

The Arkansas Methodist.

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The General Conference.

The Bishops' Veto.

To the General Conference of 1894:

DEAR BRETHREN:—The College of Bishops in session have duly considered the action of the General Conference on Saturday, the 19th of May, in adopting the revised form of Chapter 7, entitled "Administration of Discipline," as reported by the special committee of seven, and would respectfully interpose their veto to the said action, in paragraph 260, as violative of the constitutional provisions of the plan of lay representation, adopted in 1866 by the General Conference held in New Orleans, by two-thirds vote, and subsequently by the three-fourths votes of all the members of the several Conferences of the Methodist Episcopal Church, South, in the same year.

This paragraph 260, adopted on Saturday, reads as follows:

"Every case to be tried shall be referred to a committee of not less than nine nor more than thirteen, who shall be elected by lot from the members of the Conference, who in the presence of a Bishop or a chairman whom the president of the Conference shall appoint, and one or more of the secretaries, shall have power to try the case and their decision shall be final save to the right of appeal."

In the adoption of the plan by which laymen were introduced into the General and Annual Conferences in 1866, the right of ministers, to be tried by ministers only, as heretofore, was specially guarded and reserved in the following words and action, (See Journal of General Conference of 1866,) to-wit: "The committee charged with the duty of bringing in a plan for effecting lay representation in the Annual and General Conferences, submit the following: In the Annual Conference, after the word service (page 48 of Discipline) insert 'And four lay representatives, one of whom may be a local preacher from each Presiding Elder's District to be chosen annually by the District stewards, or in such other manner as the Annual Conferences may direct, who shall participate in all the business of the Conference, except such as involves ministerial character and relations, provided that no one shall be a representative who is not twenty-five years of age, and who has not been for six years next preceding his election a member of the Church.'"

It will be seen that this right, guarded and reserved by the ministry as to their ministerial character and relations, was in the body of the plan of lay representation, which was submitted and adopted upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences present and voting, and of a majority of two-thirds of the General Conference, and became thereby a constitutional provision which cannot be invaded or changed by any mere rule or resolution or statutory action of the General Conference.

The violation of a constitutional provision is now formulated and presented by the action of the General Conference on Saturday, May 19, as an article of the Discipline (Para. 260, report of committee), which proposes that a committee of trial shall be taken indiscriminately by lot from a body composed of laymen and ministers to try both the character and relations of ministers only.

This rule and regulation as set forth in the said chapter 7, and paragraph 260, and as adopted by this General Conference is, in the opinion of the College of Bishops, unconstitutional, and can only become law by taking the course prescribed for altering a Restrictive Rule as set forth in paragraph 43 of the Discipline of 1890.

(Signed) J. C. KEENER, Pres.
Memphis, Tenn., May 21, 1894.

Have we a State Church in New York city? It would seem so if we consider the vast amount paid by the taxpayers, against their will, for the support of the Roman Catholic Church. Thus, between the years 1884-93 there was paid to that Church \$5,526,733, which is a pro-

ty large sum. Of course, something had to be paid to the Protestants, or hostile remarks might be made, so there was paid to them in the same period the much smaller sum of \$365,467. Such is supposed to be "even-handed justice." The "New York Catholic Protector" is a favored institution, and has received in ten years \$2,462,500, which is said to be an exorbitant sum considering the number of persons under its care. The power of the Roman Catholic Church to draw money from the State is among the marvels of history.—N. Y. Advocate.

Our Publishing House.

From report No. 7 of the Committee on Publishing Interests, presented last week to the General Conference, on the condition and business of the Publishing House of our Church we copy these paragraphs:

2. The assets of the House, over and above all liabilities, are estimated to be worth the handsome sum of \$650,164.75, an itemized statement of which is given, to-wit: Real estate \$139,000 00 The plant 224,416 36 Merchandise on hand 103,734 63 Accounts & bills receivable 154,597 24 Sinking fund 9,000 00 Cash in bank 31,397 50

Total \$662,045 73 Deduct liabilities \$ 11,887 98

Net result, as above \$650,164 75

3. The volume of business for the Quadrennium amounts to \$1,370,558.88, which is a gain of \$116,850.68 over the sales of the Quadrennium immediately preceding. The exhibit is the more gratifying, because at an early period in the Quadrennium, now closing, a severe financial crisis was precipitated upon our country, the results of which proved singularly disastrous to the industrial and financial interests of our people. Many private fortunes were swept away; promising enterprises came to grief and loss; banks were suspended and broken; railroads were wrecked and placed in the hands of receivers; and the commercial interests and activities of the land received a shock, from which, even now, they are but slowly recovering. The fact, that under conditions so unfavorable, our Publishing House not only maintained its credit unimpaired, but pushed forward the great work beyond the lines of former success, is quite enough to cause Southern Methodism to "thank God and take courage!"

4. The net profits of the house for the Quadrennium are \$203,023.10, of which \$70,000 have been paid out in cash dividends to the Annual Conferences for the relief of superannuated preachers, and for the benefit of the worthy widows and orphan children of our deceased brethren of the itinerant ministry.

7. The phenomenal increase in the sale and circulation of our most excellent Sunday-school literature is highly gratifying. The number of copies printed March 31, 1890, is 772,000, and March 31, 1894, 914,000; increase in four years about 20 per cent. Yet, it is not because these publications furnish the most prolific sources of profits, but chiefly because they are among the most potent factors in the sum of the mighty work of Southern Methodism, that we give most hearty thanks to Almighty God. Your committee most earnestly recommend a liberal use of the means in hand for the enrichment and embellishment of our Sunday-school periodicals and requisites.

Temperance.

Last week the following report of its committee on Temperance was adopted by the General Conference of the M. E. Church, South:

We congratulate the Church and country upon the continued progress of this moral reform. From facts stated by delegates representing the different sections of our widely extended connection, from the ringing reports adopted in the several Annual Conferences, and from the stringent laws enacted or sought to be secured in a number of States, we are glad to be assured that there is no abatement of zeal in this great cause and no intermission of effort to achieve its final triumph. There is, we are constrained to believe, a steady growth of intelligent sentiment throughout the country in favor of teetotalism for the individual, and absolute prohibition for the liquor traffic. Opinion has deepened into conviction that a Christian can not in any way aid or abet the business now so universally condemned without be-

ing untrue to God and disloyal to the best interests of the State.

We reaffirm the clear, strong deliverances of other General Conferences and re-ignite the faith and power of the Church within its divinely appointed sphere to the complete overthrow of the great iniquity. The Church cannot weaken her protest against or cease her divine antagonism to the greatest evil of the age. There can be no truce with such an enemy, no agreement with such a death.

It is not the province of the Church to enter the domain of party politics. Christ and Caesar are at peace, but their kingdoms are independent. We must zealously guard against any union between Church and State. Ours is a prohibition Church, but not a party Church. We seek not to disturb political affiliations, or dictate party policy, or control in affairs of State. Our contention is that every Christian should discharge the functions and exert the influence of citizenship in the suppression of this and all other social and political evils.

But it may be well to utter a word of warning. In our laudable efforts to secure legislation, let us not overlook the duty of moral suasion. Our zeal must not expend itself in statutes and constitutions. The young are to be taught, the tempted strengthened, the fallen lifted up, and the perishing rescued. While waging war against a measure, we must not slacken efforts in behalf of the individual. We offer for adoption the following resolutions:

1. Resolved, That we urge upon all our members a perpetual memory of the solemn vow that rests upon them to wholly abstain from the use of intoxicating liquors except in cases of necessity.

2. Resolved, That we lay upon the conscience of our preachers the duty of instructing our people concerning the moral turpitude of the liquor traffic and concerning the evils of, and the most moderate use of, intoxicating liquors as a beverage.

3. Resolved, That our book editor and book agents be requested to provide and to do what may lie in their power to disseminate among our people tracts, books and pamphlets bearing upon the various phases of the temperance question.

Dr. Sutherland's Address.

Before the General Conference on Friday evening, May 11, Rev. Dr. Alexander Sutherland, fraternal delegate from the Methodist Church of Canada, delivered a long and very able address. Part of it and the response thereto by Bishop E. R. Hendrix we copy for our readers. After a pleasing introduction, followed by an elaborate statement concerning the work and progress of his own Church, Dr. Sutherland said:

These are occasions when we may profitably take a wider survey; when, standing face to face, we may speak of those great problems which confront the Churches of the coming century, and take counsel as to how we can best aid each other in meeting the responsibilities of the times. If I refer briefly to some of these problems, I trust you will not think for one moment that I am assuming the role of a mentor, to counsel or instruct men who are wiser than I. My only object is to stir up your pure minds by way of remembrance concerning things that are of common interest to all Christians, and to promote, if possible, a more earnest consideration of what the Church's attitude ought to be toward great questions that are stirring men's souls and great social movements that are catching whole nations in the sweep of their resistless currents.

In regard to the great temperance reform we in Canada get credit, perhaps more than we deserve, for being in advance of many other countries. It can be said, however, that in Canada the consumption of intoxicating liquors is less, in proportion to the population, than in any other country that is not under prohibition. In some of the provinces saloons and other places where liquor is sold are closed from 7 o'clock on Saturday evening till 7 o'clock on Monday morning. They are also closed on election days, and hence our elections pass off without disturbance. And as closed saloons give us quiet Sundays and quiet elections, many of us think it might be a good plan to keep them closed all the time. Prohibition is well to the front. Recently in four of the provinces a plebiscite vote gave overwhelming majorities in favor of the principle. In fact, as far as public opinion goes, the Dominion of Canada is ripe for prohibition; but unfor-

tunately public opinion and political opinion do not always coincide in Canada any more than in some other countries not a thousand miles away. Public opinion is ripe; political opinion is more than ripe—it is rotten, and hitherto the politicians have been only playing with this question. They will probably continue to do so till Christian men cease to play with it. When that happens you may listen for something to drop. The fact is, so far as opinion goes, we are all right. We denounce the liquor traffic in vigorous speeches, and pray earnestly for its overthrow. In Methodist Conferences and Presbyterian Synods we pass strong resolutions by unanimous votes demanding immediate prohibition, but when it comes to the ballot-box we recognize the inalienable right of a Methodist to backslide if he wants to, and the right is pretty generally exercised.

Let me relate a little fable that has a bearing on this question. There was once a donkey that fed in a grassy meadow, wherein were many fresh-water ponds greatly infested by leeches. When the donkey went into the water to drink or to cool himself, the leeches would fasten upon him in vast numbers and greatly depleted the blood supply. At last the donkey resolved to do something to get rid of the leeches. First he shook his long ears at them and said it was a shame. Next he got on a platform and brayed at them. Then he went to the ponds and kicked at them, but all to no purpose; the leeches stuck to him as tenaciously as ever. At last an idea came like a sudden inspiration. "I have it said the donkey. 'As I can't prevent the leeches from sucking my blood, I'll regulate the business by giving them a license to do it, on condition that they give me back a small portion of the blood as a license fee.' And so he did. It was a brilliant idea, and eminently worthy of an ass!

But now to speak seriously, it should go without saying that the attitude of the Churches toward the liquor traffic must be one of relentless, unappeasable hostility—hostility that gives no quarter and admits of no compromise. It is no longer a mere question of human appetites and passion, and of the moral and spiritual forces whereby they may be controlled and subdued. That aspect of the question is well understood, and while the Church remains true to her Master and her mission, she will never cease her efforts to lift the fallen and to point the victims of appetite to the only sure remedy, the converting and sanctifying grace of God. But there is another duty which is equally imperative, the duty of waging a relentless war against a legalized rum traffic until we have wiped out from every statute book on this continent those laws which, by protecting and defending the traffic, at the same time assail and imperil the home. And if any one shall ask, "By what right do you assail a traffic that you admit to be legal?" we answer: "The right of society to protect itself against whatever endangers its best interests." The mistake of the past has been in allowing this dangerous power to trench itself behind legislation, and to surround itself with almost impregnable legal ramparts; and, not content with this, it has laid its hands upon the very sources of political power, so that from the primary caucus to the national convention, it aspires to control both parties in the State. To dislodge an enemy so entrenched will be no easy task, and it never will be done till loyalty to God and the right is stronger than loyalty to a party. Intemperance as a moral evil must still be combated by moral and spiritual agencies, and by these alone; but the liquor traffic as an organized conspiracy against the home and the State must be fought at the ballot-box, and its power must ultimately be broken, not by speeches and resolutions, but by voters.

In regard to the future of the two nations, who now divide this continent between them, there is another question which demands serious consideration, and toward which the attitude of all the evangelical Churches should be clearly defined. I refer to the avowed programme of the Church of Rome, and which is of still greater moment, the secret power of the Jesuit behind it. In touching upon this question ever so briefly, it is necessary to define the situation, for there is much misapprehension in regard to it. In my country—I know not how it may be in yours—when a warning voice is raised against the intrigues of the Jesuit, a chorus of indignant remonstrance bursts from the politicians and the political papers. Oh, they say, this will never do! You are raising questions of race and creed! You are kindling sec-

tarian strife! Let all such questions be kept out of sight and let us live in peace. Let such men and such papers conveniently forget that it is their own subservience to the demand of the Jesuit that has called forth the warning against the power behind the throne. This is no mere sectarian question, but a question of public policy and equal rights; a question whether the civil or the ecclesiastical power shall dominate in the State; a question whether the people of this continent shall enjoy the right of self-government under laws enacted by their own free representatives, or submit to laws which emanate from Rome. I am not oversteating the facts. I am not exaggerating the danger. The Church of Rome boldly claims the right to dominate in every sphere—social, educational, religious, political—and for the realization of this claim the Jesuit is working night and day, year in and year out, with a faith that never falters and a patience that never tires. Let us clearly understand this matter. The Church of Rome as a religious organization for religious ends is one thing, as a political religious organization for political ends it is quite another thing. Against the Church of Rome as a spiritual institution for spiritual ends we have not a word to say, but on the contrary would demand for her the same civil rights and opportunities for free development that we claim for ourselves. Let her teaching and her methods be tested by the word of God in the light of history, and by this test let them stand or fall. But against the intrigues of the Jesuit to subjugate the human conscience and all human institutions to the sway of Rome, we must protest with all the strength of an undying conviction. And I do not hesitate to affirm that a day is coming when all the Churches of your country and of mine may be compelled to enter into a solemn league and covenant, as our Presbyterian friends would say, not only against sin, but against the Man of Sin, and declare that by the help of God this continent, which has been pre-empted for Christ and freedom, shall not be ruled by the Jesuit.

Another duty which devolves upon the Church of today and of the future is to infuse a purifying element into public affairs. Popular government is not yet an assured success. It is still on trial before the Supreme Court of public opinion, and the final verdict has yet to be rendered. It is just as true today as it was in Solomon's time that "righteousness exalteth a nation, but sin is a reproach to any people;" but we cannot have the righteousness that exalts a nation if dishonest methods prevail in public affairs, or immoral living is condoned in public men. Should the moral sense of a people ever reach a point where it is not shocked by political wrong-doing, or outraged when vice is openly defended, it would need no prophet's foresight to perceive that such a people were on a down grade, leading to hopeless decay. And it is the duty of the Church of God to see to it that the moral sense of the nation is never allowed to sink to that level. The history of more than one nation in the past bears unanswerable testimony to the disastrous effects of political chicanery and unrebuked immorality on the national life, and it becomes the two nations who occupy this North American continent, and who are charged with the providential mission of establishing a Christian civilization on a virgin soil, to take heed lest history repeat herself in the twentieth century, and write her Ichabod where once the glory dwelt. It is in the very blood of the Anglo-Saxon to boast of his institutions, but believe me, institutions are of less importance than the men who direct and control them. Any system of government, and any kind of institutions will work if you have the right kind of men to work them, but the best system ever devised will be a disastrous failure in the long run if administered by dishonest and unscrupulous men.

Now, when I speak of the duty of the Church to purify public affairs, let me not be misunderstood. Far be it from me to say that the Church should become a political institution; that she should descend to the questionable methods of the average politician, and, as some say, fight the devil with his own weapons. He who does that stands a good chance of becoming a devil himself. But the weapons of our warfare are not carnal, much less are they devilish, and still our battle-cry must be, "The sword of the Lord and of Gideon!" What I do contend for is that the Church must stand fast by the principles of eternal righteousness in public as well as private affairs; that she must steadily strive to plant the in-

stitutions of the nation on the basis of the Ten Commandments and the sermon on the mount; that she must give political parties and their leaders to understand that moral crookedness means the loss of Christian votes, and that political dishonesty or viciousness of life shall be an insuperable barrier to preferment in the State.

