinkers who, notwithstanding the re-
adjustment of thought, old philosophy
and science. There is not the sem-
blance of schism among you. The
great Presbyterian Church is convulsed
over her statements of doctrine, and a
change seems imperative. Your pul-

pits have been free from abstractions.
No class of men differ so widely and
quarrel so much as the abstract think-
ers. The old metaphysician discussed
the nature of angels, but never dream-
ed of the rights of men. One secret
of your success is that your chief
thinkers have studied to draw near to
the lives of men. You have been pre-
served from schism because you have
been preserved from the follies of ab-
stract thinkers. The world may de-
rive a moiety of profit from the scholar
who spent twelve years in delving into
a Greek mot. This is well. He who
studies history with care finds that the
mind has always preceded the ruin of
the individual, of empires and church-
es. It is that condition of mind which
gave the world the French Revolution
and offered America gifts which we
have not yet fallen so low as to ac-
cept; nor will this nation so long as
evangelical churches are true to their
Lord.

"You have enthroned the moral law
in universal supremacy. Your aim
has been to fill the world with happi-
ness. The chief business of your la-
borers has been to push God's plan for
saving others. Your pulpits have been
true to the supreme and exclusive
theme of apostolic preaching—Christ
Jesus our God—a theme broad and
mighty in its sweep, embracing the
history of the world in the world in
the past, and its high destiny in the
future. There has been a crystaliza-
tion around the evangelical views of
truth unequalled in unanimity in any
decade known to us. The enemies of
Christianity have balked of decay when
five churches a day are being built.
Our chief pastors have honored the
confidence reposed in them, and have
with godly jealousy guarded the card-
inal doctrines so dear to Methodism.
They have stood at the helm steadily,
and the prow of the vessel has been
heading in the direction of a spiritual
kingdom. It is a joy to know your
leaders are carrying an unsoiled flag,
and are ever planning for the extension
of the empire of our Lord.

THE FUNDAMENTAL DOCTRINES.

"The Methodist Church South has
not departed from the fundamental
doctrines of the Gospel. The atone-
ment, the efficacy of Christ's blood,
justification by faith, the regeneration
and the witness of the spirit are thus
emphasized amongst you with rare
power. The men of God whom you
represent stand by the supreme truth,
and all along the line of battle is heard
the old acclaim: 'Him first, Him last,
and Him in the midst without end.'

"We welcome you not only for
your fidelity to the memory of
the fathers, but also for your
fidelity to the memory of the old
truth. Perhaps Providence indicates
more than seems in the election of 200
men who have never sat in this legis-
lative body before. When the children
of Israel were entering upon a new
epoch a new leader was necessary.
The mission of Moses had ended, and
he must be removed to give place to
some other chieftain. And God would
not let them know where their great
captain was buried. They would have
hailed over his tomb forever. The
Chinese Empire did not take one step
forward for 1000 years. The people
halted over the graves of their ances-
tors. We may not halt at the tombs
of our dead, however noble or great.
It is a noble work to wean men from
their dead lives. Those who linger
over the graves of their dead never go
forward on any line. We are not to
stop where they died. We must no
more worship the past than worship
an idol. New issues confront the
Church of God. A new line of Philis-
tines must be met and conquered.
New plans must be devised, and you
are here to devise them. May the Holy
Spirit guide you in your responsible
task."

Bishop Keener responded to the ad-
dress of welcome as follows:

"We are, sir, more than happy to
respond to you. You have very ably
represented the magnificent guild of
Southern Methodism in St. Louis. I
do not know that any place in the en-
tire country could be taken as an ex-
ponent of the onward movement of
Methodism that would more certainly
establish the continuity, the steady
development of the power of the Holy
Spirit accompanying the methods of
our Zion than this honorable city.

Away back—as far as in 1806—
Bishop Asbury was here. He com-
plained of this field as the hardest one
he ever knew of, and gave as an item
of it that he could not even find time
to pray in the Western Conference,
and as an evidence of the poverty of
it the good old man gave his coat and
his watch, and as the record says,
gave his shirt, to the Western Confer-
ence. That was a beginning, but it
was like the wonderful kingdom, a
very small seed, but with an immeas-
urable power of life going along with
it. In 1807 there was John Travis,
and then there was Jesse Walker, a
man it is said who never complained
and never stopped, and every time
you heard of him he was farther on.
These two men as early as in 1808 held
a camp-meeting twelve miles above this
place. Along with them came a man
by the name of Jesse Smith, or James

Smith. But this city was not invested
until about 1820, the year after I was
born. Then this great man Jesse

Walker—this great pioneer—invested
in with a car load of meal, and crossed
over the river. Someone asked him
where he was going. Well, he said, 'I
am going to take it to St. Louis. He
came over here and rented a log house
alongside of an old abandoned court
house, and there he entrenched him-
self with his meal. He opened a
school, and in the course of one year
he had a flourishing school, and in the
course of another year he had a church
and seventy members. And very
properly this Methodism of St. Louis
began with this man Jesse Walker.
Well, now, after him there came on a
wonderful collection of great men:
our great Wesley Browning, whom
you all know by reputation. He joined
the Conference about that time—not
very long since gone to heav-
en. Then there was Brother Johnson
and Bro. Berryman, they came in. They
moved out a little farther West, in or-
der to be nearer the Indians. This
city then was a very grand city; that
is, in its prospects, it being really at
the gate of all great lead mining inter-
ests of the West, and the great trade
with the West. It had before it, and
it was duly appreciated, too, unbound-
ed mercantile and commercial future.
As it went along, Methodism went
along. There were such men as
Caples; such men as Marvin, and the
Headless. No grander spirits ever
lived than the Methodist preachers
who upheld Southern Methodism dur-
ing the fiery period of the war in
Missouri. I might name a great many
grand men that have worked and la-
bored and died, under this great
Methodism. All that they gained in
power, for God, and all that they gained
in influence among men, they have
left as our inheritance. And we have
gone on growing and spreading, and
in the meanwhile our men have enlarg-
ed. I do not know anywhere in Meth-
odism, where there has been more
done, materially as well as spiritually,
than in St. Louis. It has not been
very long when this city was vastly in
debt. These Churches, most of them,
you would have supposed could never
recover from the various burdens that
were on them. Now they have passed
over all that. We have had a few
noble spirits here, that have, impelled
by the Holy Spirit, put down their
money without stint, and the conse-
quence is, there is no place now, no
station of Methodism, stronger actual-
ly and prospectively, than this very
place of St. Louis. We have had our
difficulties—there is no telling what
we have had—but from the whole of
this grand propelling force of the Holy
Spirit in the renewed hearts of men this
grand force has led Methodism right
on, constantly on, powerfully on. It
has its original statement maintained.
This original force to-day, this spiri-
tual force, I venture to say, is as power-
ful and as wide as it ever was at any
period of Methodism in Missouri or in
St. Louis. Why, sir, we are very glad
to be here. We came here to learn
lessons. We came here to learn what
a Church can amount to and come to,
and what Methodism will be. Sup-
pose we take this as a starting point.
Instead of the improvised condition
of things of the time of Bishop Asbury,
let us take this as our point of depar-
ture, and, sir, in forty or fifty years
more what will Methodism be in the
boundaries of this magnificent city?
Sir, we are glad to be welcomed and
entertained by you, and we do not for-
get that you offered to entertain us
before, we thought we were able to
entertain ourselves. You offered it,
generously, and no doubt we should
have been grandly entertained, as we
are being. We shall be here to in-
voke the blessings of God upon Meth-
odism, and specifically the Southern
Methodism of St. Louis. We are not
pessimists. We live in hope. We
are saved by hope, therefore we live
by hope. We are full of hope, and
full of faith, and full of gratitude to
God, and we hope to be many times
more than we are; yes, fully a hun-
dred times more.

