

Arkansas

Methodist.

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GEO. THORNBURGH, Manager.

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LITTLE ROCK, MAY 25, 1898.

NO. 21.

THE ARKANSAS METHODIST.

OFFICIAL ORGAN OF THE THREE CONFERENCES
OF THE M. E. CHURCH, SOUTH,
IN ARKANSAS.

EDITORIAL COMMITTEE:

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes.

The appointments of Governor Jones are being commended by our citizens.

There is nothing new in war movements. The Spanish fleet and our fleet are supposed to be nearing each other and a big battle on the waters may be expected at any time.

The first regiment of Arkansas troops, now in camp at Little Rock, will leave for Chickamauga to-day, that is the understanding now. The second regiment will follow in a few days. There are a few cases of sickness in camp but none serious. Many people from Batesville, Helena, Pine Bluff, Camden and other points visited the camp the past few days. The young men come from the best families in Arkansas, and will be followed with many prayers and good wishes.

The United States army is organized on the three battalion plan, there being three battalions with four companies each in a regiment, making the regiment when full 200. In order to secure the greatest efficiency with the smallest standing army, one of the battalions in each regiment is to be skeletonized in time of peace, that is, the privates are dismissed, only the officers being retained. When an emergency, like the present war, demands, this skeletonized battalion is recruited. Thus is preserved the advantage of placing the raw recruits under command of exper-

enced officers and in a regiment of which two-thirds are regular soldiers. The U. S. Army as thus organized is about 62,000 in time of peace and 80,000 on a war footing.

The First Arkansas regiment of volunteers is officered as follows: Elias Chandler, colonel; John M. Dungan, lieutenant colonel; Clement R. Schaer and Greenfield Quarles, majors; Farrar McCain, adjutant.

The officers of the Second regiment are as follows: V. Y. Cook, colonel; DeRosey Cabell, lieutenant colonel; Junius J. Johnson and Claude Sayle, majors; Moorehead Wright, adjutant.

From Dr. Berry's Fraternal Address.

The fraternal address of Dr. Joseph F. Berry, of the M. E. Church, was eloquent in great thoughts and lofty Christian devotion. Respecting the war which the church must wage for temperance, he said:

"It Seems Hardly Necessary for Me to Say, Sir, That in the New Century We Must Make Relentless War upon the Insolent, Ruthless Rum Traffic.

Long years ago we branded the legalized saloon as the centre of diabolism on earth, the fruitful source of the nation's commercial, social and moral despair. But the adherents of the various branches of American Methodism are only half aware of their ability to deal with this evil. With our more than 20,000,000 adherents, we have power enough within ourselves, if it were only harnessed and used, to strike terror to this demon's craven heart. And we will do it some day. Two millions of members of the Epworth League will march with us across the line which marks the century—a new and potential factor in our war against the saloon. They are patriots every one. They love their country and glory in their flag. For they are superlative in the wave of patriotic feeling now sweeping over the land—a wave which has buried sectionalism sentiment and made us a united people. When Gen. Joe Wheeler, a former wearer of the gray, rode onto the battlefield of Chickamauga the other day, and wearing a uniform of blue, assumed command of a cavalry division of the United States army, who did not join in the cheer which greeted him? A nation's tears

have fallen upon the bier of young Ensign Bagley, and a nation has remembered that the first American soldier to fall at his post, the stars and stripes waving about him, was a youthful son of North Carolina. Who has not joined in the chorus of approval that upon the roster of the staff of that magnificent Virginian, Gen. Fitzhugh Lee, there has been enrolled the name of a grandson of that peerless soldier and illustrious citizen, U. S. Grant? The young people of American Methodism, born since the smoke of battle darkened our fair skies, are feeling their first thrill of abounding patriotism, and may be a trifle extravagant in their ambitions; but I believe I voice their sentiment when I express the hope that another Goddess of Liberty may send its shimmering lights over Manila Bay, and still another over the waters in front of San Juan; that the flag of the Union may float from every flag pole and mast head in Havana, and that if it be necessary in behalf of political and religious freedom, our nation's anthem, "My Country, 'Tis of Thee, Sweet Land of Liberty," may echo throughout the streets of Madrid.

Their hearts consume with a righteous anger when they behold the national ruin which the rum fiend has wrought. Sir, the conviction is borne in upon me that before the sun of the new century has reached its meridian the legalized saloon will go down. We have preached against the saloon, and we have preached well; we have prayed against the saloon, and we have prayed with fervor; we have written against the saloon, and there has been logic in our sentences; we have wept in the presence of the desolations of the saloon, and our tears have been sincere. But the day is coming when we will do more—a day when our sermons and prayers, and arguments and agitations, and heartaches and tears will crystallize into ballots, and when, by the iron hand of prohibitive law, this red-lipped monster shall be throttled and choked and hurled back into the hell from which he came."

Dr. R. N. Ross.

In the General Conference on Wednesday last the following occurred:

Andrew Hunter:—I would ask the privilege to perform a painful duty relating to the death of our colleague, Dr. R. N. Ross, who passed away last Sunday morning at 8 o'clock. His co-delegates present this paper as an expression of the

appreciation in which he was held:

"REV. ROBERT N. ROSS, M. D."

"Whereas, We have heard with profound sorrow of the death of our beloved brother, Dr. Robert N. Ross, a member of the Little Rock delegation to this General Conference, and for many years an honored citizen of the State of Arkansas, who died at his home in Lonoke, Arkansas, on Sunday morning last. He was a man of lovely Christian character, exemplifying in his domestic relations all that is meant by the words husband and father, and was also the 'beloved physician' and faithful local preacher in our Church.

"The members of the Little Rock delegation desire to express their sorrow. But while our hearts are burdened 'we sorrow not as those who have no hope,' one of his last utterances being 'to die is gain.'

"Our sympathies and prayers are extended to the bereaved family and the home church of which he was pastor.

"We are especially bereaved as we are deprived of the counsels of one so well qualified to assist in the deliberations of this Conference.

"Resolved, That this General Conference join the delegation in their sorrow and tender our sympathies and prayers.

"A. HUNTER,
"J. R. MOORE,
"J. D. CLARY,
"J. H. HINEMON,
"J. H. RIGGIN

T. B. King:—I move the adoption of that by a rising vote. The motion prevailed.

Dardanelle District Conference.

The Dardanelle District Conference will be held in Danville, Ark., July 21-24, 1898. Rev. W. H. Metheny will preach the opening sermon, July 20, 8 p. m. The conference will meet Thursday morning at 8:30.

EXAMINING COMMITTEES.

For License to Preach: J. S. Williams, J. C. Weaver, A. J. Cullum.

Admission on Trial: S. S. Key, J. W. Head, G. W. O. Davis.

Deacons' Orders: W. H. Metheny, J. M. Williams.

Elders' Orders: D. J. Weems, J. S. Whitson.

A word to preachers and delegates: Brethren, please make your arrangements to be there for the opening sermon, and stay till the conference closes. Let us pray for a time of spiritual refreshing.

J. M. CANTRELL, P. E.

Contributed.

The Pulpit and Its Past.

BY REV. J. MARVIN NICHOLS.

One of the crying needs is, that we step backward to Jeremiah's day and learn afresh the secret of that injunction: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

In some things we have drifted from the ancient moorings of our fathers. The race toward the goal is paralyzing. The thoughtless rush of the present ravishes and intoxicates. We need to draw aside; examine our field-notes and take our bearings. The mighty men of yesterday breathed the atmosphere of a purer zone. For the world's good we have pitched our tents too far toward Sodom.

In every department of life there are those who have failed to catch the mantle of our ascended fathers. We sigh for the days of yesterday when men breathed the very atmosphere of heaven. They walked and talked with God. Their souls were deluged with the diviner glory of the Mount of God. Transfixed and transfigured by the vision of the shekinah, our fathers were changed into the same glorious image. The pulpit, in this respect, has suffered in no small degree. Too many of us have cut the cables binding us to the original ideas of the ministry. Not a few have allowed the holier impulse to perish. Some have relinquished their grip on those heaven-born convictions which threw the ancient worthies like an electrode against the great wall of sin.

Our fathers declared the whole counsel of God. The fear of man made no breach in their formulated plan. Their relation to the revealed will of God was not to be interpreted by the dictates of an apostate populace. The modus operandi of the Son of God, in his ministry, was their chart and compass. The world must surrender in keeping with the received law and gospel. They drew a Damascus blade, forged in heaven's foundry, and tempered in redeeming blood. All must fall before its inherent power. The hand of our fathers unsheathed a sword quick and powerful. They clung tenaciously to tremendous convictions—not men. Every fiber of their being was interpenetrated with the secret forces of that kingdom whose ambassadors they were.

In this latter day there are some who would temper God's counsels. They seek to fan a prostituted fancy. When that point is reached, the integrity of the pulpit has departed. He who receives the call to arms must face immediate danger; here is the point of duty. Premeditated surrender can merit none else than the forfeiture of all that belongs to the inheritance of the saints in light. There is no sense in which we may preach and not declare the whole counsel of God. The world greatly needs the revival

of Moses's courage and the intrepidity of Elijah.

The ancient worthies were anointed men. There is a vast difference between the Spirit in his anointing and in his testimony. The apostles gathered in Jerusalem, assembled in that upper chamber, had every equipment save the anointing of power. They had seen the Christ and were freed from sin. They were called of God and did spread glad tidings of great joy; they had everything save an endowment of holy power; for this they were gathered. The promise was, that after that the Holy Ghost should come upon them, they should have power among men. The difference between Peter's ministry prior to and after Pentecost was neither in his convictions nor utterances. It was only that his apostolic soul was ravished by the attendant forces of that "mighty rushing wind." A tongue of fire sat upon his head. He was God-intoxicated. His speech was like an ancient oracle. His declarations swept the multitude. Peter was lost in the higher appreciation of the divine majesty and inherent power of his message. He became a living demonstration of the truth. Three thousand saw the point of harmony between his theory and practice and entered into a realization of its power that day.

What the pulpit needs today is an ascendancy from the secular to the supernatural idea. Power is the greatest need. The difference between a secular and a called ministry is the apostolic baptism of fire. In the first, self is the axis; in the latter, we revolve about the Cross. Under the sway of such a force, we count all things but loss for the excellency of the knowledge of Christ. To the sinner, Pentecost is absolutely necessary. The secret forces of redemption are axiomatic truths in the kingdom. These great spiritual verities are unutterable, inexpressible; they must be demonstrated. God saves me in order that he may demonstrate these great verities of redemption in the godliness of my walk and conversation. The sinner stands ready to catch a glimpse of the Son of God. The saved soul must be the photograph of every force of the spiritual kingdom. A redeemed soul is God reduced to finite conception—the inner glory of the shekinah turned earthward. This great law lies behind that consciousness—"no more I, but Christ that liveth in me." The objective element of this law is, that our identity must be lost in the personality of the Son. Then, after that the sinner has caught the glory of this vision, he declares "we have been with Jesus and learned of him." There is no true ministry that is not circumscribed by the glory of the upper chamber.

Our fathers were men of intense faith; they went forward not knowing whither God would lead them; they followed the cloud by day and the pillar of fire by night; their lives were sublimated with an imperial faith that laughed at all impossibilities; their holy confidence, in its matchless sweep, overleaped all environments; they

swung out upon that impulse whose inherent quality was victory. Thus,

"They saw their triumphs from afar,
By faith they brought them nigh."

Then, in prayer they recognized the key to the commissary of glory. They offered prayer to God—not congregations; their communion was "the motion of a hidden fire that trembled in the breast." It was like the mighty throbs of a great heart in agony. Those giants perpetuated Jacob's holy battleground; they wrestled with Jehovah till heaven crowned the mercy-seat. Faith and prayer must be the undergirding of a ministry truly called of God.

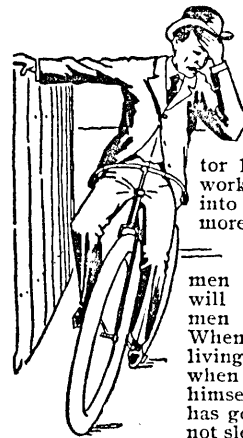
The men of yesterday dwelt in a profound consciousness of an abiding Christ. They knew the law of spiritual growth; they had discovered the wondrous secret of abiding in His love; the pulsations of a diviner life were felt, for they were a branch of the vine. Holy men came into a deeper realization of life by the law of assimilation. We eat bread and drink water not from choice nor force of habit. By an inexpressible process, nature refuses everything save that which responds to the innate desire to live. It is the law whose end is life. Bread and water contain a mystic fountain; from them we extract our blood, brain and brawn. Thus, by the profound law of assimilation, our fathers' lives were hid with Christ in God. To them he was that bread which cometh down from heaven; he was the fountain opened up in the house of David. Christ, to them, was converted into a mighty blood and tissue. So absorbed and saturated were they with the Christ as that they became his very image. Their life became a divine impersonation of Jehovah; their identity was lost in every characteristic of the Father. They stood before the world as "sinking out of self into Christ."

The apostolic order was absolutely indifferent to self-consciousness. They slung away ambition. In looking at the stars through a great telescope, it is necessary first to put out every light until you are left in total darkness. Every light sets the air in motion and disturbs the focus, thereby impairing a vision of the stars. Too many of us destroy our inner view of God by an abnormal self-appreciation. If you would look upward and catch a revelation of that diviner glory, put out the lights of self and fame.

Our fathers were courageous regardless of all circumstances. These were the back-ground against which stood the majesty of their character in clear delineation. He who enters the arena of a true ministry may expect the certain test. We are made

"By fires far fiercer than are blown to prove
And purge the silver ore adulterate."

Nevada, Tex.



When you have a sick horse you do not hitch him up to a sulky and take him to the race track for a little healthful spin. You doctor him. You cannot work or recreate a man into good health any more than you can a horse. Bicycling will make healthy men more healthy; it will make unhealthy men more unhealthy. When a man has been living in too big a hurry, when he has worked himself out, when he has got so that he does not sleep or eat, or rest, and the whole world looks gloomy to him, it is time for him to take medicine. Then, when he is braced up a bit, it is time enough for him to take to the bicycle.

