

The Arkansas Methodist.

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THE ARKANSAS METHODIST,

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The General Conference.

Fraternal Messages.

Last Thursday night our General Conference and a very large congregation had the pleasure of hearing earnest and eloquent addresses by Rev. John F. Goucher, D. D., and Rev. Henry W. Rodgers, LL. D., fraternal delegates from the M. E. Church, and an able and brotherly response to the same by Bishop A. W. Wilson. As we have not space to publish the fraternal messages in full, we feel sure our readers will appreciate the long excerpts here given.

REV. DR. GOUCHER.

Rev. Dr. Goucher said: Whatever might be the relations of the Methodist Episcopal Church with any other of God's children, the deepest sympathy and sweetest fellowship should exist between brother Methodists; for, much as we have inherited in common with others, that, and much more also, we have in common with each other. We cannot be unmindful of those choice and chosen spirits through whose ministries God wrought, and we were differentiated from the rest of the world; neither can we forget the opposition which compacted, nor the persecutions which purified the spirit of Methodism. It is our strength to cherish and emulate this spirit. It has wrought among men, attracting and transforming them, until Methodism has in the world today fifty thousand men who believe they have been personally called of God, and have been set apart by the Church to the office and work of the ministry. She has one hundred thousand local preachers, seven million communicants, who were gathered individually out of the world from the spiritually inert majority, personally instructed, examined and admitted to her fellowship, and about thirty million adherents. The sun, in his unceasing journey, always shines upon her assembled congregations, and to Christ their endless praise ascends.

The growth and influence of Methodism has been marvelous and unprecedented. The population of the United States from 1800 to 1890 increased somewhat more than eleven-fold. Methodist communicants during the same time increased more than seventy-nine fold, that is, Methodism multiplied her communicants seven times more rapidly in the United States than the population increased.

In 1800 there was in the United States one Methodist communicant for every 85.5 of the entire population, and one Protestant communicant for every 14.5 of the population. In 1890 there was one Methodist communicant for every 13 of the population, that is, the per cent. of Methodist communicants to the whole population in 1890 was more than one-ninth larger than the per cent. of all the Protestant communicants in 1800. Including her adherents, Methodism has made a larger numerical gain in the United States during the first ninety years of this century than all Christianity made in the Roman Empire, and all the world besides, during the first 500 years of the Christian era. One-fourth of the entire population of this country are adherents of Methodism. This gives but a suggestion of her achievements and responsibilities as a force in our national life and in human development. She may not be ignored or disparaged by historian or philosopher, by economist or statesman.

The generous, warm-hearted young people who are organizing, in Epworth Leagues all through our Churches to study Methodist doctrines, history and polity that they may become intelligent Methodists, develop habits of Christian benevolence and realize righteousness, find so much to admire and emulate that they gladly occupy themselves with the Apostle's exhortation, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

In the amplifications of provisions for thorough education, Methodism is blessing her youth with varied and advanced opportunities, teaching them to discriminate between principles and accidents, thus simplifying relations and strengthening affinities.

You may not determine the general course of a river by the direction of its stream at any one point. "The Father of Waters" flows at some time toward every part of the compass. His current has eddies where it whirls round and round, but it always comes out on the farther side, and he ceases not his onward movement until his wealth of waters mingle with those in the gulf of the Sunny South.

There may be times, as there have been in the past, when men more sincere than wise, or men whose prime motives are not the glory of the loving Christ, may use intense forms of speech, or even be bitterly denunciatory in characterizing or caricaturing conditions and events. "Some have not the knowledge of God," but their influence is growing less and less in the councils of the Church.

It is a blessed fact that the movement of Methodism evidences the diminution of antagonism and the development of a spirit of fraternity. The Cape May Commission ended certain controversies. The first Ecumenical Conference illustrated the possibility of Fraternity. The Centennial Conference emphasized the desirability of Fraternity. The General Conference of the Methodist Episcopal Church in 1888 appointed a "Commission on Inter-ecumenical Relations," and made it their duty "to hold themselves ready to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the Church, or the increase of Christian and Church Fraternity." This Commission reported at the close of the quadrennium, and the General Conference of 1892 reappointed the Commission.

The St. Louis Love Feast, and other less conspicuous but similar occasions, demonstrate that the soul of Methodism, the Spirit of Solidarity, is modifying, readjusting, compacting and organizing its agencies for greater efficiency in the bonds of peace.

Whereunto shall this grow? I have no prophetic gift and do not know. Some are ready to say to organic union. I am not certain of that, neither am I ready to deny it as a possible outcome. "Whom God hath joined together let no man put asunder."

Grave problems suggest themselves to the thoughtful, which theoretically seem impossible of solution. Developments may simplify them, and grace where it abounds, is a great solvent. But Methodism need not concern herself about the form or forms of her organized manifestations in the future. Solidarity, if not unduly hampered, will continue to develop the organism which will interpret her most logically and efficiently in her changing environment. Whether this shall be in one body or more than one, is of but small moment to us.

Present Methodism has to do with the responsibilities of the present, and certainly it is not unreasonable or unchristian to assert that between her various branches there should be, and that right speedily, a comity of relations. In the grant which Jehovah made to Joshua, when assigning Canaan to Israel, He said: "Every place that the sole of your foot shall tread upon, that have I given unto you." This did not mean territorial exclusion, even to the idolaters devoted to destruction, unless Israel should occupy the land. It announced that God's grant of possession waited upon occupancy. This might be a safe working basis in the present, and in the language of Bishop Galloway, "Let us erect no rival altars." Is it too much to hope that where such exist, Christian forbearance and mutual concessions will gradually adjust supply to need?

The spirit of Christ is consolidating, not disintegrating, conservative, not destructive of righteousness. All over this land among the Churches of Christ there is great waste of energy through antagonism. Among the thirteen branches of Methodism there are at some points hardship, suffering and smallness of results for which God is not responsible, against which the true spirit of Methodism protests. There are unoccupied places where Satan holds carnival in the absence of vital Christianity, which Methodism in some of its branches is debarred from entering because of her squandered resources. A richer baptism of the true spirit of Solidarity, seeking the greatest utility by co-operation with God, would correct this

and hasten the coming of His kingdom.

A Pan-American Methodist Conference, large enough to be representative, but small enough to be deliberative; advisory, but without legislative functions, meeting at stated times, might be helpful in securing a comity of relations. I submit this simply as a personal suggestion.

REV. HENRY W. RODGERS, LL. D.

From the address of Dr. Rodgers we copy as follows: The Methodist Episcopal Church and the Methodist Episcopal Church, South, were born of the same mother. They were rocked in the same cradle. They ought to have the most fraternal interest in all that pertains to each other's welfare. The Church we represent has sent us as her messengers to tell you how she has watched your growth and rejoiced in your prosperity. She has heard the bugle sounding the advance in the Southern camp, and she has seen your great army, a mighty host more than a million strong, marching forth under the crimson standard, winning glorious victories for the cross of Jesus Christ. Through faith you have been enabled to subdue kingdoms and to work righteousness. The Church we represent has sent us to tell you how she has been thrilled by your achievements. She rejoices to know that the rate of your growth has outstripped the growth of population, and that it has equalled that of any other Methodism in the world. Surely, you have a right to say that the great Head of the Church has placed the seal of His divine attestation upon you as a Church of the Living God.

In 1865 our Bishops expressed a hope that the day was not far distant "when there shall be but one organization, which shall embrace the whole Methodist family in the United States." In 1869, your Board of Bishops was waited upon by a deputation from our Board with authority to confer on the subject of reunion. But your Board disclaimed authority or disposition to say anything on the propriety of reunion. In 1870 a deputation came to your General Conference assembled in this very city of Memphis with authority to treat with you for union. You received them kindly and tendered them your high regards as brethren beloved of the Lord, but announced it as your judgment that the true interests of the Church of Christ demanded the maintenance of your separate and distinct organization. In 1874 your General Conference authorized the appointment of a commission to confer with a similar commission from our Church "in order to remove all obstacles to formal fraternity" and "to adjust all existing difficulties." We understand that the sentiment in your Church is for fraternity, or possibly for federation. We rejoice that we have reached the platform of fraternity, and we do not propose to leave it except for one of federation, or of union. We shall not leave it because we may not happen to agree in thinking that union is now desirable. We have learned to be able to disagree, while at the same time we respect and love. While we may not all agree in thinking that union is desirable, I am somehow persuaded that some time in the twentieth century we shall become one in name even as we are now in doctrine. Renan has said that the work of the twentieth century will consist in taking out of the waste-basket a multitude of excellent ideas which the nineteenth century has thrown into it. This century may throw the idea of union into the waste-basket, but it will be picked up by the century that follows.

A few days ago you adopted a resolution that the history of the Methodist Episcopal Church, South, descends in regular order from the establishment of Methodism in the United States, and not from the time the division was made by the national body. Such a declaration, it seems to me, is but a natural deduction from the declaration unanimously made by the Cape May Commission of 1876, when it agreed that each of said Churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784.

