ARKANSAS METHODIST.

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

A. R. WINFIELD, Editors & Proprietors,

"Speak thou the things which become sound doctrine."

VOL. 3.

LITTLE ROCK, ARKANSAS, JULY 5, 1884.

NO. 11

Change of Management.

The change of management of the ARKANSAS METHODIST has been announced elsewhere in this paper. After a somewhat protracted conference with prominent ministers and members of our Church, and at their urgent solicitation, we made the purchase. We hope the transfer will receive the approval of the ministry, membership and friends of the Church throughout the state. And that we will meet their just expectations in giving them a sound, bright, newsy, and religious, family paper. Dr. Winfield's connection with the paper as one of its editors and proprietors, will be accepted at once, as a guarantee of its success: His readiness and ability as a writer; his extended experience, unquestioned loyalty and devotion to the Church, his thorough acquaintance with her doctrines and polity, and his unflagging energy are widely known and appreciated. Upon him chiefly will devolve, at least for the present, the editorial work of the paper. We have taken charge of the paper with many misgivings, and with a deep distrust of our ability, but by the help of God, the sympathy, prayers, and hearty co-operation of the church, we expect to succeed. The ARKANSAS METHODIST ought to be, and so far as in us lies, it shall be a strong bond of union between the three Conferences, and the medium of weekly communication and fraternal salutations of the fifty-five thousand Methodists of this great and growing state.

JNO. H. DYE.

Our Paper.

The friends of the ARKANSAS METHodist must bear with us this week, as we are just making a beginning, and the business is new to us. We will try to be ready next week, to get our paper out in good style. We will make some changes which we hope will suit all parties. Many of our people only take one paper. We will be mindful of such, and endeavor to give them a paper accordingly. We will try to furnish a column of General News, one of State News, and one of general items. After awhile a column of receipts with the general market news of the country. Correspondence from all parts of the connection. The very best pens will be engaged, and we will exert ourselves, to make in every respect a first class family paa religious one Hereafter you will find General and State News. Personals, &c., on the first page; correspondence from our corresponding editors and others on the second page; editorial matter on the fourth page. We earnestly desire to keep up our "Notes from the Field." Will the preachers please send us postal cards with the very latest items from their charges-items of revival, building churches, parsonages and schools. Send us these crisp, pointed, brief-Don't string out. Let our farmers send us news for their department. Tell of your crops, fruits, &c., and how to raise them. Our Bro. Granade will still feed the lambs, while Mrs. H. and H. fires the missionary heart of our women. We ask the help of every preacher in Arkansas. Our paper shall live, but it will flourish and grow if you will help us. Send subscribers with the money if possible; if you can't get the money now, then send all names that you are willing to be responsible for at Conference.-Work brethren, work; help us, and we will help you. Who will send us a list first? Who will send the largest? Who will help us in the beginning with funds? Hope to see many of you very soon. It is needless to say more. You know us. We have long worked for the good of Arkansas, and we mean Dye is now in the field; and I will be preachers. A. R. WINFIELD.

State News.

Crops are reported good from all portions of the state.

Monroe county is on a boom, and Clarenden is growing fast.

Rev. B. G. Johnson is having a vacation at his home in Mineral Springs.

Hon. U. M. Rose is one of the delegates to the National Convention from

the Glorious Fourth. Let them be without whisky.

Our Commissioners are working hard to make a good exhibition at New Orleans this fall.

A few more such men as Mr. G. W. Van Etten, of Little Rock, would help Arkansas amazingly.

Hot Springs will have a great celebration on the 4th. Chief Toler must keep everybody quiet.

Rev. E. B. Kelley, once a probationer in the Little Rock Conference, is editing the Monroe County Sun.

Reparts come from all portions of the state of good health. No epidemic, and no serious sickness of any kind.

Fruit is abundant in Arkansas; and our people are looking to it as a great means of living and money making.

From all portions of our state comes up a cry against base ball on Sunday. So it should be. It is an abomination.

Rev. N. B. Fizer is making a good paper at Forest City, and doing a grand work for St. Francis Co. Encourage

Congress has donated \$75,000 for the improvement of the creek at Hot Springs. We can congratulate our old friends and parishoners.

The prettiest house in Searcy is the jail, and the finest the court housebut Searcy has few criminals, because they have but few saloons.

Mineral Springs, in Howard county, is one of our best county towns. It is the home of several of our preachers, and it has no base ball on Sunday.

Lonoke is growing, but Carlisle is on a boom. They were firing guns for Hughes at the former place, as we passed on to Clarenden last Thursday.

Central Institute, at Altus, has been sold to the three Arkansas Conferences for \$12,000. Franklin county has subscribed \$5,000. It ought to be made up this Centennial year.

Brinkley has caught the mania for base ball playing on Sunday. Little Rock set the bad example, and now other towns are following it. It is a disgrace to our people.

Clarenden and Brinkley have both had ice cream suppers to pay the preacher. That is not according to the book, and it is a bad plan of finance Stick to the book, brethren.

The Gazette reports another sad case of crime. Johnnie Burk has left his wife and carried off all the money of the firm of Burk & Stevenson. Formerly a bar-tender. That tells the

The report of Master Simms has been filed. It is reported that the deficit is \$80,000; and the bondsmen claim a credit of \$59,000 for school scrip that was burnt erroneously; but the master says he had no such proof.

The Democratic Convention that met in this city last week, made the following nominations: For Governor, Hon. Simon P. Hughes; Secretary of State, Hon. E. B. Moore; Auditor, Hon. A. Files; Treasurer, Hon. W. E. Woodruff, Jr.; Attorney General, Col. harder work than ever. Our Brother Dan. W. Jones; Judge of Chancery Court, Hon. D. W. Carroll; Chancery Thursday. Let us hear from the Clerk, Col. J. W. Callaway. All sober bining together for the general good. men, and if elected, will doubtlese do Try and economize for a year, until good worh for the state.

Agricultural.

The Farmer and the Merchant.

EDITORS ARKANSAS METHODIST:-For several years past there has been much complaint by the farmers of the cotton states against the merchants: saying that they charged too much for the goods they sold; that their credit prices were much higher than for cash; that the cost of meat, meal, flour and corn was so high that they could make News comes of many celebrations of no money raising cotton; that they were compelled to plant cotton or they could get no credit for supplies.

Well, brother farmer, all this is wrong. The fault is with yourselves. The goods belong to the merchants, and they have a right to ask what they please for them. You are not compelled to purchase them; and a farmer should be ashamed to purchase what he could raise himself much cheaper than he could buy them.

I hear men who rent land, complain of landlords: saying they will not rent them land unless the renters agree to plant the land in cotton; consequently they have to raise all cotton to purchase the food for their families. In this they err. Land can be rented for money rent to raise food crops; and there is not a renter in all the south, but can do enough work for the landlord during the winter months to pay the rent on five acres of land; and this land, planted to food crop, will raise enough to feed well a family of five persons, including the meat. A little care and trouble will enable any renter to raise six or eight hogs on what is wasted about the house, if he has grass upon which hogs can be grazed. And if his corn is sown with peas, enough can be raised to fatten the hogs for pork. Do this, and you will not be compelled to go and beg credit from the merchant.

Next-Plant a nice garden with all the vegetables your family can consume, and you will have something better than bacon and bread for your family-and in the fall plant a crop of Irish potatoes and turnips for winter. Do this; and see how much better it is than going each week to your merchant for a little meat and meal.

Now a little word in regard to buying the goods and supplies needed for your family and farm. I know of a Grange that became dissatisfied with the prices charged them by their mermerchants. so they put all their money in the hands of the Master of the Grange, amounting to \$450, bought such goods as were necessary; and sold for cash, at a low profit. They renewed the stock as often as they sold out. Bought for cash, cheap-and sold cheap. In four months the profits were thirty-three per cent. on capital invested. The next year all who had saved money, put it in the store; and when their crops were laid by, they hauled logs to a saw mill, got the lumber, put up a store house 40x60 feet, and now have a stock of about \$5,000. and all the profits go to the stock holders in the store.

Now, brother farmer, why can't you do likewise? Why can't you economise; raise all you can on your farm, and buy nothing that you can raise at

I have for years watched closely the management of the small cotton planter; and I believe they are the most extravagant people in the world.

Take more good agricultural papers; read them, and study well what they tell you. 'Tis true, all that is written may not suit your locality, but your good judgment will enable you to utilize all that is good.

Next-Try and remember that you are not the smartest man in the world. Try and realize that you can learn something from every man you meet; learn that there is strength in comyou get out of debt; then try for cash, or better still, combine your capital, and start a grange store. Revive your granges, and work like men and Christians for the general good of your country. Do these things and you will have no reason to complain of merchants charging you too much for goods.

The world will cheat you if they can. And, if you could get the merchants in your power, you would charge them all you could make them pay for your produce. I have two neighbors who plant cotton, do their own work; and I have never known them to ask a merchant for credit. Can't all do as well?

Farmers can live better than any class of men I know of, if they will only plant an orchard, a good garden, and have plenty berries of different kinds, for the table during summer.

Now, brother farmer, a little, last word: Don't spend a dollar for whisky, and then say you can't afford to take a good agricultural paper.

BARNEY LILLARD.

NOTES FROM THE FIELD.

Rev. O. H. Keadle writes, asking for help from the Board of Church Extension to build a church up in Cedar Glades. He shall have it as soon as we can get it, and which we hope will be very soon.

Rev. M. M. Smith, Presiding Elder, Mississippi Dist., writes:

I have been at home for the last six or eight weeks with an afflicted family. About ten days ago I thought I could commence work right away, but my wife is now very sick, and I fear I cannot leave home again soon; in fact, I fear I shall have to resign for the rest of the year. This thought is painful to me; my affliction is great. I desire the prayers of the brethren. If I fail to reach the appointments on the district, as I have written the brethren, I hope they will excuse.

Book Notices.

We acknowledge the receipt of a copy of THE PULPIT TREASURY; Edited by Rev. J. Sanderson, D. D., and published by E. B. Treat, 787 Broadway, New York. The "Southern Pulpit," of Richmond, Va., published by Jackson & Lafferty, has been consolidated with it, and they will help in tribute to its columns. To say that it is one of the first periodicals of the kind in this country, judging from this number, it will compare with any in the Old World. Monthly. Price \$2 50; Clergymen \$2 00. We cheerfully commend it.