AGNOSTICISM.

Opposition to revealed religion has
from first to last assumed many phas-
es. The latest and most generally re-
cepted is a sort of passive resistance
buttressed and protected by a declared
ignorance which is assumed to be un-
avoidable. We do not and can not
know that there is a God, and will not
accept the statement as a fact, say the
leaders of this school of infidel thought.
We have respect for our reason, and
will not admit as true what we do not
know. One of the champions of this
school, writing in the Nashville Amer-
ican some months ago, makes Col.
Ingersoll who is a leader in this coun-
try say: "The Universe, with its
potentialsities—what we call its laws
—is all I can see. I admit that a self-
existent universe is inconceivable.
Must I then concede a creator? A
self-existent creator is as inconceiv-
able as a self-existent universe. This
explanation involves the very difficulty
sought to be explained. It is there-
fore only a superfluous link in the
chain and logically unjustifiable. It is

rational to stop at the universe itself.
There may be possibly, for all I know,
a God behind it. There may be two-
ty. But I see no reason to believe
there is any. For, as the ultimate
cognizable reality is the universe with
its laws. As to anything beyond, I
can neither affirm nor deny." This
we believe to be a very fair statement
of the position of Col. Ingersoll, and
others of his ilk. We would inquire
then, if it has never occurred to these
gentlemen that the existence of the
universe with its "laws," without a
some-one or a some-what behind it, to
impart that existence and ordain those
laws, is just as inconceivable as either
a self-existent universe or a self-exist-
ent creator? Can we conceive of any
existence whatever without a cause?
Or of "laws" without a law maker?
Or of a law that both ordains and ex-
ecutes itself? Suppose these gentle-
men try their reasoning powers on
these things for a while. Indeed, it is
far more the part of wisdom to con-
clude with the idealistic philoso-
phers of the eighteenth century, that
this "ultimate cognizable reality" is
no reality at all—that this cruel na-
ture, "red in tooth and claw," with
"blighting simoons and earthquakes"
—is only after all an idea in the mind
of ideal man, who thinks himself to be
a part of this "ultimate cognizable
reality," but is not—than admitting
the reality of the "universe with its
laws," to doubt its having a creator
because a self-existent being is incon-
ceivable. Alas, what havoc even in-
telligent men make of common sense
when they throw aside their faith in
God!

But these gentlemen tell us we are
not required to conceive of the uni-
verse as it is, as having come about
without a cause, but of its present
state as the slow accretion of myriads
of ages, the result of "natural causes."
Natural causes indeed! What are
they? Stop and think. Are they
somethings that are self-existent? If
not, whence came they? Did they
first produce the universe, and then
the universe turn around and produce
them, and ordain them as her "law"?
Wonderful! wonderful!

But hear these great men a little
further. "The situation throughout
the universe at any moment," says one
of them, "arose naturally out of the
situation at the previous moment, and
so on all the way back to the begin-
ning." "Arose naturally," that is to
say by means of natural law, (for no
other meaning can attach to the
phrase) which law neither had a mak-
er nor has self-existence, and "so on all
the way back to the beginning." Well,
we breathe more freely. There was
then a beginning. Whence? Where?
What? Before that beginning there
was nothing; after it there was some-
thing. Let that something be what it
may, whether Herbert Spencer's "im-
mensely diffused gaseous inconden-
sable," Haeckel's "moneron," a jelly
like substance, or Darwin's prola-
plasm, or what else,—it being the be-
ginning, was necessarily self-existent;
for before it there was nothing. No
light, no heat, no air, no moisture, no
gases,—nothing: absolutely nothing!
Can Col. Ingersoll, or any other ag-
nostic conceive of the self-existence of
that something? If not, then if they re-
fuse to believe in God, because a self-
existent being is inconceivable, they
must be logical and consistent, re-
fuse to believe in the "reality" of the
Universe of to-day, for the self-exist-
ence of its beginning, which is a nec-
essary, is likewise inconceivable.

The truth is, all our knowledge has
faith as its foundation. Even the
exact sciences have their axioms which
no man ever did prove, or ever can.
They seem to us to be self-evident.
They so address themselves to our in-
tellect that their acceptance is more
reasonable than their rejection. Ac-
cepting them as a starting point, un-
construct the science, and show it to
be such by demonstration. In like
manner, by the acceptance as a stand-
ing point, of the fact, of a self-existent
personal intelligence, which com-
mends itself to our reason as the true-
st hypothesis,—one great mystery—
which the weakness of our finite hours
are not able satisfactorily to conceive
of, we can construct a theological
science, which, if it be not suscepti-
ble of perfect demonstration as other
science, at least enables us to get rid
of ten thousand other mysteries which
without it, would forever remain in-
explicable. I maintain therefore, that
it is far more consonant with reason
to do this, than it is to attribute the
Universe in its present form to the de-
veloping potentialities of an unintel-
ligent something which was its begin-
ning, and which, being its beginning,
was necessarily itself self-existent.

