

ARKANSAS METHODIST.

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

REV. A. R. WINFIELD, D. D., (Editors,
REV. JNO. H. DYE,

"Speak thou the things which become sound doctrine."

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NO. 14

General News.

The great sensation of the week, of the past week, as we gather it from the secular press, is the finding and return of the Arctic Explorers who went out under command of Lieut. Greely with twenty-four others who went out in 1881, under an act of Congress which Hon. Mr. Conger, of Michigan was instrumental in having passed. The object of the expedition was to establish international polar stations. Many of these expeditions have been sent out, and a vast outlay of men and means have been expended. The old and new world have been vying with each other in these Arctic Expeditions, and so far nothing really great has been accomplished, only for the navigators to find their way to the ice bound regions of the Frigid Zone, to loose themselves and then for vast fleets to be fitted out to find them either dead or well nigh starved. Only six of this expedition were found living, and they were almost on the verge of starvation. But the \$25,000 reward offered by Congress is made by the discoveries of the lost men, and old England is left in the rear; but our old mother country has but little time or disposition to think of these things. It is hard to tell, which troubles her most, foreign or domestic dynamite, but evidently there is a restless nervousness among her masses that means a fearful uprising in the near future.

The Globe-Democrat of July 18th has a fine map of the Polar Basin, and a very full account of the Greeley Expedition since its organization in 1881 to the time of the discovery of the survivors by the ships Thetis and Bear, and their rescue, with a full report as made to Hon. W. E. Chandler, Secretary of the Navy. This newsy paper also gives us a very detailed account of the manner of life of the Prisoner of the Vatican, his holiness, Pope Leo XIII. He has a garden of 400 acres—pretty good sized farm—where he promenades, and then gives his time to reading, writing and religious devotions. He is said to lead a very abstemious and pious life. All that may be so, but I prefer a real travelling Methodist bishop.

In our country, the two great political parties are straining every nerve and using all their resources for their respective candidates. It is said of one that he has no record, and of the other that he has too much, and the people must take their choice between too much and too little. But really, if we were to believe the half that is said of either, no christian man ought to vote at all.

The Prohibition Party will meet at Pittsburg this week, and it is thought they will put out another ticket, which, I believe, will make five. Certainly enough to furnish plenty of names to select from. But, in all seriousness, we do hope our prohibition friends will be guilty of no such folly.

The cholera is still on the increase, and at last our government is trying to take steps to prevent its introduction to our country. The cities of Toulon and Marseilles are suffering dreadfully from the scourge, and it has now made its appearance in Paris.

Germany and France are having a little trouble to maintain their Spanish relatives; France has cholera at home, and threatened war with China, and even Pape Leo XIII has no confidence in the land of the Bonapart.

Ayer's Cathartic Pills are the best medicine that can be employed to correct irregularities of the stomach and bowels. Gentle, yet though, in their action, they cure constipations, stimulate the digestive organs and the appetite, and cleanse, build up, and strengthen the system.

State News.

Hon. J. H. Rogers has returned to his home in Fort Smith.

Rains pretty general over the state, and the crops are rapidly improving.

Booneville has had a district conference, and our friends had a great time.

Rev. T. M. Keith writes us from Hamburg, that he had been sick, but was better.

Hon. W. M. Fishback, of Sebastian county, is stumping the state in favor of the Fishback amendment.

Rev. Jno. H. Dye held quarterly meetings at West Point and Searcy this week, and is now in the office at work. He is a moving man.

Rev. M. D. Early, of Morrilton, has been to Arkadelphia, I suppose, to meet Dr. Graves, who dedicated their new church in the latter city a few Sabbaths since.

Hon. Sterling R. Cockerill, jr., of this city, was honored by the convention of Chicago by being put on the National Committee. It was an honor well bestowed.

In looking over the papers from our own and other states, I am glad to find there is less crime in Arkansas than in any place we wot of, where there are as many people. We are rejoiced to publish this.

The Hempstead Telegraph, published at Hope, Ark., is now edited and published by our young friends R. B. Withers and Claude McCorkle. Both of them are gifted, and will, no doubt, make a first-class paper.

The Little Rock Browns were badly used up in Memphis. They won the game but still they were badly beaten; and it is now given out that Hon. Grover Cleveland was a great base ball player, but the papers don't state whether he played on Sunday.

Rev. J. R. Graves, of Iron Wheel notoriety, has been to Arkadelphia, and, as usual, misrepresented other denominations. Brother Houson, of the Presbyterian church, is after him. Better let that alone, Bro. Houson, it won't pay, and you can't afford it.

Our commissioner, Dr. C. M. Taylor, is doing a great work in trying to prepare our people to make a fine exhibit at the Great Exposition at New Orleans. Our state was in the first rank at Louisville, and we must not fall behind at New Orleans. Let every one lend a helping hand.

Rural and Workman and Little Rock Ladies Journal is the name of a newsy agricultural, horticultural, floral and highly literary journal, issued every week from our good City of Roses. How tame ARKANSAS METHODIST by all that name, but then some poet asks, "What's in a name," and says "that a rose by any other name would smell just as sweet." May be so; still there is much in a name, and I am glad I am not named John Smith.

As an item of state news, we may mention that in Pulaski county, where our State Capitol is situated, we have a strange medley of political affairs. Our dailies are well filled with the opinions of our citizens, from the beardless boy to that most wonderful personage known as the "oldest inhabitant" of this great city, as to whether they are in favor of a compromise, that is to say, are they in favor of the radicals dividing the offices of the county; and let them say what they will take and what they will be willing to leave for the radicals themselves. Well, believing that each party can and will take care of itself in that line, this editor will not express an opinion, and for three reasons: First, he has nothing to do with state politics. Secondly, nobody has interviewed the preacher. Thirdly, I never compromise, for I never vote for any but sober men for office.

Personal.

Rev. S. Cornelius, D. D., of the First Baptist church, called and did not leave without substantial evidence of his kindly feelings. Read his article in this number on "That Blessed Hope." It is a perfect gem, and we are very much obliged to him.

Rev. Dr. Welch of the First Presbyterian church of this city, give us a call this week. Glad to see him in our sanctum. He is one of the old timemen—has helped to develop the state. We are rejoiced to see him in such improved health.

Rev. Jas. A. Heard, D. D., president of LaGrange Female College, LaGrange, Tenn., will be at Raineyville, the seat of the Pine Bluff District Conference, next week. We hope to meet him.

Dr. Allen, of Bradford, Ark., was married to Mrs. Sue Cole, of Independence county, last week. We heartily congratulate our old friends, and wish them a long and happy life.

Rev. B. G. Johnson sends us a gratifying note from his field, but brings the sad tidings that Dr. Hunter is sick. We hope he is well ere this, and at his loved employ.

Rev. S. A. Steele, pastor of the First Methodist church in Memphis, has had the degree of D. D. conferred on him by Emory College. He is in every way worthy.

Rev. J. M. Clark, P. E., of Helena District, has gone on a visit of a few weeks to his parents in Fulton county. We wish him a very pleasant time.

Rev. W. A. Steele will preach at Spring Street church, this city, next Sabbath morning and night. My people will be highly favored.

Bishop Hargrove goes this week to Butham's Chapel to the Fayetteville District Conference, and thence to the Holston District Conferences.

Rev. A. O. Evans was called to his old home last week by the sickness of his father. We hope and pray he will find him improving.

Col. Mitchell the able editor of the Democrat, and his accomplished daughter, Miss Mamie, spent last Sabbath in Searcy.

Dr. C. B. Galloway, of the New Orleans Christian Advocate, was in attendance on the district conference at Grenada last week.

Rev. Felix R. Hill has been dubbed a D. D., and no more worthy man has ever received it. I congratulate my old friend.

Mrs. Jeffries, my hostess of Clarendon, is on a visit to Memphis. We wish her a very pleasant visit to the old home.

Rev. N. B. Fizer has a protracted meeting in progress in his station, Forrest City. God grant him a great revival.

Bishop Keener was at the Sea Shore camp-meeting, and had over sixty preachers to help him.

Rev. W. C. Johnson, D. D., formerly editor of the Western Methodist, is a delegate to Baltimore.

Bishop Wiley has gone to Japan and China. Guess he won't find any kuklux over there.

Rev. H. Jewell returned on Saturday. First visit to his married daughter.

Rev. W. E. Rutledge, of Cypress Ridge circuit, has been visiting Clarendon.

Dr. E. R. Hendrix has gone to Montana to attend the conference.

Rev. C. C. Godden has gone to Benton quarterly meeting.

Field Notes.

Bro. Hopkins sends us an elegant greeting, and will soon furnish us with some "Field Notes."

Rev. G. W. Logan writes from Emmet and says some splendid things of us and the paper. Thanks, George; but remember, my boy, we want subscribers now. Pile them in.

Bro. T. H. Ware writes that he is still sick, but hopes soon to be ready for active field service. He sends us a renewal of a good brother who has no idea of doing without this paper. Wise men. May their number greatly increase.

Rev. Thomas Vincent sends us a subscriber and reports a good time at the close of the Batesville District Conference. Four conversions up to Sunday night and the good work still going on. Uncle Tom will stir those pine hills for us and no mistake.

Rev. R. P. Harwood is at work, and the result is a good list of subscribers, and he talks good hard sense when he says the METHODIST can and must go. Of course it will go, and with rush too. The Dye will neither bleach nor wash out, and we will Win(the)field.

Rev. J. C. Ritter sends a subscriber and writes that some poor mortal without any fear of God before his eyes, had robbed him of his clothing and other articles. I wonder if there is anything too mean for a man to do who would rob a preacher? Well, hardly.

Rev. J. C. Rhodes sends a subscriber from Austin circuit, and hopes for more after awhile. He writes of a "large assessment," "stingy folks," "decks not cleared," and fears they won't be. Never mind, brother, God willing, we will move things at camp meeting. Sorry I could not reach your circuit; duty prevented.

Brother Sneed of Strawberry wants to know what we will charge to advertise an expelled minister who refuses to give up his credentials. We answer, nothing where the trial has been regular and the expulsion according to law, but as this is rather a bad case, send us five subscribers with the cash and we will call it square.

Rev. E. N. Evans sends the following cheering note:

"We are painting our new church and getting ready for dedication. We have plenty of rain and our young crops in the overflowed district are fine."

We are glad to hear so good a report from our brother, and hope he will write often; by the way, we see he was requested by the Monticello District Conference to furnish us with a copy of his sermon on "The Growth and Development of Christian Character," but he very gracefully declines.