The separation of 1844, much as it was deplored by good men on both sides, could not have been avoided. The North could not yield, and the South could not give up. Had the ministry of the South conceded what the ministry of the North asked them to concede, they could not have returned to the sunny plains of the Southland. Had the ministry of the North remained silent and consented to receive a

slave-holding Bishop, they would have made as one of them declared, "the whole of the North a magazine of gunpowder, and the Bishop a fire-brand in the midst." In that Conference of 1844, participating in the great debate, was Stephen Olin, one of the Princes of American Methodism, gigantic in person, commanding in intellect. Born in the North, for many years he had been a resident in the South. He knew the convictions and prejudices of both sections. Surveying the situation he declared that he saw no probable escape from the disaster that threatened. "But," he said, "if our difficulties are unmanageable, let our spirit be right. If we must part let us meet and pour out our tears together." The Conference voted to observe the next day as a day of fasting and humiliation before God, and prayer for his blessing on the committee charged with the responsibility of trying to reconcile the conflicting views. The committee reported that they were unable to agree upon any plan of compromise. It is impossible to reconcile irreconcilable views. Separation was inevitable, and with practical unanimity we agreed to part. The division of 1844 was not like that of 1828, nor like that in 1842. It was a separation and not a secession. The history of the Church, from its organization at the Christmas Conference of 1794 down to the Conference of 1884, is therefore, as much your history as it is ours. It is the common heritage of both Churches.

Address of Bishop Wilson.

Bishop A. W. Wilson made the address in reply to the fraternal delegates from the M. E. Church. Most of his address we copy as follows:

You come not simply to a hospitable people, with hearts and homes open, after the old Southern fashion. You come to a people who greet you with a kindlier word, a deeper tone, a name of richer fragrance. You come to a people who, in the name of Christian fellowship, hail you, and thank God for your coming, and bless God for the tidings that you bring us of the successes that have been achieved by the Church which you represent in our presence. We are not simply true to the old traditions of the South. We have not simply held on to our honor and our chivalry and hospitality and to all the other excellencies of heart and character that mark her. We have held on to our old faith. We are true to the God of our fathers and to the Christ at whose altars they worshipped. And we take you in his name and bid you welcome to our altars to kneel with us there in the fullness and perfection of Christian fellowship. I thank God we don't know what close communion means in this land. They are holding a General Conference off in another part of the city. There is not as much of the glow of freshness and brightness of complexion as there is here. And we have set them up, as they themselves say—they will not admit that they have been set off, they claim that we set them up—and we regard and hail them as brethren beloved in the Lord and give them just as free access to our altars as we give you. If there be any fellowship of love you will find it here in Southern Methodism. We are not very near to the north pole and you may have felt some of the ardors of our climate during the time you have been here. And if there should be a little of the "melting mood" in the attitude and aspect and fellowship with which you are met here you must attribute it not simply to climate and conditions, but be sure that there is a fervor of faith and earnestness and heat of Christian affection behind it. I hesitate long before I say much about my Church or myself, but when I look upon the differences and the results of our work I dare say that we are running you a close race. We emulate with all the energy that we can command the excellent example that you set us in your Missionary and Educational lines, and we know how to let our women manage us, too. It will not do on this platform, and in their presence to say that we manage them. There is hardly an element of Christian usefulness; there is hardly a form of Christian enterprise projected among you that we do not possess and utilize, though we may not have put it in exactly the same shape. But we are striving, striving; and if there are faults and defects and little bickerings and strifes here and there between us, as there have been, these Churches of ours are too vast, sir, to stop and think about them. Do not let the gnats sting turn us aside from en-

terprises of great pith and moment. We can join hands in everything that is good and the world is wide before us; we are to choose. If you choose the land on that side, Abraham said to Lot, I will go this way. There is ample room for both. Take the richest, if you want it, but bickering families can never live together. I have no time nor have I the inclination to go into the question of division or make any extended reference to it. I have only this to say: Before God we do not take any blame to ourselves for the division. And not only so, we have accepted it as we have accepted the results of the war—as the providential settlement of a great many questions that we could not have settled otherwise. And we have organized a type of Methodism with an energy and power and vitality that has not been exceeded by those of any other type, and we have seen the fruitfulness of it through all this land. We are afraid to make new experiments on it. I heartily reciprocate, and I am sure that this General Conference reciprocates every expression of affection and regard and fraternity, and respond to your eager desire that we may be brought closer and closer together. My dear sir, set him who said, "I will draw all men unto myself," up in the midst of us, and we will gather about him. But there is no solution of earthly problems that will bring us together. It is in Jesus Christ that we are one, and that we hold to. You may equal us, but you shall not exceed us in love. You may equal us in your fraternal desire and effort, but you shall not surpass us. As the Lord liveth and your soul liveth we are going to love you as brethren, beloved in the Lord Jesus Christ, and worthy of regard and affection, and we are going to strive together with you for the furtherance of the gospel. And we are glad to have you here beholding our ardor and the steadfastness of our faith in Christ. You have had specimens of the ardor day by day in this body. But these little ebullitions and ripples only keep the waters clear and pure after all. I have no objection to them. And this I mark about our Methodism, and it is called out by some of the imitations made in your addresses. If there is one thing that has been characteristic of Methodism everywhere and in all its forms it is this; that it has brought about in almost every man who has come under its influence and control an assertion of personal freedom and independence that nothing else has ever been able to produce. The man feels himself a man as soon as the power and genius of Methodism come into him, and for that reason it is particularly suited to our American atmosphere and has swept like wildfire over this country. And I venture to predict that in its various forms, and with its manifold possibilities of development and shaping, it never will die in this country. It is here to stay and forever. I don't want any Methodism less than it is. I don't want our diminished one whit. I don't want less a divinely ordained type of our Christianity anywhere. God has infinite varieties and molds in which to cast his own work. Let Him determine all these things. This earth is not uniform in its forms and types and everything of that sort. There is absolute infinity in the variety of God's thought. Let Him express as He pleases—in Church, as well as in nature; let Him express as He will in Church, as well as in the individual form. I am perfectly willing to leave that to Him, and if the 20th century or the 25th shall bring about God's plan in the uniformity of the Church, amen. God's will be done. But for myself, I like to wander about.

I repeat that we are delighted to have you with us, and there will never come a representative from our Church among us who will not be most gladly and heartily received. Memphis is at your command. Her hotels and her private houses, her larders and her purses—if you are getting poor—anything you need ask for and you shall receive it. After the old style, help yourself to what you see, and what you don't see ask for.

We commend to our readers the point and force in this paragraph from the N. Y. Advocate: "Hard times" is an expression of sorrow to some persons, but to others it may be merely a cant phrase, possibly used to excuse meanness. If a person who professes to be a Christian does not retrench in the slightest degree in his dress, in general style of living, and in articles of luxury, why should he refuse to contribute to his Church, to benevolent enterprises, or to subscribe for religious

paper? Economy should begin at the right place.

Amend the Law.

Mr. Editor:—I am pleased to see so much said in THE METHODIST in favor of the no-license movement. It will result in great good to our State. In this general advancement in the temperance work I have been expecting someone to agitate a change in our present law, but to date have not noticed anything. It should be amended so that when a county votes on the liquor question it should be whiskey or no whiskey. This should mean that the wholesale as well as the retail dealer is prohibited from selling in any quantities. Our county, Sharp, voted no-license last election but to-day we have six wholesale houses within her borders. Experience is proving that almost as much crime arises from the business of the wholesale house as from the retail dealers. The practical man observes that these crimes must be prosecuted by the county while she fails to realize one cent of revenue from the wholesale men, when if the retail man was permitted to sell the county would receive a partial reimbursement for her expenses in prosecuting the same crimes. The conclusion is that the law must be amended or our people will take a step backward on the temperance question. There is no good reason in prohibiting a man from selling a quart of liquor and allowing the one who sells five gallons to continue. The power that controls the former has the same right to control the latter.

P. H. WILKERSON.

Evening Shade, May 11.

We agree fully with our correspondent, that no owner of a distillery should be permitted to sell whiskey, even in packages of five gallons or more, in a county or community opposed to license. The law should be amended to prohibit the manufacture and sale, where the sale by retail is prohibited, that the people may get rid of distilleries as well as dramshops. Under the opinion of Attorney-General Clarke a distiller has no right to sell in any quantity in territory covered by the Three-Mile law and usually by the special prohibitory acts of the General Assembly. This subject will be discussed in June and later by the Executive Committee appointed by the No-License Association, and we hope the temperance people will impress upon their representatives chosen for the next General Assembly the urgent need for amending the law to prohibit distilleries in no-license territory.

EDITOR.]

The "Historic Episcopate."

Much is being said about the historic episcopate as a basis for Christian union. It may be well to point out that it is that old arrogant enemy of both Christian union and Christian unity; a figment which no man has proved or can prove; the logical consequences of which are that those who hold it must cry out, "The temple of the Lord are we;" and those who accept it merely as a seemingly form of Church order and an efficient mode of Church government are compelled to refuse pulpit exchanges with other ministers as rigidly as those who maintain it essential to the existence of the Church and the validity of the sacraments.

Both Roman Catholics and the Protestant Denominations that hold a third order—namely, the order of bishops as successors of the apostles—are willing enough to preach in the "meetinghouses" of the sects, and many of them gain much credit for liberality in so doing; but when they admit a Presbyterian, a Baptist, a Congregationalist, or a Methodist to perform the functions of a minister in their Churches, it must be done in a corner, for in close observation for many years we have failed to notice one such instance that was not followed by Discipline or restricted to something which any layman is allowed to do.—N. Y. Advocate.

