

# ARKANSAS METHODIST.

{ Devoted to the Interests of the Methodist Episcopal Church, South, in Arkansas. }

JNO. W. BOSWELL,  
JULIEN C. BROWN, Corresponding Editors.

"Speak thou the things which become sound doctrine."

TERMS, { IN ADVANCE.  
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LITTLE ROCK, ARKANSAS, JUNE 28, 1884.

NO. 10

Having sold the ARKANSAS METHODIST to Rev. Jno. H. Dye, our connection with the paper ceases after this issue. All subscriptions and advertisement due the office will be paid to him. The indebtedness will be paid by us.

We heartily commend Bro. Dye to the friends and patrons of the paper.  
J. M. & J. R. COLBURN.  
Little Rock, Ark., June 27, 1884.

As will be seen above the ARKANSAS METHODIST has been purchased by Rev. Jno. H. Dye, who has sold a half interest to Rev. A. R. Winfield. We wish the paper increased usefulness and success, and join cheerfully in a hearty commendation of it to our preachers and people.

HORACE JEWELL.

## The Unity of the Church.

When our Divine Lord uttered the words, "that they all may be one," in that beautiful prayer recorded in St. John's Gospel, chap. 17, he had a definite object in view. He did not mean that his disciples should all belong to one great ecclesiastical organization like the church of Rome. Neither did he mean that they should all conform to the same form of ecclesiastical organization—Episcopal, Presbyterian or Congregational. Neither did he intend that they should observe the same outward forms of worship or subscribe to the same creed. The unity for which Christ prayed did not necessarily include any or all of these, however desirable they might be; and yet these are the things about which the greater part of the controversies of the Church have raged. The unity for which he prayed was the "unity of the spirit in the bond of peace."

We preserve that unity when we preserve that peace. We preserve the peace when we are at peace with those nearest to us. There is but little controversy between bodies of Christians widely separated by distance. There is no controversy between the Methodist Church and the Episcopal Churches, for the good reason they are too widely separated.

If we are at peace with those nearest us, then we are at peace with all others. As the members of a single church are at peace among themselves they are peace with the whole world, for that is the only part of the Christian world with which they come in contact. Perfect peace in the Church will constitute the Unity for which Christ prayed.

## Methodism and the Colored Race.

In this age of missionary zeal and effort for the salvation of heathen lands, and while the success of various organizations is being recited as examples of the transforming power of the gospel, but little is said of the great work of Methodism in the civilization and Christianizing of the negro race in America.

In considering the elevation of any race, we must always take into account the depths of degradation from which they have been taken. In estimating the benefits of Christianity upon the Negro race, we must remember that originally they were savages of the lowest type. They were of the lowest grade of humanity. They were uncivilized pagans. These ignorant pagans were brought to America and enslaved. Here were thousands of ignorant pagans. It is usual to speak of the Negroes of the South at the close of the war, as having been degraded by years of slavery. So far from having been degraded, they had been elevated by slavery. The Negroes of America were the most intelligent body of Negroes in the world. The most ignorant plantation slaves were far in advance of the Negroes in Africa. The five million of freedmen thrown upon the country were a very different thing from what five million of savages from the wilds of Africa would have been. The difference between the ordinary Negro and the ignorant barbarian brought over from Africa was immense. The difference between our ancestors of two hundred years ago and ourselves is not near so great as the difference between the ancestors of the Negroes and the Negroes of to-day.

Thousands of these negroes were led to Christ in the days of their slave-

ry. Eternity alone will unfold the good that was accomplished by the Methodist preachers among these slaves of the South. Although the names of these missionaries of Southern Methodism are seldom mentioned, and when mentioned, it is with a sneer—yet, they were instrumental in the conversion of the largest body of pagans of any single race in modern times. There are no infidels among the Negroes; they are all nominal believers in Christianity.

To say nothing of the great numbers in other organizations, there are 100,000,000 in the various Methodist Churches of the country. Many of their ministers are educated, and will favorably compare with any ministers in learning and devotion to the cause of Christ. They have regularly organized churches, with their schools, periodicals and publishing houses. They have bishops who compare favorably with the bishops of other churches.

Southern Methodism took in hand these pagans in slavery, and undertook their conversion and elevation, with the results that we have indicated.