Col. Ingersoll is further represented
as saying "I am glad not to have to
believe in a personal author of nature;
for so powerful a being if endowed
with the qualities of a good, kind man,
would never have fashioned such a
world as this, where there is so much
misery and pain. I could not love an
author of the course of nature I ob-
serve." But suppose the "course of
nature," as it is observed by Col. In-
gersoll, has been disordered and per-
verted by the interjection of another

will, alike in character, to that attrib-
uted by theists to the author of nature,
and only a little less potentials, what
then? May it not be true that a
radical disturbance in the higher
moral universe, has brought about
great disorder in the physical, or
rather, made that necessary and prop-
er in the physical, which would not
have been but for such disturbance?
Is Col. Ingersoll or any other agnostic
who looks with such horror upon the
physical evils of this work quite certain
that teeth for instance, were made on
purpose to ache, and not for the more
pleasurable and sole purpose of masti-
cating our food, and that the aching
now and then, is not accident which
did not enter into the design of the
Creator? Or that rheumatic pains
and wasting consumptions in-
here necessarily in the con-
stitution of our bodies. Or, that
stagnant pools breeding their
dealing miasma, and swamps and
marshes exhalting their pestilential
poison, were originally in nature's
plan? Are they certain of these things?
And besides all this, while there is in
nature much that even a "good kind
man" would not inflict unless it were
seen to be necessary, there is after all
far more good than evil, ease than
pain, happiness than misery, in the
world. Nature, as she is observed, is
not altogether harsh and cruel. There
are more gentle balmy breezes than
wild destructive tornadoes; more days
of bright and joyous sunlight, than of
sombre clouds; and the glorious starlit
nights are more numerous than those of
masky darkness. Col. Ingersoll thinks
he could have ordered and directed a
better system of nature, but possibly
he might be only another Pheton
driving his his chariot into the sun, if
for a few hours only, he held in his
hands the reins of this great universe.
We have at least heard of one period
of this earth's history, when there was
one spot where there were no "blight-
ing simoon," and no "misery and pain,"
and have some where read of a man
who "sowed good seed" in his field,
and of an enemy who came afterward
and "sowed tares" among the wheat.
And then, what if I should tell him
there are influences now at work which
shall modify and change in the years
to come, the "course of nature" with
reference to the suffering of sentient
beings, even as influences have already
wrought to make Col. Ingersoll so
much more lovely in moral character
than his untutored savage brother,
with whom hatred, revenge, lying,
thieving and murder are virtues, and
not crimes, and who is never so happy
as when roasting, or drinking the
blood of his enemy, and dancing
around his dead body. Could he dis-
prove it, or could he honestly say he
has never seen or felt ought of these
benign influences? Further, will any
of these agnostics say, that if man
ever had an eden home, (the possibi-
lity of which can not be denied, and
the certainty of which is far more
probable than that he should have
originated without an intelligent
Creator) that "The cancer, the tape
worm, the viper's fang, the tiger's
fury, the cholera germ," or any other
evil thing, had they existed, would
have been hurtful to him had he re-
mained there? Possibly thoughts like
these may lead to the belief that nature
has not always been as full of fury,
and as pitiless as now, and shall not
be so forever. But it is said again,
and no less an authority than Mr.
Darwin has said it, "if we admit a
First cause the mind still craves to
know whence it came, and how it
arose." Well, what of it? The mind
still craves to know what gravitation
is; what magnetism is; whence they
came, and how they arose. The mind
still craves to know how the same
grass makes wool to grow on the sheep
and hair on the horse; but because it
can not know, must it therefore cry
out in reference to all things agnostic,
and believe nothing at all? That, it
seems to me would be childish.

It is furthermore asserted by this
school of skeptics, that, the deductive
scientific theism maintained by the
Christian world furnishes no basis for
religion. The writer in the Nashville
American referred to, says: "If the
course of nature is the will of God,
then God must be the impersonation
of inexorable causation. The invari-
able sequences are not to be stemmed
by tears or entreaties. Praise con-
ciliates no favor. Imprecations bring
down no vengeance. Religion needs
a power setting in the clouds, who
exact worship, listens to praise and
prayer, rewards the good and punishes
the bad. Reason does not suggest
that the God of this infinite Universe
... can desire any worship of prayer
or praise from the insects of this tiny
planet."

Reason does however suggest, as
Dr. Chalmers has abundantly shown,
that great and small are only relative
terms, and can not exist in the infinite
mind as they do in ours; and if it be
true that man is immortal, then Young
had the right conception when he ex-
claimed—
"Behold this midnight glory: worlds
on worlds, amazing pomp
Redoubt that amaze, ten thousand add:
Add twice ten thousand more:
Then weigh the whole. One soul out-
weighs
Them all, and calls this astonishing
Magnificence of unintelligent creation
poor."

(Continued on Eighth Page.)

ARKANSAS METHODIST.

Official Organ of the Three Conferences of the M. E. Church, South, in Arkansas.

All traveling preachers of the M. E. Church, South, are invited and authorized to act as Agents for the ARKANSAS METHODIST, to solicit, collect and receipt for subscriptions to the paper.

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, MAY 21, 1890.

THE GENERAL CONFERENCE.

DEAR BRO. THORNBURGH:—The General Conference has just closed its tenth working day. Up to date its proceedings have been chiefly of a routine character, with which in the legislative bodies of both State and Church you are quite familiar by long experience. I am glad you are, and that you can appreciate the difficulty of getting up a satisfactory report for a weekly paper, especially when one's time is almost wholly occupied with duties in the Conference and Committee rooms, morning, afternoon and night.

I have heard the statement, that over two-thirds of the present Conference were never members of the General Conference before. This may be a favorable omen—and I wish it may so prove—but time and increasing success will be necessary to justify all this Conference does. In Conference and Committee sessions I am impressed with the sincerity, zeal and ability of the members generally, yet I feel now that our Church at large may hesitate, for awhile at least, to bestow the meed of praise—"Well done, good and faithful servants." I write thus, because from present indications this Conference will be exceptionally aggressive, but probably not beyond the urgent demands upon the Church for a forward movement. Surely, the outlook indicates wonderful possibilities, and the signal blessings from God in the past inspire confidence in the future.

The secular press has given out some misleading news concerning the deliberations of the Conference, especially as to the discussions on the resolutions declaring laymen eligible to serve on all committees in the General Conference, and those offered by five clerical members of the Tennessee delegation on worldly amusements. In the discussion concerning the rights of laymen, both preachers and laymen participated, some of each class opposing the resolution, but certainly more preachers were in favor of than against it; hence, the preachers alone would have decided, that laymen are eligible to serve on all committees, including those on Episcopacy and Appeals. Their eligibility is not limited specifically, and they have heretofore served on these committees without protest or question. The resolutions expressing the sense of the Conference on worldly amusements (sent to you for last issue) were adopted by an overwhelming majority, and I think would have been adopted unanimously but for the impression on some minds, that the last part of the third resolution was personal, or at least would be so considered by the public. The discussion about publishing these resolutions in the appendix to the Discipline, did not indicate any disposition to recede from the previous action of the Conference, but was simply to secure for publication in the Discipline a more formal and elaborate deliverance upon the subject of worldly amusements. The resolutions as adopted are in the Journal and will remain there, as the sense of this General Conference; and the sense thus expressed will not be abated by the adoption of any deliverance prepared by the special committee of fifteen on the Spiritual State of the Church. The time has come, when theater-going and dancing members of our Church must abandon these practices, or their loyalty to the Church will be as quickly denied, as their piety is generally doubted.