Worthy of prayerful consideration is this brieflet from Zion's Herald: To produce a happy life, it has been said there must be great effort from great motives. Great success, it should be noted, is not set down as essential. The results we wish may or may not come. If our aim is high, our intention pure, and we conscientiously do our best, nothing can deprive us of a good measure of happiness. Wasted powers and low aims, or laziness and selfishness, are wholly incompatible with bliss. But if these be eliminated, we are sure of a good time. It is, then, within the reach of all.

ARKANSAS METHODIST.

THURSDAY, MAY 17, 1894.



KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many who live better than others and enjoy life more, with less expenditure, by more promptly adopting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 50c and \$1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

from Pastoral Charges.

GOLDMAN CIRCUIT.

Last night I closed a week's protracted meeting at Humphries; had 6 conversions and accessions to the Church; baptized 4 children and the Church was greatly revived. Brothers Nelson, Christie and Wilson did the preaching and the people heard them gladly, and will long remember their earnest efforts. I am doing more preaching this year than ever before. A good many have joined the Church. I am hopeful that the Church is on rising ground here.

MURFREESBORO CIRCUIT.

Our 2nd Quarterly Conference was held at this place, April 28. Our P. E., Bro. H. D. McKinnon, was on hand in due time and gave us two of his plain, practical gospel sermons. Bro. W. J. Davis preached us two good sermons. We are behind with finance. Moving on very well, plenty of work to do, and something to eat; have a good people to serve—not all religious but some of them are; five Sunday schools, one League doing very good work, five prayer meetings. Expecting a revival on many lines; working for THE METHODIST.

DALLAS CIRCUIT.

I have been here since March 10. Have called on the majority of the members of our Church. I find numbers of good people here, and they speak well of their former pastor. The Church is not as spiritual as it might be, but seems to be reviving in some places, and we hope to see a sweeping revival before the end of the year. We have lost by certificate and otherwise 20 and will probably lose a few more by our next Quarterly meeting. We have two good Sunday schools, with earnest, devoted superintendents, and we look for good results from them. Brethren, pray for us.

WHITE RIVER CIRCUIT.

As our preacher seldom writes, please allow me space for a brief note. Bro. Brewer is doing us faithful work again this year. From the best I can ascertain the entire work is in better condition than heretofore. Our Church here (Roe) is improving rapidly. We have large congregations, the Sunday school is attended by old and young; we are carrying on a regular prayer meeting. The organ we have just purchased is giving entire satisfaction and is a great help to the Sunday school. We are making up money to send our preacher to the General Conference at Memphis. Brethren of the laity, send your preacher to the General Conference. It will do him good and you too.

WHITE RIVER CIRCUIT.

The general state of the Church on this circuit is greatly improved. We have seven Churches and they are each in a healthy condition. We have large congregations at each of the appointments, family altars are being erected and the revival fires are beginning to burn. The Sunday school Supts. are doing grand work at some of the appointments; the people tell me they have the best schools in the history of the Church.

Our 2nd Q. Conference just over. It was well attended and we had a gracious time. Bro. Ware was on hand, and as usual was "vigorous, witty and wise." The program on Sunday was rich, consisting of a collection, a splendid sermon and the administration of the Sacrament. THE METHODIST is unusually savory. May God bless you.

CACHIE MISSION.

We are moving along reasonably well spiritually. Our 2nd Q. Conference has been held, and a spiritual feast was enjoyed. Several professions and accessions to the Church. On last Thursday night our beloved pastor and some more of the brethren met at Union with about 20 people for a prayer meeting. Result, of the five penitents two professed religion. It was about the most delicious occasion I have ever attended. Then on Friday night we went to Shady Grove on the Lorado circuit, where Bro. Sibert, our pastor, preached to a very

appreciative congregation. This being a fifth Sunday occasion following we went to Walcott, Bro. Sibert's old home, where he was gladly welcomed again. We had a good meeting there Saturday night. Sunday morning we got up refreshed, and began our journey to Owen's Chapel. On our way we stopped in a fine Sabbath school at Warren's Chapel. On our way we got acquainted with Bro. Blakemore, P. C. of Lorado. C't. He was sick. His horse has died, leaving him unable to reach one of his appointments on account of the water. Say Methodist preachers are working for money! At Owen's Chapel we listened to a splendid funeral sermon by Bro. Watson of Nettleton. At the same place we met Bro. Toombs of Marmaduke mission. After enjoying a spiritual as well as a temporal feast with Bro. Gramlin, Brothers Toombs, Sibert and ye scribe started—they to Hunt's Chapel for 3 o'clock services and we back to Shady Grove. We had a good time indeed. Before we parted we three preachers had a prayer meeting at the forks of the road between Owen's Chapel and the parsonage. May God bless all the good people there on that circuit, and the preacher.

Our pastor is in favor with all the good loyal people here and has been instrumental in doing a great deal of good. He has made a considerable worldly sacrifice to come here and has received the piffling sum of \$16. The people are not able to do much, but might do more. Here I want to ask a question for some one in White River Conference to answer: How is it that a place like Cache mission does not have more than \$50 appropriated to it, when Mammoth Springs has \$200? Is that right?

J. C. CROFT.

Sedgwick, May 1.

MALVERN STATION.

Our 2nd Q. Conference just over. Bro. McK. was with us in the Spirit and power. Our finances are well up. We are rapidly closing out our Church debt of long standing. The next pastor here need not fear having to pay off Church debt.

Muttering thunders and indications of a gathering storm have been hovering over our town for weeks past, and last Saturday afternoon it reached the parsonage pouring in shining dollars, dry goods and groceries in abundance. Little Jim said, "we are ditting a pound- ing," and so it was. God bless our people.

W. F. EVANS.

May 8.

Revival at Des Arc.

After running altogether twenty-five days we closed out last night one of the grandest meetings that has been held in Des Arc for years. Rev. John P. Lowry of Little Rock was with us 16 days and preached the old gospel faithfully, fervently, and God honored his preaching in the conversion of many souls; about 75 professed faith in Christ, 28 have joined our Church with more to follow; the Presbyterians will receive a good class with several to go to the Baptists and Disciples. It was gratifying to see the people of all Denominations represented here work together so harmoniously.

I consider Bro. Lowry a man of God, deeply consecrated and by the means of prayer and faith in touch with the Savior of mankind and by his special adaptation to the class of work that he is doing has a strong hold upon man, and hence a powerful and safe leader in this work.

We have had 41 accessions thus far this year and the decks cleared of our collections at Des Arc. Praise the Lord!

B. A. FEW.

April 30.

Theological Institute.

Mr. Editor:—The Theological Institute of Batesville District met at Evening Shade, April 24-27. Opening sermon by Rev. C. L. Castleberry from the next, "Choose you this day whom you will serve," Jas. 24: 15. The subjects discussed were such as had a direct bearing on the life and work of preachers and people, and were instructive and edifying intellectually and spiritually. The preaching was of the same character and in "demonstration of the Spirit and of power." Preachers and people were permitted to "sit together in heavenly places in Christ Jesus." We regret that the attendance of the preachers was so small. Brethren, we missed you, but remembered you at a throne of rich grace. We believe had you come you would have gone back to your work with more courage, renewed strength and greater faith, and Evening Shade would have felt the impress of your prayers, talks and sermons for years to come. The presence and preaching of Uncle Henry Hayes was a benediction to us. Thank God for the old preachers that are still with us, connecting us with the heroic age of Methodism. The meeting resulted in three conversions and one accession and a great quickening and uplifting of the spiritual life of the Church.

W. E. BISHOP.

Evening Shade, May 3. Sec'y.

If ever a man feels like a "poor worm of the dust," it is when he suffers from that tired feeling. Ayer's Sarsaparilla removes this discouraging physical condition and imparts the thrill of new life and energy to every nerve, tissue, muscle, and fibre of the whole body.

A careful perusal of some of the many voluntary testimonials as to the merit of the Epworth Organs and Pianos will show, that Bennett & Thornburgh, State Agents, are offering their customers excellent instruments at moderate prices—prices much lower than asked by dealers in other instruments of equal value.

A Good Sewing Machine.

Rev. F. R. Noe, of the White River Conference, asking us for some machine needles says: "Mrs. Barry, to whom you sold a METHODIST sewing machine through Bro. Brooke two years ago, says she has as good a machine as anybody."

Only 165 papers in all these United States issue over 10,000 copies each per week. THE ARKANSAS METHODIST is one of them and the only one in Arkansas.

Sunday School Conference.

The Sunday School District Conference for the Little Rock District met at Mt. Tabor on the Austin circuit, April 14. The Presiding Elder, Bro. H. H. Watson, was present and presided during the session. There was a very good attendance of preachers and laymen, and a good interest prevailed during the entire session. A number of very interesting questions were presented for discussion by the Conference. The speakers clearly showed that they had carefully examined the subjects assigned them. The addresses were all instructive and edifying to the large congregations that attended the meetings of the Conference. The following brethren delivered addresses on the subjects assigned them: Revs. J. H. Bradford, W. W. Manville, T. D. Scott, R. D. Smart, F. P. Doak, C. L. Adams, W. C. Watson, J. A. Henderson and R. N. Ross. These addresses were followed by discussions in which a number of the brethren engaged. The searching question propounded by the chair brought out a very clear idea of the condition of the Sunday school cause in the District. After a careful comparison of the Sunday schools of the District the opinion was reached that there has been an improvement in the Sunday school work during the year.

Bro. Bradford was untiring in his efforts to entertain the brethren and to make our visit to Mt. Tabor one of great pleasure. The people around Mt. Tabor maintained their reputation for hospitality, which was greatly enjoyed by the members and visitors to the Conference. A deep spiritual interest prevailed throughout the entire session.