"God give us men! A time like this demands strong minds, great hearts, true faith and ready hands."
Men whom the lusts of office cannot kill.
Men whom the gold of office cannot buy.
Men who possess opinions and a will.
Men who have honor. Men who will not lie.
Men who can stand before a demagogue
And damn his treacherous flatteries without winking.

Tall men, unswerving, who live above the fog,
In public duty and in private thinking."

Perhaps the most difficult task of the Church in the immediate future will be found in meeting the conditions presented by the social movements and industrial complications of the times. That there is almost universal unrest among the toiling millions is a fact too apparent to be questioned. That this unrest implies dissatisfaction with existing social conditions is equally plain; and it may also imply, as many affirm, a growing determination on the part of the working man to demand and secure what he conceives to be his rights, peaceably if he can, by violence if he must. All the signs of the times go to prove that the conflict between capital and labor is by no means ended. The very fact that such a conflict exists shows that something is wrong: for capital and labor being mutually dependent on each other, should be allies and not antagonists. Now, this growing unrest, this sense of social injustice, whether well founded or not; this craving for a large share of the world's wealth and a more abundant supply of its creature comforts, whether honestly earned or not; above all, this idea so persistently drummed into the ears of the toilers that all poverty and distress is the outcome of injustice and oppression on the part of the wealthy; all this is prophetic of embittered conflicts between class and class that may involve the social fabric in utter ruin. And the chief danger lies here, that this discontent and unrest afford the political demagogue and the professional agitator an opportunity which they eagerly seize of misleading and deluding the toiling masses by holding up distorted and exaggerated pictures of the injustice and tyranny of wealth, and dangling before their eyes impossible millenniums to be ushered in when wealth is equally distributed, and a monotonous uniformity of condition is enforced by law. But for all that, you say, something is wrong. Yes, something is wrong. Human nature is wrong—just as wrong in the poor man as in the millionaire, and this is precisely the factor that is left out of the problem by those Utopian dreamers who would have us believe that millenniums can be manufactured to order by simply changing a man's environments, although you leave his inner nature untouched and unchanged. There is only one thing stranger than the theories of the dreamer and the demagogue, and that is that so many people can be induced to put faith in them. But of this we may rest assured that a society morally wrong can never be righted by political machinery. The reform must begin from within. Make the man right and his social conditions will soon be rectified. Leave him in his condition of moral depravity and every change in his environment only aggravates the evils you seek to cure.

(Continued on page 2.)

Reasonable Presumption.

Rev. S. F. Goddard, P. C. of Huntington Ct., wrote May 15:

"A man was brought before the court a few days since for murder. There was a strong sentiment (unjust) around the court room against him. The gun with which he did the killing was in the court room. The man claimed that he did it purely in self-defense. Before the case was turned over to the jury the other barrel of the gun was unloaded (the gun being double-barreled). The object of unloading the other barrel was to see if the murderer had made the correct statement about the kind of shot placed in the gun. They proceeded to unload the gun and the jury took the paper vadding out and was much astonished to find that it was from THE ARKANSAS METHODIST. All the jury save one were Methodists, and they had read the very piece they found in the gun. It turned the sentiment in favor of the man, when they found he kept religious papers in his home. The lawyer that was defending the man told me this, and said it had much to do to convince the jury that the fellow was not a bad man. He got off with a light sentence."

ARKANSAS METHODIST.

THURSDAY, MAY 24, 1894.

The General Conference.

Dr. Sutherland's Address.

Continued from Page 1.

There is no stronger proof of the craft and cunning of Satan than the ease with which he sets man to chasing shadows, while the substance lies neglected within their reach. Thus instead of each man setting himself to improve his own conditions and mend his own morals, they start in pursuit of millenniums which they think may be reached without the subjugation of human passions, or the cure of human selfishness, or the regeneration of human nature. What marvel that the chase always ends in disappointment, and is followed by a deeper discontent than before? And yet this very discontent has in it an element of hope, for it serves to show that out of God in Christ there is no rest for the human soul. And it may be that when tariff millenniums, and flat money millenniums, and anti-poverty millenniums, and single-tax millenniums, and Industrial Army millenniums, shall have vanished like the mirage of the desert, the disappointed and sorrowful hearts of men may turn wistfully toward that real millennium, foreshadowed in prophecy and in Gospel, when society shall be reconstructed because its units have been regenerated, and social conditions shall be equalized because human hearts have been renewed, and righteousness shall reign because Christ is enthroned, and the social justice of which men have dreamed, but have seen only in their dreams, shall be found at last in that divine charity that "seeketh not her own."

What, then, is to be the Church's attitude and what her duty as she stands on the shores of this ocean of seething unrest? Is it to look on with stolid indifference while the "submerged tenth" struggle and sink beneath the flood? Is it to stand on the demagogue's platform and shout herself hoarse in the teeth of the human hurricane? Has she no oil to cast upon the troubled waters? Has she no "Peace, be still?" wherewith to hush the tumult to a calm? Has she no message of hope and help for souls that sin and suffer, and human hearts that break? If not, let her confess that the Christianity of today is but a shadow and a mockery of its divine original, fit for nothing but to be trodden under feet of men. But thank God, we have no such hopeless outlook. The Church has a message to all classes and conditions of men, a message that solves social as well as spiritual problems, and she dare not withhold it at a time like this. But the Church is to be man's helper in all right living, not his partisan in strife, and this mission is too broad and too sacred to allow her to lean on any party or to champion any political or industrial combine. The need of the hour is for Christian men and Christian ministers of courage as well as wisdom. Men who can stand unmoved amid the surging of human passion, who can breast the angry waves of popular excitement, who fear not to affirm that man cannot live by bread alone, and that to teach the contrary, as is done by the demagogue and the dreamer, is to deny God and degrade man; that social problems, in their last analysis, are not questions of private wages or public finance, of government groceries or single tax, but the far more difficult question of human, selfish human nature, so clamorous for what it conceives to be its own rights that it has no thought to spare for the rights of others. Above all, we need men who can show, in "thoughts that breathe and words that burn," that there is only one way of solving industrial and social problems, and that is by finding the Messiah, which is, being interpreted, the Christ. This is the answer to all questions, the solution of all problems, the panacea for all ills, the reconciliation of all contradictions, the explanation of all anomalies, the prophecy of all the ages, the only hope of the world.

The Church's attitude toward current skepticism is also a matter of serious import. I do not mean, now, of men like Rousseau or Diderot, of Bollingbroke, or Hobbs or Hume, that was swept away with their ashes and buried. Neither do I mean the skepticism of men like Paine or Ingersoll, that is now too coarse for ears polite. But I mean the skepticism that with supercilious air patronizes Almighty God, giving qualified approval to some good things in Christianity, lamenting, meanwhile, that they are discounted if not neutralized by corresponding evils and abounding superstition; the skepticism that does its work by instilling doubts rather than by bold denials; the skepticism so aptly described by a certain poet that can

that has such a charm for callow youths and half educated men. It scarce needs to be said that we live in times with a marked tendency toward materialism. Science is materialistic, and much of the philosophy of the day is very little better. Once again "nature" is the source of all things, and her laws the only laws in the universe. There is no spiritual realm, and there is no spiritual revelation. God is but the unknowable force; the human soul a protoplasmic substance; thought is only molecular motion; sin is a phantom; responsibility a myth; retribution an invention of priestcraft; hope and heaven a delusion and a dream. It may be said that these speculations of men can never overturn the truth of God. True enough. But these arrows of skepticism, shot against the skies, although they have never touched the throne of God, yet in their rebound have pierced many a heart that has bled to death.

To stem the tide of insidious skepticism, and keep by the ancient landmarks of the faith; to hold an even balance between infidelity on the one hand and credulity on the other; between the wickedness that believes nothing and the wickedness that believes everything; to show the true relations between reason and revelation, between science and faith, and to guide bewildered souls into a quiet haven of rest and peace—such are the tasks confronting the Church in regard to the world's skepticism, and it will demand men of more than ordinary power to perform them well.

And now, what as to the outlook for the stability of divine revelation and the permanence of the Church and her institutions? We live in times when, as Joseph Cook puts it, everything is shaken that can be shaken, and everything that can be shaken ought to be shaken. Let us not be alarmed at this. See the mighty shaking that is going on, the shaking of creed, and symbol, and dogmatic statement, and even daring attempt to shake the word of God itself. I seem to see a fulfillment in another sense than the more obvious one, of that word, "Yet once more I shake not the earth only, but also heaven." And this word, "Yet once more," signifies the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain." Amen! So let it be. Whatsoever can be shaken let it be shaken, and the sooner the better. We do not want to be found amid rotten foundations and crumbling pillars and crashing roof in the day when the coming earthquake's shock shall try every man's work of what sort it is. Many a rash hand has been laid upon the pillars of eternal truth—upon miracle and prophecy, incarnation and atonement—as though they were only supports for the roof of some dagon temple of effete superstition, but founded on the Rock of Ages, the mighty columns stand unshaken still. Let us not be troubled by these assaults. The things that cannot be shaken will remain. Above all let us not be in haste to abandon tried positions at the bidding of every vaunting foe or panic-stricken friend who seeks to send confusion through the host by shouting that the ark of God is taken. God will take care of his own ark. Meanwhile, our chief business is to preach the truth rather than to defend it.

It is a great mistake to suppose that every age needs a new gospel. Christ is the contemporary of all the ages, and human thought and progress never outrun his teaching. A recognition of this fact would save many so-called leaders of thought from perpetual blundering, and many a minister from the fatal mistake of preaching an emasculated gospel under the delusion that he is improving upon the old truth. Instead of doubting their doubts and believing their beliefs, such teachers make the strange mistake of believing their doubts and doubting their beliefs. The world needs men of strong convictions, who, in regard to the great varieties of religion, can say, I know. Goethe, floundering in a bog of habitual doubt, cries out, "Give us your convictions! as for doubts we have enough of our own. And Spurgeon quaintly remarks, "It may be a great thing to doubt; but it is greater thing to hold your tongue till you have got rid of your doubts." One firm conviction of truth is of more service to mankind than a thousand doubts or uncertainties. When a man reaches the point of thinking that his doubts are more trustworthy than his beliefs, it will not be long before he finds himself swinging out from all the moorings of truth and duty, on a tossing sea, whose clouds shut out the stars and fogs obscure the headlands and where without compass or chart he will drift blindly toward the wreck of all religious faith. Let us not be deceived in this matter. We are not heathen philosophers, groping in the dark for truth we do not know. We are preachers of a gospel, the truth of which is beyond dispute—a gospel

that settles things, and is an authority on every question it touches. Our chief business is not so much to defend this gospel as to preach it in the demonstration of the Spirit. As some one has quaintly said, the best kind of Apologetics is energetic, and the gospel we preach will usually find acceptance in proportion to the strength of our own convictions.

And now, as we look out over the world's great field of battle, what is the duty of the hour? We must not deceive ourselves with the idea that the future march of Christianity will be unopposed. By sacrifice and suffering the gospel was inaugurated; by sacrifice and suffering it must be carried to its final sway. A great and effectual door is opened, but there are many adversaries. Millions upon millions of heathen still sacrifice to demons, and know not the name of the Savior of men. The Crescent is still the symbol of undying hatred to the Crucified, and Confucius has still more followers than Christ. In lands professedly Christian Popery still enslaves the intellect, and putting human tradition in the place of the lively oracles shuts up the kingdom of heaven from men; while Ritualism following in its wake, though not professedly under its banners, puts external ceremonies in the place of heart religion; and putting more trust in the sacraments than in the Savior, paves while Ritualism following in its wake the way to a deeper deep, and makes the transition to Rome an easier and not uncommon thing. A thinly-disguised atheism, not one whit kinder than only a little craftier than of yore, invokes the sacred name of liberty for its protection, that sheltered by Christian laws it may poison our literature, and thereby poison our homes. A secular press which ought to be one of the mightiest forces in the van of advancing civilization, is too often an opposing force, aiding the foes of Christianity by stirring up the evils of party malice and bitterness, and poisoning the pure minds of childhood by disgusting details of current crime; a press which with a few noble exceptions gives scant record of Christian work, but parades and magnifies every departure from Christian orthodoxy, and rejoices over a church scandal as if it had found great spoil. And above all on every side comes the pressure of worldliness, sending one man to his farm and another to his merchandise, while they turn a deaf ear to the cry of the perishing, and withhold from God's cause the aid it so urgently demands. Such are the foes arrayed against us, and the hour draws near when the decisive conflict will begin.

On the day of a great battle, on the issues of which hung the destinies of Europe, the troops on one side were kept for many hours on the defensive. "Stormed at with shot and shell" they lay prone behind hillocks and hedge rows, and bore with stoical fortitude the tempest of iron hail. Assailed by hordes of cavalry, they formed in solid squares that flung back the charging squadrons as the rocks flung back the sea. On a slight eminence the commander-in-chief sat upon his horse, silent, immovable, as if man and horse were cast in bronze. From various parts of the field orderlies dashed up on foaming horses with the message, "Reinforcements are urgently needed at such and such a point," but to each the same quiet answer was given. "There are no reinforcements. Tell the men to stand firm." At last came one with a more urgent message still: "General, if we can't have reinforcements our whole regiment must die." "Die, if you must," said the General, "but tell the men to stand firm." So the hours passed; but before the shadows of evening fell there came a moment when the commander's watchful eye caught a gleam of helmets and a flash of spears that told him reinforcements were at hand. Then the gaunt form rose in the stirrups, and from the compressed lips shot forth the order so impatiently awaited through all the hours of that terrible day: "Let the whole line advance!" With a mighty cheer the troops sprang to their feet, and like an avalanche rushed upon their foes, and in an hour all that was left of Napoleon's last grand army was swept from the field of Waterloo.

Today the Church of God approaches the great battlefield of the ages. Far as the eye can reach the opposing forces gather. In the center the serried ranks of heathenism; on the right a perverted Christianity; on the left the millions of the false prophet, while infidelity, through all its camp lies entrenched in the outworks of the understanding. With such a conflict approaching, with such issues in the balance, one thing is certain, the Church or God cannot afford to be divided in its counsels, its methods or its aims. We must rally on the center; we must call in the scattered lines; we must form the solid squares. And when we shall hear the voice of our great Commander, for which we have so long waited, saying: "Let the whole line advance!" I covet no higher honor for myself and the Church I represent than to stand shoulder to shoulder

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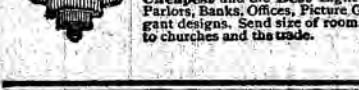
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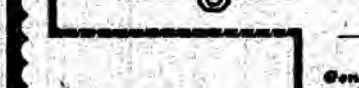










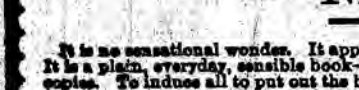
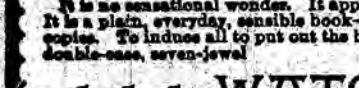
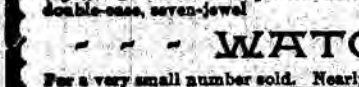
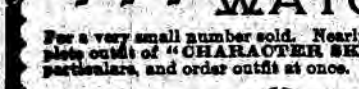
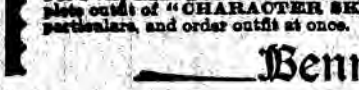


















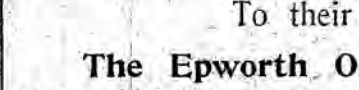
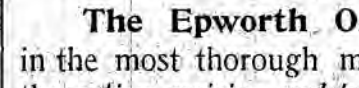
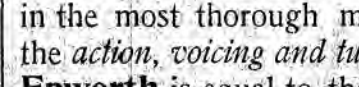
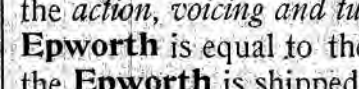
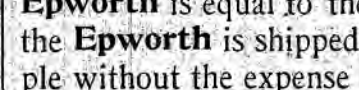
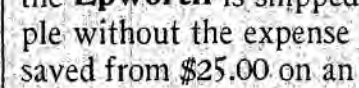
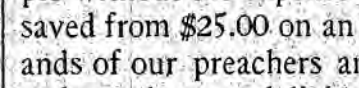
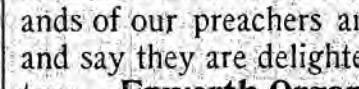
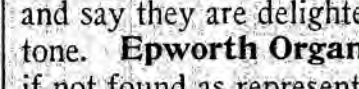
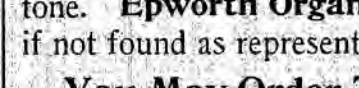
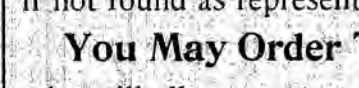
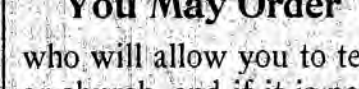
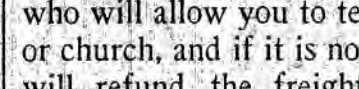
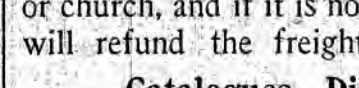


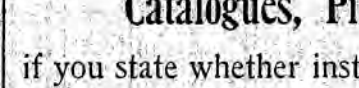
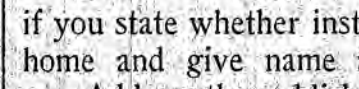
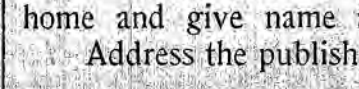

















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Rev. E. A. Garrison.