It will be in order for our English brethren and Northern Methodist brethren to censure us when they show as large a body of Negroes won from paganism and advanced as far on the road towards a higher and better civilization and Christianity. The policy pursued by Southern Methodism was the only one that could possibly have reached these masses of pagans; and but for the Southern Methodist and Baptist, instead of six million of Christianized Africans there would have been six million pagans steeped in barbarism, turned loose upon society. Intelligent men of the colored race take the same view of the matter. Bishop Hood, of the African Methodist Episcopal Zion Church, said at the Ecumenical Conference in London: "Between the Methodist Episcopal Church, South, and the African Methodist Zion Church, there is perfect harmony." Speaking of Dr. Burkhead, he said: "I know of no white man in America who is a better friend to myself and people than he is. My late distinguished colleague often spoke of the assistance rendered him by Bishop McTyre. I can never forget that we are indebted to that Church for the presence of a colored bishop here." Hundreds of Methodist preachers devoted their lives to the work of preaching to the colored people. The affection of these people for their preachers amounted almost to idolatry. The arrival of the missionary on his monthly round to the plantations was hailed with extravagant demonstrations of joy. Southern Methodism has been instrumental in the conversion of thousands of the sons of Africa.

## NOTES FROM THE FIELD.

Rev. C. W. Williams, Conway circuit, Arkansas Conference, writes:

Our third Quarterly Conference has passed, and nothing good to report except the preaching by the P. E. Bro. J. F. Hall, of Conway station, gave us two sermons that were highly edifying. Such meetings should be times of great power to the Church, but sorry to say only a few attended on Saturday. This is my second year in the work, and the first on this circuit, but I can see that there is a great need for more discipline, even among preachers. Have had a general straightening up to do, and am not done yet, but hope to get things in order before conference. This has been indeed a year of trials to me, but such, I suppose, as are common to preachers. My horse failed in January, and I have been a-foot since, only as I could borrow. Finances—hardly at all. But thank God for the promise, "I am with you always." Pray for us.

## PERSONAL.

Central College, Missouri, has honored itself by adding LL. D. to Bishop Wilson's name.

Bishop Wilson has been holding District Conferences in Missouri, and was still in the field at last accounts.

The degree of D. D. was conferred on Rev. David Morton, our Church Extension Secretary, by Centenary College.

Prof. W. Leroy Brown, late of the Vanderbilt University, has been elected President of the University of Texas, at Austin.

There are six American Evangelists at work in the city of London—Moody and Sankey, Whittle and McGrannahan, Pentecost and Stebbing.

Dr. Callaway, of the New Orleans Advocate, delivered the annual address before the Press Association of Mississippi.

Dr. J. B. Hawthorne, the eloquent Baptist, goes from Richmond to Atlanta, Ga., as pastor of the First Baptist Church.

Rev. George Worthington, of Detroit, Mich., has declined the Bishopric of Nebraska, to which he was elected recently.

The Southwestern University of Texas has conferred the degree of LL. D. on Rev. A. G. Haygood, D. D., of Georgia.

Rev. H. F. Harvey has been appointed to the vacant Mission, and will reach his destination in the first of August.

The degree of D. D. was conferred last week upon Rev. M. L. Wood, President of Trinity College, N. C., by the University of North Carolina.

The wife of Gen. Logan, candidate for Vice-President is a Methodist, and a very intelligent person. Her Mother is a Southern Methodist.

Bro. John Hogan, a noted local preacher of the St. Louis Conference, is eighty years of age; but recently he preached three sermons and traveled forty miles in one day.

Mr. John Godbey, of Cooper county, Mo., the father of Rev. W. B. Godbey, of the Kentucky Conference, and of Rev. Josiah Godbey, of the Southwest Missouri Conference, was killed by lightning June 8.

Rev. J. H. Guinn, of Rockingham Station, North Carolina, died suddenly on his work, June 10. About one week before his death he preached grandly at the District Conference and went home to die.

Bishop J. C. Granbery delivered the address at the Wesleyan Female College, Macon, Ga., where one of his daughters graduated. Bishop Pierce preached the sermon on Sunday, the 15th inst.

Rev. Edward Guard, a distinguished Irish Wesleyan minister, died recently, lamented by the whole connection. He was a brother of the eloquent Dr. Thomas Guard, who died in Baltimore a year or two ago.

Bishop Elliot, of Texas, in his annual address to the Episcopal Convention, condemned the manner of raising money for church purposes by raffles, dancing, and voting on the question of personal beauty.