The Conference has decided to elect two Bishops, one Assistant Secretary of Church Extension, and will probably elect two Missionary Secretaries and an additional Sunday-school Editor or Secretary. The election for Bishops is set for 10 a.m. Monday, and will come off in time for you to announce the result in our next issue. So far as I have heard, there seems to be no doubt that Rev. Dr. A. G. Haygood will be elected on the first ballot, but so far as I can learn no one seems confident as to the second man to be

honored by his brethren and burdened with the responsibilities of the Episcopacy. Let us hope the men chosen may faithfully serve and worthily honor our Church, as their colleagues and predecessors have done.

The Committee on Episcopacy have recommended, that the salaries of the Bishops be placed at \$3,600 (including traveling expenses), and a resolution is pending to fix the salaries of all the connectional officers at \$3,000 instead of \$2,500. I shall vote against the resolution, and I think the salaries of the Bishops should remain as they are now, but be paid monthly and their traveling expenses on official business be paid from the same fund. The increase recommended would more than pay the salary and traveling expenses of an additional Bishop, and I think there is really more urgent need of Episcopal service than larger support for our general Superintendents.

The Conference enjoyed greatly the address of Rev. David J. Waller, fraternal messenger from the British Conference. It was instructive, entertaining and cordially fraternal, and later our readers may have the pleasure of reading most of it. We were delighted and edified by the addresses of Rev. Dr. Bristol and Ex. Gov. Patterson, fraternal messengers from M. E. Church. Dr. Bristol's address was certainly one of the best productions I ever heard from any one, and all admired his brotherly spirit and most cordial greeting. I hope you can soon find room to publish entire for our readers.

The Conference is well entertained, with possibly only a few exceptions, and it is now understood any deficit in the collections to pay the boarding expenses will be paid by generous citizens of St. Louis—which will be cheering relief to some delegates who expected to pay the deficits from their own scanty purses. Much credit is due Rev. Dr. Finney and Bros. John Boogher, Samuel Cupples and R. M. Scruggs for their unremitting attention and uniform courtesy to all delegates to the Conference. Any lack of care or comfort is unknown to or unavoidable by the brethren named.

It is nearly midnight, and I must quit. Will send more matter Monday night. All the delegates and visitors from Arkansas are well. Love to all. Z. T. BENNETT.

St. Louis, May 17.

NOTES AND PERSONALS.

Perhaps the delegate who attracts most attention and yet has the least to say is our Chinese brother, whose English name is C. K. Marshall. He is attired in the full costume of a Celestial of the Mandarin rank, though he speaks English very correctly and is an educated gentleman, having been at the Vanderbilt University for several years. Dr. Marshall studied medicine at the Suchow Hospital, China, under Drs. Lambuth and Parks, and goes from the General Conference to New York, where he purposes remaining for several months to perfect his medical education. He has a fine face and is a representative of the better class of Chinese such as is not often seen in this country.

A. H. Parker, the clerical delegate from the China Mission Conference, is a native Missourian and has been in China for twelve years. He has an earnest, rather stolid face, but is a man of fine attainments and is considered one of the best Chinese Scholars among the Missionaries in that country. He has charge of Buffington Institute at Suchow, China, and has been very successful in educating and training native young men for the ministry. Dr. Parker will remain in America until next year and hopes to attend the sessions of many of the Conferences. He has promised to favor Arkansas with a visit.

Rev. E. W. Mosely, the fraternal delegate from the Colored Methodist Episcopal Church, whose General Conference is now in session at Little Rock, captured the Conference with his speech. His rattle-snake story was somewhat irrelevant, but it brought down the house, which was perhaps the object had in view. The Conference passed resolutions of hearty sympathy with the work of the C. M. E. Church.

The address on Wednesday night of the Rev. David J. Waller, the fraternal delegate from the British Wesleyan Conference, was a fine presentation of English Methodism and was full of Methodist unction. Mr. Waller is a man of brain and culture and held the attention of his large audience for an hour and a half. He made several felicitous hits, and expressed himself as greatly pleased with the view he had of Southern Methodism—He is the first fraternal delegate whom British Methodism has ever sent to our Church.

Dr. Lafferty succeeded in getting

in his little speech about robbing the pockets of the pinosters of the children and putting the money into the profits of the Publishing House. Our Sunday-school literature certainly needs great improvement, but the wisdom of absorbing all the profits arising from this source in the improvement may be doubted. Things are somewhat mixed in the great Exposition Building on Olive street. The General Conference Committees meet in various rooms, while in the great Music Hall a circus is in full blast afternoon and evening.

One of the most distinguished looking men in the Conference is Dr. H. C. Morrison, of Atlanta, Ga. Dr. Morrison is a Kentuckian by birth and has spent all of his ministry in that State until four years ago when he was transferred to the North Georgia Conference and stationed at First Church in Atlanta. His ministry there has been a phenomenally successful one, he having received about seven hundred members in four years. Dr. Morrison is 48 years of age, an eloquent preacher and an accomplished debater.

The oldest member of the General Conference is Rev. A. H. Mitchell, D. D. of Alabama. Dr. Mitchell is now 83 years old and has been in the ministry sixty-one years. He is as straight as an Indian, measuring over six feet in height, and is alert and vigorous. He has been a member of six General Conferences and wields great influence in the body.

Dr. Andrew Hunter is one of the most marked men in the body. He is the only member of this General Conference who was a member of the General Conference of 1844, and has been a member of every General Conference of our Church except two. With his more than three score and ten years, his mind is as vigorous as ever. May he live to attend many more General Conferences of the Church which he has served so faithfully.

Dr. A. S. Andrews, President of the Southern University, Greensboro, Alabama, is a man who would attract attention in any gathering. He pays close attention to all the business of the Conference, and is ready to speak on any subject. He has been a leading man in the Alabama Conference for thirty-six years, and has been eminently successful in his conduct of the college over which he presides, making it one of the leading institutions of our Church. He is a close thinker, ready in debate, and forcible in his presentation of a subject.

Secretary Tigert has a voice which fills old Centenary, so that he is never disturbed with the very common cry of "louder." He and Pres. Chandler make a good Secretarial team.

The General Conference is being well entertained at the various hotels of St. Louis, and the best part of it is that the St. Louis Methodists will foot the deficiency in the amount necessary to pay for this entertainment.

Dr. E. E. Hoss is a leader among the younger men of the body. He is a member of the Holston delegation, though filling the chair of Church history in the Vanderbilt University. Dr. Hoss was born in 1849 and was educated at the Ohio Wesleyan University and at Emory and Henry College Virginia.

The probabilities are that there will be almost enough connectional offices to "go round." Two Church Extension Secretaries, three Missionary Secretaries, a Sunday school Secretary, Sunday school editor, Book editor, two editors for the Nashville Advocate, Book agents and one editor for a paper on the Pacific coast, will make it difficult to find sufficient material for all.