Rev. Josephus Loving, almost our life long friend, writes us a kind letter from which we take the following extract:

"Our third quarterly meeting for Springfield and Hill Creek stations was held on the 12th and 13th inst. It was a pleasant and profitable time, indeed. In the chair, our presiding elder, the Rev. T. J. Smith, was agreeable, instructive and firm; and in the pulpit he was earnest and truly edifying. The love feast was in fact a feast of love. God shed his love abroad in our hearts; and we were happy. Several who had been recently converted to God witnessed for Jesus, speaking with the composure and liberty that the spirit or the Lord only can give. The charge is, blessed be God, in good condition, and the outlook is indeed encouraging."

He sends us six subscribers, and adds the cheering words, that they were easy to get. "That is like a shower of rain to the mown grass." Repeat, brother.

Agricultural.

We are glad our people are beginning to appreciate our interest in their behalf, and we know this column will be well filled, and we have good hope that it will become one of the very many interesting departments of a religious and useful paper that we are trying to make for the people of our great and growing state. Send us matter, friends, for all these interests.

Southern Farming—South Folly.
ED. ARKANSAS METHODIST—I have been for years trying to solve this "all cotton" planting, and really, I am at a loss about it; every one that I talk to about it says that it is wrong; that it don't pay; still they go on increasing the crop every year, and each year becoming poorer, indeed.

From all I can see, the following are the reasons why the "all cotton plan" is followed in the South: First, there is the large land owner; he finds it difficult to have such labor as he can depend on, so he rents his land for money rent or part of the crop, being about \$7 per acre for bottom lands and less for upland. This is an easy, lazy way to farm. It don't pay anything, for the negro generally manages to beat the landlord out of all the rent and half the rations, but—there is left the glory of bossing the job—and if there is any one thing more than another that the average Southerner loves, 'tis "bossing a job." They are like a man I knew who contracted to furnish 100 cords of wood for one dollar per cord and paid one dollar and twenty-five cents per cord to have the wood cut, claiming that it was worth \$25 to boss the job.

Next is the renter or share cropper. He is short of rations, so has to mortgage his crop to get supplies, as the merchant will buy nothing else. 'Tis true the merchant will want the next year all the corn he can buy to supply his customers, but he prefers sending North for it to buying from his people. There is so much glory in sending off for what you need, it looks big.

'Tis true, if the merchant would buy all he could sell from the farmer, it would keep the money in the country, and by this means the people would get rich. But then he thinks if they got up in the world it would make them proud and they would lose their religion, so he keeps 'em poor, and they keep themselves humble. I know of neighborhoods that purchase each year 2,000 bushels of corn and meal, which cost the farmers about one dollar per bushel. In a conversation with a planter there, who is renting his land to negroes for seven dollars per acre, I asked him why he did not raise corn to sell to the merchants? He replied, because they will not buy from me; they will send up North for it before they will purchase from me even if I offer it for less money. Is this folly, or is it worse?

Now, rich river bottom land will raise forty bushels of corn per acre. A good hand with good team and tools can cultivate fifty acres of land, which is equal to 2,000 bushels of corn; besides, he can sow and save twenty acres of oats. Now, cotton is worth nett to planters, about eight and a third cents—he is paying one dollar per bushel for his corn. Suppose the man who makes corn could exchange his corn for cotton at these rates, he would receive 24,000 pounds of cotton for his labor. Or, in other words, the labor of one man making corn, receives the labor of eight men making cotton for his produce. Is this folly, or worse? Yet, my brother farmers, you are paying this to the corn planters of the North for your meal, corn, flour, meat, horses and mules. Is it any wonder you are poor and that your lands have no commercial value? But of all the folly in the South, the folly of the merchant is the greatest. He does not seem to know that every dollar kept in the country enriches the country, and that every dollar sent out makes them just that much poorer. If they would go to work and induce the farmer to raise all he needs and some to sell, then all the money that cotton brings would go to the merchant for dry goods, upon which he could make a good profit.

Brother farmers, think of these things, plant all the bread crops you need, don't buy any you can raise. I know it will require a little work and trouble. I know that by so doing you become farmers, and the glory of being a "cotton planter" passes away—but, bless your soul, that went long ago—a "cotton planter" is now the poorest thing on earth; there is more glory in being a peanut vender on a street corner. Subscribe for all the good agricultural papers in the South, read them well, study your business and try to make men of yourselves, fight for your farming interest, hit hard, the world will respect you the more for it. Yours,
BARNEY LILLARD.

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CORRESPONDING EDITORS:

Julien C. Brown, J. W. Boswell,
H. R. Withers.

SATURDAY, JULY 26, 1884.

The Atonement.

We wish to rid Bro. Greathouse of the idea that we have undertaken to enlighten him. We are but a twinkling star, compared to the mighty suns that blaze in the theological heavens. We were simply unwilling that the views which he expressed on this subject should stand before the world as the teaching of our church. Since reading his second article, we are still opposed to his position. We beg leave to take up that article and examine its foundations.

Let it be borne in mind that the issue is as to the substitutionary character of Christ's death, and that Bro. Greathouse particularly denies that Christ died to reconcile God to man. In the former article we used this illustration, "A and B fall 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 enmity on both sides; and could it not be made to do so without any contradiction at all?" We brought this forward in answer to the charge that they who teach that Christ died to reconcile God to man, do thereby teach the reverse of the text, "God was in Christ reconciling the world unto himself." Bro. Greathouse reminds us that he did not say the text was contradicted, but reversed by the teaching. The difference is tweedle-dum and tweedle-dee. We know no difference between the reverse and the contradictory of a proposition. If he means to say the teaching is the converse of the text, we shake hands with him. If that is all he means, the text is of no avail in this argument, since the converse of a proposition is often true. Neither did we mean to intimate that this illustration does not set forth the real work of Christ. We simply said that we did not so affirm at that point in the argument. The reason was because the illustration supposed the point at issue, which point had not been proved, and the unity of the argument demanded that it be held in obedience till its proof should be undertaken. We tried in the sequel to show that the enmity between the parties, God and man, was mutual. Assuming what is admitted, that man was at enmity, we quoted scripture to show that God was also at enmity in a governmental sense. Not that enmity is an essential attribute of God, or could be, but that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. Bro. G. admits as much. We did mean to say that this wrath was set aside by the blood of his Son. For it is a settled principle that "without the shedding of blood there is no remission of sins." Either there has been no remission of our sins or somebody's blood has been shed, and shed too in order thereto. "Neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us." Heb. 9:12. As to Rom. 6:18. we hold it to mean that as condemnation passed upon all men by the offense of the first Adam, so justification, so far as this particular condemnation is concerned, passed to all men by the obedience and death of the second Adam. In other words, the death of Christ stands in the place of the death of the race—which must have immediately resulted without his death. The race abode in death till the divine purpose to accept Christ as a substitute was announced: in the primal gospel promise. This purpose and announcement cleared away legal barriers, the race stood justified as to Adam's transgression, and the way stood open for complete justification from all sin. The passage does thus teach substitution, and teaches it without teaching universal justification. Our reference to 1. John 2:2,

"And he is the propitiation for our sins," and the relation we have assigned to the word propitiation is also called in question. An effort is made to show that the party to be propitiated by the death of Christ is man, not God. The assertion is made that God is "invariable," by which is meant that if God's attitude toward man was ever that of love it must forever remain so. It strikes us that this is a most strange perversion of the doctrine of the divine immutability. It rather overturns it. This doctrine demands that God as our Father should love us with a changeless love. It also demands that God the Governor should exercise a changeless adherence to the great principles of justice. One of the principles is that the just shall be rewarded, another is that the wicked shall be punished. If, therefore, the just man becomes a wicked man, God's very immutability will demand a change of attitude towards the man—a change from love to wrath in the rectoral sense of these words. The scriptures teach us that such a change has taken place. Now what has become of this wrath of God? By what method has he been propitiated? Does the love of God, as displayed in the gift of his Son, leading us to repentance, make this repentance the ultimate basis of forgiveness, and constitute it a sacrifice, which, within itself furnishes a moral satisfaction to God's law? Then repentance is the acting cause of forgiveness, and the death of Christ is only accessory, and efficacious only as it is accessory. Moreover, repentance is then the only real sacrifice for sin, and man, under the influence of the divine spirit, is his own redeemer. The same is the result if we make faith the propitiation for sin. "With out the shedding of blood there is no remission." Who is to be propitiated "for sin?" Most assuredly the one against whom the sin had been committed, and none other. Is man to be propitiated for his own sin? Our brother seems to think St. Paul has indicated as much, when he said, "Whom God hath set forth to be a propitiation through faith in his blood." We do not see how any one can take this text and its context without coming to an exactly opposite conclusion. The apostle states the ground of forgiveness to be a propitiated God and a believing man. God sets forth Christ as the ground of his propitiation, offering man the benefits of the sacrifice on the ground of his faith. In this very verse he gives the object of this setting forth of Christ to be a propitiation, viz: That God might be able "to declare his righteousness for the remission of sins that are past." And he repeats it in the next verse, "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." "Aye, there's the rub!" Man is a sinner. To pardon him on the score of mercy, would be to license crime to riot throughout the universe, and he can be justified only when Christ becomes "the end of the law unto us for righteousness." "On him were laid the iniquities of us all." God had no vengeance to wreak on his Son, nor upon man. If man could be saved without impeaching the law, he would do it, for it was the law, legal justice, which was to be satisfied. It could accept any substitute for the death of man which it demanded; provided, that substitute was equivalent to the demand, and the ends of law and government were conserved. Who will say that the death of God's immaculate and eternal Son was not the equivalent of the death of the race? The end of the law, which is to preserve order in God's dominions, is as surely composed by the death of Christ as it could have been by the death of the race; for his death is the most emphatic declaration that God has ever given the world of his determination to punish sin. We undertake to say that angels are more affected by the spectacle than they could possibly have been by the death of mankind; while at the same time they wonder, and adore the Father for his infinite love which is here manifested. Nothing else could so exhibit the majesty of the law, and the exceeding sinfulness of sin, its infinite hatefulness to God, as does the sight of his dying Son. Look on Him, ye children of men, and know that God will execute his law!

Behold him, ye angels, and know that if ye sin ye shall die! Let every world and every creature know that God will root sin out of his dominions. Its hideous form shall be banished from the scenes of his bright and beautiful realm!