Rev. Edwin Augustus Garrison, son of Thomas and Margaret Mulford Garrison, was born Feb. 17, 1841, near Fort Gibson, Claiborne Co., Miss., and died at Colusa, Cal., April 18, 1894. He was brought up in Fort Gibson, his father having moved from his plantation to town in order to better educate his children when he was a little child and engaged in the mercantile business. His father and mother were natives of New Jersey. They were Methodists and faithful Christians. He lost his mother when he was fourteen. His father was a man of marked piety, being a man of prayer. Though a business man he had time for his private devotions at noon as well as to keep the fires burning on the family altar. His father preceded him to the better land in 1879. Bro. Garrison was educated in Elliott Academy, Miss., Lebanon Academy, Ohio, and Plankton College, Port Gibson; was converted March 2, 1857 at midnight and at once felt it his duty to preach and from the first led in prayer and assisted the pastor in opening services; was licensed to exhort in 1860 in Port Gibson, Rev. John Lusk P. E., Rev. John A. B. Jones P. C. In May 1861 he enlisted in the Confederate army, contrary to the wishes of his Church friends, they wishing him to preach and join the Conference. He enlisted as a member of the "Claiborne Volunteers," served in army of North Va., was orderly sergeant of Co. F, 48th Miss. regiment. In the army he held regular prayer meetings in the week and on Sabbath public services. In May 1863 Col. J. M. Jones called him to his tent and presented him with his chaplain's commission, which had been sent by Secretary of War in answer to petition from the regiment and approved by Col. and Brig. General, all without his knowledge. He refused the commission, not being a regular minister, but on being solicited by his friends he yielded. From then he knew no weapon than the sword of the Spirit, the Word of God. He was taken prisoner at Sallott Creek, Va., April 2, '65 and carried to Old Capitol Prison, Washington, D. C., arriving there the day President Lincoln was assassinated; from there taken to Johnson's Island; was released by a special order of Andy Johnson through the influence of A. G. Brown of Miss. Returning home was licensed to preach and recommended and received into the Miss. Conference held at Lexington, Miss., 1865 and sent to Greenwood, Ct., but failed to get to his work, owing to great difficulties. Nov. 26, 1865, he was married to Mrs. Mollie Hickey. He did not go to his work and his failure to obey the call to devote his life at this time to the preaching of the gospel resulted in financial loss. His wife in the meantime warning him of neglecting duty. Removed to Osceola, Ark., May 1870 with Church letter as private member; taught school, but constantly felt that Jonah-like was fleeing from duty. Tried to keep out of ministry by being zealous as a private member. Leading in prayer meetings, talking in class meetings and love-feasts, superintending Sunday school and officiating at funerals in the absence of minister. In the meantime friends would urge him to preach and letters from Miss. would urge him to be released and "do his duty." So in Aug. 1870 he was again licensed, recommended and received on trial at the first session of the White River Conference held at Mt. Zion, Sept. 28, 1870, and sent to Jacksonport, Ct. by Bishop Keener. From that date to his death Rev. E. A. Garrison was known among his brethren as one of the most faithful of faithful itinerants. Having passed both first and second year's course of study that year he was ordained Deacon and appointed to Batesville station, feeling that he had been over-estimated and crushed under the responsibility, he sprang upon a seat and told the Bishop he "had made a mistake." After adjournment, in private conversation with Bishop McTear, he promised provided a transfer could be procured to return him to his former charge, knowing they had petitioned his return. "If not," said the Bishop, "my young brother, you must go to your appointment." The transfer was found. "Blessed are the meek." That year, 1872, he lost his wife. Sent next year to Pleasant Valley C't., greatly blessed in his work. Appointed to Batesville

station 1873, Rev. John H. Dye, P. E.; again blessed with revival. Dec. 1873 he was married to Miss Sue Greenhaw, his now bereaved wife. From Batesville to Powhatan, again blessed in his work; in 1875 made P. E. of Batesville District by Bishop Daggett. He proved a success on the District but failing health made him ask to be relieved, so 1876 he was sent to LaCrosse and Evening Shade station, where he remained two years; 1878 to Helena, where he remained four years; 1882-84 Augusta, 1885-86 Searcy, 1887 to Newport; transferred to Southwest Mo. Conference fall of 1887 on account of failing health and stationed at Clinton, Mo. Sept. 1888 transferred by Bishop Hendrix to Denver Conference and stationed at Trinidad, Col., serving two years; Aug. 6, 1890, transferred by Bishop Key to Pacific Conference and appointed by Bishop Fitzgerald to Merced, where he did a fine work and where his memory is enshrined in the hearts of all, most especially the young people; Oct. 3, 1892, appointed by Bishop Haygood to Colusa, where our dear brother ended his work and life. He preached his last sermon Easter Sunday a year ago, his voice then completely giving way, so that he could only after that speak in a whisper. For some months he was prostrated and not expected to live, but he rallied and when the undersigned reached Colusa in Oct. he found him in the postoffice, where he stood at his post till Feb. 1, when he surrendered his place and took to his bed on the 23rd.

Rev. E. A. Garrison was a man of heroic mold; courageous, frank, true as steel, and as his physician said of him, not a dishonest bone in his body. As a preacher he was clear, pointed, strong, and full of faith and hope. As a pastor he was faithful to his flock, loving them tenderly and truly so as to sacrifice ease, self-interest and life itself for them. For 23 years in Ark., Mo., Col. and Cal., on circuit, station and District, did our brother stand at his post. A truer, nobler, more manly man, one seldom meets. He was a favorite among his brethren and beloved by his people. His name here in Colusa, his last charge, is like ointment poured forth. Bro. Garrison leaves his wife and six sons, two by his former wife, who now live in St. Louis, Mo., four by his present wife, the eldest sixteen, the youngest eight. Noel, the eldest, is 1st Vice-President of the Epworth League and a most exemplary boy upon whom many hope his father's mantle may fall. His only daughter, Katie, died when she was near two years of age. He loved her with a peculiar tenderness and of late talked of her to Sister Garrison, her mother, and just a few days before his departure for the better land he wrote and said he had had such a beautiful vision of heaven and the first one he saw was little Katie and she knew him.

In his last sickness he evinced the most heroic endurance, unflinching courage, unflagging patience, uncomplaining submission and a faith that failed not but that grew in power as his bodily strength wore away. A great uplift came to him in the last weeks of his life. He received the blessing of sanctification. He expressed himself to Sister Garrison as experiencing a foretaste of heaven in the wonderful rejuvenating influence that thrilled his soul. He felt the resurrection power. His departure was a triumph. His peace was profound, his faith complete. To his brethren in the Conference he sent this message: "Tell my brethren that the gospel that I have preached to others sustains me now." As we gathered around his bier beside the flower wreathed altar of the church where he had so often ministered, we felt that the voice of our brother which had so long been imprisoned by disease was singing glad hallelujahs to the Lamb.

The Presiding Elder of Colusa District, Rev. W. P. Andrews, Rev. L. C. Renfro of Princeton, Rev. W. H. Cooper of Maxwell, Rev. T. G. Patterson of Sutter City, Rev. B. C. Howard of Colusa, Rev. J. C. Eastman, pastor of the Presbyterian Church, and Rev. E. T. Nesbit, pastor of the Christian Church at Colusa, were present and assisted in the funeral services.

To the bereaved wife and sons we extend our deepest sympathies and pray that one by one as the years go by and their work is finished they may be gathered in the Paradise above.

C. E. W. SMITH.

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W. B. Pulliam. In the note that the death of Bro. Pulliam I stated such an obituary would follow soon. Respect is not the case. I have waited a family ing some one by request of the my wait to write a suitable memoir, but my ing has been a disappointment. I give expression to my feelings by giving an informal sketch of this grand man's life.

He was one of the oldest citizens of this country, having lived here fifty or fifty years. Men with grown children heard Uncle Billy shout and praise God when they were small boys. He was converted in early life while in the woods half a mile from anybody. He had gone there to give his whole being—heart, soul and body—to God. In all the earnestness of his heart he made the offering, and God accepted it and blessed it and ever after he remained God's humble, loving and obedient servant. He was identified with early Methodism in this country, and knew all the early Methodist preachers. He labored with them and helped them in every way possible. He was a pillar in the Church, a sure and trusted friend and helper to the P. C., even down to his death. He filled nearly all the offices in the Church with great acceptability. He was not relieved of the steward's office until our 4th Quarterly Conference last year. He was a typical class leader of the ideal. In early life he was accustomed to our old class meetings peculiar to Methodism of early days, and he continued to love them.

He was known by many as a preacher, though he preached, exhorted, admonished, persuaded, prayed and shouted, he was only an exhorter. He was not an idler in the Lord's vineyard. He was not what we would call an intellectual man, neither was he an educated man, but he was blessed with a reasonable amount of common sense and was always full of religion; these coupled together made him a great man. He was pre-eminently a man of God. It was never a disappointment to put him up to exhort. Everybody, saint and sinner liked to hear him. His tears were more eloquent than many high sounding words. When he talked and persuaded he cried; he sowed seed in tears. In the last day many will rise up and call him blessed. I gave my hand to him for Church membership; he helped to license me to preach, and when I was sent to this circuit with open heart he received me as his pastor. I loved him; he was so helpful to me. His last sickness was short and acute; but he was happy and said that he wanted everybody to know it. He embraced me and spoke words of kindness and talked of the work of the Church and of the "home over there."

May God bless his dear wife and children and finally gather them home. The memory of his name is as precious ointment. He left his impress. We know where to find him. S. A. HILL. Hollywood, Ark.

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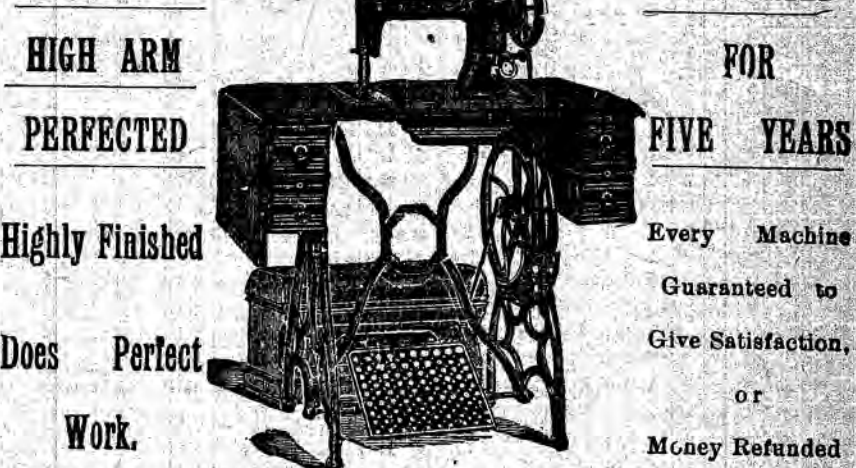
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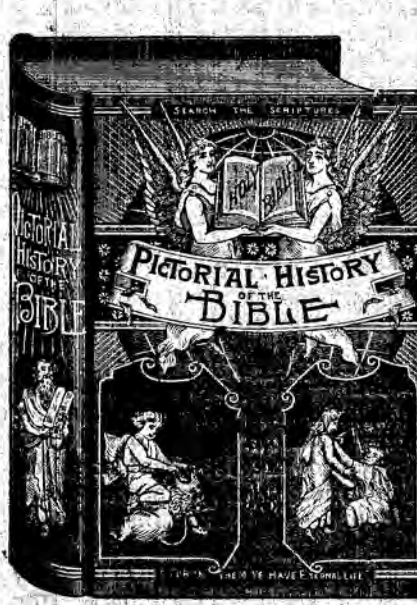


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The General Conference.

Proceedings.

TENTH DAY.

Conference was called to order by Bishop Haygood and devotional exercises were conducted by Dr. J. E. Godbey. After the reading, correction and approval of the minutes, Bishop Fitzgerald assumed the chair.

During the routine business the chairman of the Finance Committee informed the Conference its fund for traveling and boarding expenses of delegates would not pay the bills longer than next Saturday. After that day the delegates must pay their own expenses.

Dr. Hunt, agent of the American Bible Society, made a speech before the Conference. Dr. Alexander Sutherland, fraternal delegate from the Methodist Church of Canada, Dr. John F. Goucher, fraternal delegate from the M. E. Church, and Rev. T. B. Stephenson from the Wesleyan Conference made farewell addresses, responded to by Bishop Fitzgerald.

After several speeches on the boundary question between the North Texas and East Texas Conferences, the call was made for reports of standing committees—among these the Committee on Revision recommended non-concurrence on the resolution of Revs. J. A. Anderson and Geo. W. Hill of the Arkansas Conference asking to have inserted in ¶ 231 the substance of ¶ 497, eliminating the latter, that "Dancing, theatre going, card playing and other like worldly amusements shall be considered violations of this law." The Committee did not deem any additional legislation necessary. Reports of other committees will be noticed later.

After some discussion the Conference decided, that on next Thursday after reading minutes it would proceed to elect Book Agents, Editors of Christian Advocate and other Church papers, Book Editor and Editor of Review, in the order named.

In passing on report No. 1 of the Sunday school Committee the Conference adopted the resolution or motion authorizing the publication of a hymn book for use in our Sunday schools. A motion to have afternoon sessions was laid on the table. Announcements were made and Conference adjourned.

ELVENTH DAY.

Bishop Fitzgerald in the chair; devotional exercises conducted by Dr. James Campbell. Minutes read and approved, and Bishop Wilson assumed the chair.

Under call for reports of standing committees the Committee on Episcopacy in report No. 4 offered these resolutions:

Resolved, That we deem it inexpedient for our Conferences to hold business sessions or to have appointments read and adjourn on the Sabbath day, except in cases of grave necessity.

Resolved, That we insist that no pressure from any quarter shall be allowed to infringe the right of an Annual Conference to sit at least a week.

Report No. 3 of the Committee on Temperance was presented and adopted, making ¶ 213, answer 3, in the Discipline read as follows: Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage, from signing petitions for such sale, from becoming bondsmen for any person as a condition for obtaining a license, and from renting property to be used for such sale. If any member shall violate any of the provisions of this paragraph he shall be deemed guilty of immorality.

Nevertheless, in the case of a member who shall sign a petition for such sale, or shall become a bondsman for any person engaged in such traffic, or shall rent property to be used for such sale, it shall be the duty of the pastor to deal with the offender as provided for in chapter 7, section 5, paragraph 281, page 164.

This paragraph shall not apply to persons who are acting under instructions or decrees of any court, or who are acting as officers of the law.

