

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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VOL. 3.

LITTLE ROCK, ARKANSAS, AUGUST 9, 1884.

NO. 16

General News.

When we took charge of the editorial columns of this paper, we thought we were quite explicit in our statement as to our method of conducting the paper, and our determination to steer clear of anything like party politics. Of course we understand the total impropriety of introducing anything like that into the columns of a Christian paper; but then, if we are to be a faithful journalist, we must make mention of what is occurring in all parties—condemning the wrong, commending the good, and affiliating with none. How are our people to be educated to think and vote right, unless these things are brought before them. If the church and all good men are to stand aloof and give up the offices of the country to ringsters and tricksters, then our doom is swift and certain. We shall only write as a faithful Christian journalist, and have no connection whatever with any political party, or any party politics. We hope we are now understood.

The Prohibitionists are to the front as a great national party, and their presence and power is now recognized by both parties—indeed, it is being conceded that they hold the balance of power. Both of the other parties refused the prohibition plank, and now they are discussing which party is most likely to be injured by the anti-whisky party. One thing is as inevitable as fate, and that is that Prohibition will carry in these United States. Crying fanaticism will not prevent it. The evil of intemperance is the curse of the nation, and the nation will put it down. You may mock at the women, but as they love their homes and their God, they will not pause till their work is done. Miss Francis Willard, the great Reformer, is in the field, and her matchless eloquence will not fail to stir the American heart. Noble woman! God speed thee in thy grand mission.

Cholera is hardly so severe in Toulon and Marseilles, but is now appearing in other parts of France, and also in Italy. A few cases in the old seven hilled city of Rome. Some cases are reported in different parts of our own country, but they are only sporadic.

"The sick man of Europe," called Turkey, pays a wonderful revenue to the palace. Formerly—or during the reign of the former Sultan, a check was drawn each week for \$47,000, but now it is only £17,000, and Abdul Hanna still is not happy. A miserable government and an unfortunate people.

The Franco-Chinese war is still imminent and may break out at any time; but one who seems to know, predicts that France is in no condition to go to war with China, with her difficulties with Madagascar and Egypt unsettled. But a few months, or probably weeks will determine.

The old mother country is still perplexed with her home troubles. It seems that the great fact over which they boast so much as evidencing the nation's greatness, (i.e. that the sun never sets on her majesty's domains) brings neither peace nor contentment. The franchise question is unsettled, and Parnell still gives trouble.

Egypt is still a battlefield, and it seems that the old land of the Pharaohs will never be at peace. Guess the nations will distribute it after awhile. A small engagement took place at Assman on the 8th of June that was disastrous to the Egyptians.

Our Expositions at Louisville and New Orleans are assuming vast proportions, and are attracting the attention of people abroad as well as at home.

State News.

We found Jefferson county torn with internal strife and division last week on our pleasant visit to Pine Bluff. A great deal of excitement and much bad blood over the approaching election. We advise everybody to keep cool and vote for none but sober men for office.

Rainey had the District Conference last week, and entertained it well.

Pine Bluff is enjoying a great and rapid prosperity. Indeed, our own City of Roses will find in her no mean rival. In the sultry days of August we found the streets alive with people, and the sound of the hammer and saw in every direction. Among many other buildings is a large compress, nearing completion.

Some one is writing up Greene county in fine style in the Press, a newsy paper, published at the new town of Paragold. Well, it is a grand county, and has several nice towns, but a few more copies of the METHODIST would be of great advantage up there. Will the preachers see to this.

Primaries and county conventions are now the order of the day, and everything indicates that we are to have a sober and safe legislature.

Hon. C. M. Hervey has been nominated for county and probate judge in Miller county. That county will have a just and upright judge, and we extend congratulations.

"Somebody 'put up' freely for whiskey and cigars for the colored voters last Wednesday."—Hempstead Telegraph.—We hope that "somebody" will be defeated, and every other body like him. The time is past in Arkansas for men to buy votes with whisky, and we call on the people of Arkansas to defeat all such.