We only add that there is no such thing in government, human or divine, as a pardoning power above law without impeaching law. All provisions for pardon are under the law. The law is supreme, and God's law is nothing less than the expression of his own eternal and unchangeable will. He never did, never will do anything which is out of harmony with with it.

JAS. A. ANDERSON.
Dardanelle, Ark., July 8, 1884.

Letter from Rev. J. E. Caldwell.

Though out off, by reason of affliction from effective work in the conference, I hope I may say in truth, my heart is still with the church, and with my brethren in their work. There is no questioning the fact, that this is a very grand year in the history of American Methodism—grand in the number and magnitude of plans, and most confidently do I believe sublimely grand will be the results. May all that is said and done, bring glory to God, and souls to heaven.

But, Mr. Editor, is it not possible that while we are looking to, and earnestly laboring for, the consummation of great things, we may forget or neglect some very important smaller matters? Just now, I am thinking of our general, or average congregations—the attendance of the membership upon the ministry of their pastor. I speak from the experience and observation of thirty-two years in the ministry, when I say, any pastor's work must be crippled who has not the support derived from the presence and powers of his membership. He may be himself the very best preacher, in the best sense of that word, he may be perfectly familiar with, and strive diligently to discharge, all the duties of a Methodist preacher; his soul to its very depths may break out with: "For Zion's sake will I not hold my peace, and for Jerusalem's sake, I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth;" yet if he looks in vain for that help upon which he had a right confidently to rely, he must feel, as only a dispirited preacher can feel: "O Lord what shall I say, when Israel turneth their backs before their enemies?" Now look at the other side, and thank God there is a bright side to this question, and we do love to look at it.

As the preacher enters the church he sees a "good representation," of the "devout men, a great multitude, and of the chief women, not a few," and better still, he sees that they are there to worship, and are "singing and making melody in their hearts to the Lord." Of course we magnify above all things, the "demonstration of the Spirit and of the power," but next to that, this glad preacher feels—well, far more than I have words to express, no getting in the brush, no floundering in deep water, but a real gospel triumph.

Now a word to you, my dear brother or sister. You can't do without the gospel; it is food, light, strength and comfort. You have solemnly promised to wait upon it, its success in some measure depends upon you. Think of it—your privileged duty—for your own sake, for your children's sake, your neighbor's sake; yea, above all, for the Lord Jesus Christ's sake, punctually attend its ministrations, thus proving yourselves helpers of the gospel.

Letter from Rev. C. O. Steele.

DEAR DOCTOR:—I have just read with great interest, the last issue of the METHODIST. You are giving us a live and racy paper. I like your news columns, paragraphs, notes from the field, "running" letters and the paper generally. If it does not meet with general favor and prove a great success as an important adjunct of Arkansas Methodism, the fault will not be in the editorial management.

I left Hot Springs on the first of this month with my family, not to take a pleasure trip or a fashionable vaca-

tion, but for the benefit of a little respite from hard labor. I had been under a heavy and constant mental and physical strain for seven months, and a little relaxation was necessary. I am resting for the good of the church and for the glory of God, as well as for personal benefit.

We came first to Washington, our old home, intending to spend one week, but our little girl was taken sick and for a few days was quite ill, and we were detained several days beyond our allotted time. We found Bro. Sanders engaged in a revival meeting which had been in progress for more than a week, and which finally resulted in several conversions and a half dozen accessions to the church.

We came to this place (Center Point) last Saturday to spend a week with relatives and friends. Here I preached twice on Sabbath and met many old friends. Bro. Brooks, the pastor here, is working with great zeal and success. He is now conducting a good revival meeting three miles from this place. His camp meeting at Pump Spring will begin next Friday. I hope to attend and enjoy a rich treat as in other years on similar occasions with this people on this ground rendered sacred by the memories of the past. After this meeting I will make my way back to my own field of labor to resume work with body and mind greatly invigorated by my trip. I left my work in the hands of Bro. John Jenkins. He and his family came over for the benefit of the baths. I was greatly surprised and pained to hear of the death of Sister Davies. No such sad event was anticipated when I left home. Only the day before I left the happy husband said mother and child were both doing well. I am glad her former and much loved pastor was there to perform the sad funeral service and to administer comfort to the stricken husband. In your last issue you pay a merited tribute to her memory. Nature, culture and grace had made her a rare specimen of the highest type of womanhood. I will not forget the METHODIST when I return. It has a bright future. Its mission is important.

Center Point, Ark., July 16, 1884.

"That Blessed Hope."

BY S. CORNELIUS, D. D.

A pillar broken, a rosebud crushed and withered, a lyre shattered and unstrung, these were heathen emblems of buried friends. But what are the emblems consecrated to the dead in Christ? The evergreen wreath; the anchor, significant of a hope entering within the veil; the burning lamp, or the blazing torch telling of unextinguished life. And what are the epitaphs we carve on the tombs of such? Such words as these of our Lord: "I am the resurrection and the life;" or these, "Asleep in Jesus;" or these, "Blessed are the dead that die in the Lord."

The dead bodies of God's saints are placed like so much seed in the earth in the confidence that from this decayed and loathsome seed, these vile and corruptible bodies shall spring glorious and spiritual bodies. There was a sublime scenic prophecy of this when Jesus "appeared in glory" on the Mount of Transfiguration with the representations of the church of all ages surrounding him. That scene was a prophetic picture of "the Son of man coming in his kingdom;" of the dawn of that illustrious day when the returning Day Star shall arise full-beamed and forever in the hearts of the people.

Nearer and nearer that long expected day approaches; very very soon it may gladden the eyes of those that wait for their Lord. If, more than eighteen centuries ago it could be said "The night is far spent, the day is at hand," much more may it be so said to-day. With growing confidence as well as growing desire may the bride of Christ now cry out, "Make haste, my Beloved." The thought of that great loving, being at length satisfied is calculated to stir the heart of the Christian to its very depths. The Lord's coming again will be to his servants the consummation of all their desires, the fruition of all their hopes. It will be the ending of the separation of the redeemed bride and the heavenly Bridegroom. It will be

the long night changed into glorious day. It will be all the past sorrow forgotten because of the present joy. It will be "death swallowed up in victory." It will be the dethronement of the usurping "god of this world," and the coronation of the rightful sovereign. It will be the sitting down of those who overcome the world by faith with Christ upon his throne, even as he also overcame and is set down on his Father's throne. It will be the meek inheriting the earth and delighting themselves with the abundance of peace. It will be the world's jubilee; it will be the new creation; it will be paradise restored; it will be the time of the restitution of all things. Then shall every day be a day of Pentecost, and every saint a sharer in the joy.

"Lord, for those days we wait,
Those days are in thy word foretold,
Fly swifter, sun and stars, and bring
That promised age of gold."

Monticello District Conference.

The District Conference of the Monticello District, Little Rock Annual Conference, convened at Monticello, Ark., Thursday, July 10, 1884, and was presided over by the P. E., Rev. T. H. Ware. All the preachers were present, and a fair representation of lay members. Session very pleasant and harmonious, with earnest, animated discussions of the various questions presented. One marked feature—every preacher, from the youngest to the oldest—entered into the discussions freely and earnestly. No such thing as a dictatorial spirit prevailed, we were all brethren, and our P. E. was one of us. This was the most interesting and profitable District Conference that it has ever been our pleasure to attend. Prominence was given to religious services and the services were, strictly speaking, religious. Conference opened with earnest and spiritual prayers, the entire body seemed to catch the spirit, so every prayer, song and sermon was but a demonstration of the fact that the Lord was in His sanctuary to own and bless his servants.

The Church was found to be in a living condition, but greatly in need of a revival. Finances, both in pastoral support and general collections behind—no decks cleared. Dr. A. R. Winfield, of the ARKANSAS METHODIST, came in on the train Thursday night and spent Friday and Friday night with us. The Doctor preached one of his characteristically Holy Ghost sermons, after which we had a regular old fashioned hand shaking. At night the Doctor gave us a lecture on Egypt and the Holy Land, which was listened to with great interest by a large appreciative audience. Congregations all the time good, business sessions generally well attended. Many good resolutions were adopted. And the best of all the preachers and P. E., were greatly revived, and all resolved to go home and be more consecrated and earnest in our respective fields of labor, bringing souls to Christ.

Our next session is to be held at Rock Springs, Mt. Pleasant circuit, Drew county. A. D. Breedlove, W. H. Wheeler, Dr. R. A. Bethune and J. M. Remley, were elected delegates to the Annual Conference, and J. M. Denton and Monk Nobles as alternates.

Our Bro. Hill, P. C., Monticello station, gave us all the very best home in Monticello, and we fared sumptuously. Monticello is quite a beautiful little city, made up of the very best of people, who boast themselves of being able to take care of an Annual Conference, which claim is very just. Long be remembered the kind and hospitable people of Monticello, especially our genial host and hostess, Mr. and Mrs. McCain. R. P. Wilson, Secretary.

Fort Worth, Texas, is a rustling town. It has a white elephant, a cattle exchange, a variety show of beautiful blondes, a gambling saloon and 500 gin mills. There is some talk of building a church.

"See here," he said to his clerk, "I don't mind letting you off a day now and then to attend your grandfather's funeral, but I think you ought to have the courtesy to send a few of the fish around to my house."

THE ARKANSAS METHODIST.

SATURDAY, JULY 26, 1884.

Temperance.

Whisky! Whisky!! Whisky!!!

We clip from the Greene County Events, the following letter, which speaks for itself, and is a very strong argument in favor of Prohibition. Read it, dear friend, and the reply to it, and if you are not already a total abstainer and prohibitionist, profit by this man's experience, and resolve that you will, God helping you, free yourself from the influence of this bane of life, whisky, that has blighted the prospects of so many, otherwise promising young men of our land, making vagabonds of them, and bringing sorrow to the hearts of their parents, and a keen sense of disgrace and shame to their half-starved wives and children. May God help you to resist this evil before it is too late to reform:

CLARKSVILLE, TEXAS, May 25, 1884. To the Editor of Events:

If you will allow space in your paper, please publish these few lines, as I suppose some of you if not all, have heard of my troubles again. I left home on the 22d of November, 1883, and promised my dear wife and only brother that I never would drink a drop as long as I lived. But hell was in me so big that there was no man left, and I drank every drop I could get.

Now I lie in jail charged with forgery, waiting for my trial. I was put here on the 15th of the month. For two days I was drunk and did not care for being in jail. When I found where I was, I drank as long as I could swallow, and lay down again. My whisky and money gave out, and then I cried for seven days. Then I prayed to my God for two days, and he has forgiven all my sins, and I feel happy to-day. I can't say that I am sorry, for I might have gone on, and died in my sins and sunk down to hell forever. The Lord knows that it is a hard place, but it took something like this to save my poor soul.