One of the leading men from Texas is Rev. Dr. H. Bourland of Waco. Dr. Bourland is chairman of the Texas delegation. For many years he was a prominent member of the Missouri Conference, but several years ago he transferred to Texas and soon became one of the leading men in our Church in that great State. In the prime of life, with a cultured intellect and thorough consecration of heart and life to his great work, he promises great usefulness to the Church.

WOMAN'S BOARD AT ST. LOUIS.

The Woman's Board of Missions is having a delightful session and the ladies of St. Louis are such charming hostesses that we will feel loath to leave our magnificent homes after adjournment. The annual sermon by our Bishop Haygood was simply grand, and many a preacher who heard it will go forth in the future obeying the command, "Help those women," &c., as they have never done before.

Four men missionaries have been accepted and others will be before adjournment. Several of our returned missionaries are present and add much to the interest of the occasion. Among the number Missionary Bruce, from Brazil, Missionary Gilbert, from Mexico, and Missionary Wilson, from Indian Territory. Mrs. Parker, wife of the missionary of Parent Board from China, and Mrs. Wadkins, wife of the missionary in Mexico, are with us, and by their addresses have greatly increased our interest in these fields. The success of our Agent

for the training school has so far exceeded our expectations, that we can but exclaim, "Behold what great things God has done for us!" and we trust that His hand may ever guide us in such undertaking for His glory. Our Board has decided no longer to remain on the Border but to enter Central Mexico, and several donations have been made for the work and missionaries appointed for it. Hurriedly,

Mrs. J. R. HARVEY.
St. Louis, May 19.

THE TWO BISHOPS ELECTED.

DEAR BRO. THORNBURGH: This has been the day of chief interest in the General Conference, as the election of two Bishops had been made the special order for 10 o'clock this morning. After reading and approving the journal, and receiving reports from some committees, Bishop Granbery, who was presiding, stated in brief and appropriate remarks the solemn and important duty upon which the Conference was about entering. Bishop Wilson read a hymn, which was sung, the Conference standing, after which Dr. Rogers of the Baltimore Conference led in prayer. The roll was called by Conference, the chairman of each delegation announcing its number of votes, and counting the ballots as they were deposited in the hats carried around by the tellers.

Four ballots were had, the total of each being 271, 272, 270 and 272 respectively. On the first ballot Rev. Dr. A. G. Haygood received 171 votes, and on the fourth Rev. Dr. O. P. Fitzgerald received 159 votes, and they were declared duly elected Bishops of the Methodist Episcopal Church, South. There were many scattering votes, more I understand than usual. On the four ballots the votes announced for the following names were as follows: O. P. Fitzgerald, 53, 91, 135, and 159; David Morton, 35, 40, 43, and 15; H. C. Morrison, 29, 28 and 13; E. E. Hoss, 16 and 15; P. A. Petersoe, 26, 18 and 5; B. M. Messick, 50 and 15; R. N. Sledd, 25, 35, 58 and 91; W. T. Harris, 20 and 8; W. A. Candler, 17 and 7; J. W. Barbee, 16; E. M. Bounds, 12. During the election the Auditorium and galleries were crowded, and the most hearty congratulations were given the two brethren called to the highest and most responsible office in the Church they have served so long and faithfully.

Truly,
Z. T. B.
We will publish sketches of the lives of the two new Bishops next week, and perhaps give their pictures.

BADLY FRIGHTENED.

MR. EDITOR:—It seems to me that Bro. T. H. Ware is the worst scared man I have known in a long time. He believes the "Holiness Association" and an announcement of the time and place of its meeting with an invitation to all who are in the experience, or are seeking entire sanctification, to attend to be most portentous of evil—an "omen which bodes no good." I do most heartily wish that Bro. Ware and all others, if there be such like him, would slay their needless fears. Moreover, it seems to me that Bro. Ware does most ungenerously and universally brand all those who belong to, or favor the work of such an association, as a discordant element in our part of the Israel of God, breathing only the spirit of bitterness and strife—as disaffected and disloyal partisans—in a word as a set of organized ecclesiastical anarchists. It is ungenerous; because neither the association, nor any member thereof has ever, either by word or act, done anything to merit such censure or denunciation. It is unwise; because he presumes to sit in judgment upon the motives of his brethren who are as faithful, humble, earnest and self-sacrificing, and as much devoted to the claims and interests of the Church as any within her borders.

He seems to labor to make the impression that the real motives of the brethren do not appear in their professions and actions, by strongly and yet darkly, hinting that they are actuated only by the spirit of disaffection and disruption. Now they do not anywhere or at any time either publicly or privately inveigh against either the doctrines or discipline of the church of which they are faithful members and ministers; but they do always and everywhere most strenuously and conscientiously teach the great obligations men are under to render implicit childlike obedience to the great Head of the church, and that such obedience implies a just and respectful recognition of, and submission to the claims of ecclesiastical government, and to civil authority as well. They do not at any time or place sow the seed of discontent and discord, of strife and confusion; but everywhere and always most earnestly insist that there should be among all the members a faithful adherence to the doctrines and

rigid conformity to the law, the "General Rules," and the evangelical spirit of our "beloved Methodism." Bro. Ware says that "a discordant element is calculated to do much mischief, when it presents itself under the guise of superior piety." True: Indeed, a "discordant element" in any guise is a mischievous thing; but "superior piety" itself is never dangerous, nor is it discordant only where it comes in vital contact with sin and worldliness. Those seeking and attaining to lives of "superior piety" can never be either mischievous or dangerous. This statement of Bro. Ware reduced to its last analysis, and applied to those for whom it was intended, is simply a charge of bald hypocrisy against those who belong to or in any way officiate or sympathize with the association and its work.

Again, Bro. Ware, after quoting the invitation, makes a very unjust and illogical inference; then from such inference proceeds in haste to hold up the Association and its work, and aims in a most prejudiced light. It is in these words: "cold, formal, backslidden members, members wanting in spirituality, and who need to be raised to a higher spiritual plane, are carefully invited to stay away." Now the Association through its Secretary makes no such invitation; nor is it said, as Bro. Ware declares to be done, that "only" those who are in the experience, &c., are invited. It says, "all" those. It is desired that, not a part, not a few, but all attend.

Not long since I read an announcement in THE ARKANSAS METHODIST that there would be a meeting held at the First M. E. Church, South, in Little Rock to organize a Law and Order League. All lovers of law and order were invited to attend. Now according to Bro. Ware's process only those lovers of law and order living in Little Rock were classily invited, and all others were "carefully invited to stay away." Bro. Ware announces a special church service, and says, "all the members are invited to attend." Somebody goes out and begins to publish through the country, and puts it in a paper that "only" church members are invited and sinners who need the gospel are "carefully invited to stay away." What would Bro. Ware think? Bro. Ware says the invitation "looks like caste;" and that too springing from the "holier than thou spirit." I do most earnestly wish brethren would correctly interpret and justly apply that, and every other passage of Scripture. This is found in Isaiah chapter 65, verse 5.