THE UNIVERSE, a monthly periodical, from the Universe Publishing Co. St. Louis, Mo., is on our table. Purely literary. Price \$1 50 per annum; single copy, 15c. It is well worth the price. The mechanical execution is splendid, and the columns well filled with the best of articles.

We are very much obliged to the Gazette for their kindly notice of us and our paper, and we hope to merit all they say; and we earnestly wish to cultivate the kindliest feelings, and have the most pleasant relations with a paper so widely circulated and wielding so great an influence as the Ga-WINFIELD & DYE.

Many thanks to the Democrat for their kindly notice of my humble self. and our new enterprise. We hope to reciprocate.

"The Methodist University, of Little Rock, is evidently in a "row" of some sort; the faculty, including Rev. Dr. Gray, having been removed, leaving things in a bad way."—[Booneville Enterprise.

Well, that is their own quarrel and we can leave them to settle it.

PERSONAL.

Dr. Lafferty is still making the old Richmond sparkle and glitter.

Dr. Rosser, of the Virginia Conference, will soon issue a volume of revival sermons.

Hon. S. J. Tilden has declined to permit his name to be used as a candidate for the presidency. He can af-

Hon. H. W. Hillirad is contributing some fortnightly letters to the Wesleyan that are gems of the purest huethey are real diamonds.

Bishop R K. Hargrove is holding a District Conference at Gainsville at this writing. He will be in Atkins next Thursday. He is in labors abundant-most too much for July.

Bishop J. C. Granbery will leave for the Paciffic coast this month, and will be absent several months. We hope he will favor our readers with a few letters from the Golden shore.

Rev. Jno. H. Dye is attending District Conference at Gainsville, this week. Deal kindly with our junior, brethren, and send him back with many subscribers and lots of money.

Rev. R. O. Barton, of the North Carolina Conference, has received the degree of D. D. from Martin College. Dr. Lafferty says he has been a Doctor of Divinity.a long time without the tltle. Correct.

Randolph Macon College has conferred the degree of LL. D. on Principal William Allan, of McDonough Institute, Maryland, and that of D. D. on the Rev. David Thomas, of Baltimore. Honors worthily bestowed.

Rev. John E. Edwards, D. D., of the Virginia Conference, is writing some magnificent letters for the Southern Christian Advocate. They are rich, rare and racy. We hope to secure one one occasionally for our columns.

Bishop Keener is to preach the Commencement Sermon at Greensboro University, this month. Wish we were there to hear it. We remember with pleasure, our visit there in 1872. We wish Dr. Andrews the greatest

Rev. J. C. Brown, of Helena, was in our city last week, and gave us a call. He reports well from his station, and says their elegant church will soon be completed. It will be the finest in the state. Success to you, my gifted young

Sister Jewell, with her children, left for her old home in Dorsey county, this week-to be absent this summer. Miss Nannie will summer at Pine Bluff. Brother Jewell remains on duty, and will give us some of his sensible articles.

Rev, J. M. Buckley, D. D., LL. D., editor of the New York Christian Advocate, has sailed for Europe, to be absent several months. We wish our confrere a very delightful trip. Doctor, beware of Lord Mayor's Banquets. There we met.

Bishop Pierce is resting, i. e., in HIS way. We see he preached the Commencement Sermon at the Weslevan Female College, and it is said he surpassed himself. If he did, he is the only one that could do it. Only one Bishop Pierce.

Jno. P. Lowry has disposed of his interest in the ARKANSAS METHODIST to J. R. and J. M. Colburn. Rev. H. Jewell assumes editorial control. We congratulate the patrons, and welcome Bro. Jewell to the fraternity. He will be among the foremost in the things which are pure, lovely and of good report. May the paper be abundantly prosperous and more abundantly useful under the new management; with Jewell, Boswell, and Brown, it ought to be successful and first in every good word and work.-St. Louis Advocate.

THE ARKANSAS METHODIST.

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-TERMS-One Year, in advance. Six Months "

SATURDAY JULY 5, 1884.

RATES OF ADVERTISING.

Space	1 mo.	3 mo.	6 mo.	1 yr.
1 Square 2 Squares 3 Squares % column	8 00	10 00 12 00	18 00	25 00 30 00

For larger space, special contracts will be made.

Yearly advertisements payable quar-

terly in advance.

All transient advertisements must be paid for at the time of their insertion. When the number of insertions is not

specified, the advertisement will be inserted until forbid, and charged for accordingly. All communications intended for the

solumns should be addressed to the ed-All communications on business should

be addressed to the manager. No communication will be published inless the author's name is known by

the editor. DEAR METHODIST:-I am officially informed of my election as associate editor of the ARKANSAS METHODIST. taught in the science of the craft, hon-

I accept the honor. If I am correctly or is the pay. Emoluments and honor are not logically connected in this sphere of toil. But labor and honor have not yet been divorced-so I bow my neck to the yoke with the dry food of honor to stimulate the fainting nerve. The nearest that religion has yet come to repudiating bread is in the words, "Thou shalt not live by bread alone." But that is not repudiation pure and simple. Christ carried the bread of life, leaving a disciple to carry the "bag" of earthly bread. That disciple was only an 'associated" worker, and yet the it i question was committed mainly to him. It may be he had a penchant for that sort of business, and the worker-inchief put him in charge of the bread bureau to test his disinterestedness. If so it was wise for he failed when the test came, Judas seemed to lean too far to the world's theory that man should live by bread alone, and it ruined him. The law of associated workers has been greatly modified since that day, as it relates to editors. They are not now allowed even a "bite" occasionally, to say nothing of having the "bag" to carry. All work and no pay spoiled poor Jack's character. It may be that confidence has mover been restored since Judas, as an associate worker, made his great

After all, what is an associate edifor? I have a dreamy idea of an edifor's duty. He must read correspondences and strike out injudicious words, phrases, sentences, and even paragraphs and whole letters, if deemed improper to print. He must aid the writer's orthograpyy, punctuation, and chirography; he must somesimes save a correspondents' reputafion by declining to print a well written article, and then defend himself and his paper against the attacks of that writer; he must fight egotism, dodge the blows of prejudice, sacrifice frieddships, live on tear-bread and bleed at every pore. He must read the exchanges, write paragraphs, scold the printer, and parry the sword of wrath wielded by some effeminate quil-driver, whose t was turned up side down or appear next week with a prominent "erratta." But what is an associate editor? He sustains about the relation to editors and correspondents that a mule does to its ancestors-it has the deformities of both and the beauty of neither. As editor the associate has no authority: as a correspondent he has no freedom. He is a sort of coahman among his fellow servant-an honorable sort of

associate editor, or obligated correspondent, which ever it may be, on a religious paper, than "to dwell in the tents', of a wicked worldly journal.

Now allow me to sign my name officially to this salutatory—if that is a proper name for what I have written, -that I may have the pleasure of seeing how well it appears.

H. R. WITHERS. Associate Editor Arkansas Methodist. P. S. Really it looks business like -looks better than it feel-an ignus fatuus—a bright nothing.

H. R. W.

DEAR BRO. JEWELL:-In your last issue Bro. Anderson has a very readable article written in a most excellent spirit in reply to an article written by me and published in your paper on the 7 of June.

Bro. A., to show that Christ's death may have had the twofold design of recanciling God to man and man to God, gives an illustration, viz: "A and B fal out, C proposes a peace measure. Now, on the supposition that the enmity is mutual between the parties, ought not the measure of C, to contemplate the removal of the enmity on both sids; and could it not be made to do so without any contradiction at all, surely."

Of what use this illustration is in the discussion I cannot see, as I did not state in my article that the idea of reconciling God to man was in contradiction to the idea of reconciling man to God; but I did state that those who teach that the object of Christ's death was to reconcile God to man—teach the reverse of the doctrine contained in the text "God was in Christ reconciling the world unto himself," As his illustration fails at this point, it cannot be of any service to him as he intimates that he does not value it as an illustration of the real work of Christ. Bro. A. Would not represent Christ as a distinct person from God and man as B is distinct from A and C. neither would he intimate that there is enmity in God's nature. In support of the substitute theory he refers to six passages of Scripture in the Old Testament, all of which teach that God is angry with the wickeda proposition I have never denied. But surely he would not suggest that the anger of God was quenched in the blood of his son. God was never angry with Christ, but always "well pleased" with him. He refers to Rom. 6, 18. I see nothing of the substitute theory in this text. If it has reference to the substitute theory then it seems to me the entire penalty of the law has been met and universal justification follows.

He relies upon the word propitiatiou as an argument for the substitute theory. The word propitiate means to appease, to quiet. But who was it thinks it was God and man. Is it not possible that it is man alone that needs to be appeased and reconciled? As God is "invariable" and the wrong is all with man, it seems reasonable that man alone should be required to change that the two might be at one mind. In this sense St. Paul seems to use the word propitiate. Rom. 8, 25, "Whom God hath set forth to be a propitiation through faith in his blood." As he is a propitiation through faith, it must mean reconciling man to God and not God to man. Bro. A. says Christ's death satisfies the administrative justice of God. Is there a government on earth that would undertake to satisfy its administrative jastice by inflicting capital punishment on the innocent in order that it might extend mercy to the

I am frequently told by those who seem to be honestly seeking the truth that this idea is not in harmony with the views of justice held by the civil governments of the world, Hence I have asked for light. Bro. A. does not believe that the sufferings of Christ were penal, but it is hard to see how one can suffer as a substitute for the guilty without suffering penally. Is it not easier to believe that we are

the alienated parties and that Christ came to reconcile us to God? That we had lost faith in God, and Christ came to restore us to confidence in Him? That the work of the devil was to proslavery. Notwithstanding all this it slavery. Notwithstanding all this it That the work of the devil was to prois a promotion to one who has never duce distrust in the heart, and Christ
been higher—an honor that every deaf came "to destroy the works of the could distinctly see that it was a Righteousness."

man does not enjoy. I had rather be devil?" That when we accept Christ young man, not more than twentywe are justified by faith and have peace with God because we are put at one mind with him? That when we refuse Him we are confirmed in unbelief and exposed to the wrath of God forever? Does God's being angry with the wicked imply that a substitute is absolutely necessary before he can forgive? Is God necessarily confined to the substitute theory in pardoning sins? If so what is it that binds Him? The governments of this world have pardoning powers that are in some sense above law; the governor of Arkansas may pardon at his pleasure. Has God no such power?