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Z. T. BENNETT, D. D., Editor.

THURSDAY, MAY 17, 1894.

The General Conference.

Proceedings.

FOURTH DAY.

Bishop Granbery called the Conference to order, and Dr. T. H. B. Anderson conducted the devotional exercises.

After the minutes were read, corrected and approved, Bishop Hargrove took the chair, and presented from the Wesleyan Methodist Conference a paper, which was referred to the Committee on Fraternal Correspondence.

Then followed the usual routine business, after which Dr. R. H. Mahon presented the report of the Commission appointed by the last General Conference to revise chapters 7 and 8 of the Discipline. This report was made special order of the day, after regular call on Wednesday. There were no discussions of general interest during the fourth day.

FIFTH DAY.

Conference called to order by Bishop Hargrove, and the devotional exercises led by Dr. J. W. Hinton. After calling the roll of absentees the minutes of the preceding session were read and approved.

Bishop Duncan then took the chair. Here Bishop Galloway presented his report to the General Conference as fraternal messenger to the Wesleyan Conferences in England, and Dr. R. N. Sledd presented his report as fraternal delegate to the Methodist Church of Canada. (See page 2).

Under call for reports of standing committees the Committee on Education made report No. 1, which was adopted, referring to the Committee on Missions a memorial from the Tennessee Conference on commissioning of colored education and evangelization. The Committee on Missions made report No. 1, recommending that Article 12, chap. 11, sec. 1, § 335 of the constitution of the Board of Missions be amended to read as follows:

"Each Annual Conference shall organize a Board of Missions, auxiliary to the General Board, which shall appoint its own officers and regulate its own affairs, and have absolute control of the missions it may, with the consent of the President of the Conference, establish within its bounds, and said Board shall have full control of the funds raised for its support."

Here followed inquiry and remarks about the special committee appointed by the last General Conference to prepare a catechism for the Church. It was stated a number of manuscripts reached the Book Editor, Dr. W. P. Harrison, but his health had been such he could not act with the committee. Then came a report from the Committee on Rules and a majority and a minority report from the Committee on Publishing Interests. These will be noticed later.

Under a parliamentary inquiry ex-Gov. Shands brought on a discussion about the authority for receiving a minority report for consideration by the Conference and a motion prevailed to table his motion to recall a minority report given its place on the calendar.

The Committee on Finance made reports 1, 2 and 3, No. 1 referring to the expenses of delegates to the General Conference, and Nos. 2 and 3 disapproving resolutions looking to the free entertainment of the Conference and a change in method of raising the Bishops' Fund. In the discussion of report No. 1 it was stated the traveling expenses of the delegates would amount to \$17,000, and there would be left about \$11,000, which at \$500 per day for board would limit the session of the Conference to twenty-two days.

Under call of Conferences for appeals, memorials and petitions, many were presented—including one each from the Sunday School Board and Joint Board of Finance of the Arkansas Conference; and this Conference under call for resolutions presented one to amend statistical blanks and one to provide statistics for American Bible Society.

After a long discussion on the change proposed above in the constitution of the Board of Missions, it was adopted, and then followed another long discussion on the report of the Committee on Rules, ending with the adoption of the report amending rule 10 at its close as follows:

"8. It shall be in order to offer an amendment (to an amendment and one amendment to a substitute. Should a motion assume this shape the order of voting shall be as follows: A. On the amendment to the amendment. B. On the amendment, thus perfecting the main question. C. On the amendment to the substitute. D. On the substitute. E. On the main question." The Conference then adjourned.

SIXTH DAY.

Bishop Duncan called the Conference to order, Dr. J. R. Brook led the devotional exercises, and the minutes of preceding sessions were read and approved.

Bishop Galloway took the chair and introduced Rev. T. Bowmah

Stephenson, ex-President of the Wesleyan Conference in England.

Various standing committees made reports. The Committee on Revision recommended non-concurrence on certain papers asking change in Discipline in regard to local preachers, forbidding them without invitation of the preacher in charge entering the recognized territory of any pastoral charge to hold protracted meetings. The Committee on Temperance recommended concurrence on a paper asking amendment to Discipline to make § 213 read as follows: "Par. 213. Ans. 3. Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage, and from voluntary renting property for such sale. And if any shall engage in such manufacture or sale, or shall sign a petition for such license, or voluntarily renting any property for such sale let the Discipline be administered as in cases of immorality."

On the subject of the catechisms ordered by the last General Conference there was a long discussion, ending with the adoption of a motion, that the Book Agents continue the effort to secure the catechisms called for and the Bishops appoint a committee to select the best manuscripts for the same.

Then followed a discussion on the report of the Commission appointed by the last General Conference to revise chapters 7 and 8 of the Discipline relating to trials, and on the following day this report was referred to a special committee for consideration before action on it by the Conference.

SEVENTH DAY.

After the devotional exercises led by Dr. Wade and the reading and approval of the minutes Bishop Galloway vacated the chair for Bishop Hendrix who, presided to the close of the morning session.

The Committee on Episcopacy made report No. 1, recommending concurrence in the paper asking the Discipline be amended by adding the following after § 106:

Ques. 4. Shall a Bishop have power to employ as a supply a preacher who has been rejected, discontinued or located at the previous session of any Annual Conference?

Ans. 1. He shall not employ any preacher who has been rejected as an applicant, or who has been discontinued or located, except at his own request, unless the Conference shall, at the time of such rejection, discontinuance or location, give such liberty.

The same committee also recommended the Discipline be amended at chapter 3 and section 3 so as to read: "Ans. He [the Presiding Elder] shall not employ any preacher who has been rejected as an applicant, or who has been discontinued or located, except at his own request, unless the Conference shall at the time of rejection, discontinuance or location, give such liberty."

From the Committee on Revision there were presented a majority and a minority report on resolutions and memorials from divers Conferences asking the transfer of licensing local preachers from the Quarterly to the District Conference and other regulations in regard to local preachers. The majority report recommended concurrence, but the minority report (signed by 11 members) presented the following objections to the proposed changes:

1. This would be to divert the District Conference from its original design, and to clothe it with executive and judicial prerogatives. This would involve a radical change in our economy and would disturb the symmetry of our system. For if the authority to preach be conferred by the District Conference then the local preachers would be amenable to the District Conference for their conduct.

2. By this action the Quarterly Conference would be much diminished, impoverished and reduced, so that much interest now had in it, and respect for it would be sacrificed.

3. It would often be hurtful in its operations by forcing delays upon young men who could be in the vineyard of the Master, pushing the work of the Church.

4. The extent of area embraced in some of the Districts in the Western Conferences is so vast as to present an insuperable physical barrier to the proposed change.

5. This change would impose undue responsibility upon the pastors in the premises or the District Conference would rely upon their representation of the suitability of the candidates.

6. We believe this action would produce almost universal dissatisfaction in the local ranks.

Other reports made by standing committees will be noticed after they are considered and disposed of by the Conference.

Under call for resolutions the Arkansas Conference presented one to amend Discipline at § 281 and the Little Rock Conference one for a uniform system of Sunday School Record.

Report No. 1 of the Committee on Publishing Interests was taken from the calendar, and followed by a vigorous and highly entertaining discussion on a substitute, which was amended was finally adopted by an overwhelming majority, saying in effect "our preachers and people should discourage the circulation

of those District and other papers which in the judgment of the Annual Conference are detrimental to the Connectional and Annual Conference organs." Only one delegate from Arkansas spoke on the subject—Rev. J. R. Cason making a few remarks against the substitute, calling its principle "protection gone to seed." These words were thoroughly handled by several speakers in favor of the substitute. From the forceful speech by Rev. Dr. E. E. Hoss we copy as follows:

I am not much given to the doctrine of protection in any form; and yet, Mr. President, I do conceive that I have some duties to my own children more than to anybody else's children. And so it seems to me the Church owes something to the papers which it establishes. They have the first claim upon it. * * *

It seems to me that after an Annual Conference has passed judgment upon that subject the judgment is entitled to some consideration. This is a free country, everybody knows that. We have learned some things in the course of a hundred years. Every man will read what he wants to; nobody calls that in question. I am in the habit of reading everything I choose to read myself. But the question now before us is whether the Church, in its organized capacity, shall give any preference to its own institutions instead of to institutions that do not belong to it. Are we to spread our protecting wings over everything in the universe? Are we to feed and nourish those papers that utterly defeat and destroy the aims of the papers we already have? It is a very popular thing to raise the cry of 'free trade, sailors' rights, and fifty-four, forty or fifty,' but at the same time there is a fallacy in all that when it is proposed to be applied to the case in hand.

An able and very entertaining speech was made by Dr. Sullivan, who said among other things: The survival of the fittest does not survive, when you leave things to take care of themselves, and the fittest will not survive among men when any man and every man is permitted to enterprize any project that will gratify his particular wishes, any sentiment, any like, or desire that may float in his mind or in his heart. In the Discipline, sir, it is made among other things, the duty of the preacher in charge to see that our books and periodicals are taken by his people. It is made the duty of a Presiding Elder in his place to encourage this matter and to see that all the parts of our Discipline are executed. * * *

One or two more Annual Conferences agree to a certain Advocate as their organ. It is no difference whether the financial enterprise is an individual or a corporate one, or belongs to the Church itself, but the Conferences agree that that shall be their religious organ. Is not the circulation of that paper within the territory of its patronage binding upon the preachers? Is not that paper, the New Orleans Advocate, or the Richmond, or any other that has been adopted by an Annual Conference, included in our church literature? And is not the preacher in charge and the Presiding Elder and others, under obligation to circulate our literature? I don't see that the liberty of the press is seriously interfered with. I would not do anything to throttle the freedom of the press, or hamper it in any way. But this is not the freedom of the press. If it is, there ought to be boundaries set to it.