When a man's nerves have an edge on them, so that the least little disappointment rasps on his temper like a file, when his stomach and liver and nerves are deranged, and he is continually gloomy and melancholy, he should take Dr. Pierce's Golden Medical Discovery. It makes a man as hungry as a fisherman and sees to it that all the vital elements of the food are absorbed into the blood. It braces up the liver and puts it to work in the right way. It drives all bilious impurities from the system. It fills flesh, nerves, brain cells, sinews and bones with the life-giving elements of rich, red, pure blood. It makes a man healthy and then a bicycle will make him strong. Medicine dealers sell it, and have nothing "just as good."

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Contributed.

Notes From Florida.

R. A. HOLLOWAY.

MR. EDITOR—I am now on the Crescent City steamer, en route from Apalachicola to Carrabelle, a distance of thirty miles. Apalachicola is a beautiful little city of about four thousand inhabitants, on the gulf coast. It is noted for its fish and oysters, having two of the largest oyster canning factories in the South. The Aligator brand, which is put up here, is considered one of the very best in the market. These goods find a ready sale all over the North. In this place are two remarkable saw-mills. One employs 150 to 200 men, deals nearly altogether in cypress, and has now in the yard not less than 10,000,000 feet of seasoned lumber. A large portion of this lumber is shipped to Boston and made into furniture. About the time the present war began, this mill had an order for a large bill of lumber to be shipped to the Canary Islands, also some orders from Spain.

Apalachicola is the home of Dr. Chapman, one of the most distinguished botanists in the United States. He is said to be a marvel in his profession. He was requested by Mr. Vanderbilt to arrange his herbarium near Ashville, N. C. but because of his advanced age he declined. He is now nearly ninety years of age.

This city also has the honor of being the place where the first artificial ice was ever used. Dr. Gorrie, in his experiments to keep a sick-room at a certain temperature fell upon this invention, which has proved such a blessing.

Here, on the 5th of May, the Tallahassee District Conference convened, in the Methodist Church. The attendance of delegates was not large, but the conference was one of the most pleasant and harmonious that I have ever attended. Reports from pastors were encouraging, showing that progress is being made along many lines. Our missionary collections are pretty well in hand. Our venerable editor, Dr. Anderson, so well known in Arkansas, was present on the first day, and made a strong appeal for the circulation of religious literature. President Long, of Leesburg College, was also present and made a fine address on Christian Education. Services were well attended, and were profitable. Sunday night a number of penitents were at the altar for prayer. One of the brethren remained to assist the pastor, Bro. Bell, in protracting the meeting.

A number of the good people were at the wharf this morning to bid us adieu, and as our boat steamed away nearly all on board joined in singing, "O think of a home over there." Soon after, one of our company suggested that each one write a line of poetry on "The City by the Sea," and that a prize be awarded for the best. I send you the two receiving the highest number of votes: The first

is by a young lady, the last by "J. B. L."

Fairest city by the sea,
Our thoughts will often turn to thee.
In thy bright homes dear friends now [dwell.

How can we ever say farewell?

Where sun-kissed sands by summer seas are laved,

Where tropic splendors fade from view away,

Our hearts by fond and loving thoughts are held,

By friendship's tender chain;

We would not break for aye.

As we passed Dog Island, we noticed eight or ten vessels from Europe, which were taking on a cargo of lumber. We reached Carrabelle just in time for the train.

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FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, county and state aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

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Such songs as "It is Burning Still To-day," "The light Brightly Beamed," "Life's Railway to Heaven," "Diamonds in the Rough," "Be Ready when the Bridegroom Comes," "Calvary," "Consecration," "Never Alone," "The Great Judgment Morning," and "The Wanderer," some of which have sold thousands in sheet form, move the hearts of singers and hearers.

The authors have drawn on such men as Hoffman, Bryant, Sweney, Foster, Kirkpatrick, Kieffer, McIntosh, Tillman, W. A. Williams, Lincoln, Street, Black, Gilmour, H. R. Palmer, A. B. Everett, Sidney Williams, C. A. Humphrey, W. O. Perkins, Rev. J. E. Rankin, and many others for choice music and hymns.

One firm ordered over two thousand before the book appeared. Others are buying by the hundred or the thousand. Two Evangelists have each ordered one thousand within the past ten days from the time of writing this.

It is arranged topically with department headings. There are here some of the finest old choruses to be found. Don't forget those two wonderful songs, "Never Alone" and "Consecration." They will win you and your friends. The type is plain and clear. The office and work of the Holy Spirit are magnified as in few collections of songs. This book is "Pentecostal, loyal and evangelical."

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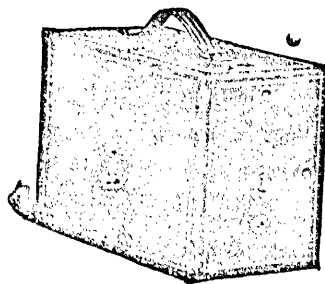
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Contributed.

OLTON.

CHAPTER IX.

BY W. P. WHALEY.

"Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side;
But in his duty prompt at every call,
He watched and wept, he prayed and felt for all,
And, as a bird each fond endearment tries
To tempt its new fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

—Goldsmith.

"I don't think it is my duty to take all people to be my pets just as if they were so many beautiful and innocent birds of different plumage," replied Nettie.

"Neither do I think that your duty," agreed Rev. Trueheart. "People are not innocent, not many are beautiful, and very few will submit to petting. People need no help to be babies; they need help to be men. They need the recognition of their fellowmen; they need a chance; they need room; they need companionship."

"God has made us dependent upon each other, and neither wealth nor station can abrogate this relation."

"I never thought I was dependent upon people in Mary Downey's station, and surely not upon those below her."

"God showed you yesterday how you might need Mary. Surely you are not very thoughtful if you can't see how those counted below you are daily ministering to you. Your father, your mother and your self are dependent upon 200 negro slaves for all this wealth, elegance and luxury which you think of as your independence. If these negroes are slaves to your family, your family is, also, in bondage to them. Suppose, as is sometimes threatened, a single stroke of a mighty pen should emancipate your slaves, where would be your boasted independence?"

"Besides, if there are those upon whom you are not dependent, these are sure to be dependent upon you. If ever you find a person whom you do not need, be assured that that person needs you. When you find a person who cannot help you, then you should help that person. God means that every one serve and be served. If you should come to the point at some unfortunate turn in your life, where nobody needs you, you will need everybody—anybody."

"Bro. Trueheart, I hope you don't think I am utterly indifferent toward people who need help. I try to contribute, with a liberal hand, to all charitable causes; and I am sure I shall always do so."

"I have no complaint to make against you in that respect; but I hope you understand that the sphere of man is infinitely above the commercial duties of a dollar. God does his work without dollars and cents, and there are privileged heights where men may be 'laborers together with God.'"

"Why, Bro. Trueheart, I thought the church demanded money."

"True, it does; but it, also, calls

for men. There is a work for the dollar to do, and it must not be hindered in its work by the covetous, miserly or stingy; but must be sent cheerfully upon its mission of helpfulness. There is a way of righteousness and a way of unrighteousness for dollars, as for men; and he is guilty who constantly ains a dollar into the way of evil. But the mission of a soul is higher and more important. After your wealth is spent in charity, and every dollar has done its full share of blessing, you should enquire, 'Have I, as a woman, done my part?' A dollar can never do the work of a soul. I fear there are those who are trying to make dollars 'do the whole duty of man,' and they are making a mistake; for God and man cannot be served truly, except by heart force. So, it is possible for a man to give away all his goods, no matter how much, and still be worth nothing to the world; and, by so doing, purchase no reward for himself."

"I know," said Nettie, "you have drifted to the thirteenth chapter of first Corinthians. Papa says he thinks Paul is a little too strong in his statements there. He thinks God would be unjust if he failed to reward us for what we give and do, just because we don't love."

"If your father should plant dead seed down on his plantation and the gentle rains and warm sunshine should fail to germinate it, would he think God unjust?"

"I suppose not. He would not expect anything from dead seed."

"It is possible," suggested the preacher, "that some deeds and gifts are heartless and lifeless—that no earnest heartbeat, no soulful prayer are wrapped within. What shall we expect from such but that they rot in the earth and never rise in rich harvests of reward?"

"Bro. Trueheart, I am glad you are talking so plainly and earnestly to me. You are helping me to understand my need which I have vaguely seen all the time. I have all I need except a heart, and that is everything. I have known for a long time that I am missing the life and sweetness of Christianity, still I have tried to hold on. I know that I am not worth anything—I knew it before you showed me so plainly. But to come to that useful life of Christian service, I should have to break away from my life-long training. You don't know how hard that would be; yet I feel that the gain would justify the effort."

After the good pastor had gone, Nettie sat quiet and meditative a long time. A deep flush was on her face. A tear stole down her cheek. Then she hid her face in her hands. All was still save the busy little clock that ticked away on her table. The setting sun stooped and peeped under the lowest branches of an oak into Nettie's room; lingered a moment to speak a word of cheer; but receiving no recognition, moved silently away and disappeared behind a ridge of cloud upon the horizon.

The door bell rang and some one handed in a basket of the choicest flowers directed to "Miss Marks," and hurried away without giving

an opportunity to be questioned. There was no message, nor the name of the sender; but women are good at guessing names and picking out messages from a basket of flowers. We will not tell any secrets. We will wait.

(To be continued.)

THE GENERAL CONFERENCE.

BALTIMORE, MD., May 16, 1898.

The appointment of John Nelson, a local preacher, to Centenary Church, St. Louis, by Bishop Wilson, has been the occasion of very wide and adverse comment. That John Nelson is preacher in charge by appointment and Dr. John Matthews preacher in charge by private understanding, is the status of the case, as the public views it. It is not understood how among all the brilliant and brainy men of the St. Louis Conference the Bishop was compelled to select a local preacher to fill the pulpit of the leading church in St. Louis Methodism. The appointment of John Nelson has no meaning or vindication, except as that appointment is related to Dr. Matthews, who is now filling the pulpit of Centenary Church. As a matter of fact, Dr. Matthews is serving a fifth year in the same charge, although the law allows only four consecutive years in one place. The action of the committee on Episcopacy which passed the conference is carefully worded so as to save the feelings of the Bishop, and at the same time to guard his action from taking the place of a precedent in the future appointments of the bishops.

The only vindication for the act of the Bishop, in the mind of this writer, is that the arrangement made was purely a temporary one, designed to meet a peculiar condition, and that John Nelson would be relieved of his place as soon as a suitable man could be found. It is to be hoped that either the time limit may be removed from our appointments, or that the bishops be required in all cases to abide by the legal limitation.

The delegates from the three conferences in Arkansas secured the adoption of a paper authorizing the appointment of a commission, composed of representatives from the three conferences in Arkansas, looking to the division of the State of Arkansas into two annual conference jurisdictions. The action of this commission, if ratified by the three conferences in Arkansas, will go into effect upon such ratification.

A stirring discussion upon the report of the Committee on Temperance, non-concurring in a memorial to endorse the Woman's Christian Temperance Union, enlivened the morning session. The action of the conference, as well as the thrilling speeches made against the monstrous report of the committee, will leave no doubt upon the minds of our women as to our friendliness to the W. C. T. U. The very spirit of Miss Frances E. Willard, the ascended leader of this great organization, seemed to hover over the body.

The Methodist Church is a temperance and a prohibition church,

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

Hood's Pills cure liver ills; easy to take, easy to operate. 25c.

and it will be a late day when she will promulgate a universal negative against one of the most effective organizations against the liquor traffic and other evils known to this generation. The time has come, not only for the church to smile upon our Christian women, but to make from herself an aggressive warfare against our entrenched and defiant foe.

Several of our leaders will be retired to more private engagements, if they continue to put obstructions in the way of the rising tide of temperance sentiment, which, sooner or later, will sweep everything before it.

Fifteen hundred people, including almost the entire General Conference, members and visitors, boarded the steamer Louise at one o'clock Saturday, and had a delightful ride down the Chesapeake Bay to Annapolis—the capitol of Maryland.

Having only one hour and fifteen minutes for sight-seeing, we made a hurried trip to the Naval Academy and the capitol building. The day was ideal and all seemed to enjoy it thoroughly.

Sunday was a rainy day, but the churches were well attended and the sermons reported to be the very best. Being on duty at Mt. Washington, I could not hear our great preachers.

May 19.

After the call for reports Tuesday morning, May 17, the order of the day arrived for the election of bishops. A larger crowd than as yet had assembled was present to witness the election.

It became manifest after the first few days of the conference that there were only three men who had extensive following, viz., E. E. Hoss, W. A. Candler and H. C. Morrison. The first ballot resulted as follows: E. E. Hoss, 102; H. C. Morrison, 101 and W. A. Candler, 100. Two hundred and fifty-three votes were cast, requiring 127 to elect. There were a great many scattering votes, of which J. Coke Smith received 42. On the next ballot there were 255 votes cast, requiring 128 to elect. When Warren A. Candler received 128 there was great cheering. Soon H. C. Morrison scored the required number and there was another clap of hands, and in a few moments E. E. Hoss pulled past the

required majority and the conference went wild.

The full ballot stood: W. A. Candler, 148; H. C. Morrison, 140; E. E. Hoss, 129. Three men had a clear majority of all the votes cast.

Dr. Whitehead immediately claimed no election because a vicious method of balloting had given three men the majority of all the votes when it was the purpose of the conference to elect only two men. He said the vote would have to be taken over. Bishop Wilson ruled that while no one could be elected who did not receive 128 or a majority of the votes, it did not follow that E. E. Hoss, who had received 129, was elected, because Warren A. Candler and H. C. Morrison had both received a higher vote than he and it was the purpose of the conference to elect only two men. Great excitement ensued. Motion upon motion was made looking to the construction of the vote into the election of E. E. Hoss or to reconsider the action by which it was determined to elect two, so as to secure three bishops. Amidst the excitement and confusion the conference adjourned. Dr. Hoss made a strong speech in the committee of episcopacy for the election of only two men. When a motion was made to elect three he said, "While I am for the election of two men I would prefer the election of only one rather than three. We do not need so many."