When men see God in Christ, and learn that "God is love" and are thus harmonized with Him and enabled to trust Him and are heartily sorry for and repent of their distrust and sins, may not God consistently pardon?

A revelation of "God in Christ" produces a conviction of the sinfulness of unbelief, and enables men to repent of their sins, and why may not God pardon under such circumstances? These are subjects I desire to be enlightened on, and I am not sorry Bro. A. has undertaken the work, for I know of no man of his age for whose judgment in such matters I have greater respect.

B. H. GREATHOUSE.

A Sketch.

October 1842, the writer having recently married, was settled in the edge of one of the beautiful prairies of South-west Missouri. A more gorgeous sunset was rarely seen than was then entrancing the minds of the young couple. Even the brown grass which now covered the broad prairies, and upon which the busy herds yet fed with eagerness, gave additional luster to the golden tints of the departing King of day. The birds were frisking as gaily, and singing as cheerily as if it had been May instead of October. The busy squirrel was darting up and down the hickory trees surrounding their humble cottage, putting away a bountiful store of nuts for the approaching winter, which its Creator has taught the little creature was necessary for months to come. The prairie hen, having reared natural meadows, was now clustering around the fields to gather up the scattered grain, and was singing an evaning lulliby, whoo-to-too, whoo-to

Just as the last rays rays of the setting sun was kissing adieu to the varigated leaves of the forest, a lone traveller was seen approaching the cottage from the opposite of the prairie, along the arrow-like path made an immense log with four yoke of oxen. There could be no doubt as to the destination of the traveler, for the few tion of the state were scattered wide miracle."—[New Orleans Advocate. apart. But who could the traveler be, and what his errand at such an hour, were questions they could not then answer. Likely it was some "landhunter" from the older states, some one who, like themselves, was seeking a home in the "far west." where the Indians track was yet fresh in the virgin soil. Being yet full two miles away there was abundant opportunity for these and many other specula-

At length the young wife bethought herself, that as the stranger was evidently coming to spend the night, her reputation as a good house wife was at stake, and soon she and her cook were as busy making preparations as if it had been the approach of some old and long looked for friend.

The writer, left to himself, watched the slow but steady approach of the stranger, for his horse was certainly jaded, indulging in every imaginable speculation. It was likely some acquaintance or perhaps relation from the east side of the great river, and the heart swelled with emotion as the traveller gradually, but slowly drew

But now as the traveller entered the shade of the tall forest trees that surrounded the cottage, no longer able to restrain curiosity that had been constanly augmenting for the last half hour. I arose to meet the strange

two or three years old, not very tall but slender built, with an open frank countenace which at once prepared the way for the warmest place in my

"Mr. B. lives here, does he," enquired the traveller.

"Yes, sir," I responded, "get down, sir, and come in."

"Thank you, sir, for I am really tired, having rode more than forty miles to-day."

"I suspected as much," I responded 'seeing you have crossed the Grand Prairie."

"Yes, sir, I am a young Methodist preacher, a member of the conference, and have been sent to this part of the country to look after the scattered sheep, and try to organize a work, if possible."

If before I had felt glad of an opportunity to entertain a stranger, what were my feelings to learn that the stranger was a Methodist minister!

Wife was now called to greet the preacher, "our preacher," for he had come to stay, and to preach for us for a whole year!

It is needless to attempt a discription of that night, and how the hours sped away. The mantle clock had announced the hour of midnight, before we could permit the weary traveller to retire to rest. Reader, that young preacher was none other than the late Rev. Richard F. Coblurn, father of the lamented S. G. Colburn, and also of the present proprietors of the ARKANSAS METHODIST, and whose wife still lingers in Lille Rock, wait-. ing for the re-union. BETA.

The New York Freeman's Journal, a leading organ of the Romish Church makes a significant admission as to the decline of Romanism in America. The statement, however, exactly corroborates the argument and statistics of that remarkable volume of Dr. Dorchester's, "The Problem of Religious Progress." The following is the statement of the Freeman's Journal:

"Everywhere throughout this vast country there are to be found many Irishmen, and the children of Irishmen, who have forgotten the faith for which their fathers suffered. They came into Protestant communities; her numerous brood far out in the vast perhaps married Protestants. There was no church near them, or perhaps a church in which mass was said only once a month, or every six weeks. Gradually the habits of prayer and of Catholic thinking, which they at first possessed, slipped away. And to-day the children of these people would be amazed if they were told that their fathers had once been Catholics. These emigrants went into the country and the country towns. A much through the tall grass, by dragging larger class stayed in the cities; they fared little better. The influences of their surroundings were entirely settlers that then inhabited that por- | so many of them have kept it is a

When? Where? Why?

When?-Nothing helps a pastor to preach a good sermon more than to face a full, quiet and devout audience, on time. But people who rush to a show an hour before doors open will go late to chnich! When will we treat God as well as the clown?

Where?-Is the rhyme or reason, law or gospel, for ringing out of a morning nap all the quiet people within a square of every boarding withe growth and strength of an hunhouse, no matter how few or near at hand the guests may be, or how sick or sleepy the neighbors?

. Why?-Nothing gives a church a more finished and churchly look than a neat piece of fresco work. It is far more durable and ornamental than work in plaster, and can be done as cheap. Itrelieves the deadness and by aiming at "a Centenary thankbarrenness and coldues of white walls. Color cheers up every home and pubiic hall; why should we do without it in God's house? Does the maker of rainbows like nothing but white?-[Central Methodist.

There are strings in the harp of every life which, though covered with dust, give out music when the wings of truth stir the air.

That is a fine saying of Charnock: 'God never yet put out (even) a dim candle that was lighted at the Sun of

CENTENNIAL DEPARTMENT

Central Centenary Committee:

Headquarters, Nashville, Tenn. Rev. E. R. Hendrix, D. D., Chairman; Rev. W. P. Harrison, D. D., Secretary; Judge James Whitworth, Treasurer.

Centenary Watch-word No. 5. Faithful preaching on Christian giving, and a Centenary thank offering from every member.

The Centenary Thank-Offerings.

While in some of our larger cities it was deemed advisable to postpone for a while the Centenary collections, owing to the threatened financial panic in the middle of May, it was solely in the belief of larger results following such delay. In other places the programme was carried out entire, and with most encouraging results. Many of the thank-offerings are not yet full, and pastors prefer to wait before publishing the amounts. In some instances, perhaps many, nothing has yet been done, possibly for special reasons and the hope of doing more by some delay. Care should be taken lest such delay result in a failure to make a Centenary offering. Both the Church Extension Board and the Board of Missions are justly depending on large thank-offerings in the aggreate. They need the money now. Collections should come in as speedily as possible. The pastors hold the key of the situation, Indifference or neglect here is fatal, and will be a matter of life-long regret. We commend the following extract from the address of the Sherman District Centenary Committee, of the North Texas Conference:

"We heartily indorse the plans and suggestions of the Central Centenary Committee, and true to our Connectional interests, we would urge our pastors and people to adjust themselves to the plans of the Committee, and to do their utmost to carry out both their letter and spirit.

The wisest plans are worthiess unless they are skillfully executed. In a Connectional body like ours, plans are essential to that uniformity of action by which the largest success may be achieved. Let ns then see to it, that we do not by our indifference or inactivity make fruitless the plans by which it is proposed to commemorate this Centenary of American Methodism. While the plans are wise, and, if carried out, will make this a monumental year in our history, let us not forget that their success depends solely upon the tact and saill with which we execute them.

As yet the interest in this Centenary year is not as general or intense as it should be. This is not the fault of our Connectional officers, nor our against their keeping the fath. That | Church papers. These first have given the command; the latter have, by their "Centenery pages," sent it ringing down the lines until it ought to be familiar to every ear. Let the pulpit take up the "Centenary watchwords," as they are given from time to time, and thus shall we awaken interest and enthusiasm.

> Let this be not merely an occasion of self-glorification—an opportunity for recounting the triumphs and achievements of Methodism: but rather make this the point—the vantage ground in our history, at which we marshalour forces, and from which, dred years, and the baptism of power, we shall go forth to a more efficient service for humanity, and grander achievementst for the Master.

> Intelligent zeal on the part of the preachers will bear largest fruit. The aggregate already promises to be great. but will reach the desired sum only offering from every member." Blanks for reporting Centenary collections at Conference will be furnished every preacher. Let the utmost diligence be used between now and Conference to realize the great ends of Centenary year. While congregations trained to give are responding liberally, with others there must be both seed-time and harvest in one year, but the results may abide forever.

E. R. HENDRIX, Ch'n Cen. Com.

Renew your subscription to the ARKANSAS METHODIST.

THE ARKANSAS METHODIST.

SATURDAY, JULY 5, 1884.

Temperance.

The Old Rum Seller.

'Twas nigh to a bar that had long been made,

Leaned a rum-seller old in the liquor

His work was done, and he paused to

amount: A relic of jolly old topers was he,

And his hair was white as the foam of

the sea: And these words came forth with the

fumes of gin-"I gather them in, I gather them in. "I gather them in, both old and

young, To my den of death they go and come;

Some to the scaffold, some to the grave,

Some to the prison, but none I save. Come, father, mother, daughter and son.

And I will ruin, one by one, With my rum or whisky, brandy or

gin. I gather them in, I gather them in.

"I gather them in to a life of shame, I blast the fairest, most honored name; Make widows and orphans to cry and moan

At the foot of old King Alcohol's throne.

The highest or lowest, I care not which,

Will soon find their level in a common ditch. The law protects me, and it is no sin-

I gather them in, I gather them in." The old man ceased as he closed his

till; Soon all was dark and gloomy and

still, And I said to myself as he went to his rest

Can it be that humanity dwells in your breast? Man may forgive you, but God never

will.

Though your ill-gotten gains foot the minister's bill. And his voice will be heard o'er the

last trumpei's din, "Hell gathers you in, hell gathers

you in." -[Christian at Work.