Report No. 1 of the Committee on Colportage was taken up and after a number of speeches for and against it adopted—continuing the colportage system as adopted in 1890.

Report No. 3 of the Committee on Revision (concerning the licensing of local preachers) was taken up. A minority report (published in this paper last week) was discussed at length and defeated by 155 to 132. The majority report was finally adopted, transferring from the Quarterly to the District Conference the authority to grant license to preach, to recommend local preachers for ordination and for admission into the traveling connection. The law thus enacted goes into effect after the present Conference year—so determined by resolution adopted at the evening session, which was devoted chiefly

to a consideration of the report of the Committee on Education, favoring the establishment of a Board of Education with a Secretary as a connectional and salaried officer.

TWELFTH DAY.

Conference was called to order by Bishop Granbery, who had presided at the evening session of yesterday. Devotional exercises conducted by Rev. J. S. Kennedy; minutes read and approved, and Bishop Hargrove assumed the chair.

Report No. 6 of Committee on Itinerancy was devoted to criticisms of Annual Conference Journals—that of the White River Conference being criticised in six places, still faring better than did some other Journals.

In report No. 21 the Committee on Revision recommended non-concurrence in the resolution by Dr. J. H. Riggins and Rev. J. R. Cason of Little Rock Conference proposing to recognize the eligibility of women for Sunday school sup'ts, class leaders and Church Conference secretaries.

The Committee on Publishing Interests presented report No. 7, showing the condition and assets of the Publishing House and its volume of business and net profits during the past four years.

The Committee on Missions presented a majority and a minority report—the latter favoring the election of three Missionary Secretaries was defeated and the majority report was finally adopted. The committee presented the following nominations for the Board of Missions for the next four years: E. W. Cole, President; P. H. Whisner, vice-president; J. O. Branch, Thomas D. Fite, A. J. Lamar, J. W. Hill, Horace Bishop, R. H. Mahon, W. D. Kirkland, E. E. Hoss, J. H. Pritchett, C. G. Andrews, James Atkins, F. D. Swindell, R. K. Brown, W. B. Palmer, J. D. Hamilton, T. S. Weaver, Thomas P. Weakley, Z. T. Bennett, J. A. Anderson, H. P. Walker, Warren A. Candler, C. W. Carter, J. T. Smith, R. N. Sledd and H. C. Christian. The name of Z. T. Bennett at his suggestion was on motion of Dr. Hunter, substituted by that of J. H. Riggins of the Little Rock Conference and the nominations were confirmed.

Report No. 5 of the Committee on Temperance was presented and adopted. (See page 4).

The Conference held another night session, devoted mostly to the report of the Committee on Education. In this discussion Rev. J. R. Cason of the Little Rock Conference "scored a victory" by securing a reconsideration of the vote adopting the first item in the report, in order to amend it by removing the restrictions requiring a certain number of Bishops and college presidents as members of the Board. The motion to reconsider was opposed by some of the leading members of the Conference.

THIRTEENTH DAY.

Conference called to order by Bishop Duncan who presided at last night's session. Dr. A. G. Brown conducted the religious exercises, minutes of previous session read and approved, and Bishop Galloway assumed the chair.

Special order (election of officers) was postponed to hear reports from committees under call. The Committee on Episcopacy reported, approving the character and official administration of all the Bishops, and on the complaints against Bishop R. K. Hargrove said:

1. Whereas, Only three of the allegations against Bishop Hargrove, in the bill of complaints now before us, are such as, if sustained, affect his moral character, to-wit: Under the head of the 9th error he is virtually accused of falsehood; and under the head of the 13th error of procuring, consenting to, or instigating changes in the Tennessee Conference Journal; and under the 14th error he is accused of being influenced by improper motives in stationing the preachers; therefore,

Resolved, That it is the sense of this committee that neither of these allegations has been supported by evidence, but that on the contrary they have been thoroughly and completely explained by Bishop Hargrove.

Whereas, The remaining complaints against Bishop Hargrove are such as affect simply his official administration, and if sustained, would furnish no grounds for proceedings against him in the absence of proof of corrupt or improper motive; and

Whereas, The questions of law in the case, as they are set out in the official records, except those appealed to and decided by the College of Bishops are now under review in a Church court of final resort; and

Whereas, There is no evidence before this committee of corrupt or improper motive in the decisions and rulings complained of; therefore,

Resolved, That it is the sense of this committee that Bishop Hargrove has been guilty of no intentional wrong whatever in the matters complained of and, leaving the purely legal aspects of the case to be determined by Committee on Appeals, before which they are now pending, not presuming to pass upon them, we respectfully recommend that his character pass.

The Committee on Itinerancy,

H. Riggins, J. R. Moore and others recommended the amendment of the Discipline to make ¶ 98, answer 2 read as follows: "To fix the appointments of the preachers in the Annual Conference, provided, he shall not, during the session of the Annual Conference, fix any appointment without first advising freely with the Presiding Elders, in cabinet assembled; provided, also, he shall not," etc.

Against this change a minority gave these reasons: 1. It is unconstitutional. 2. It is dangerous. 3. It will increase objections to the Presiding Elder's office. 4. We do not believe that such a change is desired by our pastors. 5. There is no such legal body as a Bishop's cabinet.

After other standing committees made reports, some of which will be noticed later, the Conference proceeded to the election of officers, resulting as follows: For senior Book Agent 203 out of 296 votes were cast for J. D. Barbee on first ballot and he was declared elected; for junior Book agent 282 out of 296 votes were cast, on first ballot, for D. M. Smith, who was declared elected; for Editor of the Christian Advocate 207 of 295 votes cast on first ballot were for E. E. Hoss, and he was declared elected; for Book Editor (who is also Editor of Review) two ballots were taken and on the second ballot 171 of 295 votes were cast for J. J. Tigert, who was declared elected; for Secretary of Church Extension 254 of 294 votes cast were for David Morton, and he was declared elected. After one ballot and no election of Missionary Secretaries, the Conference adjourned to meet at 8 p. m. On the second ballot H. C. Morrison received 147 votes and was declared elected, and on the third ballot W. R. Lambuth received 143 votes and was declared elected.

At the night session the Conference discussed the report of the Committee on Epworth League and approved its recommendation to establish a Board and a paper for the Epworth League, but decided adversely on the proposition to elect both an Editor and a Secretary—deciding to elect only a Secretary, who shall edit the League paper. Among those speaking in favor of two officers for the Epworth League, Rev. J. R. Moore of the Little Rock Conference said: "Do not cripple this at the beginning. You will do this by crowding all the work on one man. The Advocate has had two editors and plenty of help. We therefore need one at least to attend solely to the paper. We probably have 30,000 members of the League and ten cents apiece will pay the Secretary. Our young people put down the money gladly."

FOURTEENTH DAY.

Conference called to order by Bishop Hendrix, devotional exercises conducted by David Bush, minutes read and approved, and Bishop Key took the chair.

Dr. Hoss introduced resolutions expressing high appreciation of the stainless integrity, wide and accurate scholarship and untiring labors of Rev. Dr. W. P. Harrison, former Book Editor, and that the Book Agents be instructed to retain his services to the close of the current year and pay his salary in full up to that date.

The Conference adopted unanimously report No. 4 of the Committee on Education, approving the work of the Biblical Department of Vanderbilt University, and that we call on our people for \$300,000 for the permanent endowment of this Department.

The Committee on Itinerancy presented another report on Conference Journals—that of the Little Rock Conference receiving only three criticisms, fewer than usual with other Journals.

After other reports from standing committees, the Committee on Finance through Judge Long announced funds in hand sufficient to pay board bills to and including supper Monday night.

Report No. 3 of the Committee on Sunday Schools with amendment was discussed at length and laid on the table. It proposed to give 10 percent of the collections on Children's Day for the cause of Christian Education.

The special committee to nominate members for the Book Committee presented the following names, which were confirmed next day: W. H. Morgan, J. D. Hamilton, R. A. Young, T. D. Fite, C. Denny, J. M. Binkley, Paul Whitehead, R. W. Millsaps, J. A. Odell, J. M. Mason, W. P. Lovejoy, R. M. Scruggs, W. C. Kendrick.

Then followed a discussion on a minority report to the report of the Committee on Education, proposing in lieu of the Commissioner of Education for the Colored M. E. Church to put the cause of education for this Church under the control of the General Board of Education. The minority report was adopted by a vote of 139 to 108. A motion by Dr. W. A. Candler to reconsider was discussed by several and defeated. Dr. Tigert's amendment, requiring the Secretary of Education to discharge the duties hitherto discharged by the Commissioner of Education for the Colored M. E. Church, was discussed and

Dr. Tigert, Dr. Tigert shall have control of all our work on behalf of the Colored M. E. Church" was adopted, as section 13; other sections and finally the report as a whole were adopted. It will appear soon in this paper.

The Conference held a night session, at which Bishop Haygood presided. Report No. 26 of the Committee on Revision was presented. A motion to act on the report of the Committee on Episcopacy was followed by a motion to recommit and debate on the same till a motion to lay on the table prevailed. Dr. J. H. Dye offered a resolution to sift the calendar to get out the most important bills for action, and to adjourn on Monday. Resolution to adjourn on Monday defeated, but that to sift the calendar was adopted, and to do this a committee was appointed, composed of Dye, Morton, Swindell, Candler and Alderson. The report of the Committee on Epworth League was taken up and after divers amendments adopted, Conference adjourned at 10 p. m.

FIFTEENTH DAY.

Conference called to order by Bishop Haygood, devotional services conducted by Dr. S. B. Jones, minutes of previous session read, corrected and approved, and Bishop Fitzgerald took the chair.

The Conference adopted resolutions expressing profound sorrow over the death of Rev. J. B. Laurens ("Uncle Larry") of the Virginia Conference, and high appreciation of his services to the cause of Foreign Missions in Mexico and elsewhere through the "Rosebuds", juvenile workers.

Various committees reported. The Committee on Education nominated for the Board of Education the following persons: W. W. Smith, Bishop C. B. Galloway, Bishop E. R. Hendrix, W. A. Candler, J. D. Hammond, J. H. McLean, J. H. Kirkland, R. E. Crockett, J. H. Carlisle, W. B. Hill, A. Coke Smith, B. N. Duke, W. Cole, T. H. B. Anderson, J. S. Kennedy.

Committee on Appeals made report No. 3, as follows: In the case of D. C. Kelly, who appeals from the action of the Tennessee Conference, the committee on Appeals reverse the action of the Conference.

The Committee on Federation reported, asking the College of Bishops to appoint a Commission on Federation to be vested with certain powers and to be composed of three Bishops, three traveling Elders and three laymen. This report will be published later.

The report of the Committee of Seven on the report of the Commission to revise chapters 7 and 8 of the Discipline was taken up, discussed at length and finally adopted. Against this action Dr. J. J. Tigert presented to be spread on the Journal a numerously signed protest as follows:

"We, the undersigned members of the General Conference, respectfully protest against the hasty action of this body by which two entire chapters of Discipline covering the methods of trial and appeal of Bishops, traveling preachers and members were adopted without opportunity for due consideration, and even before the paper had been read to the body. We believe this action is fraught with dangers and difficulties which none can foresee."

On motion of Dr. Paul Whitehead a committee of three was asked to reply to this protest. The chair appointed J. D. Hammond, E. A. Yates and W. W. Smith.

One ballot for Sunday School Editor but no election; 236 votes were cast.

After discussion the nominations for the Book Committee were confirmed, as already published.

Another ballot without election of Sunday School Editor. On the third ballot 155 of 241 votes were cast for W. D. Kirkland, and he was declared elected Sunday School Editor.

The report of the Committee on Federation, after discussion on a substitute, was adopted.

The Conference held an afternoon and a night session—Bishop Wilson presiding in the former and Bishop Granbery in the latter.

Five ballots were taken for the election of the Secretary of the Epworth League; on the last ballot S. A. Steele received 119 votes and was declared elected.

On the second ballot for Secretary of Education W. W. Smith received 183 votes and was declared elected.

At the afternoon and night sessions the Conference adopted divers reports, some of which will be noticed later.

SIXTEENTH DAY.

Conference called to order by Bishop Fitzgerald, devotional services conducted by Rev. G. W. Wilson, minutes read and approved, and Bishop Hargrove took the chair.

The nominations for the Epworth League Board were confirmed as follows: Bishop R. K. Hargrove, John B. Rader, W. R. Webb, A. E. Whittaker, J. U. Rust, J. F. Brown, W. B. Thompson, J. D. Cooks, J. A. Clifton, J. E. Harrison, J. W. Newman, J. E. Wray, W. W. Pinson.

Bishop Keener presented from the College of Bishops their veto of ¶ 269 adopted Saturday in the re-

visions. (The veto appears in this issue.) Then followed an excited discussion with sundry motions, one to insert the word "clerical" before members in the vetoed paragraph, but all were voted down or withdrawn, and a motion to take up the revised calendar prevailed.

Various reports of standing committees were adopted, but this (Wednesday) morning we have not the time or space to state the provisions of the reports.

In the afternoon session the Conference adopted unanimously a petition from the World W. C. T. U. against the traffic in opium and liquor. Resolutions of thanks to Bishops, Secretaries, Dr. Lafferty, editor of Daily Advocate, stenographers, city press, local committee and people of Memphis were adopted by a standing vote. On motion Bishop Hendrix, Collins Denny, W. P. Harrison, W. G. E. Cunningham and J. J. Tigert were appointed a Commission on Articles of Religion.

After a parting address by Bishop Keener the Conference adjourned at 5:30 p. m. to meet on the first Thursday in May, 1895.

Note. 1. Our report of the Conference proceedings has been written up chiefly from the reports in the Daily Advocate. In later issues we hope to give more information about the legislation enacted by the General Conference. 2. We ask of our readers a careful perusal of the able address of Rev. Dr. Sutherland—one of the best documents we have published—and also of the General Conference's deliverance on the subject of Temperance.

Response of Bishop E. R. Hendrix to Dr. Sutherland.

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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.

State Land Commissioner.
We are authorized to announce Hon. Ransom Gulley, of Izard county, as a candidate for the office of State Land Commissioner, subject to the action of the Democratic party.

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

For Congress—2nd District.
We are authorized to announce John S. Little, of Sebastian county, as a candidate for Congress from the Second Arkansas Congressional District, subject to the action of the Democratic Nominating Convention.

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

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

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

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

Superintendent of Public Instruction.
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. McNeer, of Pulaski county, a candidate for Prosecuting Attorney of the sixth judicial circuit, subject to the action of the Democratic party.

Prosecuting Attorney.
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.

Prosecuting Attorney.
We are authorized to announce Walter H. Emberton, 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.

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

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

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

Circuit Clerk.
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.

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

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

To the Voters of Pulaski County.
I hereby announce myself as a candidate for re-election to the office of County Clerk, subject to the action of the Democratic primaries. Respectfully,
JOHN BAUM.

Chancery Clerk.
We are authorized to announce Charles M. Connor, as a candidate for Clerk of the Pulaski Chancery Court, subject to the action of the Democratic party.

Assessor.
We are authorized to announce W. Colquett, of Pottsville, as a candidate for Assessor of Pulaski county, subject to the action of the Democratic party.

Assessor.
We are authorized to announce W. A. Gallo, as a candidate for Assessor of Pulaski county, subject to the action of the Democratic party.

Assessor.
We are authorized to announce John E. Cowland, as a candidate for Treasurer of Pulaski county, subject to the action of the Democratic party.

+ Brief Notes. +

We had a delightful call Thursday last from Drs. Widener of Gordon and Stevenson of Ft. Smith. These brethren are prominent physicians and were in attendance upon the State Society of Eclectic Medical Men. They are also zealous Methodists and an honor to the Church.

Some of the preachers of Little Rock Conference have written us in regard to the Conference Minutes. We say to the brethren that Rev. J. R. Moore, Pine Bluff, Ark., had charge of the publication and mailing of the Minutes this year. All complaints and requests should be addressed to him.

Last week a traveling preacher in the Little Rock Conference wrote these words for which we feel grateful: "You are always kindly remembered as our beloved editor and I do so much appreciate your work."

Sending notice of Quarterly meetings and District Conference, Rev. Geo. M. Hill, P. E. of Washington District, said: "Times are very hard with the brethren. Three Quarterly Conferences recently have failed to pay anything in cash to the P. E."