According to Bro. Ware's application it would be exceedingly improper and unscriptural for any one to make profession of conversion, he might thereby lay himself liable to the charge of the unconverted of assuming the "guise of superior piety." The passage is evidently a denunciation of false claims and hypocritical pretensions; but neither it, nor any other like it, can ever in truth or justice be urged against a faithful and humble declaration of what a man really has and enjoys, even though it be perfect holiness, or entire sanctification.

In conclusion for the present: however necessary and appropriate the words of Mr. Wesley quoted by Bro. Ware were to the condition and conduct of those to whom they were addressed, they certainly can have no relevancy in the application Bro. Ware seeks to make of them. For the work of the Association is an earnest, legitimate, and godly effort to strengthen and perfect the only bond of Christian unity, fellowship, and true fraternity, namely: "Love to God and man." Yours for entire Sanctification, SAMUEL N. BURNS.
Carlisle, Ark., May 15.

COMMENCEMENT EXERCISES.

Wesleyan Female Institute, Staunton, Virginia, will occur (D. V.) as follows:

Thursday, May 29.—8 p. m. public exercises of the Bethoven Society.

Friday, May 30, 8 p. m.—Final Celebration of the Lee and Jackson Literary Society. Annual address before the society by Rev. Shoaff, of Baltimore.

Saturday, May 31, from 3 to 5, and 7 to 10 p. m.—Art Exhibition.

Sunday, June 1, at 11 a. m.—Commencement Sermon by Rev. W. J. Young of Alexandria, Va.

Monday, June 2, 8 p. m.—Annual Soiree of instrumental and vocal music.

Tuesday, June 3, 8 p. m.—Closing

Commencement Exercises, awarding distinctions, awarding school diplomas, Conferring degrees on graduates—B. S., B. A., and M. A. or full diplomas.

W. A. HARRIS,
President.

THE EARLY DAYS.

A recent issue of the St. Louis Republic contained the pictures and brief biographical sketches of a number of prominent ministers of the Methodist Episcopal Church, South. Among them were those of the Rev. Dr. Josephus Anderson, remembered and loved in Batesville as the pastor of the Methodist Church here some years ago, and the Rev. Andrew Hunter, D. D., who born in Ireland and converted when 19 years of age, became a member of the first Conference held in Arkansas. This Conference was held "in the historic

town of Batesville," as the Republic says, in 1836, upstairs in the building now occupied by Mr. J. W. Evans' store, one of the old landmarks of the town. The "hale old circuit-rider is still active and attentive to his duties.—Batesville Guard.

NOTICE.

The Trustees of the Ft. Smith High School will elect their principal for the ensuing year about June 20, 1890, and all teachers wishing to apply for the place must have their application in by that time.

J. H. EVANS,
Chm'n Board Trustees.

OUR YOUNG MEN.

The Young Men's Christian Association of Arkansas held an enthusiastic and profitable session in the city last week. Prominent visitors from abroad, and the program was carefully arranged and well performed.

Y. M. C. A.

The following are the officer elected by the Young Men's Christian Association:

President—John Ayres, Fort Smith.
Vice-President—Henry Moore, Texarkana.
Second Vice-President—Fred Fox, Pine Bluff.
Secretaries—W. R. Hayden, of Dardanelle, and F. B. Sinnex, of Jonesboro.
Press Secretary—A. S. Gregg, Little Rock.

WILLING WORKERS.

Week ending May 16, 1890.
W. S. Southworth, \$1.00; J. R. Sanders, \$2.00; L. C. Wilson \$2.00; W. W. Hendrix, \$1.50; J. H. Anderson, \$2.00; C. R. Montgomery, \$1.00; J. S. Nicholson, 50c; W. J. Braddy, \$1.00; W. R. Harrison, \$1.00; C. M. Keith, \$3.00; S. G. Lape, 50c; W. M. Watson, \$4.00; A. J. Blakemore, 50c; J. F. Armstrong, \$1.50; W. P. Hamilton, \$2.00; T. Q. Woodmore, \$1.50; Jas. M. Anderson, \$1.25; A. S. Scott, \$3.55; J. Y. Christmas, \$5.00; F. E. Taylor \$3.00; F. J. Shaw, \$2.50; D. W. Reid, \$5.50; D. T. Holmes, \$1.50; R. T. Riley, 50c; J. A. Sage, \$5.00.

PHILANDER SMITH COLLEGE, LITTLE ROCK, ARK.

Commencing Sunday May 25th, and closing Wednesday May 28th,
Sunday, May 25th, 11 a. m. Baccalaureate Sermon by Rev. John E. Steele, A. M.

3 p. m. Annual Sermon by Rev. W. H. Crawford.

8 p. m. Annual Lecture by Rev. John E. Steele, A. M. Subject: The Irrepressible Conflict.

Monday, May 26th, 9 a. m. to 12 p. m. Examinations.

3 p. m. Meeting of the Board of Trustees.

8 p. m. Lecture before the College Societies by Rev. D. H. Snowdon, D. D., LL. D., Subject: Origin, History, and Power of Music.

Tuesday May 27th, 9 a. m. to 2 p. m. Examinations.

8 p. m. Exercises of the Promethean Literary Society.

Wednesday May 28th, 10 a. m. Commencement Exercises.

All public exercises will be at Wesley Chapel M. E. Church Cor. State and 11th Sts.

THE DOCTORS.

The State Medical Association held a very interesting meeting in this city last week. The officers elected for another year are:

President—J. A. Dibrell, Jr.
First Vice-President—R. N. Ross.
Second Vice-President—J. L. Gore.
Third Vice-President—J. A. Williams.

Fourth Vice-President—J. B. Payne.
Secretary—L. P. Gibson.
Assistant Secretary—Jos. H. Leslie.
Treasurer—A. L. Broysscher.
Librarian—R. B. Christian.

Chairman of the Section of Practice—J. S. Sibley; Secretary, A. C. Jordan.

Chairman of the Section on Surgery—Geo. F. Hynes; Secretary, A. J. Vance.

Chairman of Gynecology and Obstetrics—J. T. Jinks; Secretary, W. B. Barner.

Hot Springs was selected as the next place of meeting.

The Association closed with a splendid banquet.

Rev. Dr. John H. Dye delivered an address before the State Medical Association last Friday morning, and here is what a member of that body says of it: "It abounded in wit, humor and pathos, and many interesting and appropriate quotations from ancient and modern history. He paid a high tribute to the medical profession, and his picture of the faithful physician was vivid and touching. He was cheered from start to finish, and at its conclusion on motion of Dr. Dibrell, sr., the association extended Dr. Dye a vote of thanks for his able and beautiful address.—Ark. Democrat.