I just say to all whisky drinkers take warning by me, and I pray God that you may never drink another drop. I have three dear little boys in your county and, nephews. I pray to my God for them, through this paper never to drink a drop. Just see what has become of their father and uncle. I was once a gentleman, and stood as fair in Greene county as any man; but whisky ruined me. I expect to stand my trial like a man, and if I get released, I am coming back to old Greene county, where I first fell. I don't ask any one to help me. I only ask them when they see me trying to get up not to pull me down by offering to treat me or drink with me. Let me rise again, and I will be a man. I shall never lie down again without asking my God to help me. I ask you all to treat my wife with respect, and my entire connection, for they could not control me.

JAMES H. WILLCOCKSON.

DEAR JIM:—The above article was shown me by the editor of the Events, the reading of which called to my recollection the days of your early manhood, when you were admired and respected by all. I, for one, had some misgivings as to your future prosperity, on account of your disposition to drink. You were a fine looking young man, full of fun, free hearted, true to your friends, considered strictly honest, wielded an influence that caused candidates to work hard for your influence in their behalf. In fact nearly everybody liked you, could not help it, although you would occasionally drink too much, and thereby wound the feelings of some of your true friends—yet it was a fine and funny thing for a great many whom you took to be friends. To what extent they were true friends, looking to your future happiness you can now begin to see. They could get all they wanted to drink by following you up and laughing at your witty sayings. The main thing then was to get the whisky at your expense. You doubtless remember the frequent appeals made to you to quit drink; pointing out to you as best I could the many evils which follow intemperance. I visited you in a

severe spell of sickness you had in Gainsville, brought on from excessive drink. You came very near dying. Your wife and friends were very much distressed about you, and a kinder wife I never saw at the bedside of a sick husband. When you recovered, I called your attention to the kindness of your wife, your duties to her and your children, relatives and friends; and you then promised me you would quit drink, but that promise was soon broken, and your downward course seemed more rapid than ever, until the fearful intelligence comes to wife, children, brother, relatives and friends that you are incarcerated in jail in a strange land charged with forgery:—To what extent you are guilty remains to be ascertained. I hope you will not have to endure more than your conduct in that case merits.

I am glad you have sought forgiveness from Him who is ever ready to forgive those who come to Him in sincerity and faith, and truly hope you have obtained pardon at the hands of a merciful and alwise God, who is (as evidenced in your case) of longsuffering to usward; "Who willeth not the death of any, but rather that all should turn and live." May the consolations which follow in the pathway of all Christians ever be yours to enjoy. And to those of my dear friends, (which are many) who have started in the pathway of intemperance, as they read your article, I say, stop and think. When you stood beside that pure woman, whom you pledged to love and protect, that such a calamity should overtake you and bring sorrow and regret to her and your offspring, could you have raised the veil and looked out into the future, while will power was yours, you would now have been a happy man, enjoying the associations of wife, children, and friends.

In conclusion, I want to say to my countrymen, especially to the young, who are entering upon the realities of life, shun the intoxicating cup. Yes, boys, shun it as you would the most poisonous reptile that ever crawled upon the earth. Think of the many who to-day are incarcerated in jails and penitentiaries, who eminated from families of respectability, sent there on account of crimes committed under or brought about under the influence of intoxicating drinks: think of the tears that have been shed by parents, wife, sisters and friends. Think how they have approached you, plead with you time after time. They could see the danger. You did not. My dear friends, those of you who are in the habit of drinking intoxicants, permit me to say, it is no hard struggle to leave off drinking, if you make up your mind to let it alone. I love the taste of whisky as well as you do. But I know it is a dangerous thing to tamper with, that it is injurious to the mind, morals and health of man; that it disqualifies him for happiness, home and hereafter, and that drunkenness is an abomination in the sight of God.

H. W. GLASSCOCK.

Renew your subscription to the ARKANSAS METHODIST.

A Valuable Chill Tonic.—Read This Testimony.

Mess. R. A. Robinson & Co. Louisville, Ky. RANDALL, ARK., Jan. 10, 1883.

I certify with pleasure to the following facts: No prescription ever effected more than a temporary suppression of the chills on myself. I was told to try Hughes' Tonic. I concluded to give it a trial after two doctors had failed to stop the chills. One bottle made a complete cure. I am now well. I recommend Hughes' Tonic to all suffering from chills and fever.

(Signed) R. K. GREENLESS.

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

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Of Little Rock, Ark., established Jan. 19, 1874; incorporated Oct. 1, 1881. Be sure to visit or address this college for circular before going elsewhere. AARON BALES, President.

AYER'S Ague Cure

contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

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In Answering the Above Question we Simply Refer you to the Reliable House of

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THE ARKANSAS METHODIST.

PUBLISHED WEEKLY.

Entered at the Post office at Little Rock Ark., as second-class mail matter.

Office: 604 1-2 Main Street.
LITTLE ROCK, ARKANSAS.

—TERMS—

One Year, in advance, \$1 50
Six Months " " 75

SATURDAY JULY 26, 1884.

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Space	1 mo.	3 mo.	6 mo.	1 yr.
1 Square	\$3 50	\$7 00	\$10 00	\$15 00
2 Squares	6 00	10 00	15 00	25 00
3 Squares	8 00	12 00	18 00	30 00
1/2 column	15 00	25 00	35 00	60 00

For larger space, special contracts will be made.

Yearly advertisements payable quarterly in advance.

All transient advertisements must be paid for at the time of their insertion.

When the number of insertions is not specified, the advertisement will be inserted until forbid, and charged for accordingly.

All communications intended for the columns should be addressed to the editor.

All communications on business should be addressed to the manager.

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

Honesty, that is simply honest for policy sake, is not worth a farthing. It is a real sham, a perfect counterfeit.

Whenever christian men will be as religious in buying and selling, as they are in saying their prayers, christianity's triumph is near at hand.

All your duty is not done when you go to church, you must be an attentive hearer of the word, and a doer of the word as well.

"Honesty is the best policy," is what the man said when the grocery man compelled him to fill the half bushel as full of peaches as he wanted when he bought corn.

The notes of an organ are a great distress to some people who are great sticklers for the "old paths," but unfortunately such people are frequently very inconsistent in matters of far greater importance.

It is a lamentable fact that so few of our people attend the Sunday-school, and this is why they languish. We need a revival that will bring the old people to the Sabbath-school. We must care for the children or we die.

No preacher need expect a revival in his charge, who goes croaking about among people saying, I fear we will have no revival this year. Take it to God on your knees, and say we must have a revival.

Preacher; is it a matter of deep grief to you to see your members coming out of saloons, and to hear of their being at theatres and balls? Then go to them and try to show them the error of their ways.

It was a very bad thing for that brother to sit right in front of his preacher and go fast asleep, and then the preacher had to interrupt the whole congregation to wake him up.

"Our decks are not cleared and I fear they won't be." So says the preacher, and the people echo his words. Suppose all change and say they shall be cleared. Then it will be done.

Preacher, are your people afraid of collections? Then you have not done your duty. St. Paul would be ashamed of you.

"We had a splendid meeting to-day, but our preacher ruined it with a collection." Then it ought to have been ruined, for it was no account to start with—simply bosh.

Renew your subscription to the ARKANSAS METHODIST.

Revivals.

It is very difficult to preach, write or speak intelligently on this subject. It has various meanings, and presents itself to every understanding, according to the peculiar constitutional temperament of the person whose understanding is addressed. In its literal sense, of course it is easily understood. To revive means to recover new life, to restore to life, to reanimate. A revival of trade, a revival of business are terms easily understood, and of easy interpretation, but a revival of religion is altogether a different matter. We call it a great awakening, and a revivalist, one who produces a great awakening. In latter days it is used in Methodist phraseology to mean the conviction and conversion of souls, and the enlivening and building up of the church. Latter day evangelism has well nigh destroyed the power and influence that once attended upon our revivals. The time was when a revival of religion in a village or neighborhood would not only arouse the people but change all the currents of thought and action; and for months religion would be the theme of all tongues and the great source of all enjoyment. All strife would be hushed, and peace would reign in every home. Nothing on this earth can settle difficulties so rapidly in a church or community as a deep genuine revival of religion, and the savor of its influence will linger like the odor of the ointment of Mary, and as a sweet benediction from God. In this centenary year of American Methodism, shall we not have a deep thorough revival all over our connection. The reformation of the 16th century, and the one under the Wesleys and their co-adjutors were in every legitimate sense revivals; and their influence will never die. Our own work in America has been a great revival, lasting one hundred years, and carrying the church from ocean to ocean, and from lake to gulf. Thousands have been multiplied into millions, and the little handful of corn on the mountains is waving like the cedars of Lebanon. Now why should we leave our old methods for those which, to say the least of them, are neither equal in power or efficiency to our own? Had we not better stick to the old fathers, and work in our old way. The harness of our friends of other denominations will not fit us, and to go forth to battle after the manner of "Modern Evangelism," is like Saul trying to put his armor on David. No, beloved, we cannot succeed on that line. Understand us; we are not contending for a great noise or an immense excitement, we know full well religion is not mere emotion, and we know equally as well, that their is always more or less emotion accompanying all religious manifestations. Why are our people so afraid of excitement in connection with religion? Can there be any enthusiasm on any subject without excitement? One ratification meeting in Little Rock last week produced more excitement and caused more noise than any camp-meeting that will take place in Arkansas this year. Brethren, don't be afraid of excitement, but never let your aim be simply to produce it; but preach the Gospel in all of its purity and power and you may safely leave all results to God. We need a deep, thorough awakening. Pray for convicting power, such as we have seen in our early days, when men and women were stricken down by the power of God. We must insist on a deep, scriptural repentance, as a real necessity, and as always connected with genuine faith, for a true faith will never fail to produce it, and Mr. Watson says, "one-third of repentance is faith." Let the entire church in Arkansas pray for such a baptism of the Holy Ghost as will put all the church to work, and all praying: "Oh! Lord revive thy work," and then sinners will cry for mercy, and our God will open the windows of heaven, and pour on the whole country showers of refreshing grace. Let us pray for a deep, spiritual revival one that will stir the entire machinery of Methodism, and move us out of the sloughs of worldliness, and prepare us to receive thousands of new recruits converted after the pentecostal model, and who will be ever found working in the vineyard, making sacrifices to help on the cause of God. If the peo-

ple shout when this takes place, all right; the time to shout has come, and may our God send us such a revival as will cause our Methodism to raise a shout that will be heard from the Atlantic to the Pacific.