There are papers, unauthorized papers that are competing with our Annual Conference papers, and that push out and keep out these Annual Conference papers. Mind you, the Annual Conference, an intelligent body of preachers and laymen, sit in charge of the matter. They have this matter under their supervision and their discussion, and they are prepared to give authority to any paper that might come forward with the purpose of doing good in any limited community. And so if there is any scope of country that needs any of these smaller papers the Annual Conference can give authority to have it published there. But to allow any brother who pleases to establish his paper here at fifty cents a year for twelve issues of it—it may be, I will allow, that some will be reached by it that would not be reached by any, but there are many other families of other people who would take the Conference organ if there were no other such paper, who will put away the Conference organ because this is so much cheaper and satisfies their ideas of religious literature. Their ideas ought not to be satisfied. We must go upward and not downward, and sir, I must insist that there are a great many of the best things and the best people in the world that are overthrown in competition by the worst.

EIGHTH DAY.

Conference was called to order by Bishop Hendrix, and Dr. J. H. Carlisle led the devotional exercises. The minutes were read, corrected and approved, and Bishop Key took the chair.

Under the call for the reports of standing committees the Committee on Episcopacy presented report No. 2, recommending non-concurrence in the resolution, that Presiding Elders should not be continued in office longer than eight consecutive years.

The Committee on Itinerancy

made report No. 2, on Conference Journals. From its remarks on the Arkansas Conference Journal we copy this paragraph: "This Journal is written on excellent paper, splendidly bound; the penmanship is legible, beautiful, exact and remarkably free from erasures or interlineations; the spelling is faultless; the sentences grammatically correct, although sometimes awkwardly constructed; the marginal index full and apt, but the directions for Secretaries is not pasted in the book, and there is frequent failure to place the record of minute business under the proper minute questions."

Other standing committees made reports, which will be noticed later. Under the call for memorials, &c., Dr. J. H. Riffin of the Little Rock Conference presented one to make women eligible to certain offices in the Church.

Report No. 1 of the Committee on Church Extension was adopted after discussion, in which Rev. J. R. Cason opposed the requirement to ask at each Quarterly Conference the question, "What is doing for the cause of Church Extension?"

There was a very animated discussion on report No. 3 of the Committee on Boundaries, proposing to give certain territory in the North Texas to the East Texas Conference. One brother begged the Conference to hear his "tender voice," which appeared to be at the crying point.

Report No. 1 of the Committee on Temperance was followed by a long discussion, which was renewed with vigor the next day. (See report under sixth day). The contention was against classing as an "immorality" the signing of petitions for license to sell intoxicating liquors as a beverage and the renting of property for their sale; that for such actions Church members should be dealt with as in case of "imprudence." For this purpose Dr. W. A. Candler moved to recommit the report with instructions, but before the vote was taken the Conference adjourned (at its regular time). It was announced Bishop Keener had received a telegram advising him of the critical illness of his oldest daughter, and he was granted leave of absence, with the profound sympathy of the Conference.

NINTH DAY.

Conference called to order by Bishop Key, and devotional exercises led by Dr. J. A. Parker. The minutes of yesterday's morning and evening sessions were read and approved.

Bishop Haygood took the chair, and after announcing the receipt of a message, that Bishop Keener's daughter died before he reached home, the Conference was invited to unite in prayer led by Dr. Hunt, after which two stanzas were sung, beginning "When through the deep waters," &c. By a rising vote the Conference adopted a resolution of sympathy for Bishop Keener and family in their bereavement.

After leave of absence was granted to a large number of delegates, various reports were presented from standing committees; also reports from special committees on Sabbath Observance and Public Worship. Under calls for memorials, resolutions, &c. many were presented as this was the last day for the introduction of new business.

Various standing committees reported on many subjects, some of which we mention here. The Committee on Episcopacy asked the adoption of resolution requesting the Bishops to publish their affirmed decisions in the Church as soon as possible after their annual meetings. The Committee on Revision recommended a change in the Discipline, giving an unordained preacher in charge the authority to celebrate the rite of matrimony and to administer the ordinance of baptism in his own charge, in the absence of an ordained minister of our Church; also, that young preachers on the recommendation of their Annual Conference may be left with out appointment to attend our institutions of learning, without forfeiture of standing or loss of membership. From the report of the Committee on Church Extension we take this paragraph:

1. A review of the work of the quadrennium shows a gratifying increase in the receipts of the Boards. As compared with the preceding quadrennium, the receipts from annual collections have increased from \$190,466 to \$247,785, or 26 per centum. The loan funds have grown from \$61,499 to \$112,268, being an increase of \$50,768, or 82 per centum. The receipts from all sources, except from payments on loans to Churches, have advanced from \$230,200 to \$304,834, being an increase of \$74,634, or about 33 per centum. These figures, in view of the prevailing financial distress, afford abundant cause for thankfulness to God for His mercies. We cordially commend the careful and economical manner in which the affairs of the Board have been managed.

The Committee on Finance reported adversely upon the memorials to give the Colvin Fund to the Conference claimants in the Western Virginia Conference, because the specific provisions in the will are so clearly expressed, that the General Conference has no right to restrict or divert said fund.

The Bishop announced the Committee of Fifteen on the Federation of Methodism: W. C. Black, S. M.

Hosmer, Charles R. Long, J. H. Dye, M. H. Neely, R. N. Sledd, H. M. DuBose, I. E. Shumate, E. E. Hoss, C. W. Tillett, J. E. Godbey, H. Baer, J. H. McLean, A. G. Hawkins, Asa Holt.

After other routine business and remarks on the parliamentary order, the Conference took up again the report of the Committee on Temperance and by a vote of 147 to 104 adopted the item, which provoked the heated discussion yesterday. Judge Williams of Virginia moved a reconsideration of this vote and made a long and vigorous speech, which was followed by others in like style for and against the measure before the Conference. We copy parts of the three speeches including that by Rev. J. A. Anderson of the Arkansas Conference. Judge Shumate said: "First, because this resolution is absolutely ineffective. Now let us illustrate. You circulate a petition in my town for license. I refuse to sign it. But I go before the town council next day and make a speech in favor of it. Now I have not been immoral because I didn't sign the petition. If I had signed it I would have been immoral. But I go before the council and make a speech and you can't touch me. Or, the license is granted. I did not sign the petition but I will sign the man's bond and you cannot touch me. I can go to every member of the town council and argue and plead with him for an hour and you can't touch me. Gentlemen, your resolution don't touch the question. Well, now, there is a deeper point on this matter. It is no use to talk all around the thing an hour; and I say that this resolution is absolutely ineffectual, this action is. Here is my boy, twenty-one years of age. He signs a petition. If the preacher knows it he brings him up next day before the Church and excommunicates him and ruins the boy. A thoughtless boy—or it may be a man who has his peculiar notions on temperance, and is conscientious as you are, he signs the petition and you cut him off. Or there may be a man who believes it the best policy for his town, and he signs the petition, and you cut him off from the Church. It is a scheme that may ruin hundreds of boys and hundreds of men by excommunicating them from the Church. Take Brother Candler's idea, if you will have it, and make it an imprudence, and caution the boy or do something else to save him."

Dr. W. C. Black, chairman of the Temperance Committee said: "I say, when the Discipline already has and has had for twelve years a chapter on temperance it is too late to raise the cry of special legislation. And I want to tell you, sir, that there are reasons why we ought to have special legislation against the liquor traffic. My friend Judge Williams says we would have books so big that the world would not be able to contain them, if we begin to have legislation of this sort, and brethren have said to me, in a private way, you may just as well have legislation against murder and burglary and theft and everything else. I say, whenever the State proposes to license any one of these evils, no matter which one; and whenever the State rolls the responsibility upon the citizen; whenever the State says we license burglary or theft, or murder, or anything else; and when a Church member comes up and puts down his name to a petition asking that that theft or murder be licensed, then, I say, we ought to have and will have special legislation against that evil. Mr. President, I think this is true, whatever may be the state of the case in old Virginia. In most of our Southern States we have local option laws, in one form or another. Local option laws come in in this way. The State used to license the traffic without asking the permission of the citizen. Now the State says to the citizen, we declare it to be an iniquity, and we will not license it unless you, the people in the country or in the town, believe contrary to the State and ask us to license it. And here comes a man, a foreigner, it may be, and he gets up a petition to the State to license him; and he runs his murder, null, and he could not get that license there to save his life in many of our towns, if Church members did not sign his petition. That is the danger in a great many of our counties and our towns; the Church member is responsible for the existence of the saloon. Now, sir, the General Conference pronounces the liquor traffic an immorality. If the liquor traffic is immoral, if it is an immoral act to run the saloon, I ask again, how can you vote that it is a moral act to help the man to get his license?"