There is now a strong desire to put Dr. Hoss in, construing the large vote given to these three men as a providential indication that the church needs three bishops.

One thing is certain, that this complication exemplifies what Dr. Harrison so conclusively proved in the Methodist Review some years ago, that our method of electing bishops is liable to the repetition of this very thing, and that in the future it will be best to ballot for only one bishop at a time.

The conference went in a body to Mt. Olivet Cemetery this afternoon to visit the resting place of some early Methodist leaders. One white marble shaft marks the resting place of Francis Asbury, Enoch George and John Emery. Near by rests Beverly Waugh, all bishops of infant Methodism in America. In the same lot sleeps the sacred dust of Robert Strawbridge, who built the first Methodist Church on Laws Creek, Md., and Jesse Lee, the great preacher, the companion in travel of Bishop Asbury, and the first historian of Methodism. I went to this hallowed spot with Dr. Andrew Hunter leaning on my arm. He had heard some of these men preach, and his brother, Wm. Hunter was converted under the ministry of Henry Smith, one of the pioneers, who also rests in this mausoleum of Methodism. I forgot to say in my former communications that Dr. Hunter has been made a privileged character at this conference, and has been tendered a place on the rostrum with the bishops. In reply to the action of the conference showing him this mark of honor he said, "I feel very much at home and thank you for your kindness, but I intend to do just as I please."

Our Arkansas delegations are always in place, attend strictly to their work, are not much heard on the conference floor, but in committee work and voting they are felt in the legislation of the church.

The news has just reached us of the death of Dr. Ross. We got his message to pray for him, and at our morning prayermeeting he was frequently remembered at the throne of mercy.

The bishop complication was settled yesterday morning by a motion to elect the editor of the Christian Advocate. The ballot was taken and Dr. E. E. Hoss was elected by an overwhelming vote, receiving all but about twenty.

Dr. P. H. Whisner, of the Baltimore Conference, was elected Secretary of Church Extension on the third ballot by a large vote over Dr. W. B. Palmore, who was the second man in the race. Many delegations will vote for Palmore for Missionary Secretary, and this accounts for his defeat as for the former office.

May 23.

Dr. E. E. Hoss was re-elected editor of the Christian Advocate by a practically unanimous vote. His popularity as an editor was the only difficulty in the way of his election to the episcopacy. Many declined to vote for him to be bishop because they believed the tripod of the Advocate to be his providential place.

Dr. P. H. Whisner, for thirty-five years a member of the Baltimore Conference, and for many years a member of the Church Extension Board, a true, tried and cultured man, is to be the successor of Dr. David B. Morton. Dr. Palmore, of the St. Louis Advocate, was the favorite of many for this place, and there is no doubt of his eminent fitness for the great work.

Dr. J. H. Pritchett, a Missouri presiding elder, who has shown superior qualifications in pleading the great cause of missions, was elected Missionary Secretary, as was also Dr. Walter Lambuth, whose praise is in all the churches. The Publishing Interests will be looked after by the same capable men who have guided its fortunes for so many years, Barbee and Smith.

Rev. W. T. Davidson, D. D., A. M., Prof. of Systematic Theology in Hainsworth College, Birmingham, Eng., warmed our hearts by a most fraternal and thrilling message of love from the Wesleyan Methodist Church, the mother of us all.

Dr. Joseph E. Berry, editor of the Epworth Herald and fraternal delegate from the M. E. Church, with the tongue of an orator and the vision of a prophet told us "in thoughts that breathe and words that burn," of "Methodism in the twentieth century."

Hon. Jonathan P. Dolliver, member of congress from Iowa, companion delegate with Dr. Berry, climaxed the occasion of fraternal utterances by one of the bravest, most patriotic, most fraternal, most eloquent utterances this writer ever heard from any platform. Born among the hills of West Virginia,

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the son of a humble Methodist preacher, trained to love God and his country, a stranger to the passions and prejudices born of the war of the sixties—young, strong, Christian, he brought us face to face with the philosophy of historic Methodism, vindicating the action of both Methodisms in the past and urging the cementing of every bond of union, that united and universal Methodism may stand well to the front in the majestic march of events towards the coronation of him who is King of kings and King of peace.

The fraternal addresses have all been of the very highest order and have given to the General Conference and to world wide Methodism a statement of the relation of the several Methodisms to each other and of Methodism as a great force for the regeneration of nations and the salvation of the race which cannot fail to make a distinct advance in fraternal sentiment and be a perpetual inspiration to heroic achievement.

Thursday afternoon a large crowd assembled to hear the ordination sermon of Bishop Wilson and to witness the ceremony of consecration setting apart W. A. Candler and H. C. Morrison to the office and work of bishops in the Church of God.

The sermon from 1st Timothy, 3:15, was "good to the use of edifying," and the ceremony of consecration, participated in by all bishops and four elders, was deeply impressive.

Candler and Morrison have both been faithful servants of the church in many difficult and responsible positions, are men of unblemished character and superior pulpit ability. The church will welcome them to her pulpits and conferences and pray that the unction of the Holy One may be upon them.

S. H. BABCOCK.

Kansas City Notes.

Rev. F. R. Hill, D. D., preached the baccalaureate sermon of the Scarratt Training School, at Melrose Church, Sunday morning. The graduating exercises of that institution took place at Central Church, Tuesday evening in the presence of a large congregation. Miss Helen Richardson, returned missionary from China, delivered

the address of the evening to eleven graduates.

Dr. C. M. Hawkins has been at Higginsville, Mo., the past week, conducting a revival.

Rev. C. M. Bishop preached at Lee's Summit, Sunday.

The Ministers' Alliance of the city adjourned May 1, for the summer. Dr. Felix R. Hill preached the closing sermon, and Dr. Hawkins responded to a toast at the banquet which followed.

The Kansas City Epworth League Union will hereafter hold its meetings bi-monthly.

Hon. John G. Walley, the eminent temperance advocate, of New York, addressed a large congregation at Calvary Baptist Church, Sunday.

The annual meeting of the W. F. M. S. of the S. W. Missouri Conference was held in this city, at Central Church, recently. A large number of delegates and visitors were present, and the reports indicated very gratifying progress the past year.

The plans of our new church at Thirteenth and Brooklyn have been decided upon, and Bro. Boon expects to begin work soon.

Dr. F. R. Hill will lecture, Friday evening, to the Epworth League of Campbell St. Church, on "The Need of an Occupation."

Dr. M. M. Pugh preached at Central Church Sunday morning.

Rev. Robert T. Kerlin, Chaplain 3rd Reg. M. S. M., which left Kansas City recently for the front, was, until recently, pastor of the Southern Methodist Church, Liberty, Mo.

Ex-Governor John P. St. John, of Kansas, will deliver his celebrated lecture on Capital, to the Epworth League of Campbell St. Church, June 3.

The terrific hail storm, which swept over the city, Saturday, did thousands of dollars damage to property.

S. H. C. BURGIN.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

JUNE 5, 1898.

Jesus Condemned.

MATTHEW XXVII:11-26.

Golden Text: "Christ Jesus came into the world to save sinners." (I. Tim. 1:15.)

Time. Good Friday of Passion week, A. D. 30.

Place. Before the judgment seat of Pilate.

Let us get a connected account of all that is reported to have taken place in Christ's trial before Pilate.

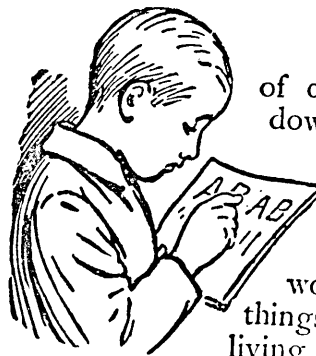
It was about six or seven o'clock on Friday morning that the Sanhedrists appeared in front of the "Praetorium," where Pilate was for the time residing. And these men, who had committed the crime of all history, had a religious horror of being defiled, Levitically, thereby being debarred from bringing the festive offering that pertained to the passover ceremonies of that day. So they called Pilate out to them, rather than enter into his halls. When Pilate comes out he says in true Roman fashion, "What accusation do you bring against this man?" seeing Jesus standing there bound as a prisoner. Their proceedings hitherto had been rather those of the mob, but Roman law was not so administered—they must come to business and state what the prisoner was accused of. Not having prepared fully, their prosecution along this line, the demand rather disconcerted them, and they undertook to evade it by saying that if he had not been a malefactor, they would have delivered him to Pilate. From first to last, Pilate manifested a strange reluctance to proceed against Jesus. There was mingled in his conduct elements of contempt for all that was Jewish, cynicism for anything of a supernatural sort, and a kind of wonder at his prisoner, which deepened into awe toward the last. Again and again he undertook to get rid of the case. Finding that they had no definite charge against him, he told them to go and try him by their own law. They replied that they had no law by which they could put any one to death any more, and this was a capital case. And seeing that Pilate would not proceed without a charge, they quickly made one, charging Jesus with treason against Caesar, saying that he had made himself out to be king, and had forbidden to give tribute to Caesar. Pilate examined him as to this charge, and, though struck with the bearing of the prisoner, he satisfied himself that there was no political significance in his claim to be a king; there was only a strange depth of purpose in the claim, whose nobility he dimly saw, but did not understand. Only one thing was clear, this man was no criminal, and those who brought him were moved by the lowest motives. And so he went out to them and told them so. He was met by a perfect storm of accusations

against Jesus. Christ was probably just behind Pilate as all this went on, and as he stood in the calm silence of a simple majesty, Pilate's wonder deepened. There was something in his attitude that made the governor loth to have anything further to do with the case. In the cries that had just come from the multitude, he had caught some talk about his being a Galilean. He gladly seized upon this fact, and would send him to the tribunal of Herod, tetrach of Galilee, who was at that very time in Jerusalem.

Omitting now the account of what passed in the presence of Herod, where his accusers likewise failed to secure a condemnation, we are back again in a short while before the Praetorium. A great crowd is gathering there, most likely for two reasons: 1st. The accusers of Jesus are themselves a crowd; 2nd. Their presence in that place would probably awaken an expectation that Pilate was about to release to the people, according to custom on the feast day, a prisoner of their own choosing. Pilate sized this custom as another pretext on which Jesus might be released, alleging at the same moment that neither he nor Herod had found any fault in him, and offering to satisfy their ill will toward Jesus by scourging him before releasing him. He was answered by another storm of "Crucify him," "crucify him!"

At this juncture Pilate got a message from his wife, telling him of a terrible dream she had had, and warning him to have nothing to do with "this just man." But all reasoning failed. He then rose up from his seat, and performed that symbolic act of washing his hands, in token that he disavowed the responsibility of this judicial murder. "His blood be upon us, and upon our children," said the Sanhedrists. Thereupon Pilate orders him to be scourged.

When the awful process of scourging is over, Jesus is again brought forth, with bleeding flesh, arrayed as a mock-king, wearing the crown of thorns. "Behold," said Pilate, "I bring him forth to you, that ye may know that I find no fault in him! Behold the man!" As if to say, surely that ought to satisfy you in the case of an innocent man! Look at him! "Crucify! crucify!" was the reply. "Take ye him, and crucify him," said Pilate, "for I find no fault in him." "We have a law by which he ought to die," said some of them, "Because he made himself the Son of God." This saying, considered in the light of the whole bearing of Jesus, awakened all Pilate's superstitious fears. He took him back into the hall, and asked him in great earnestness concerning his origin. It was of no use to answer these questions, and so Jesus keeps silence. This calm loftiness seems to have touched the indignation of the governor, and he reminded him that he had power to put him to death or to release him. To this Jesus calmly replied that the only absolute power is that which comes from above—a fact which the Jews at least ought to have understood, and so



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they were the chief sinners in this business. This brief interview so thoroughly impressed Pilate that he went forth determined to save Jesus. The Jews cut the matter short by saying at last, "If you let this man go, you are no friend of Caesar's, we will report you to Rome."

Strange as it all was, reluctant as Pilate was to condemn this marvelous prisoner, it would be better to do so and take the risk, if there were any, than to run the chance of an investigation of his matters at Rome. This was the weight, then, that pulled him down. It was now near noon; he delivers Jesus up to them with the necessary legal formalities, and they lead him away.

The supreme interest of this whole scene must be my apology for having occupied so much space.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

We will send a first-class guaranteed Fountain pen postpaid, free, to any traveling preacher who will send us two new subscribers with three dollars to pay for them. The pen is the famous "Laughlin." The name being a sufficient endorsement to those who know the pen. We cannot sell this pen for less than \$1.50.

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"Let Epworth Leagues be organized in our congregations, for the promotion of piety and loyalty of our Church among the young people; their education in the Bible and Christian literature; and their encouragement in works of grace and charity."—Discipline, ¶ 249.

JUNE 5, 1898.

The Trial and Triumph of Prayer.

I. KINGS XVIII:42-46.

The lesson is the story of Elijah's prayer for rain after the famine of three years and six months in the land of Israel. It stands out as a conspicuous example of the power of prayer, recorded of God's ancient servants.

The Hebrew faith was that God is directly connected with the experiences of men, and that drought and flood, and storm, fruitful or unfruitful seasons are the expressions of his will.

A life of prayer was developed by such a faith. Yet, often men seemed to pray in vain. Doubtless Elijah had prayed daily when hiding in the forest by the brook Cherioth. And it seemed in striking answer to his prayer that the ravens, which built their nests in the forest trees, dropped every day, sufficient food for his sustenance. But the brook ran dry in spite of his prayer. He was not less wonderfully preserved by the widow of Serepta. Yet we know that God has permitted holy men to fall before their enemies or to perish from hunger. Death comes after many mercies.

The most needful thing to learn is, that the order of nature, being of God's appointment, is the expression of wisdom and love. But few, even of the most illustrious servants of God, have been the subjects of miraculous providence. Such providence, when manifest, was not for the good of those particular persons, but for the revelation of God to the world at large. Not for his own sake was Daniel preserved in the lion's den, but to teach the heathen that he worshipped the true God; to bring forth that

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decree of the king: "I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel, for he is the living God."