Report of the Agent and Book Committee 1883-84.

We find on examining this report a great and healthy improvement in every department. We can only condense a few facts and figures. Increase of stock of merchandise on hand, \$4,854.77, and increase of sales \$10,112.11. The Advocate now has a weekly circulation of 25,000; Sunday-school Magazine 24,000; Sunday-school Visitor (including all issues) 40,050; Quarterly Lessons 120,000; Intermediate Quarterlies 77,000; Illustrated Lesson Paper 90,000; Our Little People 88,000. Several new books have been added to the Sunday-school list as well as to the general catalogue. The House shows a net gain in its business for the past year of \$63,807.84. They have retired bonds in six years amounting to \$202,001.16 reducing the outstanding indebtedness \$158,875. All the facts and figures show a healthy growth, wise management and great business tact. Our church owes much to the Agent and Manager, and will cheerfully respond, "Well done."

Monticello District Conference.

It was our pleasure to attend the above District Conference, which convened in the city of Monticello on Thursday the 10th inst. We missed the first day; but I tell you they worked me well the second and the only day I had to stay. A sermon at 11 A. M., a lecture at 8:30 P. M., of one hour and thirty minutes, on Egypt and Palestine, and how many speeches between times, I can't tell, for I am rather ashamed of them. But it was my good pleasure to hear some of the best speeches I ever listened to from the young men of that District. The P. E. had things well in hand, and every thing well prepared. That District will have a good report at Conference, you mark that, and a great revival will be realized all over it. They gave me the freedom of the Conference, and helped me work up a fine list of subscribers, for which we return our hearty thanks; and our good brethren promised much good help for the future. Don't forget us, brethren, and remember the METHODIST must have financial help, their printers are mortal and will have meat and bread, and the editors will soon be in the same condition. We had a nice time at Monticello. It is a splendid place to visit, and Mrs. J. and family did all they could to make my stay pleasant. Going we had the pleasure of the company of Mrs. G., of Pine Bluff, with her sweet baby boy. I tell you Tupper is right:

"A babe in a house is a well spring of pleasure,
A fountain of life and joy."

We enjoyed that baby boy; and then that lunch, oh! commend me to Gould to fix up one. It was splendid! Returning we had for our companions, Mr. Taylor, of Monticello, Mr. Martin, of Pine Bluff, and our friend Martin of this city. Two District Conferences in one week; and such a week! Well, reader, if you want to fuss about the paper, why just go a head; but this scribe won't have any row with you, this kind of weather. We advise every body to be amiable and to keep as cool as you possibly can. We hope to have many such visits to Monticello.

"Keep thy heart with all diligence, because out of it, are the issues of life and death," Solomon was inspired when he wrote that sentence. Reader, ponder it.

Do you ever grieve that you have no friends? Then show thyself friendly. There is one friend that sticketh closer than a brother. Reader, make him thy friend.

What a fortunate thing it is that we are not troubled in our different church meetings about quorums; if we were, there would be very few held. The Master understood human weakness when he put the quorum for a prayer-meeting at two or three.

Batesville District Conference.

EDITORS METHODIST:—By request of the conference we proceed to give you a synoptical report of its fifteenth session, which was held at Evening Shade, Sharp county, July 10-12

The Conference was called to order at 9 o'clock A. M., by the president, H. M. Granade. Although he was quite unwell during the entire session of the conference, the business was carried on in a firm business like way, and he often spoke with liberty and fervor on important matters.

The roll of charges was called by the Hon. Geo. Thornburg, secretary of the last conference, which showed that nearly all the pastors, and a goodly number of the delegates were present, but very few of the local brethren. Out of a number of about sixty local preachers only five or six were in attendance.

Col. Thornburgh was re-elected to his old place as secretary.

The president then proceeded to further organization by the appointment of the several committees and fixing the times of meeting and adjournment.

Among other pleasant visitors, we were glad to see Br. Dye, of the ARKANSAS METHODIST. His stay was short, but he redeemed the time with an address which aroused our zeal, and a sermon which stirred our hearts. Hope he got a good list of subscribers. Concerning his paper the following resolution was presented by W. E. Randle and S. L. Cochran, and unanimously adopted by the conference:

Resolved, That we learn with pleasure that our Bros. Jno. H. Dye and A. R. Winfield have purchased the ARKANSAS METHODIST.

Dr. Anderson was not present to preach the opening sermon as was announced—quite a disappointment to us all.

During the session letters were received from Dr. Anderson and Rev. C. L. Freeman explaining their absence. Also, a communication from C. C. Godden & Co. announcing a Methodist book concern among us, and one from W. D. Vandiver, president of Bellevue Collegiate Institute, Caledonia, Mo. The latter was referred to the committee on education to be approved.

On the evening of the first day the president took up the roll of charges and began to call on the pastors for reports on the four leading subjects viz:

1. Spiritual state of the church.
2. Missions.
3. Sunday-schools and education.
4. Financial interests.

These reports occupied the remainder of the first day and were the principal business of the second, and part of the third day.

There was much gratifying information gathered from them. The brethren have reasons for being encouraged. Some of the collections up to date; one charge reports collections up for the year. Some points of improvement over last year.

The evening of the last day was given to the hearing of reports from committees, election of delegates to the Annual Conference, choice of place of holding next conference, &c.

Charles Shaver, Geo. Thornburgh, Henry Hays, and D. P. Tunstall were elected delegates, W. E. Randle and O. T. Hunt, alternates. Salem was chosen as the seat of the next conference.

The secretary closed the minutes in these words: After a glorious season of rejoicing the conference adjourned with benediction by the president.

Sunday was a happy day. Children's meeting at 9 o'clock; Centenary sermon and collection at 11 by Bro. Cochran (the Presiding Elder being too sick to attend); a glorious love-feast at 3 o'clock, Lord's supper at night, at the close of which penitents were invited. Seventeen persons presented themselves, several of whom were converted before services closed.

The distinguishing feature of this conference, above any other we ever attended, was the deep spirituality which prevailed throughout the session. The business meetings were harmonious and every religious service a love-feast.

The Sunday-school superintendent in the beginning of the conference asked that we pray for the conversion

of his pupils, and Sunday night was the beginning of the answer to these prayers. The writer staid over Monday to assist Bro. Baker, the pastor, in carrying on the meeting—had to leave him the next day, but the spirit was still with him to complete its glorious work.

The people of Evening Shade were amply prepared to take care of us, and no one's wants were left unsupplied. We hereby extend to them the thanks of the whole conference for their hospitality. Our home was at Bro Jones' and it was indeed a home.

C. B. MOSELEY, As't Sec'y.
Smithville, Ark., July 18, 1884.

LOTTERIES.

The Coolest of the Cool Things on Earth.

When the summer heat is raging, the coolest thing to imagine is the feelings of the one who draws the First Capital Prize of \$75,000 the Louisiana State Lottery Company, on an investment of \$5. The next event, the 170th, occurs on Tuesday, July 15th, when \$266,500 will be scattered broadcast. M. A. Dauphin, New Orleans, La., will give all information desired.—[Gazette.

But how about the next country? May be the man who draws the First Capital Prize of \$75,000, will find it a bad investment after all. A very warm place for such fools in the great hereafter. July 15th, over \$265,500, to be scattered! But will Mr. Dauphin, who furnishes particulars, tell how much they gather. Ah! neighbor, such advertisements are bad, and only bad. For the sake of society, stop aiding in this whole sale swindling. It is a disgrace to the State of Louisiana and to the great ex-Confederate Generals, who are connected with it. We warn our people against it. It is simply gambling, and raffling is no better, whether done by individuals or churches.

Kindly Mention.

The ARKANSAS METHODIST has passed through the hands of a number of proprietors, editors, and business managers in the last year. It is now owned by Rev. Jno. H. Dye and Dr. A. R. Winfield. An able team this time, men competent to make a live paper of it.—[Woodruff County Vidette.

Revs. Jno. H. Dye and A. R. Winfield have bought the ARKANSAS METHODIST. This is favorable news to the friends of the ARKANSAS METHODIST and the friends of these eminent and distinguished divines. They are forcible writers and full of zeal and enterprise. They are the right men in the right place, and the prosperity of the METHODIST may now be set down as a certainty.—[Des Arc Citizen.

Special.

We wish every preacher in charge of mission, circuit, station, or district, in Arkansas, as soon as they read this, to answer on a postal card the following questions, and address it to the ARKANSAS METHODIST, and mail it immediately:

1. Have you had a revival in your charge this year?

2. If not, have you made a special effort therefor, and if not, will you soon?

3. Have you had plenty of rain, and are the crop prospects good, or do you need rain badly, and are the crops short?

Brethren, please attend to this, we want to publish it. Look for your name in that newsy column. D.

Our people were poorly fed who all left the Sunday-school and prayer-meeting, to hear a two hours harangue on baptism, and then all went home mad.

Reader, do you know whether thy preacher is paid? Do you ever call to see how he is living, and ask after his temporal welfare? A few such visits would pay very well. Try it.

Our good Methodist brother was sadly disappointed and deeply offended, after leaving his Sunday-school, and going ten miles to hear a Baptist preach, to be told that he was not a member of any church, but only a society. Moral, stay at home next Sunday and feed the lambs.

THE ARKANSAS METHODIST
SATURDAY, JULY 26, 1884.
WOMAN'S
MISSIONARY DEPARTMENT

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

The July number of our "Woman's Missionary Advocate" is teeming with tidings which make glad the heart. Beginning with "It is more blessed," it leads us on from one theme of gladness to another, till we reach the last page, of encouraging financial investment at Rio de Janeiro. Who would not love to "give," in view of all the blessings with which our God has blessed us.

Not the waste drops of the cup overflowing,
Not the faint sparks of the heart ever glowing,
Not a pale bud from the June roses' blowing,
But give as he gave thee, who gave thee to live."

In the second column we have Mrs. McGavocks' recommendation of Miss. Bruce, for missionary service in Brazil, and her appointment thereto by the Bishop in charge of that mission. Ah, this is earnest business. This is consecration to Christ. Who but those who have seen the promise of the Lord, and love his appearing, is sufficient for these things. Then follows the "Proceedings of the Sixth Annual meeting of the Woman's Board of Missions," which comes to us like the flow of a deep tide of joy and expectancy. It comes with reassuring power, and arms us afresh with faith and zeal. The chariot wheels of Messiah are rolling on, conquering and to conquer, and as such triumphant revolution shall tell of other nations "born to God," thanks to his name, that the Christian women of the world may join the great rejoicing, "bringing in their sheaves."