The degree of D. D. was conferred upon Rev. Felix R. Hill, pastor of Carondelet Street Methodist Church, by Hiawasse College, East Tennessee, at its late commencement exercises, June 9th.

We fully appreciate the kind words of Bro. Kelly, of the Monroe Sun in noticing our editorship of the ARKANSAS METHODIST. We would like to see that little namesake of ours.

The pleasant notice of the present editor of this paper from our old friend Adam Clark, of the Standard, is very grateful, as coming from a friend of thirty-five years acquaintance.

The Quaker preacher, Miss Sarah F. Smiley, has been licensed by one of the most advanced of the bishops of the Episcopal Church, Bishop Duane, of Albany, to read and explain the Scriptures to women in such parishes as she is invited to teach in by the rectors.

We are in receipt of a funeral notice of Dr. S. E. Cole, of Monticello, Ark. We have known Dr. Cole for twenty-four years—his was the first roof that sheltered us in the State of Arkansas. He was our friend. He was all that is meant by that word, "a Christian gentleman."

Bishop Parker has returned from Texas in fine health, and reports having had a good time while there. He arrived last Friday, and opened the German District Conference the same morning at nine o'clock. He preached at the Dryades Street German Church Sabbath morning.—New Orleans Advocate.

The Rev. Dr. W. P. Spillman, a superannuated member of the Mississippi Conference, has been selected by commission of Mississippi to collect geological specimens of the State for exhibit at the Cotton Centennial and World's Industrial Exposition. Dr. Spillman has been for many years an enthusiastic student of the science of geology and a favored Southern correspondent of the Smithsonian Institute at Washington.

Michael Maurice, the father of E. A. Maurice, was a Unitarian clergyman who, in spite of his creed, had always performed the rite of baptism in the name of the Father and of the Son and of the Holy Ghost. It was in reference to this that the brilliant Robert Hall, who knew him well, once retorted upon him: "Why, sir, as I understand you, you must consider that you baptize in the name of an abstraction, a man and a metaphor."

Bro. Monk, of Tuscaloosa, preached the Commencement Sermon of the Birmingham Female College last Sunday in the Methodist Church. It is said by those who heard it to have been a very fine discourse, with many passages of beauty and eloquence, and strong and solid argument. We are glad to hear such a good report from our old friend and former fellow-laborer in the Little Rock Conference. It is just as we expected.

The Beacon says: "As announced, Dr. A. R. Winfield of Little Rock, lectured three nights in Searcy this week. His audiences were highly entertained with his graphic descriptions of peoples, countries and cities seen on his tour through the Orient. It would be almost impossible to give even an outline of his lectures; hence, we will not attempt it. Our readers at the time (1881) were favored with Dr. Winfield's letters, prepared especially for the Beacon, but reading the descriptive notes of travel is not like hearing Dr. W. in his own inimitable style. Those who failed to hear him missed a rich treat of entertainment and instruction."

## Attention, Correspondents.

We hope the correspondents of the ARKANSAS METHODIST will remember the following rules. A failure to observe them may consign a communication to the waste basket:

1. Write only on one side of the page. The printers demand this.
2. Write in a legible hand. We have no time to decipher hieroglyphics, and the printer demands plain writing.
3. Write correctly; take time to correct your manuscripts.

The Journal of Commerce in one of its recent leading editorial articles, uses the following truthful language: People who have a legitimate business and stick to it seem to be weathering the hard times pretty well. Our list of business "troubles," which has grown unpleasantly long of late, points the moral for speculators. Many of the sufferers are those self-styled bankers and brokers who are only gamblers. Instead of playing at faro and poker all day (it may constitute their diversion at night) they take the hazards in railroad stocks, wheat, pork, whisky, and petroleum. The innocent public no longer furnishing its quota of victims for these men, they are cleaning out each other. The sooner they fall the better it will be for legitimate business. The most dangerous and offensive types of this class are the men who are called "railroad kings" by their toadies and followers. Their gains are ill-gotten—the product of years of trickery and fraud. If these men should be obliged to bite the dust now there would be no cause for regret. Their tools and dupes would suffer as they deserve, but the great honest business of the country would be all the healthier for the removal of these disturbing elements. The bubbles must burst sometime. The present time is as good as any. The day of liquidation, like the day of judgment, is sure to come. Woe to the men who are caught with too much sail spread! They may not call themselves speculators, and they would resent the term we apply to them. But every man is a speculator so far as he takes imprudent and needless risks in the hope of gain. The cautious prosecution of some legitimate business which he knows that he understands. These days are not one kind of business is enough for one man. The shoemaker who sticks to his last does not figure in our list of failures.