It is our privilege to come to God with all our wants, and yet it is not assured us that all that we think we need shall be given us. No parent proposes to grant every request of a child. Many things we ask of God, not asking aright unless, in our very prayer, instead of taking no denial we are willing to be denied. That is the spirit alone in which we can ask any temporal good—food or health or even life itself. Over us all there is one inexorable decree that we shall suffer and die. It is a higher faith in God meekly to accept our lot than to seek to escape it, and we shall hold that what is good for us is expressed in the common order of nature rather than any exemption from it.

But there is one sphere in which we pray certainly. It is the spiritual sphere. For purity, patience, steadfastness, faith to triumph, we look to the great captain of our salvation—to Jesus, "who is the author and the finisher of our faith." We may not grow richer as the years pass, but we may grow better. It is upon holiness that we should fix our aim. This is the great good which God bestows.

Please say to the Leaguers of Arkansas, that Raiford League, Mineral Springs circuit, has promised \$5.00 on Bro. Cline's salary. Brethren, let's keep the stone rolling. R. J. RAIFORD.
Mineral Springs, May 17.

HELENA DISTRICT LEAGUERS.

We are all aware of the great gathering of the Christian Methodist young people in the town of Jonesboro, June 14-16.

It is the desire of the Presiding Elder and the District League officers, that our district be well represented in this conference. You remember, that at our last district meeting, in Wynne, Ark., we laid especial stress upon the meeting of the State Conference. The most important thing of all is to elect those who are most enthusiastic in this great work and those who will be found ready to go and do what they can for the success of the conference. The good people of Jonesboro have gladly opened their homes to the Methodist young people throughout the State, and we should be glad to participate of their hospitality and do what we

can towards making this gathering the best that we have ever had in this State, not only numerically but spiritually.

It is the request of your president of the District League, that the Helena District Leaguers will feel their responsibility and go to this conference. One of the most interesting questions that will be brought up will be the support of Bro. J. W. Cline in China.

If this can be done by the Leagues of this State, it will bring us more in touch with the great cause of Missions. I hope that every Local Chapter will bring this matter up before their meeting, and instruct their delegates as to how they shall vote on the question.

We will try to secure suitable headquarters for the Helena District Leaguers. Now, there is one more thing that is essential to the success of the conference, and that is prayer. Let us all go to Jonesboro praying for God's richest blessings upon the entire conference.

JOEL E. WYNNE,
Pres't Helena Dist. League.
Forrest City, May 16.

From Crawfordville.

We have just organized an Epworth League at this place with a good membership, and placed it in the hands of efficient officers. We expect good results from this band of workers.

Our services yesterday were pleasant and profitable. Our congregations grow in interest and numbers. We are building a parsonage—on paper; we expect to build on a suitable parsonage lot at no distant day, and to this end we expect to work and pray.

GEO. G. DAVIDSON.

May 9.

The dyspeptic carries a dreadful load on his back. It seems as if he were really made up of two men. One of them ambitious, brainy and energetic; the other sick, listless, peevish and without force. The weak man weighs the other one down. The dyspeptic may be able to do pretty good work one day, and the next day because of some little indiscretion in eating, he may be able to do nothing at all. Most cases of dyspepsia start with constipation. Constipation is the cause of nine-tenths of all human sickness. Some of its symptoms are sick and bilious headache, dizziness, sour stomach, loss of appetite, foul breath, windy belchings, heartburn, pain and distress after eating. All these are indicative of derangements of the liver, stomach and bowels, and all are caused by constipation. Dr. Pierce's Pleasant Pellets are the quickest, easiest and most certain cure for this condition. They are not violent in action.

Send 21 cents in one-cent stamps to World's Dispensary Medical Association, Buffalo, N. Y., and receive Dr. Pierce's 1008 page Common Sense Medical Adviser, illustrated.



CURES AND PREVENTS

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation,

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CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need anyone SUFFER WITH PAIN.

Radway's Ready Relief is a sure cure for every pain, sprains, bruises, pains in the back, chest or limbs. It was the first and is the only PAIN REMEDY that instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application.

INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, nervousness, sleeplessness, sick headache, diarrhoea, colic, flatulency, and all internal pains.

Fifty cents per bottle. Sold by Druggists. Be sure to get RADWAY'S.
RADWAY & CO., NEW YORK.

OPIUM

and Whiskey Habits Cured. Write B. M. WOOLLEY, M. D., Atlanta, Ga.

100 Agents Wanted.

Trumpet Blasts and Character Sketches are two of the fastest selling books agents ever handled. We want 100 agents to sell these in Arkansas this year.

GODBEY & THORNBURGH,
Little Rock, Ark.

"A QUESTION IN BAPTIST HISTORY."

By William H. Whitsett, D. D., President of the Southern Baptist Theological Seminary, Louisville, Ky.

Many of our readers have become interested in the question raised among the Baptist by Dr. Whitsett. Send us \$1 for the book.

North and East.

The favorite line, the Louisville & Nashville Railroad, has increased its already very superior facilities for reaching all points North and East.

The time via Memphis has been materially shortened, the run to Louisville now being made in less than eleven hours. Train leaves Memphis daily at 8.45 p. m. with Sleepers and Coaches through, arriving Louisville 7.35 a. m., Cincinnati 11.41 a. m.

This train also carries through Sleepers to Nashville and connects for Chattanooga, Atlanta and all points Southeast.

Do not start on a trip to the North or East until you have written to Max. Baumgarten, P. A., Memphis, Tenn.

ARKANSAS METHODIST

J. E. GODBEY, D. D., Editor.

WEDNESDAY, MAY 25, 1898.

Thus far our General Conference has exhibited a very fine spirit and done very satisfactory work.

How demoralizing war is! It has made our subscribers, good Methodists as they are, forget to pay their debts. Just look at the labels on your papers, dear readers, and send us what you owe. And don't call this a "dun" for we are by no means done if you don't pay.

Some complaint has been made that we give quarterly meeting notices but one insertion. Other important notices are inserted but once. But hereafter we will publish the quarterly meetings twice. Clip and preserve if you need. This is only for the good of our readers at large who have a right to the space.

The audacity of some of our secular dailies is sublime, and in nothing more than in their thought to run the churches. On the assembling of our General Conference some of these papers put out their candidates for the Episcopacy, resorting to the electioneering arts of a political campaign. It is needless to say that such schemes affected the conference no more than the barking of a dog affects the moon. But it is a shame that some humble and godly men should be thus made the victims of newspaper enterprise.

The Passing of Gladstone.

William Ewart Gladstone passed into immortality on the 19th inst. at 5 a.m.

He was born in 1809. When but 22 years of age he was elected a member of the British House of Commons, and from that time forward, through more than sixty years, he gave a career of political service scarcely paralleled in history. We have not space to sketch the history, which passing through so many offices and stations brought him at length to power next the throne. Four times he was appointed Premier of England.

In the midst of political duties Gladstone found time to explore the fields of philosophy, theology and literature. Upon these subjects, as well as upon the problems of government, he wrote ably and voluminously. He maintained over body, mind and soul the most rigorous discipline. At four score he chopped wood, kept abreast of his

age in current thought, and maintained religious services and duties with the strictest fidelity and devoutness. Well balanced and well controlled, and incorruptible in character, Gladstone was still gaining in influence long after the generation which was born with him had run its course.

His mind was always open to truth. Some have dared to call him inconsistent. He was upon both sides of many questions during the history of his life. His changes of view were the result of an open and ever active mind and an unchangeable purpose to do the right and to stand by the truth.

Gladstone held with his conscience. He wrought for humanity. He belonged not to England, but to the world. He will be more revered than any potentate who ever sat upon a throne. His example dignifies the race. Above the title of king he has set that nobler title, the "Grand Old Man."

That Vote in the General Conference

The committee on episcopacy at our General Conference reported in favor of electing two bishops. By the adoption of that report the conference resolved to elect two and only two.

On the day of election, Tuesday the 17th, the conference voted by ballot, writing two names on each ballot. The first ballot secured no election. The leading names were E. E. Hoss, 102; H. C. Morrison, 101; W. A. Candler, 100. Others received scattering votes. A second ballot was taken, 255 ballots being cast. Bishop Wilson presiding, stated that 128 were necessary for a choice. The ballots were called with the following result: W. A. Candler, 148; H. C. Morrison, 140; E. E. Hoss, 129. The chair pronounced W. A. Candler and H. C. Morrison elected.

There was great dissatisfaction on the part of the friends of Dr. Hoss, and many claimed that he also was legally elected, having received the requisite number of votes to elect.

Without touching this question we wish only to point out the incorrectness of the method of voting adopted, i.e., of writing two names on each ballot. It was possible by this method to send up a majority of votes for three men instead of two, and that without any fraudulent voting. The only correct method of voting, by ballot, when two or more persons are to be elected, is to write but one name on the ballot, electing one at a time until the requisite number is obtained.

In any case where a number are

to be elected, if the ballots be made out putting that number of names on each ballot, twice the number called for, less one, may be elected.

To illustrate: We have, say 40 voters, and it is desired to elect four persons, and the voters are instructed by the chair to write four names on each ballot, and 21 elects. Now, four names written by forty different persons gives 160 individual votes. And 160 votes, will give, if rightly arranged, a majority to seven persons with thirteen votes to spare. So it will be found in regard to any number called for. If ten were called for to be elected out of forty, and ten names written on each ballot, we should have 400 individual votes. Twenty-one being a majority of 40, we shall be able to elect by a majority vote as many men as are represented by the division of 400 by 21, that is 19, and one vote to spare.

We have seen confusion and dissatisfaction arise on various occasions from this method of voting. We have seen the vote declared fraudulent because the method itself was not known to be incorrect. We have before shown how very incorrect and uncertain this method of voting is. It is not worthy to be followed in a district conference, far less in a general conference in the election of Bishops. We know it is the usual method, but it is incorrect and ought to be abandoned.

If any reader of this does not see clearly through the argument given above he will understand this

DIAGRAM.

In an election where ten persons voted to elect two of their number, the ballots, when read, revealed the following result:

1st ballot	Jones	Smith	Simpson
2nd ballot	Jones	Smith	Simpson
3rd ballot	Jones	Smith	Simpson
4th ballot	Jones	Smith	Simpson
5th ballot	Jones	Smith	Simpson
6th ballot	Jones	Smith	Simpson
7th ballot	Jones	Smith	Simpson
8th ballot	Jones	Smith	Simpson
9th ballot	Jones	Smith	Simpson
10th ballot	Jones	Smith	Simpson
	Jones 7	Smith 7	Simpson 6

Here are ten ballots cast, each voting for two; six being necessary to elect. But the result is three names get a majority and stand Jones, 7; Smith, 7; Simpson, 6. Two were to be elected. Three have been elected. So in every case it can be shown that this method may always be made to elect twice the number called for, less one. A method so incorrect is not to be tolerated in any proceeding where grave matters are involved. Let us have done with it in all our conferences. One name at a time is the only correct method. Besides, it is the only

method which puts men on their merits and prevents the unseemly swapping, "I'll take your man if you'll take mine."

The Power of the Pulpit.

"Truth is mighty and will prevail." The hope of the world is its faith in that proverb. It has been the inspiration of all moral heroes. The truth which is represented in justice, in the rights of man, in the far reaching purpose and unchanging will of God, if a man may know the truth he can afford to stand upon it, live for it, die for it.

Those who set forth such truth and quicken the consciences of men in regard to it are the true lights and leaders of the world. They uplift men by giving them higher ideals, more definite and more noble purposes, loftier conception of the dignity and destiny of men. They impart to men a fuller life. Their mission is a divine mission. They are come, "that we might have life and have it more abundantly." They are the agents for the world's redemption, spreading abroad and giving effect that salvation which is offered by the Son of God. "Workers together with him" are they.

But for its greatest power, Truth must become incarnate. The proclamation of abstract truth is not to be compared in its value and influence to the touch of a sanctified life. There is no value in truth apart from conduct and character, as there is no value in light to blind men. Truth exists for man. The example of a man confessing the truth, declaring the truth, and yet, himself disregarding the truth, is an evil example. He who conscientiously conforms his conduct to the truth, though he pursue his way in silence, is a far more efficient teacher than one who preaches truth with the most eloquent tongue yet disregards it in his life.

The first essential to pulpit power is a holy life. It is not enough that the majority of men say "He is a good man." That is often but an expression of Christian charity. It means "He claims to be actuated from a sense of duty and I trust it is so, I would not contradict it." But there is no deep, sincere conviction that the man is one whit above the common level of goodness. Rail at the world as we may those who claim to be called of God to preach have all the respect they deserve and are generally credited for all the goodness they exhibit. The impression of their goodness should be such as to bear more fruit than a formal compliment or a charitable judgment.

When we say that a holy life is the first essential to pulpit power, we do not mean a professed holiness, an affected sanctimoniousness, but love and purity, life and hope, brotherly kindness and sympathy, established upon a substratum of courage, justice and unconquerable opposition to wrong. An unpretentious character which will bear the test of all relations and of all duties.

The preacher must have a faith, a conviction of truth which impels him. Much of the lack of power in the pulpit is here. It is axiomatic; that if the pulpit shall lose its power it can only be through the loss of intense conviction on the part of the preacher. No one will reach the conscience who does not speak from the conscience. Great congregations can be gathered by preachers whose aim is to entertain. Sensational themes will draw a crowd. But if there be no earnest urging of vital truth as the point upon which the preacher constantly focuses all teaching he discredits his own claim of a divine call or a divine work. His most applauded efforts will only weaken the cause for which the church stands and which its ministry represents. He who is but a popular lecturer in the pulpit ought, for the sake of the Church, and to preserve the dignity and power of the pulpit to be retired to the lecture platform.

The preacher must stand by gospel themes—such themes as relate directly to the salvation of men through Christ. And he must stand by them sincerely and under the highest and most solemn convictions. No affected earnestness will serve. No professional fervor will avail. The lack of intense personal conviction will give to all apparent vehemence the sound of a fractured bell.