Sending \$2.00 on his subscription to this paper, Bro. Asa Franklin, of Clarendon, said: "I take great delight in reading your paper. It is soul cheering especially to an old pilgrim, who has been struggling through this world for over 78 years—62 years being identified with the Methodist Church."

On Friday last our office was favored with a helpful call from Mrs. Sue M. Goodrum, of Lonoke, accompanied by Mrs. A. C. Goodrum, of this city.

AWARDED

HIGHEST HONORS—WORLD'S FAIR

DR.

DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Gum of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Bro. W. R. Black, of Cato, and H. C. Quinn, of Mabelvale, gave our office calls Saturday.

Rev. S. F. Goddard, P. C., wrote from Huntington, May 15: "Bro. J. M. C. Hamilton is here with his gospel tent. The interest increased from the beginning; 15 conversions to date and the spiritual condition of the Church much improved."

Sending \$1.00 for renewal, Rev. W. H. Penchall, Advance, Mo., writes: "I am getting along on my work very well; have received 35 into the Church since Conference."

We had Monday a brief call from Prof. T. B. Winston, of Searcy College, which he reported holding its patronage remarkably well.

Rev. J. B. McDonald favored us with a brotherly call Monday morning. He is yet very weak from his long spell of sickness, but cheerful as usual. He will remain awhile with friends in Argenta.

Sunday morning last we had the pleasure of witnessing very interesting exercises in the observance of Children's Day by our Sunday school in Argenta station. Several recitations added to the printed program were rendered in excellent manner.

Our office had a call Monday from Rev. John P. Lowry, who assisted in a successful meeting closing last week in Morrilton.

Last Saturday night the world-renowned preacher, T. DeWitt Talmage, lectured in this city to over 1,000 hearers—general admission 50c and reserved seats \$1.00. Sunday night in our First Church he preached to probably one-third of the number trying to get room to hear him, and after his sermon in the church, he addressed those who remained outside to the close of the service. He has started on another tour around the world, and expects to sail from San Francisco next Monday. We suppose it may be truly said his fame has gone into every land.

In the Memphis Advocate our Memphis pastors say: "The public and Methodist preachers especially are hereby notified of (Rev.) R. L. Stanley, a suspended preacher of the St. Louis Conference, who is traveling through the country and borrowing money from all who will listen to his story. Before letting him have money, inquire more definitely into the matter."

Rev. Rob't H. Poynter, P. C., reports arrangements for a great day at Altheimer on first Sunday in June. We regret we cannot accept his very cordial invitation to take part in the services.

Rev. Dr. T. F. Brewer, President of Harrell Institute, Muscogee, I. T., gave us a brotherly call Tuesday p. m., returning from the General Conference. He reported Harrell Institute prosperous—250 students matriculated and 9 to graduate at the approaching Commencement. Rev. B. H. Greathouse will preach the Commencement sermon, June 13.

Rev. M. B. Umsted, P. C., of Newport station, wrote May 22: "Dr. B. Carradine will preach at Newport, June 10 to 22, assisting me in a meeting. All preachers who can, come and assist us."

Among the Arkansas visitors at the General Conference, not previously mentioned, we recall the names of Revs. R. C. Morehead, W. A. Steele, W. C. Hilliard, M. W. Manville, F. E. Taylor, E. M. Pipkin, J. M. Hawley, J. D. Rutledge, James Thomas and E. L. Massey.

Tuesday our office was favored with a pleasant and helpful call from Rev. E. Garrett and wife. Bro. Garrett gave a cheerful report of his charge, Oak Hill C't.

Rev. B. P. Wilson, Business Manager of the Pacific Methodist Advocate, gave us a brotherly call Tuesday morning, returning from the General Conference. He left Tuesday p. m. to visit his mother at Magnolia before going back to San Francisco.

We have heard pleasing reports of the highly entertaining exercises in the observance of Children's Day at our First Church in this city last Sunday at 11 o'clock. After the responsive readings and songs the pastor, Rev. Dr. R. D. Smart, preached an appropriate and profitable sermon to the very large congregation.

We have received with "compliments of Mrs. N. E. Harris," photographer at Clarksville, a copy of the large and excellent picture she made of the Arkansas Conference (and visitors) at its last session. It is decidedly the best picture of the kind we have seen, and the price is only 50 cents.

Rev. Geo. W. Logan, P. C., of Emmet C't., wrote May 21: "Yesterday was Children's Day at Midway Church. The day was fine, the audience large and well behaved. The program carried out in full. Collection \$3.10. The Emmet circuit is moving up. Crop prospect in this county extra good. God bless you in your work."

Rev. J. M. C. Hamilton wrote from Huntington, May 21: "We are still here, the meeting is still in progress—quite a number saved but yet the work has been moving slowly; between 30 and 40 conversions to date. We will spend another week here and then move to Greenwood for the District Conference."

Tuesday p. m. we had a friendly call from Hon. Ransom Gulley, one of the four candidates for the office of State Treasurer. He has received nearly half of the instructed votes, besides about 40 for second choice.

Rev. J. Andrew Hunter gave us a brotherly call Tuesday on his return from the General Conference, in which he was the oldest member. He was the youngest member in the General Conference of 1844, and has been a delegate to all except two of the General Conferences of our Church. Blessings on the grand old man as he peacefully approaches the close of his useful and honored life!

Commencement Exercises. The Commencement Exercises of Virginia College for Young Ladies, Roanoke, Va., will occur as follows:

Sunday, June 3, Baccalaureate sermon before graduates and pupils by Bishop O. P. Fitzgerald of Ga.

Monday evening, June 4, Art Reception.

Tuesday evening, June 5, Final Concert of Instrumental and Vocal Music.

certificates connecting degrees and awarding diplomas. W. A. HARRIS, D.D., President.

Mr. John B. Cowland.

In this issue we have the announcement of Mr. John B. Cowland as a candidate for re-election to the office of County Treasurer of Pulaski county. In this county he has long been known as an upright citizen and competent accountant, thoroughly qualified to discharge the duties of the office, which he has filled one term with acceptability to all concerned. We understand he has no opponent, and may not have, in his race for re-election, as his friends claim his faithful and efficient service entitles him to a second term.

Hon. John S. Little.

We invite the attention of our readers concerned to the announcement of Hon. John S. Little, of Sebastian county, as a candidate to represent the Second district in Congress. He is a patriotic gentleman of unblemished reputation and in the prime of vigorous manhood. Reared in this State he is most thoroughly identified with all the interests of her people; and in his public life of many years as lawyer, legislator and Circuit Judge he has clearly demonstrated his ability to make a worthy and honored representative in our national legislature. He is not only in hearty accord with the masses on the vital issues confronting the nation, but has the courage and ability to advocate the rights of the many as against the might of the favored classes. A pleasing speaker and forceful debater, well versed in the true principles of our Federal government, Judge Little would at once command the respect of his fellow representatives in Congress; and we add with pleasure we believe he would exert his influence every time on the right side of moral questions. In conclusion, where he is well known he is very popular and justly considered worthy of any gift in the hands of the people.

* Married. *

Near Chidester, Ark., May 13, 1894, at the residence of the bride's father, Mr. W. A. Purifary and Miss Lizzie Rushing—Rev. J. R. Rushing officiating.

On May 16, at the residence of the bride, Mr. W. W. Fulton and Mrs. S. B. Valhe, of Ferris, Texas—G. P. R. Vanzandt officiating.

At the Grand Central Hotel, Fort Smith, Ark., May 6, 1894, Mr. H. F. Rogers of Huntington, Ark., and Miss Stella Williams of Cahoutta, Ga., Rev. S. F. Goddard officiating. The happy couple took a pleasant trip to Hot Springs and returned to Huntington May 12, where many friends greeted them.

Assessment No. 4.

OFFICE PREACHERS' AID ASSOCIATION. LITTLE ROCK, MAY 24, 1894.

On hand per last report, \$210; rec'd from E. N. Evans, \$3; J. R. Edwards, \$3; S. Anderson, \$3; Horace Jewell, \$3; R. M. Traylor, \$3; V. V. Harlan, \$3; J. Y. Christmas, \$3; F. E. Taylor, \$3; Frank Ritter, \$3; J. B. McDonald, \$3; total, \$30. Bal. on hand, B. F., \$240.

JOHN B. BOND, Sec.-Treas.

[The foregoing brethren remitted after the expiration of the 60 days, but we advised the Sec.-Treasurer to enter under Assessment No. 4 all received till the death of a member is reported.]

Z. T. BENNETT, President.]

If the hair is falling out or turning gray, requiring a stimulant with nourishing and coloring food, Hall's Vegetable Sicilian Hair Renewer is just the specific.



Mr. J. B. Hastings
Wolf Bayou, Ark.

Village Blacksmith and Postmaster

Broken Down by Kidney Trouble and Gravel

"C. I. Hood & Co., Lowell, Mass."

"Dear Sir: I wish to make a statement in regard to my case. In January, 1890, I was taken down with pains in my back and kidney trouble, and at the same time became afflicted with gravel. For five months I was not out of my house, and for months was unable to stand alone. I was attended by three of the best physicians of North Arkansas, but they gave only temporary relief. The following two years and a half nearly all the sleep I got was in a chair, as lying in bed would cause me

Much Pain and Misery.

I had tried many different medicines besides the doctors' treatment, but I decided to give Hood's Sarsaparilla a trial. After using three bottles I got so that I am now able to lie in bed and sleep most of the night. It has benefited me greatly, and I am stouter than I have been for the past three years. I have worked very hard all my life, and had become

Greatly Run Down

owing to my occupation, that of the village blacksmith. Some twelve years ago I had to give up my trade owing to my ill health, and

Hood's Sarsaparilla Cures

now in my sixty-ninth year I feel much better, and it is due to Hood's Sarsaparilla. I can truthfully say to the afflicted Hood's Sarsaparilla is a good medicine." J. B. HASTINGS, Postmaster, Wolf Bayou, Arkansas.

Hood's Pills are prompt and efficient, yet easy in action. Sold by all druggists, 25c.

Women Only

Are most competent to fully appreciate the purity, sweetness, and delicacy of CUTICURA SOAP, and to discover new uses for it daily.

In the preparation of purifying washes, solutions, etc., for annoying irritations, chafings, and excoriations of the skin and mucous membrane of the face or of the scalp, CUTICURA SOAP, it has proved most grateful.

Like all others of the CUTICURA REMEDIES, the CUTICURA SOAP appeals to the refined and cultivated everywhere, and is beyond all comparison the most effective skin purifying and beautifying soap as well as the purest and sweetest for toilet and nursery.

Sold throughout the world: POTTER DRUG AND CHEM. CO., Sole Props., Boston.

Conference Training School.

DEAR METHODIST:—We have had several inquiries about the time for our Commencement exercises; hence for those interested we send this announcement of closing exercises of our Conference Training School: Wednesday night, May 30, concert by music class; Thursday night, May 31, contest for prize in declamation; Friday night, June 1, public debate by members of Webster Society; Saturday night, June 2, address by Rev. Sam P. Jones, Yours,
J. D. CLARY.

Fordyce, Ark.

JUDGE J. S. LITTLE.

The Popular Opponent of Hon. C. R. Breckinridge.

Hon. J. S. Little, of Greenwood, is a candidate for Congress against Mr. Breckinridge and seems to be a winner. Three counties have held primary elections and Mr. Little has carried each of them by large majorities. Those counties are Sebastian, Montgomery and Scott. In Montgomery Mr. Breckinridge was not nominated in the convention. In Scott county Judge Little received 800 votes and Mr. Breckinridge 200. In Sebastian county Judge Little received a majority of over 2,000. His home paper, the Greenwood Democrat, says of him:

Judge Little was born in this county and grew to manhood upon the farm and among the people who now give him their earnest support, and has all his life been identified with the farming interest of his native State, and is in vanguard sympathy with the great masses of our people, and is in accord with them on the great financial and economic questions that now demand the attention of our people. He believes that tariff taxation, above the needs of the government when economically administered, is a robbery. That to bestow special privileges or bounties upon any class of our citizens is unconstitutional, and amounts to a legal plunder of the people.

That the pressing need of the people is more money, and it is the duty of the representatives of the people in Congress to give them the money of the constitution, and to do this by the free coinage of gold and silver upon equal terms.

He believes that the prices of the produce of the farmer have been seriously affected by gambling in futures, and that this unjustifiable injury to our people should be suppressed at the earliest moment.

That it is a part of the duty of a Congressman to attend to the local affairs of his district, and to serve his constituents in their local wants.

He believes that the wealth of the country should bear its due proportion of the burdens of the government, and, therefore, earnestly favors an income tax sufficient in amount to require the rich and wealthy to bear their part of the burden of the government.

He believes that the law as now construed, known as the "civil service law," is a humbug and is a detriment to the efficiency of the public service, and that under a Democratic administration none but Democrats should be put on guard.

Judge Little always speaks out on all the important questions before the people—he hits square from the shoulder and says what he means without dodging. He is true to his promises, and has never faltered in his loyalty to the people of the district in the discharge of his public duties, both as officer and citizen. He never forgets his friends, and is the same plain, fearless commoner, both in office and in the private walks of life.

A vote for him is a vote for the unfaltering friend of the plain, of people this country.—Arkansas Press.—Adv.

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World's Fair Highest Medal and Diploma.

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We sell every article of wearing apparel for men, women and children, as well as the material to make them. Also all house furnishing goods, such as carpets, curtains, glassware, china ware, table damasks, curtains, domestics, etc. We have really 30 stores under one roof.

You need have no fears, as a blind person or a child can deal with perfect safety in our house. We have but one price and all goods not satisfactory are exchanged. Freight prepaid on all orders of \$5.00 or upward. Send for catalogue. When in Memphis come and see us.

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A CHEAP QUICK PLEASANT and ABSOLUTE CURE for the Tobacco Habit in all forms. Ask your druggist or write to ROSE DRUG CO., 21st St., Birmingham, Ala.



To Honest People

Who Want to Buy

Honest Instruments at Honest Prices:

DO YOU KNOW that we can ship a sweet-toned Epworth Organ or Piano direct from factory to you at a much less price than you must pay to an agent or peddler for an instrument possibly not so good? Somebody must pay the dealer's profit, the agent's salary, and expense for horse feed, hotel bills, etc., besides the manufacturer's profit, which must be quite large to cover the great risks and loss in selling by irresponsible agents. The above items of expense add from \$25 to \$50 to each organ and from \$50 to \$100 on each piano, sold through the agency system.

Be Not Deceived.

Agents, peddlers and music dealers will not say any good thing of us. Our prices for thoroughly reliable instruments are so low that the introduction of the Epworth means death to their big profits. These people say hard things about us, and our instruments, but we care not for that. The manufacturers of the Epworth are Methodist men of high standing in the Church, and would not perpetrate a fraud on the people.

We publish below a few of the testimonials we have received from persons who have bought and used the Epworth instruments. If a traveling agent attempts to prejudice you against the Epworth, tell him you have read what the people of your own State who have used them say, and they know best what they are. Never before were good organs and pianos offered for the low price we ask for them, and that is what stirs up the wrath of the traveling Agent.

THE EPWORTH ORGAN.

Rev. E. C. Castleberry, P. C. at Wynne, writes us about their new Epworth organ for the church: "The organ came all right. We are well pleased with it." Some time after this Mr. Castleberry reported that his congregation was delighted with the organ.

HIGH DEGREE OF SATISFACTION.

Writing from Dalark, Ark., June 14, Rev. R. C. Atchley says: "The Epworth Organ, style 600, recently purchased of Bennett & Thornburgh, gives a high degree of satisfaction to the music-loving members of my family. As represented we find the tone sweet and pure, and besides this it is a handsome piece of furniture."

HIGHLY PLEASED.

Having received and tested the Epworth Parlor Organ bought of Bennett & Thornburgh, Rev. J. M. Denison, Howell, Ark., wrote them February 27th, saying: "To say the organ gives satisfaction is entirely below the mark, insufficient to convey the idea. In fact, it is an agreeable surprise; it certainly is the finest organ we ever saw for the price paid. The case is excellent in workmanship and design; the instrument is unexcelled in tone and volume. In fact, I can't put it as strong as the case demands. Our preachers ought to be able to sell hundreds of these organs this year, when the prices fully meet all short crops and scarcity of money."