ARKANSAS METHODIST.

WEDNESDAY, MAY 21, 1890

MANAGER'S DESK.

Remember that all who subscribe on or before May 24, will receive the back copies containing the proceedings of the General Conference.

If you subscribe either for a year or under our 50 cent offer any time before May 24, you will get the back copies containing the proceedings of the General Conference.

We request local preachers, when writing to us to put the letters L. P., after their names, or otherwise indicate that they are preachers. It will save us trouble and them annoyance sometimes.

THE ARKANSAS METHODIST gave later General Conference news last week than any other paper. Our report was a complete statement in readable shape of everything that occurred. We propose to "lead the procession" in this business.

Remember if you subscribe at any time, on or before Saturday May 24, we will send you all the papers containing the proceedings of the General Conference from the first moment of its session. We have printed a large number of extra copies for that purpose.

We ask all the brethren, especially the preachers, to help us correct our list of subscribers, by notifying us of those who have moved or died. Look over the lists of subscribers in your work and tell who should be dropped, whose name changed &c. &c. If you have no lists send to us for them, giving names of postoffice and we will send lists to you.

Last week we published an article from Bro. Ware, on the Holiness Association. This week we give place to an answer to it by Bro. Burns. Bro. Burns was the first response received and will be the last published, on either side, at least for the present. Our space is taken up largely with General Conference proceedings. We have several articles, locating Judas about supper time, a few fixing and unfixing the status of infants, a patting broadside from Dr. Orman, and some other letters, which, all together, will lay the holiness business on the shelf to cool awhile.

SUNDAY-SCHOOL STATISTICS.

The president of the State Sunday-school Association has appointed the following committee to collect the Sunday-school statistics of the State for the coming census report: viz: Geo. Thornburgh, H. F. Roberts, D. L. Hourland, Ots Patton, C. B. Rhodes. The president is also a member of the committee by order of the convention.

BEARDEN CIRCUIT.

We are moving along tolerably well on the Bearden c't. I suppose we have expended about \$75.00 on the paragon in all ways this year. Our Bishop's fund, and mission, both Foreign and Domestic is paid off, have received twelve into the Church, baptized seventeen infants; have had no protracted service yet.

Yours in love,

C. L. ADAMS, Pastor.

Bearden, Ark., May 12, '90.

A KIND NOTE.

Rev. J. F. Armstrong of Ravenden Springs, sends us some money and says: "Had fine service yesterday, received two into the Church. Many of the irreligious are asking the prayers of the Church. I am succeeding in my weak and imperfect way, to God be all the glory. You are making a good paper in the absence of Bro. Bennett. Our Qr. Conf. last week a success. Come to our next and talk to the children."

Thank you, I would delight to be with you if possible. T.

SPECIAL AND SUNDRY.

Rev. C. H. Gregory of White River Conference dropped in on us Thursday. We are glad to know that he is recovering his health.

Rev. F. B. Sines, P. C. of Jonesboro Mission, White River Conference, called Thursday. He was attending the Y. M. C. A. meeting.

Dr. T. J. Wilson of Walnut Ridge made us a pleasant call Thursday. We enjoyed his favorable report of Church and Sunday-school work at our former home. The Doctor was here in attendance upon the State Medical Society.

Rev. F. M. Hamilton, editor of the Christian Index, Jackson, Tenn., Secretary of the General Conference of the Colored M. E. Church, now in session in this city, gave us a pleasant call Thursday. He was accompanied by Rev. A. H. Jones of Texas, one of the prominent ministers of that Church.

PERSONALS.

Hon. Jno. G. Carlisle has been elected United States Senator from Kentucky in place of Senator Beck who died recently.

Editor Jobe of the Searcy Beacon called Friday. He anticipates a good attendance at the Press Association the 28th.

Rev. A. O. Evans, of Pine Bluff, on his way to St. Louis called Monday. He reports prosperity in the Churches at Pine Bluff.

Rev. W. F. Evans of Stephens, dropped in on his way to St. Louis Friday. He left us a nice list of new subscribers.

Rev. Jas. A. Anderson, the wide awake P. E. of Fort Smith District, was a pleasant caller Thursday. We call him Brother "Joab" because that is the way he signs his name.

Frank Springfield, who moved from Lamar Ark., to Leflore I. T., says: "We are out here in Choctaw Nation where we don't hear any Methodist preaching. Why don't some missionary from our Church come out here? There is a great call here for work of that sort."

We notice that the editor of THE METHODIST has been appointed to preach both Sundays he has spent at General Conference. The other clerical delegates from Arkansas seem also to be in demand as preachers. Hope our lay delegates don't play base ball to while away their Sundays.

LADIES WANTED.

I wish to employ a lady in every community to take charge of my business at their homes. Light, very pleasant, and healthful. Salary \$15.00 per week. Best of references given. Address with stamp, Mrs. GERTRUDE KYLE, Nevada, Mo.

MARRIED

May 15, 1890, at the residence of the bride's parents near Viola Ark., Mr. John O. Brown and Miss Annie Stone; Rev. Thos. J. Franks officiating.

At the residence of the bride's father, May 8, 1890, Mr. J. H. Pracher, Editor of the Calhoun Courier, and Miss Lou Stillman. Rev. C. L. Adams officiating. They are both of Calhoun Co.

May 13, 1890, in Cleveland, Ark., at the residence of the bride's uncle, E. T. Wright by Rev. S. W. Whitson, Mr. W. H. Vaughan of Mammoth Springs, Ark., to Miss Tinnie Reckart, of St. Louis, Mo. They begin life by subscribing for THE ARKANSAS METHODIST.

Consumption Surely Cured.

To the Editors:—Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy gratis to any of your readers who have consumption, if they will send me their Express and P. O. Address. Respectfully,

T. A. SLOCUM, M. D.

181 Pearl St., New York. Jan. 25, 90

"The Lord helps those that helps themselves." Act on this theory and rub on a little of Hunt's Cure and see how quickly you are cured of Itch, Ringworm, Tetter or any other skin disease. Cure guaranteed. 5-7-1m.

WANTED.

For the Fall term of 1890, a lady of experience to teach Music, Drawing and Painting. Good salary. None but best need apply. Address, ACADEMY, Care of ARKANSAS METHODIST, Little Rock, Ark. 5-7-4t.

Quarterly Meetings.

ARKADELPHIA DIST: Third round, in part. Leno c't, June 7, 8; Terre Noe, c't, 14, 15; Arkadelphia, 15; Gurdin and Seime, 22, 23; Clark c't, 25; Amity c't, 28, 29. J. R. MOORE, P. E.