Rev. J. A. Anderson said: "I want to submit that the main issue in this question has been lost. All the brethren who spoke yesterday directed their argument to showing that the signing of a petition for license is an immorality. My friend Dr. Black at the conclusion of his speech arrived at the very same conclusion. Unquestionably it is an immorality. I don't see how any man, with his eyes open, looking at the law can for a moment question that decision. Every man who signs a petition for granting license becomes an accessory before the fact of the sale of whisky and is guilty of

immorality. He is just as truly guilty of immorality as the man who is hired to commit murder, as my friend Dr. Haynes has said. The man who pulls the trigger and commits the deed does commit a murder. * * * I want it understood that every man who is against that report considers it an immorality to sign a petition for license. But let me point out the real issue, brethren. It is this: It being an immorality, what shall be the form of trial when the offense is committed? I call your attention to the fact that there are in our Church two forms of trial, and that those two forms of trial are not classified strictly along the lines of what is moral and what is immoral. I call your attention to the fact that the term immorality in our system of administration has assumed a technical significance. Let me read to you: We have a form of trial for what we technically call immorality, and the offenses which are technically classed as immorality are, and always have been, in all the history of the Church, such offenses as are expressly forbidden in the Word of God. So that the sale of liquor, the putting the bottle to his neighbor's mouth, ought to fall under the category of immoralities. But about the signing of a petition to grant licenses, is that expressly forbidden in the Word of God? And if it be not so you must depart from all the traditions and practices of our Church to put that offense on its trial under that form.

There are forms of immorality which are not and never have been tried under that form of trial. We technically name that class of offenses imprudence. That is our short form of nomenclature, and in case of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words—will any man say that the indulging of sinful tempers or words is not an immorality? And if it be an immorality according to the logic of this report it ought to be transferred from this form of trial and put under the other form. Not every immorality is tried by the same process. It depends upon what the degree of immorality is. Sometimes we distinguish them as immorality and gross immorality and in the category of gross immorality we put the crimes expressly forbidden in the word of God. But there are forms of immorality, as sinful tempers or words—in the name of Heaven if they be sinful tempers or words are they not immoral tempers and words, and must you because they are immoral tempers and words transfer the whole category of cases to the other form. The real issue therefore is one of expediency under our forms of practice. Let it be granted as it cannot be denied that it is an immorality for a man to sign a petition for granting licenses. If then becomes a question as to which of these statutes is the proper statute under which to try the offense. There is the whole question and whole issue before this Conference.

The motion to reconsider prevailed, and the report was recommended to the Committee on Temperance without instructions.

Bishop Lane of the C. M. E. Church addressed the Conference, Bishop Haygood responded, a collection was taken for Lane Institute, and the Conference adjourned till Monday morning.

GALLOWAY COMMENCEMENT

June 2 to 6. Particulars next week. J. H. DYE.

Hendrix College.

At a meeting of the Board of Trustees of Hendrix College, the following resolution was adopted:

Resolved, that the Presiding Elders of the several Districts in Arkansas be requested and urged to collect at once the Educational Assessment and pay over the same to W. W. Martin, Treasurer of the Board, before the middle of June next.

A. S. McKENNON, Pres.

P. D. ENGLISH, Sec'y.

Searcy District Conference.

The Searcy District Conference will be held at Augusta, commencing Thursday, July 26th, at 9 o'clock a. m. Opening session by H. W. Cryer at 11 o'clock. I wish the preachers and delegates to be present at the beginning. Preachers in Charge will see that their Quarterly Conference Record is on hand. Come prepared to stay over Sunday. Come praying for a revival of religion at that time and place.

HENRY T. GREGORY.

Searcy, Ark., May 14.

Responses.

DR. Z. T. BENNETT: Your letter of the 8th inst. received this morning with check enclosed, for which accept my sincere thanks. I am in receipt of the following names and amounts, for which I am very grateful: \$1 each, Mrs. E. L. Holmes, Mrs. M. A. Franklin, Bro. Mims, Mrs. Lena A. Donelson, Rev. B. F. Scott, Mrs. D. H. Williams, Rev. Joyner, Rev. D. H. Watson; Dr. J. M. Parks \$2.

May the Lord bless these brethren and sisters for their kindness to me and my children. I am Very sincerely, MRS. ANNA CLOWER. P. S. I also received a receipted account from Pres. Jones, of the Arkadelphia Methodist College, for art and music for my daughters, amounting to \$41.50, for which I am grateful and extend my heartfelt thanks. Very sincerely, MRS. ANNA CLOWER.

ARKANSAS METHODIST.
THURSDAY, MAY 17, 1894.

ANNOUNCEMENTS.

GOVERNOR.

We are authorized to announce James P. Clarke, of Phillips county, as a candidate for Governor of the State of Arkansas, subject to the action of the Democratic party.

STATE TREASURER.

We are authorized to announce H. C. Hinton, of Pulaski county, a candidate for the office of State Treasurer, subject to the action of the Democratic party.

We are authorized to announce that Hon. Ransom Gulley, of Izard county, is a candidate for the office of State Treasurer, subject to the action of the Democratic party.

We are authorized to announce Thomas H. Sims, of Hempstead county, as a candidate for State Treasurer, subject to the action of the Democratic party.

STATE LAND COMMISSIONER.

We are authorized to announce J. M. Harkey, of Pope county, as a candidate for the office of State Land Commissioner, subject to the action of the Democratic party.

We are authorized to announce Hon. B. B. Chism, of Logan county, as a candidate for State Land Commissioner, subject to the action of the Democratic party.

We are authorized to announce J. F. Ritchie, of Jefferson county, as a candidate for Commissioner of State Lands, subject to the action of the Democratic party.

We are authorized to announce Julius Jordan, of Jefferson county, as a candidate for the office of Superintendent of Public Instruction, subject to the action of the Democratic party.

We are authorized to announce J. J. Doyle, of Lonoke, Ark., as a candidate for State Superintendent of Public Instruction, subject to the action of the Democratic party.

ASSOCIATE JUSTICE.

We are authorized to announce B. J. Battle, a candidate for re-election to the office of Associate Justice of the Supreme Court of Arkansas, subject to the action of the Democratic party.

PROSECUTING ATTORNEY.

We are authorized to announce J. F. McNamee, of Pulaski county, as a candidate for Prosecuting Attorney of the Sixth Judicial Circuit, subject to the action of the Democratic party.

We are authorized to announce T. J. Oliphant, of Pulaski county, as a candidate for Prosecuting Attorney of the Sixth Judicial Circuit, subject to the action of the Democratic party.

We are authorized to announce Walter H. Penaberton, of Pulaski county, as a candidate for re-election to the office of Prosecuting Attorney of the Sixth Judicial Circuit, subject to the action of the Democratic party.

We are authorized to announce W. H. Fletcher, as a candidate for Sheriff of Pulaski county, subject to the action of the Democratic party.

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We are authorized to announce W. A. Compton, as a candidate for re-election to the office of County Clerk of Pulaski county, subject to the action of the Democratic party.

We are authorized to announce E. A. Ramsey, as a candidate for the office of Circuit Clerk of Pulaski county, subject to the action of the Democratic party.

We are authorized to announce Horace G. Dale, as a candidate for Circuit Clerk subject to the action of the Democratic party.

We are authorized to announce J. J. Hicks, as a candidate for the office of County Clerk of Pulaski county, subject to the action of the Democratic party.

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the brethren who are working to spread Scriptural Holiness over these lands, though they may differ from us as to the how and when. The Lord be praised for this peace of mind, and rest of soul that I feel constantly abiding within me. W. P. HAMILTON, Sec. Paris, May 9.

+ Brief Notes. +

Writing on business, Rev. J. W. Watson speaks pleasantly of his charge, Jonesboro C't.

Returning from the General Conference, Rev. J. B. Stevenson spent the Sabbath in this city, preaching morning and evening at Winfield Memorial Church in exchange with Rev. Horace Jewell, who preached the same day at Conway.

We are indebted to the author for a copy of "On the Track and Off the Train" by Miss Lura E. Brown (now Mrs. Sidney Smith), a member of the Arkansas Press Association. The book contains many illustrations and the sketches are written in the entertaining style of the author.

Tuesday our office was favored with a brief call from Mrs. J. D. Cantrell of Redfield. She reported Rev. R. L. Broach recovering from the effects of his recent illness, but not yet able to preach.

We spent three days last week in Memphis, and return again this (Tuesday) p. m. We have written up for this issue a fair report of the General Conference proceedings last week, and we hope to make our next issue more interesting to our readers.

Going this (Tuesday) p. m., Bro. Thornburgh and wife will spend a few days at the General Conference.

Again, we say to all concerned we are far behind with obituaries. These memoirs should be made shorter.

Bro. M. E. Mitchell and J. M. Roach of Saline county called Monday.

After spending a few days in Memphis Rev. V. V. Harlan went to Georgia on a brief visit to see his wife and the old home.

Rev. J. W. Knott, a superannuated member of the Memphis Conference, died at his home in Memphis last Friday p. m., in the 50th year of his life. He was a preacher of ability, genial spirit and dignified bearing.

Last week Judge W. W. Mansfield, Associate Justice of the Supreme court, resigned, and Gov. W. M. Fishback appointed Judge J. E. Riddick, of Greene county, to fill the vacancy—an appointment which should give general satisfaction. Of Judge Riddick the Arkansas Press said: "A lawyer of many years' successful practice and six years' experience on the bench and still a young and vigorous man consecrated to his life's work; learned in the law and holding a high position in the judiciary of the State, he is still a never-tiring student and hard working judge. In point of integrity he is the peer of any man in the State and is truly a Christian gentleman."