After using the organ several months Bro. Denison, who is a local preacher in the M. E. Church, South, wrote again, saying: "Am still well pleased with the organ. Our lady friends and visitors are frank and pronounced in praise of the organ. A lady friend from Newport tells me it is so much easier to operate than hers at her home. Another from Independence county, since returning home, writes us, saying, 'my organ does not sound right to me since performing on your Epworth.'"

Rev. W. P. Whaley ordered of us an Epworth Chapel Organ for the Methodist Church at Plummerville. He writes they are "well pleased with it; the tone is excellent."

Rev. W. D. Kelley, Forrest City, Ark., ordered an Epworth Parlor Organ for one of his members. He writes that it gives satisfaction. The quality high and the price low.

Rev. J. E. Caldwell of Tulp, Ark., a widely known superannuated preacher of the Little Rock Conference, writes thus of the Epworth Parlor Organ we sold him:

"The Organ received, in good order, perfectly satisfactory in every respect. It makes no music for me, but those who 'have ears to hear' say, it is all that could be desired. My daughter is perfectly pleased, delighted. Heartily I commend the Epworth and its manufacturers."

Mr. Caldwell is totally deaf, hence he could not hear it.

Rev. W. A. Freeman, P. C., Hamburg, Little Rock Conference, writes Aug. 1: "The Epworth organ I ordered of you for Bro. W. H. Smith came in quick time and excellent shape. It is highly satisfactory; beyond doubt it is a marvel of cheapness."

Rev. J. H. Bradford, P. C. of Austin C't., Little Rock Conf., writes: "Organ received in good order. It is very handsome and fine toned. Shall take great pleasure in recommending it."

THE EPWORTH PIANO.

In November last we sold an Epworth piano to Bro. W. L. Sibley, of Atkins, Ark., and he writes of it as follows: "I delayed writing that I might test the qualities of the Epworth piano I purchased of you. In the first place, it is a very handsome instrument—handsomely designed and highly finished. The tone is all that we could desire. Many of our best performers on the piano pronounce it a splendid instrument. We are well pleased with it."

None of these endorsements were asked for. They came to us unsolicited. We give our personal guarantee that these instruments are just as represented in our catalogue. If they are not we will take them back.

Bennett & Thornburgh, Little Rock, Ark.

For Graduating Dresses,

Birdal Outfits, etc.

All perfect fitting, send to MISS S. T. OWENS, 580 Fourth Ave., Louisville, Ky. Send me a trial order.

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Christian Life.

Religious Training.

More and more there is growing a disposition among parents to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French and German and drawing; but he shall learn his catechism and his Bible lesson and a reverent observance of this holy day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of! I do not say that there may not have been folly in another and an opposite direction. I am not unmindful that religious teaching has been sometimes made a dreary and intolerable burden. But surely we can correct one excess (not, I apprehend, very frequent or very harmful) without straightway flying to an opposite and worse one. And so I plead with those who are parents to train their children to ways of reverent familiarity with God's word, God's house, and God's day. Let them understand that something higher than your taste or preference makes these things sacred (and binding, and constrains you to imbue them with your spirit. And, that they may do this the more effectually, give them, I entreat you, that mightiest teaching, which consists in your own consistent and devout example.—Bishop H. C. Potter.

How to Become a Christian.

You feel a longing in your soul to become a Christian, but you do not know how to begin. Your will has been rebellious; your heart has been hard; your life has been wrong. You feel worried and disturbed, and, without a little frightened, like a child who has been waked up suddenly in the night with the surroundings all dark and strange. Permit, then, a friend who has known the same darkness, to speak a word of help. These experiences that you have been passing through are most hopeful indications. They show this to be a time of precious opportunity, when you may become a Christian if you will. God is at your side. Turn to him and trust. Let a simple illustration point the way. The father of a little girl was once in great trouble on account of his sins. He lay awake, after going to bed one night, in fear and dread. His little daughter was sleeping in her crib beside his bed. Presently she began to move uneasily. "Papa, papa!" she called. "What is it, my darling?" he asked. "Oh, papa, it's so dark! Take Nellie's hand." He reached out and took her by the tiny little hand, clasping it firmly in his own. A sigh of relief came from her throbbing heart. At once she was quiet and comfortable. Almost instantly the father became conscious that his little child had taught him a lesson, and the Holy Spirit made it full of meaning to him. "Oh, my Father, my Saviour," he cried, "it is dark, very dark in my soul. Take my hand, take my hand!" and he turned to Jesus and found joy and peace in believing. So will it be with everyone who sincerely turns and trusts.—Rev. G. B. F. Hallock.

Why?

The number of women in the Churches compared with the number of men, is out of all proportion. Of late, in the North and East, investigations have been made to discover the cause, and if possible to suggest some effective remedy or remedies.

One cause which has been suggested, is the character of the present day preaching. It is claimed, by men interrogated on the point, that the preaching of the times is too effeminate, soft and spungy. There is not enough of meat, grip and grab in it. They say they are sick and tired of syllabus, bouquets and astronomy, and want to hear something solid and to the point—something that has intellectual and spiritual nourishment in it. Whether this point is well taken, we will not presume to say, but will say, it is worth considering.

Another cause assigned by some is, that the preachers confine their visits to the women and children. There is more truth than poetry in this suggestion. We have been impressed for years that at this point, business men have been neglected by the clergy to a very considerable extent. The life of the average American citizen is one of push, haste and struggle, and then the preachers feel a delicacy in pushing themselves upon them and asking a few moments even of their precious time. Our preachers should come in touch and sympathy with these hard worked men, in their hard labors, their trials and struggles. Certainly they need the word of cheer and hope, of comfort and consolation. No part of the Church needs the pastor's attention, his counsel and sympathy, more than our business men, and none perhaps receive so small a share of it.

Again: Business men, in order to keep up with the times, in politics, commerce and polite literature, must do a considerable amount of

reading, and pressed and strained by business demands and engagements, they claim that the only time they have for reading is Sunday, and for this reason do not attend Church. Now we know, this is not a valid excuse, yet they make it and with them it holds.

Another reason why so many men stay away from the service of the Church is, that in it, and as members of it, they have nothing to do. Nothing perhaps will drive men from the Church so quickly and effectually as idleness. It is sometimes hard to do, but every man should have some task, some responsibility that is his, otherwise he will grow lean and lank and go back to the world.

Once more: Our religion is not made a part of our every day life. This is absolutely essential to hold men in an interested and lively relation to the Church. We must teach our male members that "Whether we eat or drink, or whatsoever we do, we must do all for the glory of God." If we could induce our men to make their religion a part of their business and their every day life, we should have no trouble in inducing them to go to Church. To do that it is not necessary to compromise the Church to the world—not at all. In proportion as we can bring the two together upon proper conditions, in that proportion will their mutual good be enhanced.

This is a serious question in many sections of the country, and so important is it, that every preacher and every lover of Christ's kingdom should do all he can to induce our men to attend divine services.—Alabama Advocate.

God's Garden.

Most of us have gardens of some sort which we like to work in and care for. Now, God has a garden too, and he has given this garden into our keeping that we may till it for him. For God's garden is the human heart.

Now, a garden needs to be dug, and digging is a painful process. And I daresay if the garden itself were consulted it would like to be let alone. But God digs all over our hearts with the spade of sorrow, so that they may yield the peaceable fruits of righteousness. And he does this without asking our consent at all.

Then, a garden needs to be sown, and the seed is the Word of God. Of course, there are other seeds to be sown, for we must learn many different things in this world. But the main kind of seed—the seed without which every human garden is a wilderness—is the Word that teaches us to be good, and makes us wise unto salvation.

Then the seed must grow. And in order to this the garden must be placed in a favorable condition for growing. It must be sheltered from rough winds, and lie favorably to the sun. For evil communications will corrupt good manners, and unless we keep up communion with God the plant of holy living won't grow.

God's garden is a useful garden. If it is meant to grow fruit which will benefit our fellow-men. Christ lived a life of usefulness, and went about doing good.

But gardens should have flowers as well as fruit, and the Christian character needs grace as well as virtues. Therefore let us seek to plant in our hearts the white lily of Purity, the blue-bell of Temperance, and the red-rose of Love. All God's flowers, too, are sweet-smelling, and like the homely woodruff, they smell sweetest when they are dead and withered.

We must seek to keep our garden clear of weeds, and this is not easy. For the seeds of weeds are in the soil when we are born.

While God is owner of this plot of ground, he is also head gardener of it, and we must work according to his directions. And he has told us that one day he will judge our gardens and award such prizes as he thinks fit to those who keep them best.—Christian Leader.

The vast facilities of the J. C. Ayer Co., of Lowell, Mass., enable them to place "The Superior Blood-purifier"—Ayer's Sarsaparilla—within easy reach of the poorest invalid. Don't be induced to take a "cheap" substitute. Always remember that the best is the cheapest.

Do you want a first-class sewing machine at moderate price? If so, buy our METHUEN machine, and we believe you will be fully satisfied. Read the adv. in this issue.

It is not what its proprietors say, but what Hood's Sarsaparilla does, that tells the story of its merit. Hood's Sarsaparilla Cures.

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.

If out of order, use Beecham's Pills.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

COMPLEXION POWDER
Is an absolute necessity of refined toilet in this climate. Pearsall's combines every element of beauty and purity.

Great temptations are not the most dangerous to Christian people. We are not likely to at once deny the Lord or to commit flagrant violations of law. There is more danger of yielding here a little and there a little from the right. One does not become a Sabbath-breaker or profane because any one great temptation is too strong for him, but by a gradual process. He does not become cold in his service through any sudden chill, but by first neglecting one duty and then another. The disciples slept during Christ's agony before they forsook Him and fled. Peter followed afar off before he denied Him. Those who would serve faithfully must avoid the beginnings of evil.

The same thing is true of Churches. They do not become cold and negligent, or formal, or loose in doctrine or practice, by any sudden transition. On the contrary, the change is usually unnoticed, save by those who recollect the past, and put it side by side with the present. They remember how the prayer meeting was first neglected, and then the night service; how family worship became less and less common, and the Sabbath school less interesting; how the young people drifted away; how infidel ideas crept in. Christian people, and especially those who as officers in the Church have accepted a special responsibility, need to watch the beginnings of evil.—Journal and Messenger.

World's Columbian Exposition
Will be of value to the world by illustrating the improvements in the mechanical arts, and eminent physicians will tell you that the progress in medicinal agents has been of equal importance, and as a strengthening laxative that Syrup of Figs is far in advance of all others.

Our Young Folks.

Mother's Influence.

Not long before the death of John Quincy Adams a gentleman said to him, "I have found out who made you." "What do you mean?" he asked. "I have been reading the published letters of your mother." The old man's eyes flashed brightly, he rose and said in his peculiar way, "Yes, sir, all that is good in me I owe to my mother." This mother wrote to him when he was twelve years of age, "I would rather see you laid in your grave than to grow up a profane and graceless boy.—Sermon Illustrator.

Good Words for Boys.

Be gentle, boys. It is high praise to have it said of you, "He is as gentle as a woman to his mother." It is out of fashion to think if you ignore mother and make a little sister cry whenever she comes near you that people will think that you belong to the upper stratum of society. Remember that, as a rule, gentle boys make gentle men (gentlemen).

Be manly, boys. A frank, straightforward manner always gains friends. If you have committed a fault, step forward and confess it. Concealed faults are always found out sooner or later. Never do anything which afterward may cause a blush of shame to come to your face.

Be courteous, boys. It is just as easy to acquire a genteel, courteous manner as an ungracious, don't-care style, and it will help you materially if you have to make your own way through life. Other things being equal, the boy who knows the use of "I beg your pardon," and "I thank you," will be chosen for a position, three to one, in preference to a boy to whom such sentences are strangers.

Be prompt, boys. It is far better to be ahead than behind time. Business men do not like tardiness. They realize that time is valuable. Five minutes every morning amount to half an hour at the end of the week. Many things can be done in half an hour. Besides, disastrous results often follow lack of punctuality.

Be thorough, boys. Black the heels as well as the toes of your shoes, and be sure that both shine. Pull out the roots of the weeds in the flower-beds. Don't break them off and leave them to spring up again when the first shower comes. Understand your lesson. Don't think that all that is necessary is to get through a recitation and receive a good mark.—Exchange.

"A Pretty, Happy Girl."

Thackeray somewhere warns young people that the world is a looking-glass, and will return such looks, whether of sweetness or sourness, as they cast into it. This is recalled by the following suggestive passage which a secular paper furnishes:

"There are many plain young girls whose faces are lined with discontent and unhappiness. There is a drawn, perplexed expression between the eyes, and the corners of the mouth have a decided droop. These are the girls who have a settled idea that they are plain beyond remedy, and the distressing belief has deepened the lines of dissatisfaction; but in reality there is only a cloud over the face, cast by the habit of unhappiness.

"One morning a certain girl

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NO BODDY

Hires' Root Beer
The Great Health Drink
Safe, pure and reliable. Always on hand. A pleasure and a delight. Comfortable, enjoyable.

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A 25c. pkg. makes 3 gallons. Sold everywhere. Send 3c. stamp for beautiful picture card and book. The Chas. E. Hires Co., Philadelphia.

whose face was under this cloud walked out across the sunshine of the Common. For a moment the gloom had lifted, the lightness of the morning and her thoughts were unusually pleasant.

"What a pretty, happy girl that is we just passed," she heard one of two ladies passing say to the other.

"She looked quickly around, with envy in her heart, to see the pretty girl, but she was the only girl in sight.

"Why, they mean me! No one ever called me pretty before! It must be because I am smiling."

"Again, as she was getting on a horse car she heard (the fates were in her favor): "Do see that pretty-looking girl!"

"Well, I declare, I am always going to look happy, if that is what comes of it! I have been called homely all my life, and here twice in one day I've been called pretty."

"From that memorable day a new beauty has graced her social circle."—Morning Star.

A Cup of Cold Water.

"Lena Worcester is in the parlor. Will you not come in to see her?"

The girl addressed was a pretty young thing of seventeen, with soft eyes and a lovely color. At the moment she was putting the finishing touches on a garment to be worn that evening. She disliked being interrupted, and she was not fond of the lady who had called.

Her first impulse was to say that she would not go down stairs. Her mother and sister were already in the parlor entertaining the caller. But Molly had lately come into the kingdom. She could not seek her own pleasure first.

"Yes, Auntie, I'll come directly," she said.

When she entered the pleasant drawing-room her friend rose to greet and be greeted.

"I hoped so much to see you, Molly," she said. "It is ten years today since my sister Mary went home; just seventeen, a rosebud of a girl; you remind me of her, and just to look at you does me good. Will you sing for me, Molly, one little song, and then I'll go, for I am on my way to help Anna Payne through a handful of trouble. Her children are down with the measles, and she has scalded her arm."

Molly sang, and this was her cup of cold water. Not much to do, but it was counted in with the "Inasmuch" blessings on the recording angel's book.—Alice Lee.

Beware of Ointments for Catarrh that Contain Mercury.
As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by all druggists, price 75c. per bottle.

WE CANNOT SPARE

healthy flesh—nature never burdens the body with too much sound flesh. Loss of flesh usually indicates poor assimilation, which causes the loss of the best that's in food, the fat-forming element.

Scott's Emulsion

of pure cod liver oil with hypophosphites contains the very essence of all foods. In no other form can so much nutrition be taken and assimilated. Its range of usefulness has no limitation where weakness exists.

Prepared by Scott & Rowne, Chemists, New York. Sold by all druggists.

The Great LIGHT
Brink's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. Now and elegant designs. Send also for free circular.

Agents for the South: J. P. FRANK, 421 Pearl St., N. Y.

In the book of life for the New Year, remember to have the corner down, to remind you that

C. J. KRAMER & CO
are still selling Reliable Groceries of every description a the old and 319 Main Street, and desire at least a portion of your patronage.

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BARGAINS,
or send for samples if it is inconvenient to call.
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All through May and June.