We heard, a few days ago, this striking tribute to the virtue of Methodist citizenship. A sprightly young attorney was employed for the defense in some ugly whisky cases. When the jury was called he remarked to his associate counsel that they would have to sift that jury. "Why?" said his associate, "they seem to be most excellent men. What is the matter with them?" He replied: "Don't you see those nine Methodists in that jury. They will convict our man sure." So by legal quibbling, manipulation, and exhausting the peremptory challenges allowed by the law, he eliminated every Methodist, and fixed up a jury to his notion. Result: The defendant was acquitted, the law put at defiance and a criminal went unwhipped of justice. But what a tribute to the Methodists! So well known were their convictions of right and so incorruptible their lives that crime dreaded for them to sit in judgment. But this tribute carries a responsibility. The world expects Methodists to be singularly pure and religious, and we can not allow any disappointment. In the jury-box as well as in the prayer meeting, let our Methodism shine forth.-N. O. Advocate.

In a certain town of our acquaintance the undertaker is also a saloonkeeper. In the front room are his liquors, with all the equipments of an than a temporary suppression of the average doggery. Separated by a chills on myself. I was told to try very thin partition in the rear are his Hughes' Tonic. I concluded to give it a coffins, and not far from the back door trial after two doctors had failed to stop is the cemetery. The association is the cills. One botte made a complete suggestive. It is altogether appropriate for the man who deals in whisky Hughes' Tonic to all suffering from chills to have a stock of coffins on hand. He and fever. Who mixes the drink ought to trim the who mixes the drink ought to trim the casket. And, then, how suggestive the gradation! In the front room, whisky; in the back room coffins; out the back door, the cemetery. N. O. Advocate.

(Signed) R. A. GREENLESS.

Prepared by R. A. Robinson & Co., Who!esale Druggists, Louisville, Ky. Sold at wholesale by leading Wholesale Druggists, and at retail by the Druggists of Arkansas generally. Retails at \$1,00 per bottle, six bottles for \$5.00.

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> A man who committed suicide at Clinton, Ill., a short time since, left a note on his person, which read-'Good-bye to you, mother and sister, and my wife and children. Whisky has killed me." Those last sad words might truthfully be said of many who are followed to the grave with great lamentation.

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Richmond, (Va.) Proprietor. Nov 25, '82-tf

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No communication will be published inless the author's name is known by the editor.

Life has a bright side and it is the part of true wisdom to find it. : It is close to the path of duty.

Let every man, woman and child in Arkansas work for the overthrow of saloons this year. Banish them and crime will well nigh cease.

If the whole Christian world will unite, alcohol will be driven from the country in ten years. Will we unite?

"We never knew a man to backslide who regularly kept up his family altar." So we heard a minister say, and it is our experience. Let our preachers see after the family altars.

A true christian does not wait for duty to find him, but he is ever seeking to find his duty; for he cannot be a Christian and neglect his duty. When it is a cross to go to your closet to commune with your Heavenly Father and tell Him your needs, there must be something worng. See what

Christian giving never approaches the high standard given us in the bible, till it produces self-denial. So long as we give God only what we can spare, or what is left after we have all our real and imaginary wants supplied, we only reach the level of worldly contributors. Give till you feel it is the rule.

MR. EDITOR:-I am gratified to KKANSAS METHODIST has passed into safe and able hands. Often in reply to the question, "Who is the man to take the paper?" I have said, Jno. H. Dye will make it a great success and a blessing to the chuch. He is certainly the most popular man I ever sew, with all classes, and as a worker stands next to my old and true friend V. V. Harlan. The members of the Arkansas Conference will fully understand me. I was much surprised, and highly pleased, when I heard he had purchased the paper.

And when I saw he had sold a half interest to Dr. Winfied, whom we all know and love as Arkansas able and true friend, I felt assured that we would have a paper of which to be proud.

We have been doing as much perhaps for the ARKANSAS METHODIST as any charge outside of Little Rock, (which was the town of our lamented brother Colburn), but now we promise to do better.

May it carry religious light into every home of our state.

My protracted meeting has closed,

Searcy, Ark., July 1, 1884.

A Religious Newspaper.

It is of the utmost importance in the beginning of any enterprise of worth, to understand what you are undertaking, and intend to accomplish. Hence the relevancy of this question, what do we understand to be a reiigious newspaper? We answer-That to its columns, inconsistent with the Holy Bible. It is to be the advocate of religion both in its doctrines and its practice. It is to be aggressive and defensive. It must defend the truth and expose error. compromise with it in any form. Independent in utterance, it must be conservative in spirit. Seeking to give no offense to any, it must deal fairly with all, and never shun to declare the whole counsel of God. No time to ponder, either to asthetics or asceticism. It must be a bold, fearless advocate, of an earnest christianity. It must be a preacher of righteousness, and nothing should be found in its columns that would not be appropriate in the pulpit. Pure in sentiment, correct in morals, and orthodox in doctrine. It is to be junior preacher on all the stations, missions and circuits of the church. It is also to be assistant pastor to all our preachers. It is to visit all the homes of our people; to encourage and help the parents and toi nterest and instruct the children. All the interests of the church must be looked after and cared for; viewing all as important, and none either great or small as unimportant, and while it is thus fully committed to all the interest of the church it must not overlook the true interests of the State, for what ever concerns all the news of the State, and speak out in mild, conservative tones, on all questions where the State is involved, and neither stop to discuss questions of policy or try to shun any responsibility that is likely to arise by opposing the schemes of politicians, or in answering the objections of those who undertake to control the press. It must be outspoken on all questions where the public good is at stake, and still keep entirely clear of all party harmless as a dove." It must imitate the true minister in this regard, who will never sink the minister into a politician, nor let the politican control the minister, but preach and live like a true minister of Jesus Christ and always talk and vote like a christian. Condemning everything that is vicious, and exposing all that is vile, it must never enter the field of personal strife or condescend either to slang visit every home freighted with the full of religious instruction for all, and words of comfort for the distressed. Its aims must be good, and only good, and feed the lambs. Its speech must five articles of our discipline. hardly the place for controversial discussion of metaphysical abstractions and heretical absurdities. Remember this paper is for the masses and not Saints, in such discussions. A religious newspaper must be religious, and can no more perform its mission without it than a preacher. Ours is a Methodist paper, but we will try not

When giving to the Church of God becomes a privilege and a business to our people, the millenium will be close at hand.

to be offensive to other denominations,

but fully advocate our own doctrines

and policy. Can we make such a

paper? We will try. We ask the

help of all our preachers and people in

this State. We now offer the right

hand of fellowship to our brother edi-

The best remedy for religious blues with sixty conversions. Fifty of is to find your way to some needy famiwhom have joined our church. Glory ly and relieve them, or go with words on this vital point until it is too late. of comfort to some afflicted soul. We have tried this.

Helena District Conference.

It was our privilege to attend the meeting of this conference last week at Clarendon. Leaving home on Thursday evening at 3:45, we reached fidelity. But if we do our duty, we ing home on the 2d inst., I found the at midnight, and found rost at Mrs. Williams' Hotel till morning. Bishop it is a paper which will admit nothing | Hargrove had arrived on the night before, and had the conference well orspirit of true religion, as taught in the ganized and all the work in the hands of committees. He has blanks prepared that each pastor is required to fill np, and then these are cut up and given to the committees. Much valuable information is elicited as to the numbers attending church, both as to members of the church and the world. It is pretty well brought out: How many attend on the ordinances, how many hold family prayer and how many attend the prayer and class meetings. Our financial systems are well inquired into, and our church property looked after. It is really a time of searching investigations. The old ship are on the "docks," and there is a faithful looking out for cracks, so as to stop the leaks. I believe all the preachers were present in good working trim and a goodly number of laymen.

The Bishop made many fine talks, and this scribe exhorted a great many times. He plowed deep and thorough furrows, and we cross plowed and harrowed. Some real good honest work was put in and we expect good results. Six heads of families went home to rear family altars. Thank God for that.

Leaving Clarendon on Saturday night we reached Pine Bluffat the late hour of 12 M., but our good brother Pipkin was there to meet me, and his the church concerns the State, and smiling face and kind words very "vice versa." Hence it must furnish soon caused me to torget a hot box, a tardy train and a tiresome journey.

Sunday we were at home for work, and we will not soon forget our pleasant visit to Clarendon and the great kindness of preachers and people. Clarendon is an elegant place, growing fast, and is full of clever people, and mine host, Mr. Jeffries, with his amiable wife are not a whit behind the chiefest, in dispensing a generous hospitality. Our Arkansas Methodist was well received, and highly enpolitics. "Wise as a serpent, and dorsed. Presiding Elder Clark and his brothers will bring up a fine report at Batesville. Reports, resolutions, etc., next week.

Letter from Rev. J. R. Moore.

Bro. JEWELL:-I have waited for the older members of the conference to speak out this centenary year on the subject of our schools, but over half the conference year has passed, or personal vituperation. It must and they have not spoken. Some body must. The future of Methodism in latest news of Church and State and Arkansas is bound up in a very great measure in this matter. The position of our church will be determined by the position we take, and the work we to convict sinners, build up believers, do this year. Is the truth missed, when we say that much that Methodbe found, and as we are Methodist, we ism is—indeed the greater part of it will try to make a orthodox paper, and in Virginia, North Carolina, South one in strict accord with the twenty- Carolina and Georgia, is due to the direct influence of Randolph-Wacon, course writers must be allowed some Emory and Henry, Trinity, Wofford, llberty, but a religious newspaper is Emory Colleges. Have they not educated the men—preachers and laymen -who have shaped the church in these States? Is the church not due more to them than to any other agenfor literary or doctrinal articles. Take cy or influence that has operated in care lest we disturb the faith of the those States? Can we not account for the difference of the standing of our church in those states and others by the fact that they have taken public opinion in its forming stages, and shaped it through these Institutions? This centenary year when the church has caught the contagion of giving, aught we not to be pressing the question of our colleges upon the conscience of the church? Ought we not to devise liberal things for christian education? Ought we not, with an enthusiasm that sweeps away obstacles, to enter upon the work of providing for the education of our boys and girls? Is it not a shame that 50,000 Methodists in Arkansas should pay so much to other states to educate our children, when by proper effort we could have just as good schools as any of them? Brethren, for the sake of the

the pressing need.