Truly incarnated in an earnest, holy man, truth has a conquering power as in no other form. The great audience gathers to hear an earnest preacher. They come from many miles and at much expense. Not one of them would read the sermon through if it were printed in a book. The attractive power is in the soul of the man. There is a sphere in which the power of an earnest preacher is unapproachable. The loving voice is mightier than the pen. Fancy, faith, passion, conscience, the fervor of devotion, the exultation of the soul's triumph all adorn the cold formularies of logic and the didactic statements of truth when the impassioned orator speaks.

The pulpit is not to be trifled with. The audience gathers to the house of God. The wants of the

human soul impel them. It is the old story but it is the old want. The power they seek is God's life-giving power to languishing souls. Life, physical or spiritual, has ever the same needs. The parks and fields, the rivers and forests and mountains, the clouds, the sunsets, and the great ocean shall have the same charm through all the ages. And physical life shall revel in the sunshine and drink the pure air generations to come as in the past. The mind finds eternal beauty in the works of God. They never grow old. And the truth of God can never lose its freshness and its inspiration to human souls. Men gather to the house of God longing for the reviving and hope which God's truth alone can give. Does the minister come before these earnest, needy souls without preparation? Does he allow his mind to rest listlessly all the week and then hastily gather up a few stale thoughts as the hour of divine service draws near? Does he presume to come before his audience without study and without prayer, yet claiming to have counted all things loss for the excellency of the knowledge of Jesus Christ? Such a trifle insults his audience and the Church. He insults Almighty God who will call him into judgment.

A lofty tone becomes the pulpit, but no man can afford to assume it unless in his own conviction he is giving voice to God's eternal truth.

GENERAL CONFERENCE NOTES.

The General Conference has been dispatching business promptly for the past week.

The election of connectional officers is as follows:

E. E. Hoss, Editor Advocate.
W. R. Lambuth, J. H. Pritchett, Missionary Secretaries.
J. J. Tigert, Book Editor,
Barbee & Smith, Book Agents.
H. M. Dubose, Epworth League Secretary.

Jas. Atkins, Sunday-school secretary.

P. H. Whisner, Secretary of Church Extension.

W. B. Murrah, Secretary of Education.

(1) The law has been changed to allow of enlargement of districts to thirty pastoral charges.

(2) The salaries of bishops, including traveling expenses, were fixed at \$1,600 per annum, the salary of Bishop Keener at \$3,000 per annum, and that of widows of deceased bishops, at \$1,000.

(3) Presidents of Epworth Leagues are made members of the quarterly conference when eligible

—that is, when men. The ten cent tax is abolished.

(4) Every Sunday-school shall also be organized into a missionary society.

(5) The Woman's Parsonage and Home Mission Society is changed to the Woman's Home Mission Society, under a new constitution.

(6) A committee of ten experienced educators will fix the minimum curriculum for the A. B. degree in our schools, also the grade of the preparatory schools.

State League Conference.

NOTICE TO DELEGATES.

We have secured a rate of one fare for the round trip over the K. C. and Cotton Belt railroads from all points in the State to Jonesboro; we suppose that the I. M. Road has made same rates to all delegates and visitors. Bro. Jas. Thomas will announce for that road soon. The B. & B. road will make a rate of one and one-third fare for round trip. All delegates coming by way of Little Rock should leave Little Rock about 7:30 a. m., and come over the I. M. to Hoxie, where connections will be made with the K. C. passenger train, which arrives in Jonesboro at 2 p. m. same day. Those coming over the Cotton Belt will arrive in Jonesboro at 1:30 a. m. Those coming over the I. M. from the south will arrive at Nettleton, three miles from Jonesboro, at 10:30 p. m., where hack can be had for transportation next morning.

We are expecting a great time, and are doing everything we can to be ready for you when you come. We trust that every Leaguer who comes to the conference will try to say or do something while in our midst, which will lead to the conversion of some soul. The conference will be held under a tent that will seat 3,000 comfortably. We expect a choir of 150 consecrated voices, led by Bro. W. A. Hemphill. Ample provision has been made for the entertainment of every delegate and clerical visitor who will do us the kindness to notify us that he is coming. And we hereby give notice that homes will not be provided for any who do not notify us, by mail, by the 10th of June, that they expect to be here. Our badges are ready, and we hope that every delegate and visitor who expects to attend the conference will send us a 2-cent stamp, with which to mail him a badge and blank credential. The badge is to be put on the day you start to conference, and will serve to introduce each to the others on the road, as a Leaguer. So don't hesitate to speak to any one who wears our conference badge, for he is a Leaguer and your friend. The credentials are to be filled out and signed by the President and Secretary of your League.

Now, let every delegate elected in the State feel the importance of his office, and make every reasonable sacrifice to come. If we are not faithful over these little things

then we may not expect to be "the ruler over many." Let every delegate and visitor in the State send two cents immediately for badge and credentials. Address all correspondence to Rev. Frank Barrett. Respectfully,

RECEPTION COMMITTEE.

May 18.

Haygood Memorial Hall.

Please allow me to remind the brethren who made subscriptions at the Little Rock Conference to Haygood Memorial Hall, that their subscriptions were due in April, and up to May 2 but one subscription, that of Maj. H. A. Butler, of Malvern, had been paid. These subscriptions were left in my hands for collection. It is hoped this reminder will bring all these subscriptions in without further call.

J. R. MOORE.

Stephens. Ark.

Personal.

Robt. Poynter writes us from Carmel circuit, that his work is prospering.

Rev. Frank Moore, of the St. Louis Conference, was a brotherly visitor Wednesday.

Rev. K. W. Dodson, of Little Rock Conference, has returned from Vanderbilt University.

Rev. C. D. McSwain, P. C., of Malvern station, accompanied by his little son, called yesterday.

We have a letter from Sam Smith, (the kicker) with request for reply, but he does not give his address. So we tender respects and wait.

Bishop Morrison will hold the Conferences in Arkansas on the following dates: Arkansas Conference, November 16; Little Rock Conference, November 24; White River Conference, December 1

Rev. W. J. Hearon reports for Asbury Church, this city, fine congregations—two accessions and several up for prayers Sunday. The congregation has papered the church house in fine style, and the W. P. & H. M. Society has put fine pulpit chairs in.

The June Ladies' Home Journal prints the plans for three model small churches—churches that can be built at small cost. The plans are by the Journal's special architect, and the churches are such as would be desired in small communities where money for their construction is not over-plentiful.

Arkansas Methodist Calendar.

Meeting.	Place.	May
W. F. M. Society	Fayetteville	10
Fort Smith District Conf.	Mansfield	25
Batesville District P. M.	Cushman	25-29
Jonesboro District P. M.	Nettleton	26-29
Newport District Conf.	Knobel	26-29
Monticello Dist. S. S. Conf.	Portland	27-29
		June
Clarksville Dist. Conf.	Knoxville	2
Commencement Quitman College		5-7
W. F. M. S., L. R. Conf.	Prescott	8-12
State Epworth League Conf.	Jonesboro	14-16
Prescott District Conf.	Hope	22
		July
Harrison Dist. Conf.	Yellville	7
Pine Bluff Dist. Conf.	Kingsland	7-10
Batesville District Conf.	Sydney	13
Morilton District Conf.	Plummerville	14
Hot Springs Dist. Conf.	South Hot Sprgs.	21
Eureka Springs Dist. Conf.	Eureka Springs	21
Dardanelle Dist. Conf.	Danville	21-24
Helena District Conf.	Forest City	27

Christian Life.

Promises.

Strive to enter in at the straight gate is the admonition of our Saviour.

Notwithstanding we have a great warfare to wage, we have a good captain to lead us, and to assure us of victory if we will only strive.

And think what wonderful promises he has kept for our consolation.

Let us turn and read some of these promises: "And this is the promise that he hath promised us, even eternal life."—I. John 2:25.

Also some more blessed thoughts:

"He that overcometh shall eat of the tree of life."—Rev. 2:7. Shall "not be hurt of the second death, Rev. 2:1. "He shall eat of the hidden manna, shall receive a white stone, and in the stone a new name written," verse 17.

He shall be a pillar in the temple of God, verse 12.

He shall sit with Christ on his throne, verse 21.

He shall receive a crown of life which the Lord has promised to them that love him. I. James 1:12.

Dear reader, do you love him? Are you continuously living in subjection to his holy will?

Can you treat the one that loves you and gave his life for you, can you treat him slightly? Don't you want to live in complete subjection to him? Can't you bear to let him lead you? Can you say, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters."

The Lord is both able and willing to save all that come unto him. Whosoever will, let him come.

P. A. OLIVER.

Viola, Ark.

Days of Discouragement.

All of us have days of the weary heart, days when the wheels drag heavily, and we find it hard to go cheerily on our way. Perhaps the season of the year depresses us. To some natures, winter brings exhilaration, and keen frosty weather is a delight, while others simply cringe and creep, and envy hibernating animals when the days come of the keen blast and the scouring sleet. Still other persons are unhappy in the autumn, and dislike to see the falling of the leaves, feeling with the poet in his lines:

"We, too, have autumn when our leaves

Drop loosely through the dampened air,

When all our good seems bound in sheaves,

And we stand reaped and bare."

Again, there are people who do not like rain, or mist, or too glaring sunshine, and their moods vary with the winds, and their mental barometer is as changeable as that of the weather. Fortunate are men and women who are independent of temperature and the climate, so far as their souls and minds are concerned.

Our state of health, our lack of

physical equipoise, the presence of some malady, or the touch of a chill or a fever in the blood, often account for our days of discouragement. When we are well, life moves on with the joy and the swiftness of an army with banners. It is no credit to us that we are gay and cheery then; we ought to be; but it is less easy to preserve one's equilibrium unmoved when there is an aching head, or a weary foot, or a pain in the side, or a dyspeptic fiend gnawing the stomach.

For all our discouragement, let it come from what source it may, there is a cure. Absolute, unwavering trust in God, belief in his sovereign love, and constant prayer to him for grace and guidance, will keep the heart unmoved, let the external situation be whatever it may. Continual effort to do the best one can, in accordance with the laws of one's being, and in obedience to common sense, will also help very materially.

And there is a great deal in maintaining a resolute outside cheerfulness of aspect, of look, of word, of behavior, in all circumstances. The demon of discouragement flies before a steady determination not to show the white feather, not to bow the head like a bulrush, or to diminish the outward gayety.—Aunt Marjorie, in Christian Intelligencer.

The Call is for To-Day.

Oh, the truth that is yet untold!
Oh, the songs that are yet unsung!
Oh, the sufferings manifold,
And the sorrows that have no tongue!
Oh, the helpless hands held out,
And the wayward feet that stray
In the desolate paths of doubt,
And the sinner's downward way!
For a silence soon will fall
On the lips that burn for speech,
And the needy and poor that call
Will forever be out of reach,
For the work that ye must do,
Before the coming of death,
There remaineth, O faithful few,
But a little while, he saith."

Not long ago as Bishop McCabe was alighting from a hack at a friend's door, he grasped the driver's hand and said, "Good night, I hope to meet you in glory." He had often done that and thought nothing of it. He went into the house, met his host and retired. About midnight his host knocked and said:

"Chaplain, that hackman has come back and says he has got to see you. I told him he had better wait till morning, but he said, 'No sir, I must see him tonight, and I know he will see me.'"

The hackman, a broad shouldered, rough looking man, with a whip in his hand, came into the bishop's chamber with tears rolling down his cheeks. Said he, "If I meet you in glory, I have got to turn round. I have come to ask you to pray with me."

It was a joy to pray with that man and point him to Jesus, yet the bishop had never seen him before.

There are thousands who never had an invitation to come to God. In a large meeting an evangelist asked how many had been spoken to regarding their soul's salvation within one year. Not a hand was

ARMSTRONG & McKELVY
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KENTUCKY

THERE are several sorts of reputation—good, indifferent, bad. A good reputation is the sort that pays—the only sort that you, as a dealer or painter, can afford to have. It can only be acquired by selling and using the best material. In paint, *Pure White Lead* (see list of genuine brands) and *Pure Linsced Oil* are the best.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

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3 BARGAINS IN TEACHERS' BIBLES

Bagster's Comprehensive Teachers' Bible contains the Old and New Testaments, with new and revised helps to Bible study; a new concordance and an index Bible atlas, with fourteen maps, minion type; size of page, 5 1-2x8 1-2 inches; bound in seal grain leather, divinity circuit (overlapping edges with rubber band), round corners, gold edges; price, postpaid, \$1.50.

Holman Self-Pronouncing Bible; minion type; contains all modern teachers' helps, maps, etc.; bound in morocco, linen lined, divinity circuit (overlapping edges with rubber band) Price, postpaid, \$2.00.

Holman's Pronouncing Large Type Bible contains the Old and New Testaments, with complete helps to the study of the Bible, with many illustrations and maps. Burgeous type; bound in seal grain leather, divinity circuit (overlapping edges with rubber band) round corners and gold edges. Price, postpaid, \$2.25.

These Bibles are remarkably cheap at these prices. Send us your order, and you will thank us for furnishing such bargains. GODBEY & THORNBURGH, Little Rock, Ark.

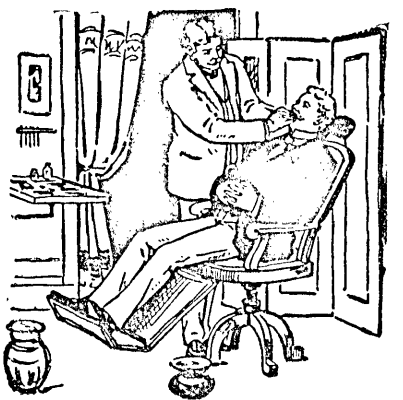
raised. He asked how many within two years? Still not a hand. How many in five? and not a hand. How many in ten? Two hands. Out of this multitude how many had ever been spoken to? Eleven. He asked how many had never been spoken to? And with the exception of those who had raised their hands, the entire audience stood. This seems incredible, but it was not an exceptional case. A great throng go to their graves with only one out of a great multitude being dealt with personally.

A man lay dying from a severe accident, and a minister was sent for, and kneeling beside him tried to show him Christ. The dying man said no one had ever spoken to him about Christ. "I don't know Him, he said. "I cannot understand it at all," and passed away.—Selected.

The need of a good Spring Medicine is almost universal and Hood's Sarsaparilla exactly meets the need. Be sure to get Hood's.