Phillips county has a very ugly personal controversy raging, and we are glad to see their county paper, the Southern Patriot, deploring it. That argues a great improvement in the right direction. These personal controversies ought not to be tolerated in church or state, and by all means should be kept out of the papers.

Many of the counties are at work collecting exhibits for the Exposition at New Orleans next winter. Sebastian county is taking extra pains.

We call attention to the appointments of Dr. Vernor in this week's issue.

Hon. J. B. Baxter is again out for representative in Monroe county, and his brother, Hon. G. W. Baxter is for State Senator in Garland county district.

Many of our country exchanges are showing wonderful signs of prosperity—both in enlarging and putting on new dresses. Glad of it; but we will have to wear our old one awhile longer—but look out gentlemen, about next Christmas.

Crops are reported as greatly improved all over the state, and the fine rains assure us of an abundant harvest.

The Ladies Journal, of Little Rock, comes out in a bran new dress, very modest and very pretty. We congratulate the editress, Mrs. Loughborough, and her sisters. Mrs. L. is one of the best writers in the state, and this journal will compare favorably with any in the country.

Base Ball is becoming endemic all over the state. Hard work for hot weather—but you are welcome to all your fun, boys, if you want play on Sunday.

Rural and Workman has dissolved partnership with the Ladie's Journal. What is the matter, Brother Webber? We see with regret that the former is reduced in size, but there is no lack of interest in the matter.

Personal.

Bishop McTyeire is still hard at work on his History of Methodism, putting in about fourteen hours a day. We had a delightful letter from him a few days ago—full of good advice and sound wisdom. We will try to profit by it. The Bishop is now in his sixty-first year, and has to work harder than ever.

Rev. H. M. Granade, besides keeping up his column this week, sends us a good letter for our paper, and therewith two subscribers and the cash. We vote him the blue ribbon, and say well done—but it is always in order to repeat.

Rev. C. C. Godden returned from Maumelle Camp-meeting on Tuesday, and reported a good meeting and a very pleasant time. Rev. J. M. Cline, Rev. T. B. Hawley, and others, were present and did good work.

Rev. J. A. Stanley, a supernumerary member of our Conference, gave us a call this week. We were sorry to see him in poor health. He has been travelling in Texas. We hope he will soon be well.

Rev. J. B. McFerrin, D. D., our indomitable Book Agent, is now in Colorado, with Bishop Granbery. We hope the Great West will bring back the flush of health to his manly cheek. He is the noblest Roman of them all.

Dr. Hendrix is off on a western tour, talking up the Centenary and putting in a few good licks for Central College.

Rev. J. H. Riggin was unable to attend his District Conference, being prevented by the serious illness of his child.

Bishop Hargrove worked up Arkansas pretty thoroughly, and is now in the old North State.

Rev. E. N. Watson has returned from Texas, and thinks it a better country than ours. Great mistake, brother. Arkansas is the state of the union. All she needs is development,—but very hard to develop. You won't go away.

Rev. J. C. Brown sends no copy this week. Have you concluded to try the figurehead business? Send on the copy—we can't wait.

Rev. H. R. Withers is enjoying his blissful Hope, and sends no copy. Paper has to come out every week, brother.

Rev. F. A. Jeffett has been to the city of the Great West, Ft. Smith, and sends subscribers. Did you see our Boswell? Was he sick? No copy from that way.

Rev. E. C. Castlebery sends us the longest list that has come from any preacher except the editors, since we took charge.

Dr. John V. Spring, of Pine Bluff, whom we had the pleasure to know in his childhood, sends this editor a fine pair of golden rimmed spectacles, real Brazilian Pebbles. Ah me! Ain't it great to be an editor. A thousand thanks, my boy. Who next?

Rev. Geo. G. Smith, the able letter-writer, of Georgia, sends us a good letter—full of kind things—and promises an occasional letter. Hurry one off if you please; we are really hungry for it. We start the METHODIST to you.

Rev. Jno. H. Dye has gone off to Walnut Ridge to marry a couple.

Rev. E. L. Beard made a stirring temperance speech at the Pine Bluff District Conference. He is a host on any part of the ground.