These consecrated women, representing the societies of our entire Church, send us the very joy of their hearts in the Master's sweet employ. Oh, let us catch their sacred glow, and under the warm breathings of divine love inspiring the address of our beloved president, let us refresh our dull spirits, and "press with vigor on." All the proceedings of the board are beautifully encouraging to Christian faith and work. We earnestly hope that the members of every auxiliary in our State will read this number of our "Woman's Missionary Advocate," and then determine to read every one after this. Subscribe for it without delay; you cannot well do without it—for this year at any rate, keep up with the advance missionary movements. We extract from Annual Report of Corresponding Secretary:

"Information, light, truth!" is the cry of this missionary century. Almost every Church and Woman's Missionary Society has its mission journal, and the larger number of these read in a family, the greater the devotion to the cause; but the Woman's Missionary Advocate is peculiarly yours—yours by creation and adoption, yours in that it gives the facts of the work you are doing in the home and foreign fields, yours as the medium of communication with your own missionaries—it is yours to pray for, to work for, to double its subscription. Will you do it? The circulation is now ten thousand."

OUR SCHOOLS.

HUNTSVILLE
FEMALE COLLEGE,
HUNTSVILLE, ALABAMA.

THIRTY-FIFTH SESSION BEGINS Wednesday, September 3, 1884. Healthy, well furnished, full faculty. Offers thorough instruction in all Departments of Female Education. A delightful, christian home for pupils. For Catalogue and special information, apply to
Rev. A. B. JONES, A. M., Pres.
July 19-4m

BELLEVUE
COLLEGIATE INSTITUTE,
Caledonia, Mo.

A school for both sexes, owned by M. E. Church, South. Location high and healthy in moral and intelligent community 75 miles south of St. Louis and eight miles from Irondale on I. M. R. R.—Thorough course of study, 176 pupils enrolled past year, seven competent teachers, thorough work and good discipline. Music department first-class; Commercial Class also. Expenses very light—\$163 will cover necessary expenses for ten months. Parties interested will find it to their advantage to write for Catalogue.
7:30m. W. D. VANDIVER, Ph. B., Pres.

CENTRAL
COLLEGIATE INSTITUTE,
ALTUS,

FRANKLIN COUNTY, ARKANSAS,
Opens the 8th annual term September 4th, 1884.

Thursday and Friday, students will be examined and classes organized.

Sunday, 7th, at 11, a. m., the Opening Sermon, by Rev. W. E. Parham, A. M., P. M.—A Lecture or Sermon for the benefit of the two organized Literary Societies, and a Young Men's Christian Association to be organized.

Advantages,

Eight experienced, Christian teachers, wide-awake in their places, and up with the times.

Boarding accommodation ample and good.

A School Building, in many respects, equal to the best in the Southwest.

Location most beautiful and healthful—has no equal in the State. Every school common to the best colleges are taught here. It is a co-educational school, but not properly a mixed one.

Girls are admitted into all classes where boys are taught.

Rev. W. C. Parham, an A. M., of William & Mary College, Va., takes the school of Latin and Greek, with the English Language.

German and French, Drawing and Painting will be taught by a native of Switzerland—an excellent gentleman.

The management of the school secures the best moral, mental and religious interest of pupils.

Expenses

are light, owing to location, &c.
Tuition from \$1.50 to \$4.00.
Music from \$3.00 to \$4.00.
Boarding \$10.00 for scholastic month.
For Circular or Catalogue, Address
Rev. J. L. BURROW, Pres.
Or, J. P. COLEMAN, Sec'y.
Altus, Ark. July 12, 84-tf.

ARKANSAS
FEMALE COLLEGE.
LITTLE ROCK, ARK.

The Eleventh Annual Session of this College will begin September 1st 1884, and continue forty weeks, ending June 3rd, 1885.

FACULTY:

MRS. MYRA C. WARNER, Prin.
French, Mathematics and English.
MISS CHRISTIE SKINNER,
Latin, Sciences and English.
MISS JULIA M. WARNER,
German, Mathematics and English.
MISS ROSIE BEIN,
Assistant Teacher of English.
MISS W. WARD,
Assistant Teacher of English.
MRS. R. HASTINGS,
Music.
MISS G. WATERS,
Art.

Terms of Half Year of Twenty Weeks:

BOARD—Including wash fuel and lights, \$96 00
TUITION—Collegiate Department 30 00
" —Academic 20 00
" —Primary, 12 50
Music—Instrumental, 30 00
" —Vocal, 25 00
Matriculation Fee, 2 00

No deductions will be made for temporary absence. No extra charges for any language. For more definite information as to course of study, address the Principal,
MYRA C. WARNER,
July 19-tf. Little Rock, Ark.

CEDAR BLUFF FEMALE COLLEGE

A TRUE KENTUCKY HOME-SCHOOL FOR YOUNG LADIES ONLY.
Established in 1862.

Has a beautiful and healthful country location, three miles from town; removed from all gossip and temptations of a town or city; admits no day pupils; is under the most efficient organization; religious influences strictly Protestant. The table is abundantly supplied with the fresh products of the farm. It combines at a very moderate cost home like comforts with the best advantages of a superior education. Total expenses in literary department, including Board, Tuition, Washing, Fires and Lights, ONE HUNDRED AND SIXTY DOLLARS for ten months. Endorsed by Gov. J. Proctor Knott, Bishop McTyeire, Rev. O. P. Fitzgerald, D. D., and Lieut.-Gov. Hindman.

Full particulars and catalogue sent to any one applying for them. Address,
Rev. B. F. CABELL, Pres.,
Or W. F. WHITESIDES, Treasurer, Woodburn, Warren county, Ky.
June 21-2m-t

LAGRANGE
FEMALE COLLEGE,
LAGRANGE, TENN.,

LaGrange is located on the Memphis and Charleston Railroad, (with two daily trains both east and west), about forty-five miles from Memphis, and within three miles of Grand Junction, the intersection of the Chicago and New Orleans Railroad, which makes it accessible from all points.

LaGrange Female College was organized in 1855, and known as among the most prominent and successful institutions of learning within the State. She has educated a large number of pupils, who are now of the best women of our country, and her worthy representatives in Mississippi, Tennessee and Arkansas.

The college building is a large two-story brick, imposing in appearance, located within a beautiful grove and extensive grounds. It has twenty-one rooms, including a spacious Chapel, which affords ample accommodations for recitation, lecture and music rooms. It has recently been thoroughly repaired and newly furnished.

The boarding department is within a few rods of the college-building, and has been entirely renewed, and provided with all arrangements necessary for the comfort of pupils, and under the maternal care of Mrs. Heard.

LaGrange is noted for health, fine society, and good church privileges of every denomination. It is unusually free from sensations and excitements attendant upon towns of its size. It is well supplied with railroad, express and telegraph facilities.

CHARGES MODERATE.

The session will begin on the first Monday in September, 1884, and close on the Wednesday after the first Sunday in June, 1885.

For further particulars apply to
Jas. A. HEARD, Pres't.
July-26-2m.

WESLEYAN
FEMALE INSTITUTE.
Staunton, Virginia.

Opens its 35th annual session Sept. 22nd, 1884. One of the *First Schools for Young Ladies in the United States*. Thorough in all departments. Buildings and surroundings beautiful. Climate and home comforts unsurpassed. One hundred and forty-three boarding pupils from eighteen States. Refers to over a thousand pupils and patrons. *Terms among the best in the Union*, combining all important advantages: in one charge, viz: Board, Washing, Fuel, Gas, lights, English course, Latin, French, German, Instrumental Music, &c., for entire Scholastic year from September to June, \$288. For Catalogues write to
Rev. Wm. A. HARRIS, D. D. Pres.
July 12-4m Staunton, Virginia.

Vanderbilt University,
NASHVILLE, TENN.

Session 1884-85. Permanent endowment \$700,000. The Academic, Biblical and Law departments open September 1. The Medical, Dental and Pharmaceutical departments open October 1. Fees: Academic department, \$65; Biblical, \$15; Law, \$100; Medical, \$90; Dental, \$65; Pharmaceutical, \$65. The schools of science are supplied with the most approved apparatus. The school of engineering is supplied with a work-shop for practical instruction. Two post-graduate fellowships, worth \$50 each, and four graduate fellowships, worth \$300 each, are annually awarded.
Board from \$12 to \$20 per month. The Annual Register is sent on application to Jno. W. Shipp, Secretary of the faculty.
L. C. GARLAND,
July-12-2m Chancellor.

MESSRS. WEBB'S SCHOOL.
CULLEOKA, TENN.

Opens August 25, 1884.

Dr. Garland, of the Vanderbilt, says: "The Academy of the Messrs. Webb has no superior within my knowledge in the Southern States."

Bishop McTyeire says: I know not its superior; its equal would be hard to find for all the parts of education."
Prof. Humphreys, formerly of Vanderbilt, now of the University of Texas, says: "The young men who come to the Vanderbilt University from the school of the Messrs. Webb, at Culleoka, exhibit as thorough preparation in Greek as any students I have ever met with, whether in this institution or in Washington and Lee University, where for several years I taught students prepared in the best classical schools in Virginia, as well as in many other States of the Union."
July 19-5m

CENTRAL COLLEGE,
FAYETTE, MO.

Founded in 1857. Productive endowment, \$110,000. Well equipped with buildings and apparatus at a cost of \$80,000. One hundred and eighty students in attendance from ten different States, under eight experienced professors, each a specialist in his department. An excellent Preparatory Department fits students for college. No student allowed to remain unless receiving benefit. The best mental and moral discipline. All necessary expenses low. The 37th term opens September 4th, 1883. For catalogue, address
E. R. HENDRIX, D. D.,
President.

EMORY AND HENRY COLLEGE,
EMORY, VIRGINIA.

This college for young men, still enjoying an increasing prosperity, will begin its 47th session the 1st day of September, 1884. In point of location, grounds, building, equipments, thoroughness of instruction and cheapness of cost, it challenges comparison with the best schools in the land. Owing to the temporary absence of President Sullins, all correspondence should be addressed to
Rev. E. E. HOSS, A. M.,
Vice-President.