We have what is known as the Devotional Bible, because of the extra large print and light weight, which make it convenient for use at family prayer. We send it post paid, for only \$2.

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DOUBT—

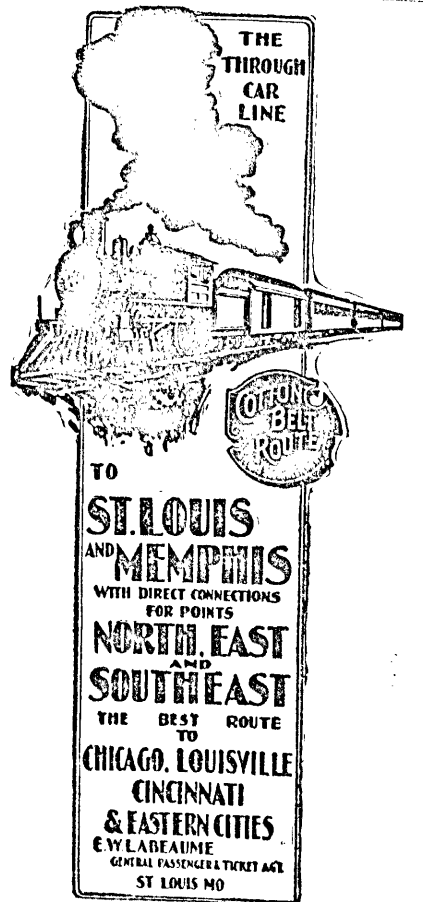
There are people here who have their doubts about our modern methods and appliances in dentistry. They would rather pay big prices for old-fashioned, painful dentistry, than to pay moderate prices for painless, perfect work. But our mission is educational and practical. Doubters are becoming fewer every day.

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For the Young People.

A Repenting Dog.

A story comes from New Haven about a black spaniel that abstracted a feather duster from his owner's house, and while playing with it tore out all the feathers. The dog, after being shown the featherless handle, was given a whipping. He then disappeared, and about half an hour afterward walked bravely into the house with a brand new duster in his mouth. He walked up to his mistress and meekly deposited the new brush at her feet. By the mark on it she saw that the dog had stolen it from a neighboring store.—Our Dumb Animals.

This was a repentance that needed to be repented of.—[Ed.]

The Polar Bear.

Do you remember on your maps that country lying far north called Spitzbergen? An icy home for any one to live in, but the home of the polar bear. He is a very independent fellow, and can walk or run very fast when on land, or swim and dive in the sea. His toes are joined with skin between them like a duck's; in other words, he is web-footed, that is the reason he can swim so well. When he runs he stands straight up on his hind legs, never slipping, because of a soft, fleecy lining on the soles of his feet. It is hard for the hunters to see him, because his fur is a soft white color, like the ice around him. Sometimes when a hunter is surprised in this way he pretends he is dead, lies perfectly still with his weapon in his hand. The bear, thinking him dead, takes time snuffing around him, but the hunter, watching his chance, jumps up and spears him. The old father bear wanders around all winter over the ice and snow, but the mother bear hunts till she finds a place in the side of some rock where she can find shelter for herself and her cubs. Their breath keeps them warm in this small, close place, for no one goes in or out to them all through the long winter. Do you wonder how the old mother bear gets her food? Here is a strange truth. She eats nothing all winter long. In the fall she eats extravagantly everything she can get, and becomes as fat as possible. This lasts her through the winter, and in the spring she comes out of her cave with her young cubs hungry enough to eat anything she can find. It is always a very dangerous thing, we are told, to meet an old bear with her cubs.—Christian at Work.

Why the name sarcophagus is applied to stone coffins is not generally known; but originally the stone coffins were made from a species of lime stone, which, it is said, had the power of destroying the entire body, except the teeth, in a very short time, and as the "sarcophagus" means feeding on flesh, the name was given to the coffins, which seemed to literally

eat up the bodies which were put into them.—Christian Work.

A Literary Cat.

Did you ever hear of a cat who could read writing? Last fall a lady went to the country to spend a few weeks, leaving a favorite cat at home with her mother. Seeing some catnip in the garden, she knew it would be a great luxury to her feline friend, and gathering some tender sprigs put them in an envelope addressed to Mr. Thomas Malt (the cat's name), with the proper street and number. When the letter came, the girl, without reading the direction, laid it on the hat-stand, where all the mail was left. Presently Mr. Thomas Malt came in, climbed up on the hat-stand, saw his letter, took it down on the floor, and proceeded to tear it open with his teeth.

Just then the lady of the house came in, and in the half-darkness of the hall thought the letter must be for some of the boarders and filled with money, for the green catnip looked like green bills at a first glance.

She hurried to take it away from Thomas, but soon found that he had only been doing what all the other boarders did—selecting his own mail from the pile of letters.

But could he read? Well, I'm afraid his reading was like a good deal that people do who pretend to read with their eyes shut, it was done some other way. They saw that Mr. Thomas smelled the catnip, and because he wanted that, tore open the envelope that had it in. It happened to be his, but I am afraid he would have taken it just as quickly if it had been directed to some one else.—Christian Guardian.

The Northwestern Christian Advocate says that "a half-century ago a line of battleship had not a puff of steam on board, except in the cook's galley; but now our Iowa, that fine fighting machine, has more than 150 engines on board. They propel the ship, weigh her anchors, turn her guns, lift her launches on board, hoist her ammunition during battle, run her electric dynamos and serve as steel muscle in scores of ways."

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Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists, 50c. and \$1 bottles.

We will state for the guidance of our preachers, that the Samantha offer does not effect the commission we allow on new subscriptions and renewals. Deduct your commission same as if Samantha was "not in it."

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For Ornamental Graves, Gardens, etc., etc.

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J. N. MULFORD,
MEMPHIS, TENN. JEWELER.

Mention this paper.

To Travelers.

The old reliable Louisville & Nashville Railroad has increased its already very superior facilities for reaching all points North and East.

The new train via Memphis is a great success, the run to Louisville being made in less than eleven hours. Train leaves Memphis daily at 8:45 p.m. with sleepers and coaches through, arriving Louisville 7:35 a.m., Cincinnati, 11:41 a.m.

This train also carries through sleepers to Nashville and connects for Chattanooga, Atlanta and all points Southeast.

Do not start on a trip to the North or East until you have written to

MAX. BAUMGARTEN, P. A.,
Memphis, Tenn.

Our Church at Home.

OZONE MISSION.

Our second quarterly meeting has come and gone. Bro. Sherman was on hand, doing good work. We have improved some during the last quarter on finances and congregations. Three Sunday-schools were started.

My wife's health is improving. The most of the fruit here is killed. Our protracted meeting at Ozone will commence on the fourth Sunday in July; we would be glad to have help.

J. J. DOUGLASS.

EMMET.

Our second quarterly conference is a thing of the past. Dr. Riffin was at his post, doing his work well. There was a fairly good attendance of the officials. Finances somewhat behind, but as well up to date as heretofore. All in all, we feel that we are gaining ground. Our services yesterday, at Old Midway, were a decided success; we had services both morning and evening, and the results were an old-time revival, the church greatly revived, and four or five conversions.

My idea of the gospel is, that we should have a revival of religion the year around; why not have a revival and conversions at our monthly appointments? I think we would have, if we would turn our attention that way and expect it. We are serving a kind and noble people. Brethren, when you want to look for Emmet circuit, look away up toward the top, come down the line, you'll find her somewhere. Yours in the work,

J. A. PARKER.

GENOA CIRCUIT.

Our second quarterly meeting was held at Rondo, on the 7th and 8th insts. Our pastor, Bro. J. R. Dickerson, had planned to have "a good time for God and the church," and his program was well carried out. Our presiding elder, Bro. Moore, could not be with us, but sent our much loved brother, W. F. Evans, to fill his place, and he very ably did so.

Owing to the Democratic primary election on Saturday, our services were not so largely attended as we had expected, but the exercises were nevertheless very good.

After listening to several good discussions on Mission work, we were given the pleasure of listening to a soul-stirring sermon by Bro. Evans, on "The burden of souls the need of the church," and many went home feeling greatly benefited by his words.

But the gospel feast seemed reserved for Sunday morning, for then we had quarterly love-feast, and listened to the experience of old soldiers of the cross, and the prospects of those who had enlisted in the cause at a later day. Joy unspeakable was pictured on many faces and praises were wafted on high to Him who died to save. Oh! it was a good old Methodist time. Then came another sermon, by Bro. Evans, wherein were given to us "The Christian's hope and his

eternal reward." After the communion service, we were dismissed for two hours. Dinner was spread on the ground, and there seemed to be sufficient for all. The afternoon was devoted to Sunday-school work.

Genoa circuit has been in need of a revival for quite awhile, and I fully believe that it is coming, for Bro. Dickerson is very enthusiastic in his work and is pushing things ahead at a lively rate. May God bless him in his earnest endeavors, and bring to him eternal rest in the world beyond the skies, where sickness and death are feared no more and parting no more shall come.

MARVIN WILLIAMS, Pres.
KATE GIBBONS, Sec'y.
May 13, 1898.

COMMENCEMENT.

Below we append the program of the Commencement exercises of Galloway College:

May 26, 8 p. m. Entertainment by pupils of Primary and Preparatory Department.

May 27, 8-11 p. m. Art Reception.

May 28, 8 p. m. Recital by pupils in departments of Voice and Elocution.

May 29, 11 a. m. Commencement Sermon.

May 29, 8 p. m. Sermon, Rev. Julian C. Brown.

May 30, 8 a. m. Meeting of the Alumnae.

May 30, 8 p. m. Musicales.

May 31, 9:30 a. m. Graduating Exercises. Literary Address, Hon. H. L. Rammel.

BOARD OF TRUSTEES.

The regular annual meeting of the Board of Trustees of Galloway Female College will be held in the College Building at Searcy, Ark., on Monday, the 30th day of May, 1898.

H. A. BUTLER,
Secretary.

Members of the Board:—Rev. G. W. Hill, Rev. H. Hainsworth, Rev. J. A. Anderson, C. C. Reid, J. F. Munday, W. W. Jennings, Rev. Julien C. Brown, Rev. W. B. Ricks, Rev. F. Little, Theo. Maxfield, L. E. Moore, F. M. Daniel, Rev. J. R. Cason, Rev. H. H. Watson, Rev. R. R. Moore, J. M. McCain, H. A. Butler, W. C. Ratcliffe.

Notice.

For important reasons, the time of the Hot Springs District Conference has been changed from Thursday, July 14, to Thursday, July 21.

J. A. SAGE, P. E.
Hot Springs, May 18.

If the Baby is Cutting Teeth.

Mrs Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething with Perfect Success. It soothes the child, softens the gums, allays all pain; cures colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

Troubles of a Pastor's Wife

This woman was peculiarly afflicted; physicians could do nothing to relieve her, yet she was cured in a simple way. She now sends a message to suffering humanity which should be helpful.

Probably no other woman ever suffered just as Mrs. Adams did, the wife of Rev. A. R. Adams, pastor of the Christian church at Blandinsville, Ill. Physicians were baffled by her ailment, and for years she was compelled to live a life of torture.

To-day she is well and the story of her suffering and recovery will touch a responsive chord in the heart of every woman.

"About six years ago," said Mrs. Adams, "my health began to fail. The first trouble I noticed was with my stomach; food did not agree with me, and my appetite failed until I could scarcely eat.

"I would begin to bloat before I was through with a meal, and the food felt like a stone in my stomach.

"After eating I would have pains in my stomach with a smothered feeling which would finally extend into my throat and chest accompanied by a choking sensation.

"I began to bloat all over and my hands and feet commenced swelling until I thought I had dropsy.

"In a short time I had pain and soreness in my left side which extended across my back accompanied by dizziness, and then followed severe paroxysms of pain extending from the lower part of my stomach into the region of my heart.

"During these spells a hard ridge as large as my arm would appear in the left side of my stomach and around the left side.

"I had a feeling of heaviness in my head and at times could scarcely hold it up or keep my eyes open, yet when

night came I could not sleep.

"I also suffered intensely from female trouble.

"I doctored with ten different physicians, but was not benefited. No two of the doctors diagnosed my case the same.

"One day my husband noticed an article regarding Dr. Williams' Pink Pills for Pale People in the newspaper, and induced me to try the pills.

"I began taking them, but experienced no relief until I had used the sixth box. I continued taking them and after using eleven boxes was greatly benefited.

"I was also troubled with nervous prostration and numbness of my right hand and arm. My hand hurt so at times, tingling and burning, that I could hardly endure the pain, but that has all passed away.

"I now know what it means to eat a good meal without suffering afterwards, and enjoy a good night's rest.

"I am again able to do my work, and have done more this summer than in all the last four years put together.

"I feel safe in saying that it is all due to Dr. Williams' Pink Pills for Pale People, and consider it my duty to let people know what these pills have done for me, as it may be the means of relief for others who are suffering."

Diseases strange to physicians; symptoms that defied diagnosis have succumbed to the potent influence of Dr. Williams' Pink Pills for Pale People. Druggists everywhere consider them to be one of the most valuable remedial agents known to science.

Quarterly Meetings.

N. B.—Henceforth the Quarterly Conference notices will be published but one time. Please clip for future reference.

JONESBORO DISTRICT, Third round, W. C. Davidson, P. E.
May—Cherry Valley circuit at Pleasant Hill, 21-22; Nettleton circuit at Nettleton, 29-30.

June—Shiloh circuit at Cross Roads, 4-5; Jonesboro station, 9; Lorado circuit at Shady Grove, 11-12; Paragould circuit at Shiloh, 18-19; Harrisburg circuit at Pleasant Valley, 23; Marion circuit at Gibson Bayou, 25-26.

July—Golden Lake circuit at Bardstown, 2-3; Luxora circuit at Dunivant's Chapel, 6; Blythesville circuit at Shady Grove, 9-10; Osceola station, 12; Cotton Belt circuit, 23-24; Paragould station, 28; Gainesville circuit at Beech Grove, 30-31.