This centenary year will bring us opportunities, which, if allowed to pass unimproved, will never return. can do much to fasten Methodism in this state.

[We agree with Brother Moore. Let the chairman call the committee and let us act in concert. W.]

MR. EDITOR:-If it is not presumpteous in me, I would like, as in days do their duty. of yore, to report our revival meeting. It is true, the meeting has been over for about a month, but good news great things for us, whereof we are glad." Our meeting lasted nearly three weeks with unabated interest. We were greatly discouraged when we began. We had tried in several directions, to procure the assistance of some able preacher and revivalist, but failed in every instance. This, perhaps, the better prepared us to effectually look to the Lord, from whence cometh our help.

As a congregation, we are called very formal. A former P. E. told me, upon my arrival in Tuscaloosa, that I would find the congregation nearer dead with church propriety than any I had ever seen. But it has been my delight to find, that we are none too tormal to be religious, and to enjoy a genuine revival. We had a little shouting twice and no one fainted or fled the scence. We had a nuffiber of what Bishop Pierce would call skyblue conversions. The spiritual atmospher was very fine, the church, as a whole, responded promptly to every call. Our greatest difficulty, so far as we could judge, was the persistent non-attendance of the unconverted element, the very persons we had hoped to reach. We had, as results of the revival, thirty-two accessions to the church.

Notwithstanding the fact that this ection of country was visited by a very sever drouth last year, we have raised seven hundred dollars on the connectional collections, yet lack ninety-three dollars of "clearing the decks." We have a handsome excess on the missionary fund, but an average on some of the others.

ALONZO MONK. Tuscaloosa, Ala.

Letter from Y. J. Allen, D.D., LL. D

From Wesleyan Christian Advocate.]

MR. EDITOR:-I have just returned from an extended trip to the country, and as I find the mail leaving almost at once I drop you a hasty line. I left home on the 16th of April; visited first the Nantziang district, and thence went on to Suchow, where I picked up brother Reid, and went on an exdloring expedition in the north-western part of the Suchow district. I have not time to mention details of the work inspected, but in a word may assure you that all the departments, educational, medical, and evangelistic, were in vigorous operation. The capacity of our schools is too small, and umber of teachers too limited: the hospital is growing in favor steadily, and there is a daily attendance of upwards of one hundred patients The two doctors, aided by several Chinese students, are kept busy. The hospital has now a considerable income, and will be self-supporting, while the field work is more encouraging than ever. The hospitial, which attracks patients from all the region round about, is preparing many villages to welcome the preachers, and in some places brothers Reid and Anderson have met with much kindness, even hospitaly, from the people.

Beyond Suchow, near the Yangtsz river, we met in our travels perils both by land and water, and in one or two instances it was only by dint of the severst courage and coolness that we escape with our lives. A thrilling account might be given of our encounter with mobs and pirates, but I have not time now. Suffice it to say that that we escaped unhurt.

We found the people everywhere willing if not eager to buy our books, and at the very instant the mob set upon us at Kiang Ying, we were surrounded with eager purchasers. We found, however, that there was much on this vital point until it is too late.

Bring the matter before the people, out of the strained relations of the until every head and every heart feels government with France, and the ex-

citement caused thereby. At one time recently anarchy seemed inevitable, or a dynastic revolution; but at this date the aspect of affairs is somewhat Our children will bewail our lack of more assuring and peaceful. Reachhome mail had arrived, with news of relief coming to our assistance. Many thanks for your strong words, both in the pulpit and in the paper. I knew the men and women we need so much were there, and that our call would find them, if only bur editors would

With Miss Haygood in charge of Woman's Work, at Shanghai, and in the district, and a competent staff of never grows old. "The Lord hath done assistants in the different departments to help her, there is no reason why it should not be developed into the first importance of this or any other place in China Miss Haygood will hold the same relation to the work in Shanghai and this district as our presiding elder does to his work, and will have charge of (1) Boarding and Day Schools; (2) of the training and direction of Bible women; (3) of the work among women in general, and, (4), have in view the ultimate establishment of a college or high school for girls of the better classes, to be selfsupporting. This latter is only waiting the readiness of teachers to have charge of it.

With another such woman for Suchow, woman's work here would be thoroughly equipped, and with Miss Rankin at Nantziang, we should have these presiding elders able to hold their own and give a good account of the field entrusted to their superintendence. Our plan and policy is to have experience, maturity, at the front, end the untrained and inexperienced in the rear. Hence our call for both men and women has given urgency for the present to the demand for organizers, leaders, to have charge and conduct the advance.

President Bonnell's offering comes most timely, and will give us great relief. The Anglo-Chinese College is not near equal to the demand—our boarding department is crowded, and we are turning away applicants nearly every day because we have not near teachers enough. There is only one serious drawback to the whole enterprise, and that is common to all our work, in whatever department, viz: the difficulty of securing Chines teachers who are not mere hirelings. Yesterday afternoon (Sunday) some

fifty of the boys, chiefly boarders, were assembled in the College Chapel for an afternoon prayer meeting, during which a proposition was made by the leader, the venerable Chinese director, that all who believe in the doctrine should rise. Instantly some seventeen of the number rose to their feet. Besides the above, several others are known to believe. But we are in no haste about it, seeing that parties and barnacles clog our ship to such an extent that it has almost lost the power of sailing. We want the boys to be sincere, and from deep conviction take this step. We might baptize some twenty or more of them, and report progress, but that, hower gratifying it might be to the people at home, might, in a sense, be the worse thing that could happen to us. We must have the courage to wait. A false step in this matter might do us incalculable damage. We wish our students thoroughly taught, and to have a Christian experience that will show itself in their character and conduct, and when we know that they are honest we shall not hesitate to receive them. To be deceived by them before the whole school would be to bring ourselves and the whole enterprise into contempt. We can afford, therefore, to be patient and wait. But you must know it requires no little courage to withstand the impatience of our own hearts and the pressure from home. There is a fine influence in the college, and if we are slow it is not because we are not beseiged by persons wishing to join the Church, but because we dare not give way to appearances. To us mission work is a serious matter, and any unguarded action at this stage in our work might make us stumble indefinitely. China is a hard field, sir, and the roots of original sin take hold so deep that we are never sure in any particular case that they are plucked up. Shanghai, China, May 5, 1884.

Renew your subscription to the ARKANSAS METHODIST.

SATURDAY, JULY 5, 1884.

WOMAN'S MISSIONARY DEPARTMENT

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

To love God and our neighbor com-This seems but a simple command: yet how broad and sweeping are the obligations it lays upon us. To launch | be impossibilities. out into its depths, would bring us to our privileges in the world of Christianizing our entire race, which in Adam, have all fallen, and in Christ may all be made alive. Such love would bear us quite around the world. and would involve us, with all our energies, in active missionary zeal. It would cause us to pray often and earnestly for the salvation of man- leisure can be gained. kind, and constrain us to aid with cheerful heart and generous hand, the enterprises which seek to carry the gospel of truth and plant it in the stead of the soul destroying idolatries of heathen nations. We are bound at home. Thousands of us will never see the face of a heathen, nor hear the mocking voice of superstitious worship. But the command to "go" and tell of salvation in Jesus' name, is still before us in full and tender meaning. We go-in our representatives. We go-in prayer. We go-in contributions sanctified by faith and love to Christ. The providences of God have opened the ways before us, and all nations are our neighbors, by readiness of access-breaking away of prejudices, and reaching out of hands for the true light. Jesus, the great Redeemer, has bound the world into one mighty union, and cemented the bond with his atoning blood. As he has loved us, so are we to love one another. We have commissioned our sisters in China, Brazil, Indian Nation, and Mexico, to "go" and tell for us, the sweet story of the Cross. Let us abide in living sympathy with them in those far off lands. Let us elead the cause for, and with, them, and however poor and weak in numour humble part in developing the Christian destiny of the world, when "in every place incense shall be offered to His name."

We have penned these earnest thoughts with several prominent be large auxiliary societies, and where there are none. Dear sisters, opportunities do not linger at our bidding. Time will soon bear us away from present duties. The voice that now is strong, shall soon have no power to waft the name of Jesus, and the heart that now might quicken others to spread Jehovah's praise, will not always bound with sympathetic impulse. Join the work of love and thanksgiving, and in this year of exultant joy, let your voice be heard in dence of the bride's father, in Malvern, sweet accord, with the thousands who Ark., June 11th, 1884, Mr. W. A. L. are faithfully striving to

"Join the everlasting song And crown him Lord of all."

KANSAS CITY, Mo., June 7. 1884. My Dear Friend:---We arrived in Kansas City Thursday morning, to be Downey, Cal. elcomed by the most cordial hospiity and the most delicate attentions. committee of gentlemen met us at the depot and sent us to the houses assigned us, with no trouble or expense to ourselves—attentions most grateful to weary travelers in a strange city, and which called forth the sincere thanks of our hearts, not only to these generous, Christian people, but to the Giver of all Good, who, in all the work we have ever done for him, has rewarded us even beyond His prom-

Thursday, at 8, p.m., the W. B. M. convened in Walnut St church, for the opening exercises, consisting of music, address of welcome; and response, the president's address, fraternal greetings, and some short remarks by Rev. J. J. Ransom of the Brazil Mission, and Rev. Mr. Brewer, of Harrell Institute, Indian Mission Conference. The words of welcome were sweet and impressive. The response had one merit—it was short. back to the mighty derds of the wo- pose.

THE ARKANSAS METHODIST men of the past; turned our thoughts by fitting allusions, to the part which woman has borne in the establishment and progress of Methodism, and nerved and encouraged us to renewed and redoubled effort in our glorious work.

The beautiful floral decorations which adorned the church, gave good cheer to our hearts, while the appropriate motto, "The love of Christ constraineth us," placed back of the pulprehends the whole of Christian duty. | pit, helped us to feel that for the sake of that love, we may be "constrained" to undertake what, without it, would

The presence of Miss Marcia Marvin, the very highest enjoyment of spirit- of the Seminole Academy, and Bro. ual life; and the fullest realization of Brewer, of Harrell Institute, added to the enthusiasm already kindled in favor of the work in the field.

Bro. Ransom represents to us the interest of the Centenary Monument; while Bishop Hargrove lends dignity to our gathering.