Prof. J. H. Hineman, one of the lay delegates from the Little Rock Conference, called Saturday on his way home from the General Conference. His school demanded his presence. Bro. McCain, of Pine Bluff, will take his place as a delegate.

At the General Conference last week we saw many Arkansas visitors: Revs. John Edson, J. I. Maynard, G. W. Smith, E. N. Evans, R. W. McKay, J. C. Rhodes, A. C. Graham, V. W. Harlan, John McLaughlin, W. R. Harrison, A. E. Holloway, A. M. R. Branson, H. L. Bugg and T. A. Graham; also, Mrs. P. H. Prince, Mrs. Sue L. James, Prof. J. D. Clary, Bro. Adam Clarke and Capt. W. W. Martin.

Monday we had a brotherly visit from Rev. H. D. McKennon, P. E. of the Arkadelphia District, which he reported in fair condition.

We hope each Presiding Elder in Arkansas will comply fully with the urgent request in this issue from the Trustees of Hendrix College.

Monday we had a brief call from Rev. S. W. Rainey, who made favorable report of his charge, Mamelle C't.

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We have received the first issue of the Search-Light, devoted to Education and Morality, and published at Brinkley, Ark., by John L. Stricker and Rev. W. B. Hayes. It starts well and we hope it may do good.

In a recent meeting of the Board of Trustees of Quimman College, Prof. Frank Barrett, of the White River Conference, was elected to the presidency of the college. Prof. O. H. Tucker, the present incumbent, has filled this office for seven consecutive years. In these years the college has prospered and done a noble work. Prof. Tucker's zeal for the institution has been untiring. Notwithstanding he has labored under various difficulties he will retire with a clear record. His successor, Prof. Barrett, is a man of educational ability. Though he has never filled the president's chair, yet he is no stranger to the school room. He has been a successful laborer in the field of education for a number of years, and the friends of the college may reasonably expect the continued success of the institution under his administration.—Quimman College Anchor.

Willie Halsell College, Vinita, I. T. Commencement exercises, Saturday, May 26, 8 p. m., medal contests; oratory, music and elocution.

Sunday, May 27, Commencement sermon, by Dr. W. B. Palmore, St. Louis.

Monday, 2:30 p. m., Art levee and reception.

Monday, 8 p. m., entertainment by Philomatheans and Busy Workers.

Tuesday, 8 p. m., entertainment by Colloquian Society.

Wednesday, 8 p. m., entertainment by Apollonian Society.

Thursday, May 31, graduating exercises; presentation of diplomas and medals; literary address, by Hon. W. M. Harrison, Muskogee.

Thursday, 4 p. m., annual meeting of Board of Trustees. Yours fraternally, W. E. ROWSEY, Pres.

* Married. *

At the bride's residence, May 8, 1894, by Rev. A. M. R. Branson, Mr. J. B. Finley and Mrs. N. C. Pinnell, all of Walnut Ridge, Ark.

April 25th, 1894, at the residence of Mr. and Mrs. N. Levi, Nashville, Ark., Mr. C. H. Briggs, of Little Rock, Ark., and Miss Eugenia Tate, of Centre Point, Ark., Rev. E. R. Steel officiating.

At the residence of Dr. T. A. Beyens, near Calamine, Sharp Co., Ark., April 29, 1894, by Rev. N. E. Gardner, Mr. Charles Cunningham and Miss Eva Beyens.

Death Notice.

Albert Monroe Leach, son of Bro. John and Sister L. Leach, was born July 18, 1888, and died at his home, Benton, Ark., May 3, 1894. Little Albert was a good, obedient child—the light of his home, but God took him to live with Himself. God's grace be given to the sorrow stricken parents and brothers and sisters. Live good and serve God and meet your own Albert after awhile. The Lord works in a mysterious way His wonders to perform. Your pastor, A. S. SCOTT, Benton, May 8.

Rev. T. DeWitt Talmage Coming.

The renowned Dr. Talmage delivers his famous lecture, "The School of Scandal," at Glenwood Park, Little Rock, Saturday, May 19th. The great preacher stops off en route for Australia, India and other foreign countries, on his tour around the world. This will be the grandest lecture tour ever undertaken, extending over many months, and the people of Arkansas may never have another opportunity to hear him.

Dr. Talmage needs no introduction to the English speaking world. He is too well known to require comment. Reserved seats at Daily Gazette office. Half rates are offered by the railroads from all points within 100 miles of Little Rock.

Local Preacher's Meeting

of the Bellefonte C't will convene at Hill Top, June 8, Sermon at 10 o'clock a. m. by Rev. J. H. Ruble. The following subjects will be discussed:

1. What means can be adapted to build up the financial interests of the Church? led by Rev. D. W. Evans.

2. How can the L. P.s. and S. S.s. and officials of the Church best aid in promoting the S. S. interest and reach and save the young people in our bounds? led by Bro. John Pass.

3. How shall we co-operate with the P. C. in working for a general revival of religion? led by Rev. J. F. Stalkup.

Sermon at night by Rev. J. D. Albright. J. W. GRIFFIN, P. C.

Annual Meeting.

The L. R. Conference W. M. S., will convene in the 16th annual session at Malvern, June 20-25, 1894. All Auxiliaries that have not elected delegates, be sure to do so at once. Elect some one who will certainly go. Let the Auxiliary provide means to pay expenses of delegate. This can be easily done by private solicitation or public collection, or in other ways.

Delegates who will attend, please send your names as soon as possible, to Mrs. J. W. Williams, Malvern. The St. Louis & I. M. and Cotton Belt R. R. grant a rate of one and one-third fare for the round trip on the certificate plan for delegates and visitors from all stations on their lines. Be sure and get certificate at point of starting, which, being signed by myself, will secure your return fare at one-third of

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Beauty and Purity

Go hand in hand. They are the foundation of health and happiness. Health, because of pure blood; Happiness, because of clear skin. Thousands of useful lives have been embittered by distressing humors. CUTICURA RESOLVENT is the greatest of skin purifiers. It is a blood purifier. Because of its peculiar action on the pores it is successful in preventing Acne and all forms of Skin, Scalp, and Blood humors. When the best physicians fail. Entirely vegetable, safe, and palatable. It is especially adapted to mothers and children. Because it acts so gently yet effectively upon the skin and blood, as well as the Liver, Kidneys, and bowels. Its use during the winter and spring insures a clear skin and pure blood, as well as sound bodily health.

Sold everywhere. Price: RESOLVENT, \$1; OINTMENT, 50c.; SOAP, 25c. BOTTLE DRESS AND CHEM. CO., Sole Proprietors, Boston.

How to Cure Skin and Blood Humors, free.

regular rate. The agent says: "Please impress upon delegates the absolute necessity of securing these certificates on the going trip, as we will be unable to refund full fare, paid returning through any misunderstanding on their part."

Let us use every effort to secure a full attendance. A good program has been arranged. Let us go, prayerfully, to have a profitable and spiritual meeting.

Mrs. E. L. HOLMES, Sec. Blind School, May 12.

W. M. S. White River Conference.

The annual meeting of the W. M. Society of the White River Conference will convene in Clarendon, Ark., June 16, 1894. Opening exercise, 8 p. m. Address of welcome and other addresses, followed by short, preparatory prayer meeting. Annual missionary sermon, Sunday 17, 11 a. m., by Dr. Corrigan. All delegates, adult, and juvenile, are requested to provide themselves with papers, recitations, etc., to add to the interest of the meeting. Hope no Auxiliary will fail to send a delegate with written report of the work in their Society. We cordially and most earnestly solicit the pastors, who can do so, to attend our meeting, thereby encouraging us in our good work. Bro. Bennett, please honor us this one time with your presence. May all who love the cause we represent, pray for the presence and guidance of the Holy Spirit in all our deliberations.

Mrs. H. B. STRANGE, Beebe, Ark., President.

Mrs. W. B. HAYES, Brinkley, Ark., Rec. Sec.

May 14, 1894.

Dr. Randolph.

Dr. J. M. Randolph, a noted specialist, is now located at 715 Main street, Little Rock, for the benefit of those who need his services. Dr. Randolph has made chronic diseases a specialty for twenty years. He has successfully treated the following diseases: Eye and ear diseases, chronic diarrhoea, chronic inflammation of the womb, painful or irregular menstruation, fever sores and ulcers, prominence of urine, tape worms, crooked limbs and enlarged joints, spinal curvatures, club foot, hip joint disease, with swelling, discharging abscesses, nervousness or general debility, prostration, diseases of the kidneys and bladder, blotches and pimples, skin diseases, headache, piles, hysteria, dyspepsia, constipation, dropsy, cancer, epileptic fits, erysipelas, gravel, goitre, St. Vitus dance, chronic dysentery, enlarged tonsils, fever and ague, fistula in ano, hernia or rupture, ovarian tumors, paralysis or palsy, prolapsus uteri, asthma, bronchitis, catarrh, scrofula, consumption, chronic cough, rheumatism, etc. Examination and consultation free.

District Conferences.

The District Conferences of our Church in this State will be held at the places and dates below:

DISTRICT	PLACE	DATE
Fort Smith	Greenwood	May 31.
Dardanelle	Rover	" "
Monticello	Tillar	July 5
Little Rock	Des Arc	" 5
Helena	Cotton plant	" 10
Newport	Corning	" 11
Morrilton	Clinton	" 12
Batesville	Mill View	" 18
Jonesboro	Harrisburg	" 18
Searcy	Augusta	" 26

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NEWPORT DISTRICT.