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POULTRY AND RABBIT NETTING
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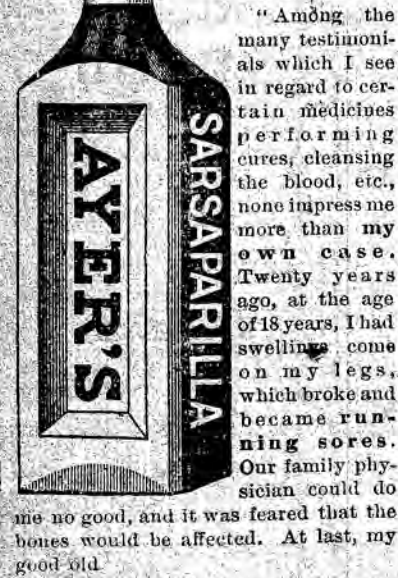
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ARKANSAS METHODIST.
THURSDAY, MAY 24, 1894."Only the Scars
Remain,"Says HENRY HUDSON, of the James
Smith Woolen
Manufacturing Co.,
Philadelphia,
Pa., who certi-
fies as follows:
"Among the
many testimonials
which I see
in regard to cer-
tain medicines
performing
cures, cleansing
the blood, etc.,
none impress me
more than my
own case.
Twenty years
ago, at the age
of 18 years, I had
swellings come
on my legs,
which broke and
became run-
ning sores.
Our family phy-
sician could do
me no good, and it was feared that the
bones would be affected. At last, my
good old

Mother Urged Me

to try Ayer's Sarsaparilla. I took three
bottles, the sores healed, and I have not
been troubled since. Only the scars
remain, and the memory of the
past, to remind me of the good
Ayer's Sarsaparilla has done me.
I now weigh two hundred and twenty
pounds, and am in the best of health.
I have been on the road for the past
twelve years, have noticed Ayer's Sar-
saparilla advertised in all parts of the
United States, and always take plea-
sure in telling what good it did for me."

Ayer's Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Cures others, will cure you

* Gathered + Home *

L. M. S. DAVIS.
Louisa Margaret Stephens Davis,
daughter of J. C. and Malinda Steph-
ens, was born in S. C., May 13, 1850;
with her parents she moved to Arkan-
sas when young and became the wife of
John M. Davis Jan. 15, 1874; died
March 7, 1894, leaving her husband, 6
children, an aged father and many
friends to bear their loss. Sister Davis
was learned from youth a consistent
member of the M. E. Church, South.
It was not my fortune to know Sister
Davis, but learn that she "died in the
Lord." God bless all, specially her
now motherless girls.

J. W. F. SCOTT.

MISS R. F. LEA.
Miss Roberta F., daughter of Geo.
W. and Clara A. Lea, was born Aug.
20, 1875; professed religion and joined
the Methodist Church in Aug. 1889, and
died at her home near Sardis, Dallas
Co., Ark., April 6, 1894. 'Tis hard to
realize that this lovely and beloved
Christian young lady has been called so
early from our midst; but so it is, and
by the ordering of a wise, though to us
mysterious, providence. Her death
spreads a gloom over the whole com-
munity in which she lived, her life was
so full of promise. The writer visited
her but a few hours before her death
and found her calmly trusting in Jesus,
ready to go, and spoke sweetly of soon
reaching her heavenly home. She has
no doubt joined her mother "over
there." Sorrowing father, may the
God of your sainted dead draw you
by his infinite love and these precious
ties, to meet them in that blessed
land.

J. E. CALDWELL.

E. C. MOBLEY.
Earl Carlton Mobley was born Sept. 14,
1887, died Feb. 20, 1894. Little Carl
had a sweet disposition. Being an in-
valid all his life he was the joy and care
of both parents. A bud transplanted
from earth to glory. Father, mother,
lean on the strong arm of Jesus; Carl
is waiting to welcome you home. Train
up his brothers and sisters to give their
hearts to Jesus while they are young.
Hold out faithful, clear ones, and when
life's storm is past we will meet where
there is no night, glory to God, no
night, no more parting. What a meet-
ing there will be! Sleep on, little Carl,
till Jesus comes. His loving aunt,
MARY MOBLEY.

A. R. SIMPSON.

Alonzo R. Simpson was born near
El Paso, White Co., Ark., Dec. 9,
1869, and shortly afterward removed
with his parents to Vikonia, Paulkner
Co., where he died Feb. 12, 1894. He
professed religion and joined the Meth-
odist Church in Sept. 1882 and from
that time until his death he continued to
give evidence of that newness of life and
devotion to God found only among His
people. Quiet and unassuming in all
ways he "sought not his own but an-
other's honor" and let the purity of his
life and loyalty to Christ and the Church
become the strongest testimonials of his
love and consecration to God. In Dec.
1889 he was married to Miss Anna
Gray; the union was a happy one, and
though often their home was saddened
by sickness yet throughout it all they
maintained perfect resignation and cul-
tivated that cheerfulness of spirit so es-
sential to home happiness. Three years
ago their home was gladdened by the
birth of a bright eyed boy, their only
child. May he live to be the fulfillment
of all a mother's hopes concerning him.
Thus happily together lived the young
husband and wife with their precious
charge until Bro. Simpson was stricken
with pneumonia during the first days of
Feb. and despite all that loving care
could do for him he continued to grow
worse until the morning of the 12th,
when he quietly and peacefully passed
away, to enter into that rest which re-
maineth for the people of God. Be-sides his wife and child he leaves father
and mother, brothers and sisters, to
mourn his untimely death. May God
help them all so to live that they also
may be ready when the summons comes.
J. K. FARRIS.ANNA SPENCE.
Anna, the only daughter of Amanda
and Louis W. Spence, was born in the
community of Viney Grove March 30,
1876; born above in the same com-
munity when 15 years of age and
joined the M. E. Church, South, during
the pastorate of Rev. P. B. Summers.
She changed mortality for life at her
home in Prairie Grove, March 6, 1894,
after an illness of ten days. The fun-
eral services were conducted in the
Methodist Church, on the following day
by her pastor. From thence her re-
mains were taken to the village cem-
etry and placed to rest, while hundreds
of friends wept around her grave.Anna was beloved by all who knew
her. Her religious experience was
bright and beautiful. It was the writer's
privilege to visit her during her illness,
and the most impressive feature about
her was the spirit of love which seemed
to actuate all she did. She said: "Bro.
Dyer, tell all the girls good-by for me,
and tell them, too, to meet me in heav-
en." She repeatedly reached out her
delicate white hand and placing it around
father or mother, who were always be-
side her bed, and pull them to her bo-
som, and seemingly try to kiss away
their burning tears. Then she would
talk of heaven and say, "Anna won't
suffer there. She will be with Uncle
Tom (Sanders) too." During her ill-
ness she sang much. Her favorite tunes
were: "We shall reach the river side,
we shall cross the stormy tide some
sweet day," and "O happy day that
fixed my choice on thee, my Savior and
my God." When death had laid his icy
fingers upon her and her breath grew
short and thick, the watching, weeping
friends about her were astonished to
hear her break forth in a clear, sweet
voice, singing "This is old time religion."
The last strains of the hymn had
scarcely died away when they whis-
pered, she is gone, and the fair winged
spirit had taken its flight to the God
who gave it.Louis W. Spence was born in Jasper
Co., Mo., Feb. 6, 1845; became a resi-
dent of Washington Co., Ark., 1868;
was married to Miss Amanda Taylor, of
Viney Grove, 1875; professed faith in
Christ and joined the Methodist Church
in 1878; deceased at his home in Pra-
irie Grove, Ark., March 12, 1894.Bro. Spence was a good neighbor,
a kind husband, a loving father. So great
was his affection for his two children,
Lee and Anna, that when Anna was
called to our Father's house the shock
was so great that he did not survive it.
Though he said, "The Lord hath but
taken his own and I submit to his will,"
sorrow had so filled his heart and the
mind became so burdened, that reason
was dethroned and in a delirious mo-
ment, though being carefully watched
by friends, he took poison. The phy-
sicians, who reached him almost immedi-
ately after he had taken the fatal drug,
did all they could to save him, but to no
effect. His sufferings lasted but a
few minutes, when he too took his de-
parture to be with Anna, where they
wait the coming of Mother and Lee,
when they will again be united as a fam-
ily in the city of our God. To Lee and
Mother let me say:There is a hour of peaceful rest
To mourning wand'ring
There is a joy for souls distressed.
A balm for every wounded breast.
'Tis found alone in heaven.

W. H. DYER.

M. S. McFALL.

Malissie S. McFall, daughter of John
A. and Susanna McFall, was born April
13, 1880; was happily converted and
joined the M. E. Church, South, at
Straughts Chapel July 1893, and lived
so as to impress all who knew her with
her cheerful piety and living faith, till
called away by death, so soon and
young, in Green Co., Ark., March 22,
1894. Her death like her Christian life
was a glorious triumph. As an evi-
dence of conscious knowledge of accep-
tance with God, right in the valley of
death that joy that is sometimes un-
speakable and full of glory so overflowed
her heart, pouring forth the sweetest
melody of praises in songs and shouts
of triumph, praying for and exhorting
all her friends and relatives to meet her
in heaven.Malissie was deprived of the privilege
of fond parents to watch over and
lead her in the right way and to shun
the evil, for they died when she was
quite young and her training is due
largely to the efforts and good example
of her sisters and brother older than
herself. May God who is a father to
the orphan sustain and guide the be-
reaved in the way their parents and
three sisters have gone who preceded
Malissie to the home of the soul, that
they may all meet in our Father's house
on high an unbroken family to rejoice
together forever with the redeemed and
sanctified through Jesus Christ our
Lord. The funeral services were con-
ducted at Gainesville by her humble
pastor assisted by Bro. McLeskey, L.
P.

P. B. WALLIS.

C. H. VANN.
Claude Hare Vann, son of John M.
and Ida H. Vann, was born April 17,
1861. He professed religion July 23,
1891, during an evening prayer meeting
held by Rev. E. G. Kilgore especially
for Claude and two other young men;
then he said, "Mother, your many
prayers are now answered," and he
joined the M. E. Church, South, to be
faithful until death. He was married to
Miss Pearl Alley of Forrest City, Ark.,
June 7, 1893, and moved to Memphis,
Tenn. On March 20, 1894, at the resi-
dence of his devoted Christian parents
in Vandale, Ark., his sweet spirit took
its flight to that rest prepared for all
of God's children, leaving behind him
precious father, mother, grandma, one
brother, one sister, and many loved ones
to mourn their loss, but their loss is his
eternal gain. The writer preached his
funeral to a large congregation of weep-
ing friends who tenderly laid his remains
to rest in the Vandale cemetery till the
resurrection morn, when we hope to
meet him in full triumph. His death
was caused by the falling of a folding
bed, in Memphis, last Nov. 12. BeingDr. Price's Cream Baking Powder
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totally paralyzed by the fall, he was af-
ter much suffering carried to his pa-
rental home, where he continued to suffer
indiscribable pain for four months, then
he was called to go where "God shall
wipe away all tears from our eyes; and
there shall be no more death, neither
sorrow, nor crying, neither shall there
be any more pain." Rev. 21:4.When the time came for him to go he
called all his loved ones to him, gave
good advice, told them to meet him in
heaven, kissed them all goodbye as
calmly as though he was just going on
a journey and then fell asleep in Jesus.
May God give the broken-hearted
parents grace to bear this trouble.

A. C. GRAHAM.

MISS ADA COUNCIL
was born in Cleburne Co., Ark., April
28, 1872, and died at her home in
Thornton, Ark., Dec. 1, 1893, being at
the time in her 22nd year. She was the
eldest daughter of Mr. and Mrs. W. F.
Council, who with three sisters, three
brothers and a host of relatives and
friends mourn the loss of one dearly
beloved. She was converted and joined
the M. E. Church, South, before she
was grown, and I am informed ever af-
terward lived the life of a true Chris-
tian. Her death was unexpected. Al-
though she had been sick several days
no one thought she was dangerously ill
until the end was too near to talk at any
length, but the life was such that no one
who knew her can for a moment doubt
that she was prepared to go to that
beautiful land where sorrow, sickness
and death can never enter. To the be-
reaved family we can only say, weep
not for Ada, but rather rejoice in the
hope of meeting her on the other shore,
there to dwell forever more with the
white washed throng who have passed
over the river and are now at rest. May
they each so live that in the sweet by
and by there will be a family reunion
which remains unbroken through out
eternity. Her cousin,
C. V. M.

The Spring Medicine.

"All run down" from the weakening
effects of warm weather, you need a
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Sarsaparilla. Do not put off taking it.
Numerous little ailments, if neglected,
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glad to represent you for the book in
our Virginia Conference, it agreeable
to you, because it is such a blessing I
want all to have it.—Leroy Lee Banks,
Shanghai, Va.

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vice against the craze for dancing par-
ties. We feel sure the knowledge of
this book being circulated in a com-
munity 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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I thank you heartily, and I remain
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gerald, D. D. 16mo, 50c; paper,

10c.

CHRISTIAN Womanhood. By W. C.

Black, D. D. 12mo. \$1.

CLOUDED Intellect, The, and Other
Stories. By Jean Ingelow. 16mo
illustrated, 60c.CORAL Bracelet, The, and Other
Sketches; by Mrs Florence B
Howell. 16mo, 40c.CUMBERBENS, The, and Other Tales;
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South; edited by W. P. Harrison,
D. D. 24mo, 25c; Roan, gilt edge
red line, 18mo, \$1; Turkey mo-
rocco, extra, gilt edges, \$2.DO SOCIETY, The; Or, The Three
Cousins; by Mrs C. B. Howard.
Illustrated, 16mo, 60c.ELDON Drayton; Or, Crises Intel-
lectual and Moral; by Reginald
May (Rev J. Lemacks Stokes);
16mo, illustrated, 60c.FAMILY Government; A treatise on
conjugal, parental, filial, and oth-
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Hunter's Victory; by F. Irene
Reese. 16mo, illustrated, 50c.HERBS of the Kingdom; by Mrs.
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trated, 40c.HERE a Little and There a Little,
by the author of "The Peep of
Day," etc. 16mo, illustrated,
40c.INA's Visit to Virginia; by Sara
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"The Peep of Day." 18mo, illus-
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wards, D. D. 12mo, \$1.

METHODISM, A History of; by H. N.

McTyeire, D. D. one of the Bish-
ops of the M. E. Church, South.
8vo, 692 pages; 41 fine steel por-
traits; price, without engravings,
cloth, \$2; with engravings, cloth,
\$2.30; half morocco, marbled
edges, \$3; Turkey morocco, gilt
edges, \$4.

OUR Church; by Rev Josephus

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

ARKANSAS METHODIST.

GEO. THORNBURGH, Business Mgr.

THURSDAY, MAY 24, 1894.

Entered at the Post-Office at Little Rock, Arkansas, as second-class mail matter.

Circulation over 10,500 every week. We guarantee that no issue shall be less than 10,500 copies.

To Advertisers:—The circulation of The Arkansas Methodist is forty per cent larger than that of any other paper, religious or political, published in Arkansas.

From Printers Ink: "Arkansas Methodist: Published at Little Rock, has a much higher circulation rating than any other newspaper published in the State. Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

Notice to Subscribers.

The date on the label of your paper is the time you are paid for. If the date on yours is not correct write to us about it. The paper will not be discontinued to you until you pay what you owe on it.

Every traveling preacher of the M. E. Church, South, in Arkansas is our agent and authorized to receive subscriptions.

If you want your paper changed from one postoffice to another give the name of both offices, and say "change my paper from—P. O. to—P. O." and sign your name.

Newspaper subscription laws.—For general information we give the following summary of the decisions of the United States Courts touching newspaper subscriptions.

1. Subscribers who do not give express orders to the contrary are considered as wishing to renew their subscriptions.

2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrears are paid.

3. If subscribers neglect or refuse to take their periodicals from the postoffice to which they are directed, they are responsible until they have settled their bills and ordered their discontinuance.

4. If subscribers move to places without informing the publisher, and the papers are sent to the former address, they are held responsible.

5. The courts have decided that refusing to take periodicals from the postoffice, or removing, and leaving them unclaimed for prima facie evidence of intentional fraud.

6. If subscribers pay in advance they are bound to give notice at the end of the time if they do not wish to continue taking it; otherwise the publisher is authorized to send it and the subscriber will be responsible until an express notice with payment of all arrears, is sent to the publisher.