FAVETTEVILLE DIST: F. S. Johnston, P. E.—Third round. Bentonville sta, May 24, 25; Bentonville c't, at Hinson's chapel, May 31, June 1; Robinson c't, at Robinson, June 7, 8; Elm Springs c't, at Granview, 14, 15; Springdale and Rogers, at Springdale, 15, 16; Clifty mts, at Rocky Branch, 21, 22; Bloomfield c't, at Fairmount, 26, 27; Fayetteville sta, July 5, 6; Goshen c't, at Hindsville, 12, 13; White River mts, at Combs' chapel, 15, 16; Wedington c't, at Zion, 26, 27; Center Point c't, at Hebron, Aug 2, 3; St. Paul mts, at Hebron, 6; Prairie Grove c't, at Elphinstown, 9, 10; Booneboro c't, at Beechheim, 10, 11; Kinston mts, at Blue Springs, 15, 17; Huntsville c't, at McConnell's Chapel, 23, 24.

DARDANELLE DIST.—Third Round—G. W. Boyls, P. E. Russellville sta, May 31, June 1; Dover c't, at Bolling Springs, 7, 8; White Springs sta, 14, 15; Appleton mts, at Happy Bend, 21, 22; Atkins c't, at Cov, 28, 29; London mts, at Russian school house, July 5, 6; Dardanelle sta, 12, 13; Danville c't, at Danville, 19, 20; Dardanelle c't, at Centerville, 26, 27; Prairie View c't, at Prairie View, August 2, 3; Marvinville mts, at Macedonia, 9, 10; Rover c't, 16, 17; Gravelly Hill mts, 23, 24; Walnut Trace, 30, 31.

The District Conference will convene at Danville, July 16, at 9 o'clock, the opening sermon by Bro. A. C. Ray, at 11 o'clock Wednesday. I hope that all the preachers and delegates elect will be there on the morning of the opening. Brethren do all that is possible to be done to bring your collections in full. I want you to try to stir the people publicly and privately. Let us pray much about the mission fields; let us get God to take hold of the hearts of Church in these great interests. Brethren observe the parts of the Church and thus by fasting and prayer we will get near to God ourselves and will be able to draw the Church nearer to God and on a higher plan.

Bro. Editor please come over and stay with us over Sunday. We want Dr. A. Hunter to come. We will welcome him with all our hearts. Pray for us. God be with you and aid you in your work. I hope you will have great success in your last proposition.

Bishop Keener thinks it best to wait until the resurrection for organic union. If the same spirit is manifested then that is now there will be objections even then. Nothing personal in this.

BOND'S PHARMACY,

PLEASANT MEDICINES.

(Not Patented.)
The Charm Cough Cures Tasteless.
The Charm Liver Pills Vegetable
The Charm Diarrhoea Cordial.
The Charm Worm Expeller.
The Charm Arnica Liniment.
The Charm Bladder Remedy.
The Charm Iron Tonic.
All pleasant to the taste.

COR. 5TH & MAIN, LITTLE ROCK, ARK.

FAMILY MEDICINES AND MEDICAL SUPPLIES

We guarantee satisfaction in the use of the Charm Remedies. We make them in our own laboratory, and their merit has been proved by many years experience. Write for further information or call on us at the old stand.

WEBSTER

THE
UNABRIDGED
AND
THE BEST

ANCIENT AND MODERN
DON'T BE DUPED.

A so-called "Webster's Unabridged Dictionary" is being offered to the public at a very low price. The body of the book, from A to Z, is a cheap reprint, page for page, of the edition of 1847, which was in its day a valuable book, but, in the progress of language for over FORTY YEARS, has been completely superseded. It is now reproduced, broken type, errors and all, by a photographic process, is printed on cheap paper and flimsily bound. It is advertised to be the substantial equivalent to "an eight to twelve dollar book," while in fact it is a literal copy of a book which in its day was retailed for about \$5.00, and that book was much superior in paper, print, and binding to this imitation, and was then the best Dictionary of the time instead of an antiquated one. A brief comparison, page by page, between the reprint and the latest and enlarged edition will show the great superiority of the latter. No honorable dealer will allow the buyer of such to suppose that he is getting the Webster which to-day is accepted as the Standard and THE BEST.

There are several of these reprints, differing in minor particulars, but, DON'T BE DUPED, the body of each is a literal copy of the 1847 edition.

WHAT THE PAPERS SAY.

The New York Times says:

"Only those who are ignorant of the great advances that have been made in dictionaries are likely to buy this reprint at any price."

The American Bookseller of N. Y., says:

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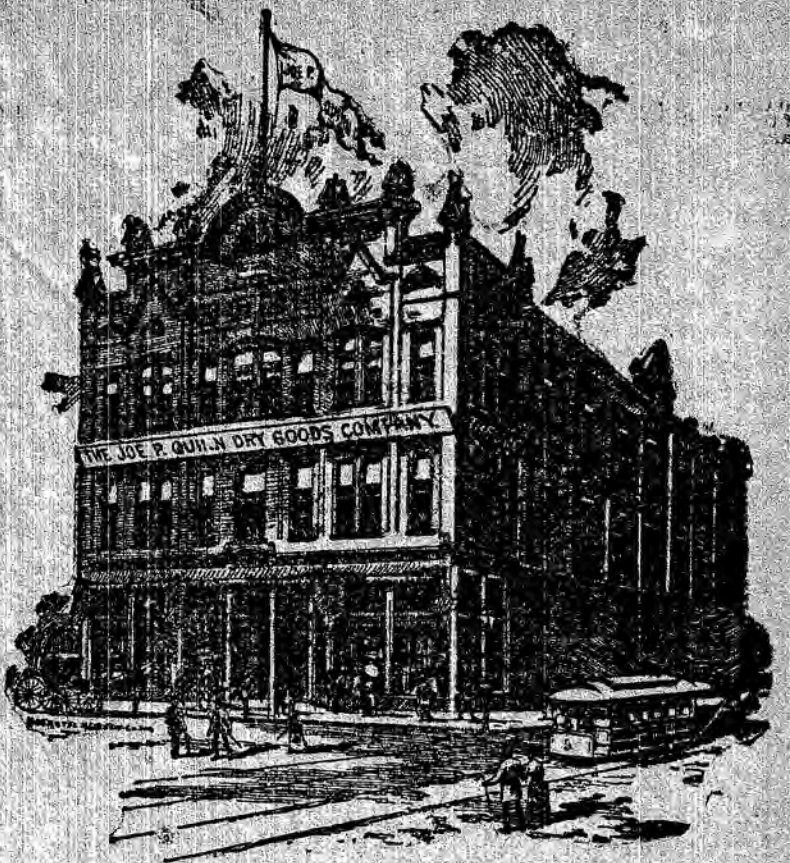
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