The Newport District Conference will be held at Corning, July 11-15. Opening sermon Wednesday night by Rev. H. L. Bugg.

N. E. SKINNER, P. E.

Corning, April 18.

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Gathered Home.

J. J. DURHAM. Today we have the sad pleasure of paying tribute to our beloved brother, J. J. Durham, who was only a few days ago our companion, now gone to be with his Lord. We recall his many noble traits of character. As a soldier he was patriotic, brave and courageous. As a citizen he was loyal, showing his fealty by frowning on evil, and upholding the good. As a friend he was true, "one that sticketh closer than a brother." The Church was "as the apple of the eye." As a Christian he was exemplary, never shrinking or shrinking from duty, faltering in the face of no difficulties, quailing before no foe, never weary in well doing. Bro. Durham was a good man; his prayers and tears will linger about these walls and about this sacred altar, till we, who once took sweet counsel together, shall go to join him.

He stood on the very borderland of heaven, rejoicingly anticipating his entrance into his Father's house above. He took his berth on the Old Ship of Zion as joyfully as would some distant traveler on his homeward voyage. No vessel ever cut looser from her earthly moorings on more placid waters or beneath a clearer sky. Death, the King of Terrors, stood abashed, as his victim, so calmly, so sweetly fell on sleep. Honor to his memory, peace to his ashes.

To the bereft wife and son we tender our sincere sympathies, we weep with you in sorrow, our hearts grow sad at the thought that we will never meet our brother Durham on earth again, but by the grace of God we will shake hands on a brighter shore. To the God he trusted we commend you. "Let not your heart be troubled; ye believe in God, believe also in Me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. I will not leave you comfortless." May the God of all grace gently lead you home.

H. V. CROZIER,
J. B. WOOTEN,
R. L. ARMSTRONG,
Committee.

Marion, Ark.

MRS. MARY E. MIZELL was born in Tenn., Feb. 12, 1845; married to J. L. Mizell in 1861; professed religion and joined the M. E. Church, South, at Pleasant Valley, Weekly Co., Tenn., in 1863. She with her husband moved to Obion Co., Tenn., 1870, to Texas 1877, and to Ark. 1880; died near Seotland, Van Buren Co., Ark., April 10, 1894. She had been afflicted for fifteen years, the last six she had bronchitis which terminated in consumption. Much of the time she was a sufferer, but like Paul she reckoned the sufferings of this present time not worthy to be compared with the glory that shall be revealed in us. She was content to suffer as well as to do the will of God. For two weeks before her death she had prayed that she might depart. She was conscious that her release was near and talked calmly of death and hopefully about the future. She designated those whom she desired to take part in her burial service—her pastor and Bro. Sweden, a friend of many years. Only a few hours before death she said: "The angels have come to bear the glad tidings home." She expressed a desire to sing "There are angels hovering round." She requested her husband and daughter not to weep, but rather to rejoice that the

time for departure had come. We might make this notice long by reference to her life. She was a good woman. In her death her husband loses a loving wife; the daughter a precious, devoted mother; the Church a pure Christian. The high esteem in which she was held is evidenced by the large congregation that assembled to witness the memorial services. As we tried to offer comfort from John 14 the place was turned to Bochim. She sleeps in Jesus, and "those who sleep in Jesus will God bring with him."

Softly, within that peaceful resting place
We lay their weary limbs, and bid the clay
Press lightly on them till the night is past,
And the far east give note of coming day.

JESSE M. WILLIAMS.

GRANDMA CUSTER. The subject of this notice was the mother of J. W. Custer and the wife of Daniel Custer who preceded her to the happy home many years ago. She was born in Va. Oct. 4, 1807, and died April 5, 1894, after a very brief illness, in the 86th year of her age. Early in her life she became a member of the Baptist Church and her devoted and consecrated Christian life was a living evidence of her strong faith and the truth of the religion she professed.

Unmindful of herself, her greatest pleasure was to make others better and happier, and thus she lived and died. And when in the golden autumn of her bright life she left her happy home, it was saddened by her vacant chair and lonely room. It was to make bright and cheerful that of him whose joys and sorrows she was to share. While it was in a strange land she looked out upon life for the last time, loving hearts watched over her and tender hands smoothed her dying pillow. She was heard to say, "watch and wait." She almost lived four score and ten before she left us. She has been a devoted mother and grandmother. She leaves three children who are in Tenn. and one in Little Rock, grandchildren and great-grandchildren. But Grandma is not dead, she only sleeps. Our loss is her gain. Earth is poorer, and heaven richer. As we leave the new-made grave we say not farewell, for in some brighter clime we shall hear her sweet voice bid us good morning.

Her granddaughter,

BEULAH CUSTER.

Little Rock, Ark.

M. A. TROTTER. Maggie Anna Trotter, daughter of J. M. and E. A. Trotter, was born Jan. 9, 1887, and after an illness of only two days departed this life Feb. 8, 1894. Little Maggie's earthly mission though brief was well done, for she filled home and the hearts of her parents with love and happiness. Though she has been gathered by the divine hand as one of earth's fairest lilies and we grieve to find its stem broken and the blossom gone to be kept in a crystal vase in our Father's house, yet little Maggie is not dead but sweetly sleeps in the arms of Him who said, "Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven." Oh! stricken hearts, look above and know that your little one is there with her little brother. So weep not for little Maggie; she is a seraph clad in spotless robes of heaven.

M. G. WALLACE.

Piedmont, Ark.

DR. A. V. HAIGH was born in Tusculum, Ala., Feb. 25, 1832; moved to Ark. and settled in Arkansas Co. in 1857, where he resided until his death, which occurred April 13, 1894. His life was busy by no means uneventful, though he was modest and unassuming. He graduated in medicine at Louisville, Ky., in 1853, and after practicing medicine four years in his native State emigrated to this State, where he practiced about 40 years. As a Christian gentleman he was above reproach, and professionally was deservedly held in high esteem, being regarded as one of the best informed physicians of the county. Notwithstanding the great advancement made in the science of medicine he never permitted himself to become a "back number," but kept thoroughly abreast of the times professionally. He had been a member of the M. E. Church, South, for about 15 years, during which he lived a consistent Christian life, particularly the last three years of his life; being in the main confined to his room and yard during that time, he gave his entire time to preparation for the journey which he knew he must soon take. He was ready when the signal came, died like all Christians do, and has gone home to heaven where his companion and children may join him if they will love and serve the God whom he trusted.

His pastor,

St. Charles, Ark.

MRS. MARGARET GRISSOM, wife of James E. Grissom and daughter of Samuel and Polly Elms, was born in what is now Greenbrier township, Independence Co., Ark., April 27, 1812, and departed this life at the home of her nephew, Samuel Elms, in Cleburne Co., Ark., April 2, 1894, being 81 yrs., 11 mon. and 25 days old at the time of her death. She professed religion sometime in the thirties and joined the M. E. Church, and from that day until her death lived a consistent, humble and devoted Christian. The writer knew her from her infancy, went to the same schools with her in the early times on Greenbrier, and lived a neighbor to her for about 70 years, and must say that she was one of the best women that I ever knew. She was never known to utter a harmful word of any one, but possessed a meek and quiet spirit and was full of faith and good works; and at the end of a long and useful life she has exchanged the sorrows of earth for the felicity of heaven. May this dispensation of Providence be blessed to the good of the community in which she lived so long, and may her weeping friends and relatives be admonished to prepare to meet her in the home of the blest and the good in heaven, is the wish of the writer, J. S. TRIMBLE.

Sulphur Rock, Ark.

MRS. JOSIE RIGGAN. On the morning of March 9, 1894, Mrs. Josie Riggan, the dearly loved wife of Mr. J. M. Riggan, passed quietly from this life. One more member of our Woman's Missionary Society whom

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we loved is gone. Our hearts are sorrowful. We miss her. Gentle and quiet in disposition, pure and earnest in life, true and faithful in friendship, those who knew her best loved her most. We cannot understand why she was taken from the home prepared for her comfort by the hand of love just when her presence seemed most needed. We cannot understand why human hearts must suffer thus and life be so darkened. "But many things which seem sad and wrong God will make plain as glad and best in heaven." We know that the sorrow is confined to earth. Partings are always sadder for those who stay than those who go. The pain is ours. These sad lessons given in grief are meant to make us better, to draw us nearer to God. Then let us in patience submit to our heavenly Father's will, for he knows best.

Resolved, That we extend to the bereaved husband and little ones a full assurance of our sympathy and prayers. 2. That a page of our Minutes be left sacred to her memory, on which any member of the family or any friend may inscribe any sentiment they may desire. 3. That a copy of this be sent to the Picayune and to THE ARKANSAS METHODIST for publication.

MISS MARY THOMASSON,
MRS. I. E. McMillion,
MRS. J. B. EVANS,
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"From the Ball-Room to Hell."

This is the startling title of a book by an ex-dancing master, briefly reviewed in our issue of April 5. Since then Bennett & Thornburgh have been receiving orders for it—price, in paper cover, 25cts. by mail, with usual discount to preachers ordering 4 or more copies at one time. We believe the circulation of this book, where it is most needed, will do effective service against the craze for dancing parties. We feel sure the knowledge of this book being circulated in a community would deter many respectable young people, who have read it, from engaging in dancing for amusement. It presents a terrible view of the evils of dancing, from one who knows. Send for a copy and pass it around where needed.

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