All remittances should be made by draft, postal money order, or express money order, or registered letter. Money forwarded in any other way is at the sender's risk. Address, BENNETT & THORNBURGH, Little Rock, Ark.

From Pastoral Charges.

DARDANELLE STATION.

We have had quite a theological skirmish in the town lately. The Baptists and Campbellites locked horns and it kept the Methodists on their metal to keep from becoming involved also. The fact is we, too, were challenged, but respectfully declined by unanimous action of the Church, but I have reviewed and preached, printed my tract on Campbellism and sold eight or ten dozen books, such as the Methodist Shield, Peoples Hand Book on Baptism, The Shipwreck, Why I Am a Methodist and Why I Am Not a Campbellite, with a few copies of Mary Singleton. My Campbellite brethren became solicitous and bought to keep posted.

This shaking up, I think, revealed the fact that "the people called Methodists" are securely upon a good Scriptural basis. Close communion, Apostasy and justification by faith were all tested.

The Campbellite definition of a Christian switched him on the narrow gauge, though he, plead to be broad. The baptism as a condition put the Baptists also close so that the Baptist preacher was constrained to say that the Methodist Church is consistent in its practice of free communion, but missed it when he quoted the New York Advocate to prove an approach to restricted communion.

The Methodist people on this are now as at the beginning—loose and indiscriminate invitations; have never been the custom in this Church. The statement is clear as per Discipline: "Ye that do truly repent of your sins and are in love and fellowship," etc. The line is drawn at parties out of standing in any Church.

The General Conference now claims the eyes and ears of all parties concerned.

The Bishops' address is sound on the Evangelist question. I pray that no legislation be done in that direction, unless it be to compel preachers to at least lead their own meetings.

A pastor playing "kite tail" to an Evangelist is to me a most humiliating spectacle.

If the Evangelist must do the thing, let him submit to appointment, and let the pastor who must "depend" upon him, take a circuit until he learns to hold meetings. A. H. WILLIAMS.

FORDYCE STATION.

The revival here closed last night, after going on nearly three weeks. Part of the results were 3 conversions and 8 accessions to our Church. Some of the Church were greatly blessed. We are indebted to Dr. Brown and Bro. Broach, of this city, and Bro. Carr, of Pine Bluff, for valuable help in the meeting. Last Tuesday night we had one of the brightest conversions, we believe, ever saw, that of Mr. Irvin Clary, in our Training School. His penitence and shouting had the old-time fire and ring in it, showing that there is spiritual life in the law yet, and that "the Son of Man" is on earth to forgive.

J. R. SANDERS.

KINGSLAND CIRCUIT.

Our Children's Day services were held at two places on the circuit, at Kingsland and Cross Roads, with very interesting and impressive services at each place. Collections amounted to \$4.50.

Our second Quarterly meeting will convene at Cross Roads on Thursday, 31. Respectfully, HAZARD.

STAR CITY CIRCUIT.

We are on the up grade all over this work. Our people are taking much more interest in the Church than ever before. My congregations are much larger than last year. The 2nd Sunday in May was Children's Day at Star City. The church was nicely decorated and the children did their part extremely well and everybody went away delighted. Collected \$2.55 for Children's Day fund.

At Grady Thursday we had a Sunday school picnic and Children's Day; also collections—\$1.85. On finance we are behind badly, but I believe my people will come up in the end all right.

I am now expecting a "great revival" at some of my appointments this year. God has already blessed us this year, but we are expecting still greater things.

The Epworth League I organized in March is growing in interest and membership all the time, and is proving a great blessing to our young people and a help to me in my work. May God's richest blessing be upon the League work in Arkansas. Yours for Christ, W. W. NELSON, P. C.

COLLEGEVILLE CIRCUIT.

Our second Quarterly Conference was held May 12 at Collegeville. The circuit was all represented, except one point, and considering the hard times some of the points made good reports. Our beloved P. E. preached three grand sermons and inquired into all the matters of the Church. We have received 11 into the Church, baptized 1 adult and 6 infants, and nearly half of all the collections are paid up. God bless the good people of Collegeville is my prayer.

S. H. RENFRO.

Alexander, May 15.

Searcy College Commencement Exercises.

Oratorical Contest, June 1, 8 p. m. Competitive Target Shooting, June 2, 9 a. m.; Competitive Drill, 4 p. m. Y. M. C. A. Song Service, Sunday, June 3, 4 p. m.; Sermon by Rev. J. T. Bagwell, 8 p. m.

Graduating Exercises, Monday, June 4, 10 a. m. SIDNEY H. BABCOCK, President.

Fifth Annual Commencement of Gallop College and Conservatory of Music.

Saturday, May 26, Exercises of Primary and Preparatory Departments, 8 p. m.

Saturday, June 2, Art Levee, 6 p. m. Exercises of Ergonian and Erwin Literary Societies, 8 p. m.

Sunday, June 3, Love-feast, 9 a. m.; Baccalaureate Sermon, 11 a. m., Rev. Chas. F. Evans, D.D.; Missionary Sermon, 8 p. m., Rev. James Thomas.

Monday, June 4, Elocutionary Recital and Musical Contest, 8 p. m.

Tuesday, June 5, Class Day Exercises, 10 a. m.; Unveiling of Fountain, 11 a. m.; Annual Literary Address, Rev. H. M. DuBose, D.D.; Annual Concert, 8 p. m.

Wednesday, June 6, Graduating Exercises, 10 a. m.

L. R. Conf. W. M. S.

The L. R. & Memphis R'y, as well as the St. L. & I. M. and Cotton Belt R. R., will grant to delegates and visitors to the annual meeting of the L. R. Conf. W. M. S., a rate of one and one-third fare on the certificate plan. Please let every society be represented.

The Secretaries of Auxiliaries will please be sure to send their reports to Dist. Secretaries by June 1, so that I may have the reports from Districts by the 10th, and have my report completed before the annual meeting.

Any delay in this matter will cause great embarrassment to your officers all the way up. It is so easy to do a small thing in the right way and at the right time; thus done, it becomes a great thing; but if done at the wrong time, it becomes a great omission. Dear sisters, let us attend to these small duties "as unto the Lord," with a greater care and promptness than if it were for our own interest.

Let the Treasurers also send all money on hand to Mrs. M. J. McAlmont, 800 Cumberland street, Little Rock, by June 1. Let nothing be retained to carry to the annual meeting. However, if any contingent fund is collected later than that date, it may be carried there, in order to defray expenses; but do not embarrass your Treasurer by carrying any funds to be entered on her report.

Her books will be closed June 10, and it will only put her to inconvenience to receive any more during the meeting, and it will not be reported by her until the next quarter.

I hope that every Auxiliary will make an extra effort to raise as large a contingent fund as possible before the meeting, otherwise our work must be retarded, and our workers' hands tied.

Those who labor for us give us their time and their labor freely. It is not right that we should ask them, in addition, to pay their own expenses when on our errands.

Receipts from public collections, from entertainments or from private gifts, with no object designated, may be used as contingent fund.

Every Auxiliary might, by special effort, raise \$5, and this would more than pay all our expenses.

MRS. E. L. HOLMES.

Blind School, May 21.

Plan of Episcopal Visitation

1894-5.

BISHOP KEENER.

South Carolina—Laurens, S. C., November 21.

North Mississippi—Sardis, Miss., December 6.

Mississippi—Meridian, Miss., December 13.

BISHOP WILSON.

Brazil Mission—Rio de Janeiro, July 26.

Memphis—Humboldt, Tenn., November 14.

Western North Carolina—Statesville, N. C., November 28.

North Carolina—Trinity Church, Durham, N. C., December 5.

South Georgia—Waycross, Ga., December 13.

BISHOP GRANBERRY.

West Virginia—Huntington, W. Va., September 5.

Holston—Abingdon, Va., October 10.

Louisiana—Louisiana Ave., New Orleans, December 12.

Baltimore—Washington, D. C., March 27.

BISHOP HARGROVE.

Indian Mission—McAlister, I. T., October 31.

Northwest Texas—Hillsboro, Tex., November 8.

North Texas—Bonham, Tex., November 15.

Texas—Cameron, Tex., November 28.

East Texas—Jacksonville, Tex., December 6.

BISHOP DUNCAN.

Kentucky—Frankfort, Ky., September 13.

Louisville—Owensboro, Ky., September 27.

Tennessee—Franklin, Tenn., October 17.

North Alabama—Athens, Ala., November 21.

Alabama—Brewton, Ala., December 5.

Florida—Jacksonville, Fla., January 9.

BISHOP GALLOWAY.

China—Soochow, October 11.

Japan—Kansai Gakuin, August 3.

BISHOP HENDRIX.

Denver—Colorado Springs, Colo., July 26.

Western—Augusta, Kan., August 23.

Missouri—Carrollton, Mo., September 5.

Southwestern Missouri—Jefferson City, Mo., September 12.

St. Louis—Fredericktown, Mo., September 26.

Illinois—Marion Ill., October 3.

BISHOP KEY.

New Mexico—El Paso, October 4.

Northwest Mexico—Durango, Mex., October 11.

Central Mexico—Toluca, Mex., October 25.

Mexican Border—Pecos, Tex., November 8.

West Texas—Lockhart, Tex., November 15.

German Mission—Llano, Tex., November 22.

BISHOP HAYGOOD.

Virginia—Charlottesville, Va., November 14.

North Georgia—Rome, Ga., November 21.

Arkansas—Quitman, Ark., December 6.

Little Rock—Prescott, Ark., December 12.

White River—Helena, Ark., December 19.

BISHOP FITZGERALD.

Montana—Corvallis, Mont., August 2.

East Columbia—Spokane, Wash., August 16.

Columbia—Oregon City, Ore., August 30.

Los Angeles—San Bernardino, Cal., September 30.

Pacific—San Francisco, Cal., October 10.

Quarterly Meetings.

Washington District, 3rd round, Geo. M. Hill, P. E. Washington June 23, 24; Mineral Springs 30, July 1; Locksburg 7, 8; Bright Star 14, 15; Genna 21, 22; Pulaski 28, 29; Olathe 28, 29; Le 30, 31; Aug. 4, 5; Emmet 11, 12; Hope 18, 19; Prescott 19, 20; Chapel Hill 25, 26; Rocky Comfort 26, 27; Richmond 2, 3; Center Point 8, 9; Nashville 15, 16; Spring Hill 22, 23.

Washington Dist. S. S. Conference will meet at Locksburg 9.30 a. m. Tuesday July 3, 1894. Opening sermon by Rev. J. M. Burgess at 11 a. m. I urge every school to send a representative. Program will be furnished later.

Dist. Conf. will meet Thursday July 5, at 9 a. m. at the same place. Let all come praying for a baptism of power that we may all be qualified for the campaign that is to follow.

Batesville Dist. 3rd round, Jas. F. Jernigan, P. E. Central Avenue Batesville June 5, 6; Batesville 9, 10; Oil Trough 17, 18; Barron 23, 24; Melbourne 30, July 1; Newburg 7, 8; Viola 14, 15; Salem 21, 22; Mountain View 28, 29; Ash Flat Aug. 4, 5; Evening Shade 11, 12; Calamine 18, 19; Sulphur Rock 25, 26; Jamestown Sep. 1, 2; Cedar Grove 8, 9.

Brethren, by every promise God has made touching such work as we expect to do this round, be ready to begin with the first service of your meeting; keep step in the procession, and don't sit down at the end of the first song. I am in for the fight, but not to do your work. The conflict is one in which mutuality of obligation exists, and is an inseparable factor. These meetings are to be ours; prospectively, ours in operation, and ours when history's pen has chronicled the events and made them a part of us here and hereafter. O for a 100,000 souls! O for an endowment of power! O for a supreme conception of an opportunity to good, then for courage to do! God bless you all, clerical and lay.

Our District Conference will have to be changed to July 23, instead of July 18. All take note of this. This is persistent in an agricultural district; hence the change. Opening by Rev. B. C. Bland, local.

Eureka Springs Dist. 3rd round, Y. A. Gilmore, P. E. Eureka Springs sta. May 26, 27; Kings River miss at Ferrill's ch. June 3, 4; Berryville ct. at Piney 9, 10; Carrollton ct. at Lippert 16, 17; Jasper miss at Martin's 23, 24; Kingston ct. at Live Water 30, July 1; Huntsville ct. at Marble 7, 8; Green Forest ct. at Green Forest 14, 15; Hillsdale ct. at Bobanoh 21, 22; St. Paul miss at Com 28, 29; Goshen ct. at Braden Aug. 4, 5; War Eagle ct. 11, 12.

The District Conference will be held at Green Forest July 12 to 14. Opening sermon on the night of the 11th, by H. Armstrong. The preachers will please be sure and see that their Q. Conf. Journals are present.

Fayetteville Dist. 3rd round, V. V. Harlan, P. E. Bentonville May 27, 28; Fayetteville June 2, 3; White River at West Fork 9, 10; Elberta 17, 18; Bentonville 24, 25; Post Oak 31, 32; Springdale and Farmington at Farmington 30, July 1; Prairie Grove at Stonehill 14, 15; Centre point at Hazel Valley 21, 22; Bloom Springs and Gentry at Gentry 28, 29; Cincinnati at Wedington Aug. 4, 5.

RRRR

FOR INTERNAL AND EXTERNAL USE

Cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with pain.

RADWAY'S READY RELIEF is a cure for Every Pain, Sprains, Bruises, Bites of Insects, Burns, Pains in the Back, Chest or Limbs. It was the and is the Only Pain Remedy.

that instantly stops the most excruciating pains allays inflammation and cures congestion, whether of the Lungs, Stomach, Bowels or other glands or organs.

—INTERNALLY from 30 to 60 drops in half a tumbler of water will, in a few minutes, cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, diarrhoea, dyspepsia, sick headache, colic, flatulency, and all internal pains.

A Cure for All Summer Complaints! Dysentery, Diarrhoea, Cholera Morbus.

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

MALARIA, Chills and Fever, Fever and Ague Conquered.

Radway's Ready Relief not only cures the patient seized with this terrible foe to settlers in their isolated districts, where the Malaria or Ague exists, but if people exposed to it, every morning on getting out of bed, take twenty or thirty drops of the Ready Relief in a glass of water, and eat, say a cracker, they will escape attacks. This must be done before going out.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarial, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

Fifty cents per bottle. Sold by druggists. Dr. Radway & Co., Proprietors of Radway's Sarsaparilla, Resolvent and Dr. Radway's Pills.

Boonsboro at Center Point 11, 12; Springtown at Bloomfield 18, 19; Sulphur Springs at Gravett 25, 26.

The Fayetteville District Conference will be held at Elm Springs July 5-8; opening sermon by W. E. Johnson, Wednesday night July 4th. Let all be present at this opening service but let us pray for, and expect a glorious outpouring of the Holy Spirit.

Harrison District, 3rd round, C. H. Gregory, P. E. Yellville sta. May 29, 30; Omaha miss at Omaha June 2, 3; Oak Hills at Gaither 9, 10; Harrison sta. 16, 17; Lead Hill ct. at Protem 23, 24; Valley Springs ct. at Western Grove 30, July 1; Powell ct. at Kings Prairie 7, 8; Yellville at Deane 14, 15; Oak Hills miss at Wesley Chapel 21, 22; Mountain Home ct. at Fairview Aug. 4, 5; Big Flat ct. at Coldwater 11, 12; Wiley's Cove ct. at Marshall 18, 19; Archie miss at Liberty 26, 26.

District Conf. at Mt. Home July 26-28. Opening sermon on Thursday 26 at 11 a. m., by Rev. S. F. Dykes. Subject: The Methods of Methodism—their scripturalness.

Clarksville District 3rd round, S. S. Key, P. E. Altus and Coal Hill at Coal Hill May 28, 29; Ozark sta. June 2, 3; Lamar and Knoxville at Lamar 9, 10; Alma ct. at Mulberry 16, 17; Clarksville sta. 23, 24; Hartman ct. at Spring Hill 30, July 1; Dyer ct. at Oak Bower 7, 8; Ozark miss at Cove Creek 14, 15; Clarksville ct. at Brockridge 21, 22; Ozark ct. at Gar Creek 28, 29; Van Buren sta. Aug. 4, 5; Van Buren City miss 11, 12; Chester miss at Cove City 18, 19.

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