## Rules for Spoiling a Child.

1. Begin by giving him, when young, whatever he cries for.
  2. Talk freely before the child about his smartness as incomparable.
  3. Tell him that he is too much for you; that you can do nothing with him.
  4. Have divided counsels as between father and mother.
  5. Let him learn to regard his father as a creature of unlimited power, capricious and tyrannical; or as a mere whipping-machine.
  6. Let him learn (from his father's example) to despise his mother.
  7. Do not know or care who his companions may be.
  8. Let him read whatever he likes.
  9. Let the child, whether boy or girl, rove the streets in the evening—good school for both sexes.
  10. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.
  11. Be not with him in hours of recreation.
  12. Strain at a gnat and swallow a camel; chastise severely for a foible, and laugh at a vice.
  13. Let him run about from church to church. Eclecticism in religion is the order of the day.
  14. Whatever burdens of virtuous requirements you lay on his shoulders touch not one with your fingers. Preach gold, and practice irredeemable greenbacks.
- These rules are not untried. Many parents have proved them, with substantial uniformity of results. If a faithful observance of them does not spoil your child, you will at least have the comfortable reflection that you have done what you could.—Intelligencer.

THE ARKANSAS METHODIST. PUBLISHED WEEKLY.

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TERMS

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SATURDAY JUNE 28, 1884.

RATES OF ADVERTISING.

Table with 5 columns: Space, 1 mo., 3 mo., 6 mo., 1 yr. and 5 rows of rates for 1 Square, 2 Squares, 3 Squares, and 1/2 column.

For larger space, special contracts will be made. Yearly advertisements payable quarterly in advance. All transient advertisements must be paid for at the time of their insertion.

The Rev. A. R. Winfield appeals frequently through the columns of the ARKANSAS METHODIST to know why it is that things are "thus and so" in Little Rock on the Sabbath day.

We make the above quotation from the Free South, not for the purpose of opposing or defending the utterance. It is possible that there is too much mammon worship in our churches as well as in the outside world.

We say truly that no man is a Christian who wilfully violates the laws of God, as they are plainly revealed in the Bible. So we say that no man is a good citizen who wilfully violates the laws of the State.

A citizen that will defy one law would defy any other law if it would conflict with his interest. The importance of the law has nothing to do with the principle involved. A man that will wilfully violate any law is a lawless citizen.

Quittman College Commencement June 8-11, 1884.

MR. EDITOR:—It was the privilege of the writer to attend upon the exercises at Quittman College. The sermon on Sunday, by the Rev. J. F. Hall, was a good effort, and reflected credit upon the preacher.

No doubt many left the chapel that day, more determined to improve the talents committed to them. The examinations began Monday and continued till Wednesday evening. It was not my privilege to attend upon all of them, but those I witnessed showed that no pains had been spared, upon the part of the faculty, to advance the students.

Monday night we were favored with declamations from the boys, and recitations from the girls. Both acquitted themselves splendidly. Tuesday night we had the original orations by four young men, contestants for the College Medal.

The speeches were all well prepared and well delivered, but the medal was awarded to Mr. John A. McSwain of Quitman, as he proved to be the best orator. Wednesday night came the original essays by the young ladies of the Star Society, who also contested for the young Ladies Medal.

While we were disappointed in not getting to hear it Wednesday night, we felt amply paid for going back Thursday night. Bro. Greathouse is a man of rare attainments and his address was filled with interesting matter of a highly instructive character for both young and old.

The Rev. J. Harrison resigned the presidency on account of failing health, and the board of trust have elected another man of ability, but it remains to be seen whether he will accept or not. It is to be hoped that he will, for I feel sure that he could succeed there.

At an expense of \$8,000 or \$10,000 she has built up an institution that reflects credit upon her, and has laid it upon the altars of the church, as a free will offering to the cause of christian education. And all she asks in return is, not our money, but our encouragement.

MR. EDITOR:—I have been a silent but gratified witness of the affection made manifest in the allusions to our departed Brother Colburn, in contributions to our paper which he infused so much life into during his brief career as its editor.