August—Big Bay Mission at Prairie, 6-7; Rector circuit at Rector, 12; St. Francis circuit at Piggott, 13-14; Boyds-ville circuit at Cummins, 15-16; Buffalo Island at Macy, 20-21.

District Conference, July 14-18.
SEARCY DISTRICT, Third round, S. L. Cochran, P. E.

June—West Searcy circuit at Gum Springs, 4-5; Searcy station, 5-6; Beebe and West Point at Beebe, 11-12; Augusta station, 18-19; Stony Point circuit at Hammons-ville, 25-26; El Paso circuit at 16th section, 26-27.

July—Mineral circuit at Hickory Grove, 2-3; Bald Knob mission, 9-10; Mt Pisgah circuit at Heber, 16-17; Argenta station, 23-24; Jacksonville circuit at Jacksonville, 30-31.

August—Beebe circuit, 6-7; Union and Revil, 13-14; Auvergne and Weldon, 20-21.

The pastors will please have all of their church registers and records of church conferences present, for examination, as the Discipline directs.

FORT SMITH DISTRICT, Third round, S. Anderson, P. E.
June—Fort Smith, First Church, 5; Greenwood circuit at Washburn, 11-12; Hackett circuit at Pleasant Valley, 18-19; Charleston circuit at Pleasant Ridge, 25-26.

HOT SPRINGS DISTRICT, third round, J. A. Sage, P. E.
June—Oma circuit at Caney, 11-12; South Hot Springs station, 18-19; Hot Springs circuit, 25-26.

July—Saline circuit at Green's Chapel, 2-3; Amity circuit at County Line, 9-10; Central Avenue, 16-17; Cherry Hill circuit at Olive, 30-31; Mona station, 31 and August 1.

August—New Liberty circuit at Traskwood, 6-7; Mt. Ida circuit at Elnora, 13-14; Cove, Dallas circuit, 20-21; Hatten circuit, 27-28.

September—Malvern Hill station, 3-4.

DARDANELLE DISTRICT, third round, J. M. Cantrell, P. E.

June—Paris and Rosoville, 4-5; Dover circuit at Appleton, 11-12; Russell-ville station, 18-19; Dardanelle station, 25-26.

July—Dardanelle circuit at Mt. Zion, 2-3; Atkins circuit, 9-10; Prairie View circuit at Prairie View, 16-17; Danville circuit at Danville, 23-24; London circuit at Rushing, 30-31.

August—Rover circuit, 6-7; Gravelly Hill circuit, 13-14; Walnut Tree circuit at Egypt, 14-15; Aplin mission, 20-21; Ada circuit, 27-28.

Notice.

Rev. A. B. Winfield is booked to dedicate Bethany Church, on the Mineral Springs circuit, 2nd Sunday in June. All the former pastors are invited.

R. J. RAIFORD, P. C.

Missions.

Robert Morrison.

The first Protestant minister to China was Robert Morrison. He was born in Newcastle, England, in 1782. When fifteen years of age, he found peace in believing in Christ. He became a diligent student of the Bible and was filled with zeal for the souls of others. He felt a deep interest in the salvation of the heathen, and in 1806 determined to go as a missionary to China.

In 1807, Morrison reached China as a missionary of the London Missionary Society, going by way of America to secure the protection of the American consul at Canton. He landed at the Portuguese settlement of Macao, but was not allowed to stay there by the governor at the instigation of the Roman Catholic priests. He went up to Canton; none of his fellow countrymen engaged there in business would receive him. He was indebted to a New York merchant for a room in his factory. In this room Morrison ate and slept and studied, content if he could do anything to open the way for the gospel in China. He had before him a hard task. Chinamen were forbidden by government to teach their language under pain of death. No one could remain in China except for the purpose of trade. He had to live in almost complete retirement. He was afraid of being seen abroad. The prospect was cheerless, indeed, but his letters show that he often heard the voice, "Be of good courage, and he shall strengthen thy heart."

His health gave way from the close confinement and constant study, but the Master knew when to come to his help. In 1809 he was married to Miss Morton, the daughter of an Englishman at Macao, and in the same year he was engaged by the East India Company as a translator. This office gave him a standing in the community, and brought him into closer relations with the Chinese. It never weakened or limited his missionary zeal.

His first work was a grammar, which was finished in 1812. Then he translated the Acts and the Gospel of Luke, and issued them. In 1813 he completed and printed the whole of the New Testament in Chinese, and in the following year his great Chinese dictionary was sent to press, the East India Company undertaking the cost, which amounted to \$50,000.

After seven years Morrison baptized his first convert, Tsao A-ko. He imperfectly knew the word of God, but he believed in Jesus Christ with all his heart, and so, as we read in the missionary's diary, "At a spring of water, issuing from the foot of a lofty hill by the seaside, away from observation, I baptized him in the name of the Father, Son and Holy Spirit. May he be the first fruits of a great harvest."

The work proceeded slowly, but before his death Morrison had received several into the church, and a little company met for the wor-

ship of God in Canton. He died in July, 1824, mourned by all the Europeans, but yet more by the little church of native Christians to whom he had devoted his life. In his last letter he wrote: "The Lord reigneth; if the kingdom of God our Savior prosper in China, all will be well; other matters are of comparatively little importance."—Gospel in All Lands.

Woman's Work.

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A Word to the Auxiliaries.

In these days when foreign affairs are taking the attention of the world at large, it is well for our Methodist mothers to work and pray for the time to come when peace shall reign between all nations. We are the missionary helpers, and a great deal is depending on our auxiliaries, for often great results come of small things; and it is of paramount importance that the small amount of dues be collected with great regularity.

Those of us who have visited Niagara, have been astonished at the immense amount of water rushing over the cataract every

minute, yet there is more fluid drawn up the capillaries of the plants of the world in one day, than passes over Niagara Falls in a year; and greater results for missions are found in the accumulation of small gifts than in the large donations of the rich.

You will generally find in the foreign missionary worker one who is doing duty in all other branches of church work.

It is well to work for home affairs, to have our surroundings pleasant and nice, but we must remember we have other responsibilities as well. It would not be sensible to work exclusively for affairs away from home, but we all have our part in every good work; and while a great deal is not asked of any of us in this cause, what is required, must be sure, and given systematically.

So do not think that because you cannot do great things that you will do nothing. Consider for a moment the encouragement that is given us for the successful result of Christian effort, and the foundation that is laid that our labors will not be in vain. For as in the physical world, the silent but wonderfully sure process of vegetation is at the disposal of the lowliest workers of the field; so in the spiritual world, all the powerful resources of the divine administration seem to be at the disposal of the humblest toiler in the field of Christian work.

"Wherefore lift up the hands that hang down and strengthen the feeble knees, lest that which is lame be turned out of the way, but let it rather be healed."

Notice.


The members of the Woman's Missionary Society are earnestly requested to observe Friday, May 27, as a day of fasting and prayer, and with such supplication and humility before our Father that he will bestow the grace and wisdom and love which we must have to conduct aright the work of the Board at the ensuing session in June. Yours in love,

M. D. WIGHTMAN,
President.

1898 Bicycles Down to \$5.00.

New 1898 Model Ladies' and Gents' Bicycles are now being sold on easy conditions as low as \$5.00; others outright at \$13.95, and high grade at \$19.95 and \$22.50, to be paid for after received. If you will cut this notice out and send to SEARS, ROEBUCK & Co., Chicago, they will send you their 1898 Bicycle Catalogue and full particulars.

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—Medical and Surgical Journal.

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Important.

All communications intended for Our Homes should be addressed to Miss Emily M. Allen, until further notice is given. Miss Mary Helm expects to take charge of the paper in October, but notice of change in editorial address will be given in due time.

OUR HOMES,

Publishing House, M. E. Church,
South, Nashville, Tenn.

Agents wanted for Gen. Fitzhugh Lee's great new book on Cuba. A marvelous revelation. Fast selling outfit 50 cents.

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Our Church at Home.

BALD KNOB CIRCUIT.

When we came on this work, we found a debt of \$57.85 hanging over the Bradford Church, which was, and had been for some time, a great drawback to the cause. By the help of the Lord, we succeeded in lifting this debt; the notes are now in our hands, the church is out of debt and will be dedicated at 3rd quarterly conference, by Bro. Cochran.

Our church at Bald Knob had to be papered, wainscoted and painted above before ready for dedication; we succeeded in having it ready for dedication at District Conference. Dr. Godbey preached a very fine sermon, which was a feast to every one, after which the church was dedicated by our beloved P. E.

Our District Conference was enjoyed by every one, and our church and people strengthened by the association and sermons of our faithful and godly ministers.

At Kensett, on 3rd Sunday, we had children's day. It was a "Dewey" victory. The program was carried out with great success, and was an index to the great interest the people manifest in the church there. After a talk to the children, I called on all who wanted to be prayed for and wanted to be good Christian boys and girls to come and give me their hands, and nearly all of them came up, and with tears in their eyes circled around the preacher. It was a scene that will not soon be forgotten. I closed the service by taking a collection. My conference claims apportioned to that church amounted to \$15. I told them I wanted to raise every cent of it. In less than fifteen minutes I had over half of it in my pocket, and the other half subscribed, which is worth 100 cents on the dollar.

God bless the good people of Kensett. Bald Knob has subscribed and paid \$4 over the amount of conference claims apportioned to her. The people are taking good care of the P. C., too. The Lord is blessing our efforts. Pray for us, that the good work may continue and that Bald Knob circuit may report many conversions this year. Fraternally,

H. H. HUNT.

TEXARKANA, ARK.

Our second quarterly conference has come and gone, and a good time it was. Owing to the primary election, we had a small congregation on Saturday, but good interest. On Sunday, we had a large congregation, and the quarterly love-feast was of the old-fashioned Methodist type. Bro. Moore being away as a delegate to the General Conference, Bro. W. F. Evans was here to help us, and did some fine preaching; this being his old home, everybody was glad to see him.

The interest of the church is much improved on all lines. Since the first quarterly conference, we have organized seven Sunday-schools on the work and started three prayer-meetings. Our congregations continually grow in size

and interest. We are working, praying and hoping for glorious revivals this year.

Bro. Walsh has started the revival fire at College Hill, and we hope it will continue to burn out this way.

J. R. DICKERSON.

CARMEL.

We are doing well; collecting some on general claims; have fair congregations; four Sunday-schools going; a W. P. and H. M. Society doing well; have nearly enough money in hand to pay off the debt on the parsonage; and, by the way, if we can get our parsonage finished up as I want it, we will have for my successor one of the prettiest homes in the conference. I am working for the comfort of my successor.

Good Dr. English has taken hold of our Evergreen church; and by next Sunday will have in new seats and pulpit, if nothing happens to prevent.

The war has only affected us so far by taking away some of our young men. Capt. Reynolds, son of our esteemed Gen. T. H. Reynolds of Confederate fame, is in camp, I suppose at Dermott, waiting orders. He was to go out with the First Regiment. May the blessing and protection of God be with our departing young braves. They are anxious to begin the fray. The dear old lieutenant is feeble in body, but buoyant in mind and in memories of the past; the fires of patriotism leap afresh in his bosom, and gladly would he go again in answer to his country's call, if able. God bless the dear old General, and let him see the radiance of his mantle fall upon his soldier boy. There are some splendid young men who are going with him, and our prayers shall go out after them.

Well, that series of articles by Rev. S. H. Babcock is simply unanswerable, and should be in every home in Arkansas. There is one mistake that most of our writers make on the saloon; the impression is generally left that it excels all other business enterprises in its lucrative reward, which is a mistake. In all my life I have never known a man who followed the business any length of time to retire from the business in a desirable condition. I have known the business since the pioneer days of Arkansas, and today I can't recall an instance, and as an exception to this rule, the saloon-keeper is his own first victim. I make it a point to throw out this challenge in every community where I go, to find me a man who ever followed the business that retired from it in good condition; and the result is universally and unchangeably ruin and debauchery. We should put this fact before the young men of our country, and get them to look into the history of the business, and surely no man of any judgment would ever enter a business that promised ruin only in the end. A few days ago one of the old citizens of the country, by my request, called to memory all the saloon-keepers he ever knew, and to his surprise, the history of every one of them was bankruptcy, failure

and moral wreck. "I have seen the wicked in great power and spreading himself like a green bay tree, yet he passed away, and lo, he was not; yea, I sought him, but he could not be found."

R. H. POYNTER.

"Saved Her Life."



MRS. JOHN WALLET, of Jefferson, Wis., than whom none is more highly esteemed or widely known, writes. "In 1890 I had a severe attack of La Grippe and at the end of four months, in spite of all physicians, friends and good nursing could do, my lungs heart and nervous system were so completely wrecked, my life was despaired of, my friends giving me up. I could only sleep by the use of opiates. My lungs and heart pained me terribly and my cough was most aggravating. I could not lie in one position but a short time and not on my left side at all. My husband brought me Dr. Miles' Nerve and Heart Cure and I began taking them. When I had taken a half bottle of each I was much better and continuing persistently I took about a dozen bottles and was completely restored to health to the surprise of all."

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Double Buggy Harness, \$15 to \$25; Wagon Harness, \$15 to \$30; Ladies' Saddles, \$3.75 to \$20; Men's Saddles, \$3.50 to \$20. Orders by mail promptly attended to, and satisfaction guaranteed.

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At Rest.

We publish in this department obituaries of our Church members sent us by the preachers. We cannot publish resolutions of Sunday-schools, or Epworth Leagues or Missionary Societies in honor of deceased members. We also require all obituaries to be short.

GRIFFIN: Dr. Hiram L. Griffin, son of R. D. C. and Lucinda Griffin, was born August 23, 1866, and died May 25, 1897. He was a devoted Christian, a member of the M. E. Church, South. His membership was at St. James, in the bounds of the White River Conference. He was a strong stay in the Church, a devoted husband and father. He leaves a widow with four children. May God bless Sister Griffin and her children.
J. H. RUBLE.

Leslie, Ark.

GRIFFIN: Lucinda, (nee Bagley) was born January 11, 1836, was married to Bro. R. D. C. Griffin August 28, 1853. There were born to them seven children, six boys and one girl. The oldest is Rev. G. B. Griffin, now a member of the Arkansas Conference.