HELENA DISTRICT
High School,

WHEATLY,

St. Francis County, Arkansas.

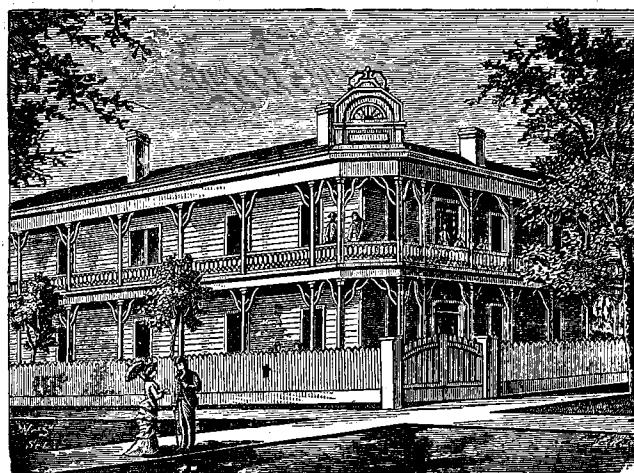
Prof. J. S. MIDYETTE, A. M., Principal, supported by able assistants. Second school year opens September 1st, 1884, and continues ten months, closing June 13th, 1885.

Tuition Per Session of Twenty Weeks,

Primary Department, \$10.
Intermediate Department, \$12 50
Advanced Department, \$15.
Board \$10 per month.

Healthful location; moral community; near home. Some advantages that are not offered by more distant schools, and at one-third less expense. For further information, address,
J. B. SUTTLER,
Secretary Board of Trustees.

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MRS. J. A. GILL,
Proprietress,

July 26, '84-2m.

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NEAR SEARCY, WHITE COUNTY, ARKANSAS.

V. H. HENDERSON & CO.,
Proprietors.

The Waters of these celebrated Springs cure Kidney, Liver, and all Malarial Diseases; and is especially good for all Female complaints.

Daily Hacks from Searcy to the Springs, a distance of only three and a half miles. Only Four hours from Little Rock.

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Making this a favorite resort for the best people of Little Rock, Pine Bluff, Clarendon, Augusta, &c.

Moderate Terms, Good Fare, Choice Society, and most and best of all

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AT GRIFFIN SPRINGS. July 26 2m

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Our stock is both large and complete; having a resident buyer in NEW YORK we are enabled to compete with any market.

200 AND 202 MAIN STREET, LITTLE ROCK, ARK.
Jan 12 1y.

ARKANSAS METHODIST.

SATURDAY, JULY 26, 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 celebration.

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 for 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.

THE CENTENARY MEDAL.

How to Circulate this Beautiful Memorial.

The celebration of the Centenary of American Methodism is the grandest event in our history as a Church. It is a memorable occasion, and the scenes and incidents of the year will ever be fondly treasured by all who love the Church. Is there any medal or memento by which this grand occasion can be kept in perpetual remembrance? Yes; the inaugurators of the Centenary movement have wisely had struck a beautiful memorial medal, expressive of the organization of the Methodist Episcopal Church in America one hundred years ago. It is most admirably executed, adorned with the profiles of the pioneer Bishop of American Methodism, Francis Asbury, and of Bishop George F. Pierce, the Senior Bishop of the Methodist Episcopal Church, South, who is truly a representative of the Methodism of today. Thus the past and present are linked in suitable memorial form. It is the privilege, and should be the pleasure of every representative of Methodism to procure one of these medals. They are struck in two kinds of metal, and sold at reasonable prices. The gold-faced medal can be purchased at \$1, and the nickel-plated at 50 cents each.

What disposition will be made of the funds raised by the sale of these medals? It will Create what is known as the Centenary Sunday-school Fund, the interest of which is to be used for the benefit of needy Sunday-schools in our missions and other destitute sections of the country. How and where can these medals be procured? It is designed and hoped that every Sunday-school scholar shall have a medal. It is proposed that each Sunday-school shall raise a sum sufficient to supply each of its members with a medal—either kind that may be agreed upon. Individual members of the school can contribute to bring about this result. In some instances liberal-hearted members have supplied all their scholars with medals. Let every school raise a general fund where it is possible, procure a full supply of medals, and thus distribute to the poorer children who are unable to purchase for themselves. Where this cannot be accomplished, it is recommended that as many individual members as desire to do so procure medals for themselves. All sums raised for the Medal Fund will be duly credited to the Sunday-school raising it. There is no reason why a school should not invest the amount raised on Children's Centenary Day in medals; if done, the school will receive credit as above stated. By all means, let earnest effort be made to circulate the Centenary medal in every school. It is not designed, however, for Sunday-school scholars alone. Every Methodist should have one.

Let all sums raised for medals be turned over to L. D. Palmer, Southern Methodist Publishing House, Nashville, Tenn. He is the Treasurer of the Centenary Sunday-school Fund, and will fill all cash orders for medals so soon as received.

Do you not appreciate the noble object for which this Medal Fund is being raised? If so, give it your hearty support; go at once to work raising money in your own school for this worthy cause. Place one of these beautiful Centenary memorials in the possession of every Sunday-school scholar, and it will be fondly cherished as a souvenir of the grandest event in the history of American Methodism.

A NEW ENTERPRISE!
ARKANSAS METHODIST BOOK CONCERN.
C. C. GODDEN & CO., PROP'R'S.
604 1-2 Main Street, Little Rock, Ark.
The only Southern Methodist Book Concern in the State. Carry the publications of the Southern Methodist Publishing House, Nashville, Tenn.; the latest hymn and tune church and Sunday-school song books. Also standard secular publications and periodicals, stationery, notions, etc.
Good Quality and Close Prices.
Prompt attention given all orders.
mar 29 '84 ft

THE SHOE STORE OF THE SOUTHWEST
ZELLNER & CO.,
LEADERS IN FINE BOOTS & SHOES,
300 MAIN STREET,
Opposite Peabody Hotel, MEMPHIS.
Orders from Abroad Promptly Executed.
We refund money for goods returned in good condition.
Catalogues and Price-List sent Free on application.
mar 29 '84 ft

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SEWING-MACHINES,
With New Attachments—The Finest and Best in the Market. The Easiest to Sell.
If there is no Dealer in your town, send for description of the LEADER.
Address
C. A. STOCKETN & CO.,
Little Rock, Ark.
July 19 '84

W. S. HUTT,

DEALER IN

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—AND—

Fancy Groceries,

Plantation Supplies

—AND—

SEEDS.

A full supply of Corn, Oats, Bran and all kinds of Field and Garden Seeds

213 Main street, Stark Block,
LITTLE ROCK, ARK.
feb 9 '1 y

A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await the workers, absolutely sure. At once address: TRUE & Co., Augusta, Maine. mar 16 '1 y



HEADACHES

Are generally induced by Indigestion, Foul Stomach, Costiveness, Deficient Circulation, or some Derangement of the Liver and Digestive System. Sufferers will find relief by the use of

Ayer's Pills

to stimulate the stomach and produce a regular daily movement of the bowels. By their action on these organs, AYER'S PILLS divert the blood from the brain, and relieve and cure all forms of Congestive and Nervous Headache, Bilious Headache, and Sick Headache; and by keeping the bowels free, and preserving the system in a healthful condition, they insure immunity from future attacks. Try

Ayer's Pills.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

DR. JOHN BULL'S
Smith's Tonic Syrup

FOR THE CURE OF
FEVER and AGUE

Or CHILLS and FEVER,
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of BULL'S VEGETABLE FAMILY PILLS will be sufficient.

BULL'S SARSAPARILLA is the old and reliable remedy for impurities of the blood and Scrofulous affections—the King of Blood Purifiers.
DR. JOHN BULL'S VEGETABLE WORM DESTROYER is prepared in the form of candy drops, attractive to the sight and pleasant to the taste.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Day.
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INSURANCE AGENT,

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Aggregate Assets Seventy-five Million Dollars.

May 3-84-1y.

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Of Little Rock,

M. M. COHN & CO., Prop'r's,

South-west Corner Main and Markham Streets.

Carry a clean and neat stock of desirable and stylish goods MARKED LOW, and polite and attentive salesmen to wrap them up "Out of town" orders filled promptly, with an eye to please. Drop in and see us. jan 12-6m.

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ALL THE LEADING STYLES OF HATS AT RETAIL

Mail Orders Receive Prompt attention.

mar 22 '84-6m

J. F. Trumpler,
407 1-2 Main St., Little Rock,

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GUNS, GUN FIXTURES,

Amunition, Pocket Cutlery and Fishing Tackle, Caledonian Minnows, great variety of Spoon Trolls, Spinners, Frogs and Crawfish, Jointed Rods, Braided, Linen and Silk Lines, Oiled Sea Grass lines, Floats, all sizes Hooks of the best makes, from the smallest to the largest, Trammel Nets, &c.

Special attention given to repairing. All work guaranteed. March 1st 84-1y.

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SECURE THE AGENCY FOR THE MOST PERFECT AND BEST SEWING MACHINE IN THE WORLD, THE

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"WITHOUT A COMPETITOR!"

Is the Award at the Charleston Fair. We keep on hand all kinds of

Machines, Attachments, Needles, Oil, Thread, Etc.,

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Save money and time by sending your Orders to Us. We guarantee satisfaction, both as to Prices and Quality. For reference we refer, by PERMISSION, to the Merchant's National Bank of Little Rock.

A GOOD, RELIABLE AGENT WANTED,

In each County and State. For full particulars address,

S. B. KIRBY & CO.,

Little Rock, Arkansas.

Mar 1st '84-1y

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Correspondence solicited.

oct 20, '83-tf

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MUSIC HOUSE,

MEMPHIS, TENN.

LITTLE ROCK, ARK.

The Wonderful Orguinette and Cabinet.

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PIANOS:

ORGANS:

CHICKERING, KNABE,

BURDETTE, BAY STATE,

HOLLENBERG, EMERSON.

NEW ENGLAND.

Large and Daily Receipts of the Latest

Sheet Music, Music Books,

Brass and Silver Band Instruments, and everything in the Music Line, at NEW YORK PRICES, Wholesale and Retail. Pianos sold on easy monthly payments. Write for Catalogues.

ARKANSAS METHODIST.

SATURDAY, JULY 26, 1884.

Funeral Reform.

Pacific Methodist.