MR. EDITOR:—I was the privilege of the writer to attend upon the exercises at Quittman College. The sermon on Sunday, by the Rev. J. F. Hall, was a good effort, and reflected credit upon the preacher. The subject—"Moral and Intellectual Progress"—was handled in a way that showed the ability of the speaker, and painstaking care in its preparation.

come as leaven in the mass of mankind. How often does the weary soul desire some one who shall bring down to it unconsciously the very confines of Heaven. It is only the heartless—those who know not Jesus—that would drag such a one out to the gaze of the world before furnishing the healing balm. So Bro. Colburn was not long in finding out, in a ministry which extended from the most ignorant to the most cultivated congregations, from the malarial bottoms to the healthful highlands, that there is a wide range of simple means furnished to the wise man's hand for winning the hearts of the sons of men to the Saviour. He saw that there were "streams of mercy never ceasing."

"Blest be the tie that binds, Our hearts in Christian love." I see, sir, that there is a Colburn Memorial Fund being raised. Enclosed find a small pittance which you will please turn over to the proper hands. He is now, no doubt, enjoying a memorial fund, paid up by, and for himself of precious treasure in Heaven, where moths and rust doih not corrupt, and where thieves do not break through nor steal. Respectfully, D'ARCY VAUGHN. Magnolia, Ark., June 18, 1884.

A Note from the Field.

Rev. John R. Sanders, Washington station writes June 19: My third quarterly meeting was held last Saturday and Sunday at Holly Grove church, six miles east of this city. Large congregations were present at several of the services, and Bro. Holmes, our Presiding Elder, preached both days in unusual spirit and power. Saturday night some over twenty penitents came to the altar, and the christians seemed quickened to new life.

I suppose I am with a majority of the preachers in our beloved church, when I lament the lack of home religion with so many of our members. What I mean by lack of home religion is that so few of our people have regular family prayers. If this is neglected, then other duties and privileges are so much more easily neglected, such as secret prayer, reading the word of God, attending church, visiting the sick and those in prison, the widow and orphan, and many other duties that follow in its train.

or spirit that rules his or her actions for good or bad. If that principle or spirit is a habitual neglect of known religious duties by church members in the several and many families of our church, any one can see that, as a natural result, known duties in the congregation will be shirked and neglected. This is the main reason why so many of our preachers are preaching themselves hoarse with no apparent signs for good, and why the cause of our Zion languishes in so many places. But how is this to be remedied? I suggest this well known and tried recipe: Let every preacher visit his people at their homes as regular as possible, and, if at all convenient, pray with them. If the family visited holds family prayers, urge them to be as faithful, zealous and spiritual as possible, for the spiritual welfare of every member of the family, both for time and eternity, surely depends upon the faithful exercises of this duty. Did I say duty? I will go farther and say it is a blessed privilege. If the family visited do not hold family prayers (and their name is legion), do not fail to warn the parents or head of the family of the great evils this course of life will lead to. Pray with them and for them, especially in this regard. If parents after this do not repent and do better, the preacher has delivered his own soul, but, if the preacher fails to do his duty in visiting and praying with his people, he has not delivered his own soul, but I fear will carry the blood of many of his charges on his clerical robes to the judgment with him.

ceeds (\$42,50) equally between Presbyterian and Methodist past as a donation in cash, which, of course, was highly appreciated, and came good time.

For fear I have already said too much, I will close. We were sorry to see Bro. Lowry get out of the Methodist, but give a cordial welcome to the new editor, and hope the Methodist will have fair sailing until shall become one of the leading religious journals of the M. E. Church South.

Obedience to Lawful Authority

Disobedience to lawful authority one of the crying evils of the day. is seen in the households, in the schools, in the Church and in the State. The following from the Waterman is an excellent lesson on implicit obedience to authority:

"John Cassian makes mention one who willingly fetched water near two miles every day for a whole year together, to pour it upon a dead, dry stick, at the command of his superior when no reason else could be given for it. And of another it is recorded that he professed that if he were enjoined by his superior to put to sea a ship which had neither mast, nor rigging, nor any other furniture, he would do it. And when he was asked how he could do this without hazard of his discretion, he answered, 'The wisdom must be in Him that hath power to command, not in him that hath power to obey.'" These are instances of implicit obedience to a poor fallible human authority, and are by no means to be imitated. But when it is God who gives the command we cannot carry a blind obedience too far, since there can be no room for questioning the wisdom and godness of any of His precepts. At Christ's command it is wise to let down the net at every spot where we have toiled vain all the night. If God bids us, we can sweeten water with salt, and we can walk the waves of the sea or the flames of a furnace. Well said the blessed Virgin, "Whatsoever He saith unto you, do it." My heart, I charge thee follow thy Lord's command without a moment's question, though He bid thee go forward into the Red Sea, and onward into a howling wilderness.