Of the business proceedings I will try to write fully as soon as a little

DEAR SISTER—What a privilege it is, that we have a department in our paper, devoted exclusively to "Woman's Work for Woman." How it increases our zeal to hear from each oth-

er. What one of us could read 'Ruth's' letter, in which she speaks of having laid her ring on the altar, without feeling a greater consecration to the work than ever before? May we all be brought so near to Christ, that we may give him our treasures, our silver and

Our auxiliary at Mt. Tabor is neither so wealthy nor so talented as some others, but fortunately for us, the Master does not "despise the day of small things." He will accept even our feeble efforts and crown them with success. We possess an advantage which I fear some of our sisters do not, at least in so great a degree. We have the hearty sympathy and co-operation of our pastor, Bro. Rhodes. He has, I think, been present at every meeting since conference. Bro. Monk also renders us efficient aid.

Give me leave to say to all perplexed sisters, do not be discouraged, although the way may sometimes be dark; we walk by faith and not by sight. Remember "the battle is the bers and means, let us not fail to bear Lord's," and he will assist; not by might nor by power, but by my spirit saith the Lord.

There is one feature of our work that strikes me painfully. There are so few juvenile societies reported. Let us not forget that the Lord, in speakchurches in mind, where there should ing to the children of Israel of his statutes, said, "ye shall teach them to your children; speaking of them when thou sittest in thine house, when thou walkest by the way, when thou liest down, and when thou risest up."

MARY REDDEN.

Cabot, Ark.

MARRIED,

By Rev. J. J. Jenkins, at the resiof Fordyce, and Miss Nora L. Smith, of Malvern.

June 12th, 1884, by Rev. J. J. Jenkins, at the residence of Olin J. Moores, in Malvern, Ark., Mr. J. O. Butler, of Malvern and Miss E. Maria Moores, of

June 17th, 1884, by Rev. J. J. Jenkins, at the residence of the bride's father, Dr. Reamy, in Malvern, Ark., Mr. J. N. Dixon, of Arkadelphia, and Miss Hester H. Reamy.

July 1st, by Rev. A. R. Winfield, Mr. S. B. Allen to Miss Susie E. Morris, all of Pulaski county Ark.

The bridegroom subscribed for the ARKANSAS METHODIST, and of course they will be happy.

At the residence of R. A. Moore, in Ashley Co., Ark., June 1, 1884, by Rev. C. M. Keith, Mr. J. C. Barnett, of More House Parish, La., to Miss M. F. Mays, of Ashley Co., Ark.

At the residence of Mr. Wm. Beasley, in Ashley Co., Ark., June 25, 1884, by Rev. C. M. Keith, Mr. D. S. Bethune, of Morrillton, Ark., to Miss Ella Herren, of Ashley Co., Ark.

This line was written to fill up space. We have heard sermons and prayers The president's address carried us that appeared to be for the same pur-

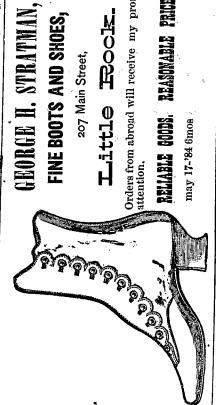
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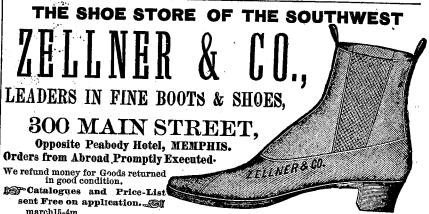
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ARKANSAS METHODIST.

SATURDAY, JULY 5, 1884.

Little Helpers.

H. M. GRANADE, Editor. Batesville, Ark.

PLANS FOR CENTENARY YEAR.

1st. A Centenary missionary in every Sabbath-school. Let every child in the Church be enlisted in the Centenary cel-

2nd. Send ten cents for a Missionary bank, in which to put your own little earnings every week.

3rd. Girls organize a quilting society and make a quilt for missions in each pastoral charge in Arkansas.

4th. Boys cultivate a patch of corn, cotton, or something else; go errands, do jobs to help on "the work for Jesus."

5th. Set a hen, and the entire proceeds tor missionary work.

6th. Pray every day for God to bless us and our work, and save the world.

7. Write me a little letter, giving your own religious experience from your first recollection.

Little Helpers.

BY MRS. CAVILIER.

Little hearts will happy be, If little eyes will always see That little hands do work for thee, Our God and King.

Little feet can swiftly go-Little lips let others know, That all can love for Jesus show, By work and prayer.

Then hearts and hands together blend And never rest till we can send The message of our Savior Friend To every shore.

--[Selected.

Rev. M. J. F. Beasley.

This worthy man, so dear to so many persons in Arkansas, is now at the home of his aged parents, at Aspen Hill, Giles county, Tennessee; and in very low health. He says: "My health seems a thing of the past." Prayers, alms and true human sympathy are extended to our dear brother by many kind friends.

How Sweet!

Mr. Wesley, or rather Rev. John Wesley, the founder of Methodism, was a dear lover of little children, and of course they in their turn, loved and revered him. One day, as he was about to go into the pulpit at Boithby to preach, a little child was sating on the steps. Instead of telling it to get and kissed it. At Oldham he found "the street lined with children:" they ran around him and before him. At another time, he says: "A whole troop of boys and girls surrounded me, and would not let me go till I had shaken hands with all of them." At Bolton "such an army of children surrounded him that he could scarce get about him everywhere he went. This kingdom of God."

Poor.

Wanted-every boy and girl to understand that the Centennary Sunday School Fund which is now being colof supplying needy schools with such things as they ought to have, but lack the means of obtaining. This is the first time a call was ever made upon the Sunday-schools of Southern Methodism-and that is no credit to us. Such a fund ought to have been created years ago. Let us make this erally to this good cause. If we may have a good time together. The little

our hands upon us" in any undertaking of this hundredth year of Ameri- down-their all-I ask myself, can can Methodism, surely this, above all there be anything more acceptable to others, is that work: Good Sundayschools for God's poor. There is the the little hands, the praise of the litwhole thing in a nutshell. Let every tle tongue, and the music of the little boy and girl who reads these lines determine to put something into this dear children? Often have I felt disfund-if it is only a nickel. God's blessings is in it.—International Quar-

Pulling Boots for it.

One little girl, Harriette Anderson, at State Line, pulled off the boy's boots and collected nickels from them for her bank. "Where there is a will there is a way." Once I had a pair of boots so tight that I could not get them off. Two ladies were all the belp I could get. They both pulled at once-we laughed a dollar's worthand I paid them fifty cents. So much tor good pulling.

Superintendents.

Why not every Sunday-school superintendent in Arkansas send for at least two of our little Missionary Banks-one for the boys and one for the girls-and thus get up a regular system of raising means for the conversion of the world, and at the same time train a generation of willing, ready workers for the Lord? Many have sent, and much is being done. We hope for good reports next Conference.

Five New Banks.

At Adona, under the kind hand of the Pastor, C. H Cary, five little bankers have recently opened business for our great centennary year: Hugh M. Reed, John L. Reed, Emma Ellis, Robert Bryant and Green Hause are their names. I have sent their banks. Who comes next? I hope all our three hundred Little Helpers are busy. working, singing, praying and living for Jesus.

Quilting Societies.

L. D. Lee and several others want to know what to do with their squares. Let all the workers in one neighborhood, or town, or pastoral charge, put their squares together, and some of these bright days get together and have a quilting. Work, and sing, and cultivate a social good feeling for each other. When the quilt is made, take it to the District Conference or some place, and sell it for what it is worth, and put the money in the children's treasury at our next Annual Conference.

True.

Bishop Pierce says: "Let us raise a generation that shall be wiser and better than their fathers have been. out of his way, he took it up in his In the right training of the young there is an embryo millenium, and the better the work we do the sooner the glorious triumph will come."

The Morning Star.

"Who is greatest in the kingdom of heaven?" The Morning Star Missionalong for them." When over eighty ary Society was organized in January, years of age, the children flocked 1881. It is composed of one hundred and five earnest little workers. Last was because he had so much of the year the fruit of their labors was \$115 kind spirit of him who said: "Suffer in money, and a box of new clothing little children to come unto me and to the school in the Indian Nation. forbid them not; for of such is the This Centenary year they hope to do as much or more. These children take missionary papers, and keep up with Good Sunday Schools for God's missionary work, and this is the secret of their interest. They are now furnishing a mission-room, where they will have a missionary library, maps, and pictures of foreign countries and missionaries. They now meet monthlected is for the purpose of planting | ly from house to house, and have some Sunday-schools among the poor, and special field to talk about—write essays about explorers, missionaries, and the country, and read anecdotes of the people. In this way they become interested in them. When they are through with this part they open their little baskets and spread their lunch, and enjoy what they call their "tea;" and so the social idea is devel-Centennial year mark the beginning oped; for father and mother often come of better things, by contributing lib- along and learn the children, and all

expect God to "establish the work of ones try to earn their own money, and often when I see the little mite laid the Heavenly Father than the work of voice? Do we not owe much to the couraged when the brother or sister who has been long in the fold would say to me: "O, I don't believe in missions." Then with sad heart I would go to the little ones, and ask, why do you believe in missions? and the ready snswer comes: "Christ said, Go, into all the world and preach. O the sweet faith of the children! Are they not the hope of the Church in the world?—Advocate of Missions.

What About the Money.

I have been asked to say what and how will we do with the Little Helpers Money.

Please remember, all, that pastors are expected to superintend the Little Helpers in their several charges, keep the fund separate, and bring it up to Conference, where it will be counted, and divided between the Mission House in Mexico and the Girls College in Brazil, South America.

H. M. GRANADE.

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SATURDAY, JULY 5, 1884.

OBITUARIES.

Rev. James Cruse, a local preacher in the bounds of Big Flat circuit, died, near the town of Big Flat, Thursday, June 19th 1884, after an illness of three months with dropsy. Thus another faithful servant is fallen. God be praised for the Christian's hope. J. H. WADE.

Big Flat, Ark.