Our brethren of the Congregational Club of this city (San Francisco) discussed the above subject at their meeting on Monday last, and we greatly sympathize with the drift indicated in the discussion. We can see no reason that the streets of our city should be obstructed by long lines of mourners (?) most of them with anything but sorrow on their faces. Bands of music, troops of soldiers, long processions of societies, closing up avenues of travel, and detaining the living from their legitimate pursuits, is not only a costly and extravagant wastefulness, but it is a relic of barbarism which is unworthy of our civilization. We give a pretty lengthy resume of the talk of these Congregational ministers to show that public attention is aroused. M. Macy, pastor of Green-street Congregational church, said:

The first reform needful was greater simplicity and economy in the services. The present system seemed to be in the interest of the undertakers. The house of mourning was surely no place for pride and display, and most afflicted families would, he thought, prefer to avoid so much display and publicity as was usual on such occasions, were it not the custom and falsely supposed to be demanded by way of showing a proper respect for the dead. The expense to people in poor or ordinary circumstances was very burdensome, especially when added, as was often the case, to the heavy expense of protracted illness. Another reform needed was greater privacy. Funeral services, as a rule, should be attended only by relatives, personal friends and acquaintances. Now funerals were free to all comers, and many attended from mere curiosity. It was cruel, he thought, to expose the corpse of a deceased relative to the public gaze, and the grief of the mourners should not be subjected to vulgar inspection and comment. Still another reform needed was with regard to holding funerals on Sunday—interfering as it frequently did with the regular services and often overburdening the minister. There were some points connected with the subject on which he would like to ask questions.

Is it proper to make a funeral the occasion of special appeals to the unconverted? Should the regular preaching service on Sunday ever be suspended for a funeral service? Ought a minister to consent to take a secondary part in a funeral service mainly conducted by a secret society? Should the character of the deceased be discussed in a funeral discourse? Rev. Joseph Rowell of the Mariners' church said he had been called upon to assist in a funeral service conducted by a secret society, and after he had finished, the conductor announced that the services would now commence. He thought persons were seldom converted by anything said at a funeral service, and that a minister should not discount upon the faults of the deceased. He quite agreed in the need of greater simplicity and economy at funerals. He would not have funerals public, except in the case of public men. Who would invite the public into his wife's bed-chamber to look upon her when asleep?—then why when she lies in her last sleep? He was in favor of cremation for various reasons.

Rev. Mr. Pond of Bethany church said he would be sorry to have funerals made strictly private. To look reverently upon the face of a deceased neighbor or acquaintance was the last tribute of respect, and he thought the public funeral service could sometimes be turned to good account by judicious appeals to the unconverted.

Rev. John Kimball, of the Pacific, said personal friends of the deceased only should be invited to look upon the corpse. Solemn lessons were taught at funerals, and there were many who attended funerals, but never went to the ordinary church service. The saddest of all funeral services was that from the undertaker's.

Rev. Mr. Tobey remarked that in some places at the East, ministers had agreed together not to preach a sermon on funeral occasions, but make a prayer only. But if this plan were generally adopted, many who never go to church would fail of hearing the truth preached. Less pomp and display at funerals was certainly called for.

Mr. Crane said that in some parts of the Southwest where he had been they thought so much of a funeral sermon, that if it could not be had at the time of burial for want of a minister, it would be had afterward, sometimes months after. He knew of one case where the funeral sermon of a wife was delayed for two years. The widower mentioned had married again, and the second wife attended the funeral sermon of the first in full mourning.

Several others of the clergymen present continued the discussion. One of them opposed the wearing of mourning at funerals. Another said he had known the bodies of deceased persons to be kept on ice nearly a week so that the funeral might be held on Sunday and secure a large turnout.

The chairman, Dr. Holbrook, closed the discussion. He approved a custom which obtained at Portland, Me., where he had officiated, of having a brief public service at the church, and afterward a private service at the house for the family and special friends, who were alone invited to take a last look of the body. He thought it not best to say anything at funerals respecting the character of the deceased, good or bad, except in cases of exceptionally devoted or benevolent persons.

QUARTERLY MEETINGS.

NOTICE.

Our Presiding Elders of the three Conferences in Arkansas will greatly oblige us by sending us their Rounds of Quarterly Meetings and Notices of every kind they may wish for our paper. Please send several weeks before the meetings begins. As our paper is a small one, we are compelled to use much space with advertisements, and we will be compelled to adopt the following rule: Rounds of Quarterly Meetings will be given only three insertions, and other notices two. This rule will apply to all. WINFIELD & DYE.

JONESBORO DISTRICT—4TH ROUND.

Wittsburg ct, August 9, 10; Wittsburg sta, 16, 17; Taylor's Creek ct, 23, 24; Harrisburg ct, 30, 31; Jonesboro ct, September 13, 14; Shilo ct, 20, 21; Pleasant Hill ct, 27, 28; Greensboro ct, October 4, 5; Old Town ct, 11, 12; Boydsville ct, 18, 19; Ganesville, 23, 26; Corning ct, Nov. 1, 2; Walnut Ridge ct, 8, 9; Pocahontas ct, 15, 16; Siloam ct, 22, 23; Walnut Ridge and Corning sta., 29, 30. G A DANNELLY, P E.

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100 Stamp Photos \$1.00, for Business or Visiting Cards.
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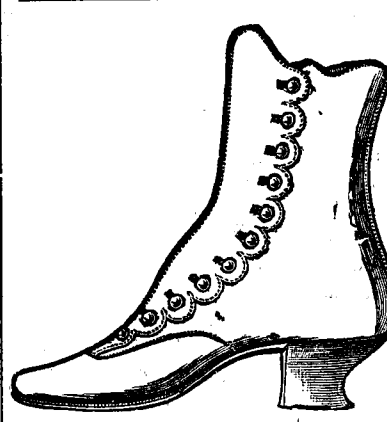
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THE ARKANSAS METHODIST

SATURDAY, JULY 26, 1884.

DYE & WINFIELD,
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.
Mail & Express 3:25 p.m. 3:45 p.m.
Texas Express 9:15 p.m. 9:35 p.m.
Trains going South.
Mail & Express 12:45 a.m. 1:05 a.m.
Texas Express 12:10 p.m. 12:30 p.m.

Memphis and Little Rock Railroad.
Arrive. Depart.
Passenger No. 1 12:35 a.m.
Passenger No. 3 11:55 a.m.
Passenger No. 2 3:50 p.m.
Passenger No. 4 10:50 p.m.

Little Rock, Miss. River & Texas Ry.
Depart. Arrive.
Pass. & Express 4:30 p.m. 11:40 a.m.
Pass. & Mail 7:45 a.m. 6:30 p.m.

Little Rock and Fort Smith Railroad.
Depart. Arrive.
Pass. & Express 12:30 p.m. 3:30 p.m.

We desire to direct particular attention to our ADVERTISERS. They help us, and we intend to help them. Our friends will do us a favor to try these first, before patronizing others, and tell them where you saw their cards.

Our circulation is widely and uniformly distributed; growing rapidly, and we can safely commend it as an ADVERTISING MEDIUM.

We will not knowingly allow any one to expose any FRAUD for sale in our columns, but will seek to protect our readers, and secure large sales to our Advertisers. D. & W.

We are personally acquainted with all the excellent gentlemen contesting for the position of prosecuting attorney in the 1st judicial district, and know the office will be ably administered by Hon. Mr. Quarles. Our particular friend, Hon. J. F. Rives, Jr., made an honorable and energetic race, and is young enough to wait. His integrity, scholarship and legal ability are known, and will be needed and utilized in due time.

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Reader, did it ever occur to you that your preacher has as good a right as you have, to leave his church and go elsewhere to worship on Sunday.

PREMIUMS!
Attention, Brethren!!

Look out for next week's issue, for our list of PREMIUMS. Sharpen your pencils and get ready to take subscribers. Meanwhile, ask your good wife if she doesn't want a FINE ORGAN, or a splendid SEWING MACHINE, and if you are not so fortunate as to have a wife, you can sell them. If you haven't one, you need a large UNABRIDGED, ILLUSTRATED, WEBSTER'S DICTIONARY, and if you have, you can dispose of it to your less fortunate friends. Brethren, we are doing double work, each of us having pastoral charges, trying to make the METHODIST a power in the land, "to establish its goings." Personally, this writer has abandoned the idea of going home to stay a few days as heretofore, but as yesterday, home at 7 p.m. and leave at 9 p.m., and it must be so until Conference. And not for money, pecuniary profit, but to make the work begun a SUCCESS, and without the hope of one dollar for us in that time. We intend to put every dollar in the paper, not simply to sustain it, but to enlarge its borders. This is only the fourth issue under our management, and yet nearly four hundred subscribers have been added to our lists, and over three hundred of these we have taken ourselves. Now what we have done, you can do, and we want you to get the subscribers, and let us devote ourselves exclusively to the work on the paper. Now for a long pull, a strong pull and a pull altogether. D.

Sulphur Rock Academy.

In our last issue we referred to the greatly improved state of society at Sulphur Rock, to its new and neat little church, new hotel and excellent school, &c. The school is advertised in this issue. The Sulphur Rock Academy, for boys and girls. Prof. Thurman is a gentleman of extended experience and splendid attainments, and in love with his work, having renounced the law for the school room. Sulphur Rock is situated on the Batesville branch of the St. L., I. M. & S. R. R., and fifteen miles from Newport. Prof. Thurman has succeeded beyond his expectations, and under his able management, and the healthful surroundings, and the proper encouragement of the people, he will furnish them such school facilities as they need, and such as they can safely commend to others who are seeking a school to which to send their children. We wish him abundant success.

Searcy College.

The attention of the readers of the METHODIST is respectfully called to the advertisement of Searcy College. Profs. Conger & Tharp, recently from Tennessee, are not novices in their chosen and loved employ, but both have had experience and won success in the state from which they came. They keep abreast with the times. All the modern and improved methods of teaching real and so-called, an examined and tested, the meritorious adopted and the other rejected. Their industry and efficiency have already tided them over the shoals of the experimental and problematical period to all new enterprises, and secured for their institution the recognition of permanency. In addition to the merits of the college, we would call attention to the healthfulness of the situation, the excellent society, church privileges, and no saloons. Read the advertisement. D.

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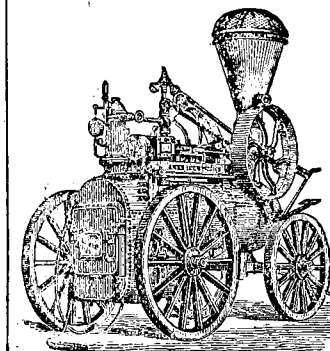
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