Sister Griffin was converted and joined the M. E. Church, South, in the fall after her marriage, at the old Cylimore Camp Ground, and lived a consistent life until her death, which occurred February 24, 1898. She had a stroke of paralysis January 28, 1895, and another came upon her the day she died. The writer was present, and while at the dinner table, she was stricken under the hand of death.

Sister Griffin was loved by all who knew her. She was kind and loving to all. She leaves a companion and six children and a host of friends and relatives to mourn her loss, but I would say to all, weep not as those who have no hope, follow her example and you will meet her again where parting is no more.

Leslie, Ark.

J. H. RUBLE.

SORLES: James P. Sorles, infant son of Geo. S. and B. L. Sorles, was born April 21, 1897, and died March 5, 1898. Well may we say with Heber:

"Death rides on every passing breeze,
And lurks in every flower;
Each season has its own disease,
Its peril every hour!

Our eyes have seen the rosy light
Of youth's soft cheek decay;
And fate descend in sudden night,
On manhood's middle day."

God only spared, for a short time, this bright babe to bless and cheer the fond loving hearts of Brother and Sister Sorles, and then for a purpose best known to himself, kissed it away to live with the parental angels, who, no doubt, will look well to its care till it shall please God to call parents to its celestial care.

A truer, better man does not live than Bro. Sorles, always at his post, working and living for God, and when he and his kind wife are no more on earth we will know where to find them, with little James on the other shore.

N. E. GARDNER.

WOOLLEY: R., was born in South Carolina, June 2, 1811, moved from there to Alabama with his father when a boy, was married to Miss Elizabeth Jane Smith in 1835 or '36. She died and left two children. He then moved to Arkansas with his children in 1843. Was married the second time to Miss Eliza Ann Rhodes, December 5, 1844, to whom were born eight children. The wife and three of these preceded him to the better land.

He professed religion and joined the M. E. Church, South, when a young man. He took a great interest in the work of the Church, being an official member almost his entire life. His zeal in the work of the Master was shown by the use of his time and money. No claim of the Church, when presented to

him, went unnoticed. His home was the home of his pastor, and into whose needs he was first to inquire. He was greatly beloved in the community where he lived, being a great friend to the poor, and his friendship did not extend only to those of his own race, but he was the best friend to the colored people I ever knew. He was a loving husband, a kind father, a good neighbor, an honored citizen, and best of all, a true Christian.

For many years he had been a great sufferer, and for nearly a year had been confined to his bed almost all the time, yet he bore his suffering patiently and realized that the Lord had a purpose in keeping him confined to his room, and was submissive to the will of the Father.

As the end drew near his sufferings were intense, not being able to swallow anything, not even water. But on the morning of March 5, God said to his weary child, "It is enough, come up higher," and the spirit took its flight to the God who gave it.

The funeral was preached by the writer on Sunday, March 6, to a large concourse of friends and relatives, after which we laid the body that had suffered so much pain, to rest in the Caledonia cemetery to await the resurrection in the last day. To the bereaved ones we extend our heartfelt sympathy. Remember you sorrow not as those who have no hope. True, he is gone, but we know where to find him, and if we will follow the Master as he did, there will be a re-union in the skies.

His pastor,

JNO. H. CUMMINS.

Cargile, Ark., May 10, 1898.
Texas Christian Advocate please copy.

WINCHESTER: It becomes our sad and painful duty to record the death of the patriarch of this, New Hope Church, Beebe circuit, Bro. N. M. Winchester.

At the home of his daughter, Mrs. Petrio, on Dogwood, after a short but painful illness, this grand old soldier of the cross, on the 24th of March, 1898, at the age of 73 years and six days, quietly fell asleep in the arms of Jesus.

Bro. Winchester was born in Madison county, N. C., March 18, 1825, and died March 24, 1898, in White county, Ark. He died as he had lived, in full triumph of a living faith. The Christian fortitude with which he bore his sufferings was characteristic of his life. He was truly an ideal Christian, he lived his profession. He was an example for all to follow. He performed his Church duties and served his God without ostentation.

Verily will the vacant seat in New Hope Church be looked upon with saddened hearts and tearful eyes. He had been a consistent member of the church for over forty years. In 1894 he professed the experience of entire sanctification, and if ever man's life attested and reflected to the world the doctrine of perfect love, Father Winchester did. The church has lost one of its pillars, the community a staunch and trustworthy friend and neighbor, his children a loving and devoted father.

None knew him but to love him. Truly it can be said of him that he went about doing good. He leaves three children, Mrs. Petrio, Mrs. Phil Wadley, and Mrs. John Lyles, and many grandchildren to mourn his death. Bro. Jas. T. Bradford's first wife was his daughter at whose house he had made his home for many years, where all was congenial and pleasant—the comfort and pleasure of grandpa being always looked after by Bro. Bradford and his wife; he had become an auxiliated feature of that home.

Resolved, That we bow submissively to the will of him whose ways are past finding out, and who doeth all things well, we mingle and grieve with his grief stricken family at his departure and in this way pay our humble tribute to his worth and in his memory.

Resolved further, That these resolutions be spread upon the records of our Church and a copy be furnished his bereaved daughters and their families, and directed to be published in the ARKANSAS METHODIST and the Citizen.

J. H. THOMAS,
J. R. STEINER,
JNO. M. FILES,
Committee.

May 10, 1898.

BLACKSHEAR: W. S. Dear Doctor—I covet space to say a word of praise in memory of this pure and peerless man. "What we see and hear, with confidence we tell." I was read out to Oak Bluff and Boydsville station in 1879, and R. D. Moon or S. G. Shaw said to me, "When you go to Boydsville go to Sam Blackshear and you will find all your wants promptly supplied." I did, and then and there began an acquaintance that ripened into sweet confidential friendship, and for these years we have never suffered the golden link broken, and it is not broken now, only lengthened, and one end is in glory and the other fastened to my sorrowful heart. A few days ago Bro. M. M. Smith said to me, "Did you know Sam Blackshear was dead?" I was astonished and wondered why the METHODIST had not given some notice of his death. Today I see the obituary by Bro. Williamson.

My purpose in this is to honor a worthy man, and say a word that will help his sons to strive for such a life, and his dear good wife to bear this sad stroke and say, "Thy will, O God, be done." This age of hurry and go seems to say we can't take time to look after the church work and make a living for our families. Bro. Blackshear never so learned his duty. His testimony was this, "When a man had so much business he could not attend the work of the church he had more business than the Lord wanted him to have." This applied to Christians, often to stewards who so frequently say now, "I can't go. I am so busy. Here is the money, that will do I guess." Well, it does do as to the money, but that is only one item among many.

Another thought comes to me as I write of this good man. He always went to the annual conferences if at all possible, and on the Sunday morning love feast would speak. Tell of Jesus' love in his own heart, and how he loved the preachers. More than once have I heard him say with tearful eyes and joyful heart, "Brethren, if any of you are read out for Boydsville circuit, just come along. We are not rich but we will care for you. I speak for myself and family. We are at your disposal. So are my horses, barn, saddle-bags and hymn book and Bible, if you should happen to come without them, and my pocket-book and heart are all open to you." Ah, why do such men have to die so early in life? He was a model man in his home. Oh, how he loved his dear wife and children. Many times have I seen him with milk vessels in hand going merrily, cheerily, whistling along to do this work for his dear "Anna Liza." He was a busy, and a good and successful business man, ran both farm and store of general merchandise, and had time to pray in his home.

Such a man is found in about every 1,000. O God, why is this? May God bless the dear children and good wife, and bring them all to meet in heaven, is the prayer of

JAS. F. JERNIGAN.

Beebe, Ark., May 6, 1898.

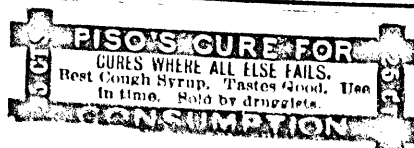
Impure Blood in Spring.

This is the almost universal experience. Diminished perspiration during winter, rich foods and close confinement indoors are some of the causes. A good Spring Medicine, like Hood's Sarsaparilla, is absolutely necessary to purify the blood and put the system in a healthy condition at this season.

HOOD'S PILLS are the best family cathartic and liver tonic. Gentle, reliable, sure.

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For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

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Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir, I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

MRS. ETTA W. JONES,
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I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles, and am now a well man.

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THE ARKANSAS METHODIST.

WEDNESDAY, MAY 25, 1898.

GEO. THORNBURGH, Business Mgr.

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

Circulation, 11,000 every week. We guarantee that no issue shall be less than 11,000 copies.

From "Printer's Ink": "ARKANSAS METHODIST—published at Little Rock, has a much larger circulation rating than any other newspaper published in the State." This organ of the Methodist 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."

TO ADVERTISERS:—The circulation of the ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas.

A PROTEST.

BY JULIEN C. BROWN, D. D.

To the White River Conference Preachers:—Brethren: A motion has passed the General Conference to allow the Little Rock and Arkansas Conferences to swallow, absorb the White River Conference, if a majority of the members so vote. At the next session of our conference we are to be put on trial for our life—our corporate and organic existence. As we have been living and growing for about twenty-eight and a half years, I, for one, am in favor of our continuing to breathe as a separate body. It strikes me as a singular thing that a smaller thing requests to be allowed to absorb a greater. If something must be swallowed, why not the Little Rock and the White River swallow the Arkansas Conference? If the facts are all considered, that would be the most proper thing to do, though I am not in favor of any absorption of any kind. Ours is a big State and a growing one. Population increasing, material resources being developed, and splendid stations springing into strength and influence. Methodism in the three conferences has been steadily growing and each covers just about the area of territory convenient for the preachers to move over without making their annual convocations burdensome to the towns or cities which have to entertain them. There are hills and bottoms; there are plenty of hill places for the sickly bottomite preacher, and plenty of bottom places for the poor, hard-worked hill preacher, in each of the three conferences. The territory for each has been wisely and healthfully and conveniently divided, and what our fathers planned cannot be improved upon if all the conditions and facts are carefully considered.

Bishop Keener organized our conference in 1870. We were small then, but we are big now, too big to be eaten up. We are somebody on Arkansas dirt, even if Dr. Lafferty, of the Richmond Christian Advocate, many years ago, made much fun of Dr. John W. Boswell and another who attempted, and succeeded, in establishing the ARKANSAS METHODIST. The White River Conference has been and is perhaps yet the swampiest part of

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BABY HUMORS Itching and scaly, instantly relieved by CUTICURA REMEDIES.

the great State, but her rich soil, liberal people and faithful preachers have for twenty-eight years demonstrated her right to continued existence. But do not forget, that while swampy we have a big allotment of hill country.

Brethren, let us consult the map of our State. It would be a beautiful trip, but I opine an expensive one, for a preacher with limited means (and most of us are such) to move from way up in Osceola, Mississippi county, to the extreme southern part of Arkansas, say Hope, or Fulton. Equally pleasant and expensive would it be to move from somewhere near Boyds-ville or Knobel down to Magnolia or across to Bentonville, or close to the Territory line about Fort Smith. But, more anon.

I love the old White River Conference, and know that others of the same ilk will not consent that she die or be eaten up. The representatives of all the conferences in the State signed the resolution, our own among them, but I hardly think that in doing so they represented the voice of our preachers or laity. May the great Head of the Church continue to bless us and cause his face to shine upon us. We can't be absorbed just yet.

Helena, May 21.

Notice.

All the preachers and delegates who expect to attend the Prescott District Conference, to convene in Hope, June 22, and also who expect to bring any member or members of their families, please write me, without fail, that suitable entertainment may be provided. Those coming with horses will please not forget to write this fact also. Visiting brethren expecting to come will please inform us. All are urged to come praying for a glorious baptism of the Holy Spirit upon all the exercises. To all we anxiously await to give a hearty welcome to our city.

J. R. SANDERS.

We will state for the guidance of our preachers, that the Samantha offer does not effect the commission we allow on new subscriptions and renewals. Deduct your commission same as if Samantha was "not in it."

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Everything,

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TRUST SALE.

Under and pursuant to the terms of a deed of trust, executed to the undersigned, treasurer of the Arkansas Loan and Trust Company, as trustee, by J. A. Bratt and Hetta P. Bratt, on the 1st day of January, 1890, to secure an indebtedness therein named, owned by Townsend Blanchard, of which the sum of six hundred and sixty-eight and 59-100ths dollars in addition to interest and cost of sale remains due and unsatisfied, I shall, as such trustee, on the

25th DAY OF JUNE, 1898,

at the hour of noon, at the front entrance of the State House, in the City of Little Rock, County of Pulaski and State of Arkansas, proceed to sell at public vendue, for cash, the property set forth in said deed of trust, as follows, to-wit:

A part of the northwest quarter of the southwest quarter of section (23) twenty-three, township (4) four south, range (17) west, and bounded and described as follows: Commencing at the northwest corner of a lot formerly owned by W. H. Smith and occupied as a residence, a part of which is now owned by Leonard Bratt, thence due east on the line between the southwest quarter and the northwest quarter of the southwest quarter of section twenty-three, township four south, range 17 west, (165) one hundred and sixty-five feet, thence north (324 1-2) feet, thence west 165 feet, thence south three hundred, twenty-four and one half feet to place of beginning, containing one and one-fourth acres, it being the property now occupied by said J. A. Bratt, as a residence and situated on the north side of Pine Bluff street, east of Main, in the town of Malvern, Ark., for the purpose of satisfying said indebtedness.

L. W. COY,
Treasurer of the Arkansas Loan and Trust Company, trustee.

We are now State Agents for the wonderful book "The Harp of Life," and we want agents in every county to sell it. Large commissions will be paid.

Godbey & Thornburgh.

WARNING ORDER.

Justice Court of Isaac Emmich, justice of the peace for Big Rock township, Pulaski county, Ark.

W. V. Kesterson, plaintiff, vs. J. B. Van, defendant.

The defendant, J. B. Van, is warned to appear in the justice court of Isaac Emmich, justice of the peace for Big Rock township, Pulaski county, Ark., within thirty days, and answer the complaint of the plaintiff, W. V. Kesterson.

ISAAC EMMICH, J. P.

May 23, 1898.

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