DIED-Near Magnolia, in the 80th year of her age, Mrs. Rhoda Thomas. Sister Thomas was born July 1st, 1804, in Barnham District, S. C. She was a sister to Rev. Sam. Anthony, at one time a prominent minister in the state of Georgia. At the age of 21, she was married to Brother Thomas, who survives her, then a young man just a few months her senior. She was a warmhearted Christian lady, and her children, some of whom are in this state and some in Texas, bear witness to their careful training. She was converted at Level Creek church, Guinette county, Ga., during a protracted meeting held by Jacob Casper. A good report of her exists wherever she the management of her household affairs she was industrious and frugal. Although bearing the weight of years, she continued to do the most of her household work. Seeing her just a few weeks before her death, coming feebly across the yard after having been to attend to the feeding of some of her tock, I spoke to her about as follows: Sister Thomas, you are getting old, up. Gents fine clothing dyed without how do you feel about your soul's dyeing the lining. Clothing, Carpets, wellfare? She replied in a short, emphatic manner, "I am trusting in Jesus." Thus she lived; thus she died, and now sleeps in sweet repose.

D'ARCY VAUGHN. Magnolia, Ark.

Sarah M. Johnson was born in Middle Tenn., April 26, 1840. Moved with her parents to Yell county, Ark., in 1855. She was happily married to Thadeus Johnson, February 8, 1866. She died of Typhoid Fever, at her home in Delaware, Logan county, Ark., April 25, 1884. She was the daughter of Rev. Robert Marshall, a local elder of the M. E. Church, South, who was well and favorably known to the people of this part of Arkansas. Sister Johnson protessed saving faith and joined the M. E. Church, South, in early girlhood. She was faithful till death. She was sick forty-seven days; bearing all her sufferings uncomplainingly, and was resigned to 31. the will of God. Her husband is left lonely and sad; seven children are left motherless; two brothers and two sisters weep in sadness for the departed sister, ascended mother and saiuted wife. May the Good Lord bless Bro. Johnson in this his severest trial, and may he guide these motherless ones and save all the relatives.

W. C. METHENY. Prairie View, Ark.

Bro. C. C. Robertson was born Nov. 28th, 1845, in Lafayette county, Miss., and died at his residence in Warren, Bradley county, Ark., April 23, 1884. He professed religion and joined the M. E. Church, South, August 1874, under the ministry of Rev. H. D. Mc-Kinnon. He was married to Miss Ella Kemp, Oct. 19, 1880.

Bro. Robertson yielded to a fatal attack of Pneumonia. His illness was short but severe; he was conscious to near departure, and found him firm in 23, 24; Lockesburg, 30, 31. the faith—only waiting. In the death of our good brother the church has Washington, beginning Wednesday lost a valuable member, and the community a staunch man. He was sheriff of Bradley county, and discharged his duties faithfully, leaving a clean record, which, now-a-days, speaks volumes. He had a great many friends who loved him for his sterling worth. We can pronounce no greater eulogy of car departed brother-he lived 9, 10; Lehict, 16, 17.

right and died right. It is sad to clasp the hand of the dying and say farewell, but to witness a Christian die is a means of grace. I never witnessed a larger funeral procession—all were solemn and grief-stricken. May God bless and comfort the bereaved wife. two children, aged mother, brothers and sisters.

R. P. WILSON.

Dr. S. E. Cole was born in Limestone county, Ala., Nov., 22, 1822, and died Jan. 30, 1884, in Monticello Ark.

As to the life of our fallen friend and brother, many things could be said. His public life began with his graduation in medicine in 1846. He moved to Monticello in 1854; during the next year he was converted and joined the M. E. Church, South. In every sense his Church obligations meant something to him; and until life's ties were vironed him closer and closer. As been excelled. As an evidence of this, the week preceding each quarterly meeting was given to the church. His pastor never went unpaid. For many vears he was the leader in singing in his church, and never seemed to tire, though we have seen him lead every song week after week, during protracted services. He loved the church, and lived for her good. At his funeral the community said, "a good man was well known. Her home was the has gone." All felt bereaved, but home of the Methodist preacher. In none so much as his loving and devoted family. May heaven bless them. JOHN F. CARR.

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QUARTERLY MEETINGS.

Little Rock Conference.

ARKADELPHIA DIST-3D ROUND. Malvern sta May 30, June 1; Social Hill at Piny Grove, 7, 8; Malvern et at New Liberty, 14, 15; Clark ct at Okolona, 21, 22; Tulip et at Bethlehem, 28, 29; Mt Ida at Oak Hill, July 5, 6; Amity at Power's Chappel, 12, 13; Caddo, Friendship, 19, 20; Gurdon at Center Ridge, 26, 27; Cedar Glades miss, at Nehemiah, August 2, 3; Hot Springs ct, at Wesley's Chapel, 9, 10; Arkadelphia sta, 16, 17; Princeton et, 23, 24; Hot Springs sta, 30,

H D McKinnon.

LITTLE ROCK DIST,-THIRD ROUND, 7, 8; First Church 14, 15; Carlisle, 17, 18, 23, 24. Des Arc 21, 22; Liberty and Pleasant Grove, 28, 29; Gallaway, July 5, 6; White River et, 12, 13; Benton sta, 19, 20; Maumelle, August 2, 3; Benton ct, 9, 10; Hickory Plains, 16, 17; Spring Street, 23, 24; Austin, 30, 31.

The Little Rock District Conference will convene at Carlisle, Thursday, July 24th, at 9 o'clock, a.m. Rev. J. C. Rhodes will preach the opening sermon Wednesday night before.

C C GODDEN, P E.

WASHINGTON DISTRICT-3D ROUND.

Hope, May 24, 25; Prescott sta, 31, June 1; Midway et, 7, 8; Washington, 14, 15; Fulton et, 21, 22; Richmond and Rocky Comfort, 25, 26; Texarkana 28, 29; Saline, July 5, 6; Mineral Springs, 12, the very last; embraced his wife and 13; Murfreesboro, 16,17; Center Point, child, and said all was well. I talked | 19, 20; Dallas, August 2, 3; Cove Mission, freely with him on the subject of his 9, 10; Chapel Hill, 16, 17; Little River et,

> District Conference will be held at night, July 23d, with the opening sermon by Rev. R. M. Trayler.

D T HOLMES, P E.

PINE BLUFF DIST .- THIRD ROUND. Pine Bluff Mission, May 31, June 1; Toledo ct, 7, 8; Old River ct. 14, 15; right, i. e. were good and died trium- Post ct, 12, 13; New Edinburg, 19, 20;

The District Conference will convene at Raineyville, July 31, at 10, a.m. Opening sermon at 11, a.m., by Rev. J. R. Sherwood.

J H RIGGIN, P E.

Monticello Dist-3D Round. Selma ct, May 31, June 1; Lacy ct, 7, 8; Hamburg et, 14, 15; Mt Pleasant, 21, 22; Collins Miss, 28, 29; Holly Grove ct, July 5, 6; Monticello sta, 12, 13; Palistine ct, 19, 20; Warren ct, 26, 27; Bar- 19; Helena sta, July 5, 6; Forest City tholemew ct, August 2, 3; Atkansas City sta, 9, 10; Hamburg sta, 16, 17.

The Monticello District Conference will be held in Monticello, commencing July 10th, at 9 o'clock, a. m.; opening sermon by Rev. W. S. Scott, of Selma circuit, Wedne-day July 9th, at \$, p. m. THOS. H. WARE, P. E.

Local preachers and delegates to this Conference, who intend to be present, severed by death those obligations en- | will please inform me of such intention as early as possible. Also state whether a steward in the Church he has never you will come by public or private convevance.

Moses B. Hill.

Monticello, Ark.

CAMDEN DIST .- 3D ROUND.

Falcon et, at Harmony, July 5, 6; Camden sta, 12, 13; Hampton ct, Summerville, 19, 20; Lapile ct, at Soul Chappel, 26, 27; Eldorado, at Eldorado, Aug. 2. 3: Camden et, at Providence 5, 6; Atlanta et, at Atlanta, 9, 10; Magnolia ct, 12, 13; Mt Vernon and Caro ina, mis, at Mt. Vernon, 16, 17; Ouachita et, at Steel Chapel, 19, 20; Magnolia sta, 23, 24; Bright Star ct, 26, 27; Lewisville ct,

The Camden District Conference will convene at ElDorado, on Wednesday night, July 30, 1884; Rev. G. W. Logan to preach the opening sermon.

B G JOHNSON, P. E.

Arkansas Conference.

Yellville District Conference.

Yellville District Conference will convene at Harrison, July 16th. 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.

DARDAELLNE DISTRICT-3RD ROUND

Dover Circuit, June 7, 8; Dardanelle et, 14, 15; Perryville ct, 21, 22; Opelo Mission, 28, 29; Dardanelle sta, July 10; Danville ct, 12, 13; Walnut Tree, 19, 20; Russellville, 26, 27; Gravelly Hill, August 2, 3; Rover, 9, 10; Oakland Mis Lonoke, May 31, June 1; Collegeville, sion, 14, 15; Atkins, 16, 17, Prairie View

WM D MATHEWS, P E.

MORRILLTON DIST-3D ROUND.

Mt Vernon, May, 24, 25; Conway sta, 31, June 1; Conway et, 7, 8; Quitman sta, 14, 15; Quitman et, 21, 22; Clinton ct, 28, 29; Springfield and Hill Creek, July 12, 13; Center Ridge miss, 19, 20; Morrilton sta, 26, 27; Pinnacle Springs ct, August 2, 3; Point Remove ct, 9, 10 Plumerville, 16, 17.

The District Conference will be held at Conway, July 7, 9; Bishop Hargrove will preside. The preachers and delegates will please be at Conway, Saturday and Sunday before the conference opens Monday. The Bishop writes me that this is the only time that he can give for the District Conference. Let there be a full attendance. Visiting brethren will meet a hearty reception.

T J SMITH, P E.

CLARKSVILLE DIST-3d ROUND. Ozark sta, at Ozark, May 25, 26; River Bend ct, Brown's Chapel 31, June 1; Pleasant Hill ct, at Valley S. House, 7, 8; Van Buren sta, at Van Buren, 14, 15; Cabin Creek et, at Salem, 21, 22; Ozark et, at Holland's Springs, 28, 29; Clarksville sta, Clarksville, July 5, 6; Alma and Mulberry, at Alma, 19, 20; Auburn ct, 21, 22; De Witt ct, 28, 29; Clarksville ct, at Bethlehem, 26, 27; upon the dead than to say they lived Pine Bluff station, July 5, 6; Arkansas Ozone mis, at Lona Gap, August 2, 3; Van Buren et, at New Bethel, 9, 10; phant; and such can be truthfully said Sheridan et, 26, 27; Flat Bayou, August Mountainburg et, at — 16, 17; Altus et, at —, 23, 24.