Redeeming the Time.

John Wesley, while waiting at a door, was heard to say, "I have lost ten minutes forever." A person said to him on a certain occasion, "Mr. Wesley, you need not be in a hurry." "A hurry! No, I have no time to be in a hurry," replied Mr. Wesley. His maxim was, "Always in haste, but never in hurry." He said, "Leisure and I have taken leave of each other." John Fletcher said Wesley, "Though oppressed with the weight of nearly seventy years, and the care of nearly thirty thousand souls, he shamed strollers by his unabated zeal and immense labors all the young ministers of Christendom. He has generally blown the Gospel trumpet, and rode twenty miles, before most of the professors who despise his labors have left their downy pillows."—[Southern Christian Advocate.

Very many of the sweetest joys Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he never learns to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of his own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught to him, until his heart is full of it. Then, ever after, he sings that song in the light. With many of us it is as with the bird. The Master has a song He wants to teach us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's song and sing them with it. Then He comes and makes it dark about us till we learn the sweet melody He would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world they have been taught in the darkened chambers of sorrow.—[Central Methodist.





THE ARKANSAS METHODIST

SATURDAY, JUNE 28, 1884.

WOMAN'S MISSIONARY DEPARTMENT

MRS. LOU A. HOTCHKISS, Editor.  
MRS. RUTH HARVEY, Associate.

To the Members of the Woman's Missionary Society of Arkansas Conference:

Beloved Ones:—Once more I address you as your corresponding secretary, and only once more, as I shall soon be relieved of that duty. I have tendered my resignation to the President. Now, in taking leave of you, I desire to speak as my poor heart is prompted—Take courage, dear sisters, your zealous efforts and earnest prayers will bring forth fruit to the Master's glory. It is as bread cast upon the waters to be gathered many days hence; but fear not, God is cognizant of all our efforts, and He will reward according to just merit—I know not how or in what way. I admit that the present viewing of our work is gloomy to our finite eyes; but I know that God is able to give strength to the weak, and to feed thousands with a few loaves and fishes. He is still at the helm, and if we fail to arouse the women of the Arkansas Conference to duty, it may be that we shall be instrumental in impressing some young minds and leading them to the missionary field.

You, my dear sisters, may be called upon to glorify God in giving from your own bosom's embrace one loved and cherished, to this holy work. That may be your reward. I have endeavored to use the small talent given, and although the result is anything but flattering, I am ready now to render an account of the past four years, saying, I have done the best I could under the circumstances which have surrounded me. It has been a work of love and joy to my heart; and if no other good should result therefrom, I have been rewarded in the secret chambers of my soul with love's sweet whisperings of joy and peace. Then, I murmur not at the seeming failure, for I remember too well the prevailing impressions of all but the faithful few when the world's Redeemer laid off his glittering crown of glorious light, descended to our life, walked in the humblest path's of man, suffered persecution and privation, and bearing the sins of the whole world, was nailed to the cruel tree, and died. Did the people see the blazing light of truth, the star of eternal hope that shone with such heavenly and undimmed splendor across the dark labyrinth of man? Ah, no! Then let us not be in the least surprised that our feeble and unworthy efforts have accomplished so little. If we do the best work of which we are competent, I hold that we are not responsible for results, but must leave that with God. It is our duty to labor, but God must give the harvest. Then I would say,

"Labor on, labor on, for a crown in heaven you shall wear. I know there's a home for the good that labor here, Just beyond death's valley, dark and cold; And the ones that reach that home so bright and fair, Shall wear a glittering crown of gold."

Adieu, beloved friends; we have labored, and prayed, and shed tears together over the slow progress of the woman's work in our Conference, but I trust a brighter day awaits you, and that ere long success may be written on all your banners. Let your trust be implicit and simple in Him who is able to bring strength out of weakness, and knoweth what is best.

Affectionately, your sister in the work,

MRS. M. M. K. HARALSON.  
Quitman, Ark., June 17, 1884.