'The District Conference will be held at Ozark, July 10, 13; Bishop R. K. Hargrove presiding. By agreement the place of meeting has been changed from Mulberry to Ozark.

V V HARLAN, P E.

White River Conference.

HELENA DIST-3D ROUND. LaGrange et, June 14, 15; Marianas ta, 21, 22; Clarenden and Brinkley sta, 28,

sta, 12,113; Forest City ct, Aug. 9, 10; Wheatly ct, 16, 17; De View ct, 23, 24; Holly Grove ct, 30, 31; Goodwin ct., Sept. 6, 7; Cypress Ridge ct, 13, 14.

JONESBORO DISTRICT-3D ROUND.

Taylor's Creek, June 15, 16; Witsburg 15, 16; Wittsburg et. 21, 22; Harrisburg, 21, 22; Jonesboro ct, 28, 29; Pleasant Hill ct, 28, 29; Shiloh ct, 28, 29; Ganesville, July 3, 6; Greensboro 12 13; Boydsville and Mt Zion, 12, 13; Old Town, 19, 20; Walnut Ridge and Carney, 19, 20; Carney ct, 26, 27; Walnut Ridge et, 26, 27; Siloam et, August 2, 3; Pocahontas, 2, 3.

GADANNELLY, PE.

BATESVILLE DIST-3D ROUND.

Bethesd a ct. June 28, 29; Jamestown et, July 3, 4; Batesville sta, 5, 6; Melbourne ct, 15, 16; Newburg ct, 17, 18; Aiola ct, 19, 20; Mammouth Springs ct. 22, 23; Ash Flat ct, 24; Smithville ct, 25; Walnut Hill ct, 26, 27; Smithville andPowhattan sta, 29, 30; Sulphur Rock ct, 31, August 1; Calamine mis, 2, 3; Mountain View ct, 6; Evening Shade ct, 8; Salem ct, 10, 11.

Batesville District Conference will be held at Evening Shade, Sharp county, Ark., July 10, 13, 1884. Josephus Anderson, D. D., will preach the opening sermon. Let all pastors fill the blank reports sent them, and all local preachers aud delegates come by 9, a.m., Thursday, the 10th, and remain until Monday morning. Leading men from other districts will be with us, and possibly Bishop Hargrove.

H. M. GRANADE, P E.

SEARCY DIST-3D ROUND.

Pleasant Valley ct, June 28, 29, Searcy ct, July 5, 6; Mineral ct, 12, 13; West Point et, 16, 17; Searcy sta, 19, 20; Beebe ct, 26, 27; Augusta sta, August 2, 3; Oil Trough ct, 6, 7; Bayou Metre ct, 9, 10; Argenta miss, 9, 10; El Passo ct, 13, 14; Newport sta, 16, 17; Jacksonport sta, 16, 17; Jacksonport et, 20, 21; Judsonia ct, 23, 24; Cleburn miss, 23, 24.

The Searcy District Conference will convene at Bebee, Wednesday, July 23d, at 8 o'clock, p.m.; opening sermon by Dr. Winfield. The Sacrament of the Lord's Supper will be administered immediately afterwards. The preachers and lay delegates are expected to be present at the opening, and prepared for work, as the Discipline directs. Bishop Hargrove has been invited to be present. and preside. JOHN H DYE, P E.

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is to give the people a clean and true paper, such as Christian families can safely put into the hands of their children, and to give the news from the Churches, and as occasion may require expound and defend the doctrines of our holy religion-which are the doctrines of Methodism. Give us your help!

JNO. H. DYE, A. R. WINFIELD, Editors and Proprietors.

THE ARKANSAS METHODIST

SATURDAY, JULY 5, 1884.

WINFIELD & DYE, Editors and Proprietors.

ANNOUNCEMENT.

We are authorized to announce that ISAAC J. HICKS, of Gray township, is a candidate for Circuit Clerk of Pulaski county, subject to the action of the Democratic party of the county.

RAILWAY SCHEDULE.

St. Louis, Iron Mountain & Southern Ry Trains going North Arrive. Depart. 3:25 p.m. 3:45 p.m. 9:15 p.m, 9:35 p.m. Mail & Express Texas Express Trains going South. 12:45 a.m. 1:05 a.m. 12:10 p.m. 12:30 p.m. Mail & Express Texas Express

Memphis and Little Rock Railroad. Arrive. Depart. 12:35 a.m.

Passenger No. 1 Passenger No. 3

Passenger No. 2 Passenger No. 4 11:55 a.m. 3:50 p.m. 10:50 p.m.

Little Rock, Miss. River & Texas Ry.

Depart. Arrive. 4:30 p.m. 11:40 a.m. Pass. & Express 7:45 a.m. 6:30 p.m. Pass. & Mail Little Rock and Fort Smith Railroad.

Pass. & Express 12:30 p.m. 3:30 p.m.

Change of Management.

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

We heartily commend Bro. Dye to the friends and patrons of the paper. J. M. & J. R. COLBURN,

Little Rock, Ark., June 27, 1884.

Take Notice.

Be sure to address all business letters in future to Dye & Winfield managers, as J. M. Colburn has sold to them. Don't forget this. Communications for the paper may be addressed to either of us-

Notice.

All parties who are indebted to S. G. Colburn, dec'd, for subscriptions to, or advertisements in Arkansas Methodist, up to January 1st, 1884, will please remit as soon as possible, or grand. come prepared to settle in full at Annual Conference in this city.

J. M. & J. R. COLBURN, Executors.

Jno. P. Lowry having sold his interest in the book business of Jno. P. Lowry & Co., is no longer connected with said business. The business will be continued under the firm, style and name of C. C. Godden & Co. The new firm assumes all the liabilities of the firm of Jno P. Lowry & Co.

Having completed and concluded a twelve years' presidency of the Millersburg Female College, I am anxious ment of Bellevue Collegiate Institute, to make engaement with some southern school, public or private.

Address. GEO. T. GOULD, A. M. D. D. Millersburg, Ky. 9-5t.

Don't think because you are soured and cast down that all religion has left the world, and that all good people are dead. Elijah was never under a darker sky or nearer apostacy than when he laid down and wished to die, and even after a banquet prepared in heaven hid himself in a cave, and wanted God to take his life.

Wonder if our people read the Monday morning reports of the police court of this city. Do they ever stop to think that all this grows out of the Saloons that are licensed to vioalate the laws of God and man and that they are responsible for it? How long will they endure this outrage, and witness the ruin of their people.

Remember we have entered for the war on the Sunday law.

ITEMS OF INTEREST.

Don't forget that Alexander & Landau sell ice day and night.

No liquor saloons in Clarendon. Result—perfect quiet.

Smoke the Straus & Bendheim Boquet Cigar at J. M. Colburn & Co's, corner 7th and Main iune28-6m.

G. S. Brack is a good man to buy chandeliers and lamps from. Try him; 220 Main Street.

Hon. H. T. Thomasson is one of the electors of the state at large- We congratulate our old friend.

Thanks to Hon. J. K. Jones for the speech of Hon. George L. Yaple, of Michigan, on the tariff.

Dr. Fitzgerald is furnishing some comeos for the Nashville Advocate that are diamonds of the richest hue.

Dr. Apply is discussing the orders in the ministry in the Richmond Advocate; he has, to say the least of it, original ideas.

Quinn & Gray are now having a great clearing out sale; they are doing. Hindman. a large business. Our brother Webb is with this house. Give him a call.

Spring Street Sunday-school had Centenary Day on last Sabbath. Had a good time- It was pleasant to see the children give.

The Browns beat the Reds, and the people and papers are jubilant; but where is the benefit? Young men demoralized and the Sabbath desecrated. Shame!

Russia, with a population of over a hundred million, has eighty-five bishops one hundred thousand clergymen, twenty-seven thousand Monks and Nuns, and 41,058 churches.

Dr. Winfield was called on Thursday to Hot Springs to perform the melancholy duty of burying Mrs. R. G. Davis. She was one of God's choicest flowers. Obituary next week.

A kind letter from Rev. J. W. Boswell is just to hand as we go to press. We assure our dear brother we appreciate his brotherly utterances and words of confidence and encouragement, as well as suggestions. Thanks.

The Commencement of Emory College is just over. Bishop Pierce is President of the Board of Trustees. Dr. Haygood preached the Commencement Sermon, Of course it was

Baird & Bright are the great machinery men of the State. Call and see them opposite the Capital Hotel.

John S. Busbee, corner of 5th and Louisiana, is doing a fine business. Call and by his cheap groceries.

Little Rock spends every Sunday afternoon in a game of base ball,-[Boonville Enterprise.

Mistake, brother, only a few bad boys to play and a few hundred wicked people to look on, but the Fair FLOUR AND SEED MERCHANTS Grounds are closed now. Thanks to Mr. Van Etten.

We call attention to the advertise-Caledonia, Mo., and would cheerfully commend our patrons to look at its offers and consider the inducements extended before sending elsewhere. President Vandiver is second to none as an educator, and Caledonia is a nice place for a female college.

Remember it is no sign of increasing piety to indulge a fault finding disposition. "Charity covereth a multitude of sins."

A band of music with a rabble following it is a pitiable sight to see on Sunday night on your way to chuurch; but we saw it last Sabbath night. Who is to blame?

Sorry to see our daily papers give so much valuable space to report a game of base ball on Sunday. Pray tell me who is benefited by these desecrations of God's holy day? What good to public morals or to society. Will somebody show us the benefit that is derived.

The "constantly tired-out" feeling so often experienced is the result of improverished blood and consequent enfeebled vitality. Ayer's Sarsaparilla feeds and enriches the blood, increases the appetitte, and promotes digestion of the food and the assimilation of its strengthening qual ities. The system being thus invigorated, the feeling rapidly changes to a grateful sense of strength and energy.

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April 28,'83-tf.