Women of the nineteenth century! Dowered as never women were before, with gifts, with opportunities, with responsibilities—with all the world open to your tread and waiting for your help—may God help you to see in these somewhat the measure of your duty; to discern in the light of your privilege the weight of your obligation; to know the blessedness, the grandeur, the awfulness, of living now; that

"To serve the present age,  
Your calling to fulfill,"

demand a richer baptism, a fuller consecration, and involves grander possibilities than in all the years of the past. Christian women of all ranks and denominations! let us join hands in one endeavor, with one thought, one prayer, one motto, one voice: "The women of all lands for Jesus."—Selected.

A number of persons who subscribed various sums to the missionary fund at the last Conference, have failed to pay up as yet.

The Missionary Board made certain appropriations, based upon the amount subscribed; and the Secretary has issued certain drafts, which are unpaid for want of funds. Brethren, will you not pay up, so these drafts can be promptly met. Our preachers who are on hard missions should have their money.

C. C. GODDEN.

To the Preachers of the Little Rock Conference.

I call your attention to the 15th Question, on the 62d page of Book of Discipline. Will you be ready? If you have not the Church Registers and the Church conference Records, will you not get them either in Little Rock or Nashville, and be ready for the next Quarterly Conference?

C. C. GODDEN.

To Auxiliary Societies—Arkansas Conference.

Will the presidents or other officers of auxiliaries of the Woman's Missionary Society in the bounds of the Arkansas Conference, send the names of their corresponding secretaries to Mrs. Frank Parke, at Ft. Smith, Ark., and oblige. Please do so at once. This call is respectfully made by request.

JNO. W. BOSWELL.

Centennial.

The Centennial Committee for the White River Conference adjourned at Jonesboro, June 15th, to meet at Bebee July 23, next. The publishing of the names of ministers who had raised all their collections ordered by the Annual Conference, was deferred till after our meeting in Bebee, by which time it is hoped all will have cleared the decks.

JNO. H. DYE, Ch'm. Cen. Com.

Church Extension.

The Church Extension Board for White River Conference will meet at Bebee, Wednesday, July 23, 1884. The president and secretary were the only members of the board present at Jonesboro. Repeated calls have been made, but have not been able to get a meeting even of the Executive Committee since Conference, although business of importance is waiting our attention and action. It is not from a want of interest, but their business engagements, which prevented their attendance, the other members have assured me. Hope all will be present at Bebee.

JNO. H. DYE, Pres.

GEO. THORNBURG, Sec.

Yellville District Conference.

Yellville District Conference will convene at Harrison, July 18th. Opening Sermon Wednesday night, by Rev. R. Thrower. Two blank forms for statistical reports, have been ordered to each preacher. Let them be filled out, and one copy mailed to the Rev. J. H. Bradford, at Harrison, in time to reach him at least three days before the conference opens. Let this copy, mailed to the seat of conference, have indorsed on the back the names of delegates, alternates and local ministers in the charge, indicating about how many it will be necessary to provide homes for.

T. M. C. BIRMINGHAM, P. E.

MARRIED,

May 1st, 1884, at the Residence of Capt. J. W. Smith, Summerville, Calhoun county, Ark., by Rev. J. M. D. Sturgiss, Mr. J. D. Hansell to Mrs. Laura H. Nicholls, both of Calhoun county.

June 22d, at the residence of Mr. L. Brown, by Rev. Jno. W. Kaigler, Mr. Thos. Greer to Miss Sallie Stone.

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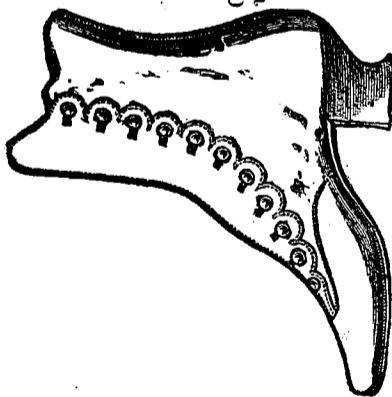


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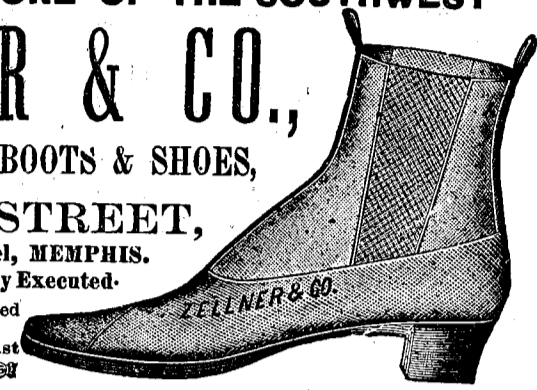
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