Rev. J. G. Lafferty, of the Richmond Advocate, was better at last accounts. He is overworked.

Rev. Dr. Rosser will soon issue a book of sermons. I vouch that they will have the true ring.

Field Notes.

Rev. J. E. Caldwell writes us a very kind letter, and sends the following note: "By request of the brethren I announce that the Annual Reunion of the surviving members of the class admitted into the Arkansas Conference in 1853, will be held at Salem Camp-ground, on the Collegeville circuit, near Benton, Saline county, Ark, September 20th, 1884." We hope to be there and witness it. I know it will be a time of great rejoicing.

Rev. T. B. Hawley writes from Benton station: "Our Little Workers Missionary Society gave a supper on the night of the 28th ult., at which they netted \$32.70. You see that is good work for children. Miss Grissel McPherson, President; W. W. Shuppach, Secretary; L. C. Moore, Jr., Treasurer." Well done for Little Benton Workers. May many imitate your example. You are following Jesus on that line.

Rev. G. W. Williams, Conway circuit, writes: "No revival yet, but engaged now in a protracted meeting for that purpose; four or five seeking religion. Expect to try at every appointment. Crop prospects are good—if the rains continue." Send us a good list and think they will.

Rev. S. D. Eyns writes: "Crops were never better. We have had a glorious revival of religion at old Mt Zion—25 converted; 30 joined the church. Spiritual condition of the circuit is good, and everybody saying success to the METHODIST." Very good—but don't you forget, my dear friend, it takes subscribers to make a success. You have done well—but continue in well doing.

Rev. J. Loving writes from Springfield and Hill Creek station: "There has been a revival of religion recently. At both appointments souls have been regenerated and the membership much revived. Short drought and fine rains recently, and now the prospect for a fine crop is very flattering." Send us another list of subscribers, old friend.

Rev. R. A. Garrison: "Had no revival—general sickness of town the cause. State of the church good and improving; will protract in October. Last ten days fine rains—a little suffering before; crops improving, and prospect good." Glad to hear it—See here, my beloved, do you stir Augusta through and through.

Rev. S. L. Cochran, Sulphur Rock circuit says: "I am now in the midst of a very fine revival in Sulphur Rock. Five bright conversions last night, and a glorious baptism in the church. The meeting has been in progress 12 days and nights, and now we are on the eve of a great revival. To God be all the glory." A nephew of our junior has been converted. See here, how does it happen that you are so long getting ready to help your friend of many journeys with a long list of subs? Hurry up.

Rev. J. R. Moore, Arkadelphia station: "Here is the card you asked for. We have repainted our church and made other repairs, with a beautiful wire fence around church and parsonage. Had a very good revival—14 professions, 12 accessions. Had a fine class-meeting yesterday. Rains abundant; cotton small but full; early corn poor; late, fine. Success to the ARKANSAS METHODIST." So far, so good; now for the other request—a long list of names for our paper. Be prompt please.

Rev. Frank Ritter wants the following words of Brother Lemons, a layman of Beebe, printed: "For God's sake don't let your pastor come to your Sunday-school to find teachers absent and word out of order. Let him be the flower of it, to cheer and comfort it, but in the name of heaven,

don't make him bear your burden—do your duty, and work up the Sunday-school." Very well—but if you want a permanent success, let the pastor of the church be also pastor of the Sunday-school.

Rev. T. H. Ware sends his fourth round of quarterly meetings, and a few cheery words from his district. See here, my son in the gospel, stir that district for the METHODIST.

Rev. E. M. Wright and others are asking help from our Church Extension Board. We are sorry to answer no funds on hand.

Rev. J. T. S. Nicholson writes from Point Cedar, on the Caddo circuit: "The Quarterly Meeting was protracted. P. E. present, in the spirit of his mission, and looking carefully after all the interests of the church. Eighteen conversions since Conference. Financially, we are behind. The stewards are looking after the interests of the preacher, and the preacher is doing his best after the collections, and we think success is certain. Drought for three years, and farmers much discouraged." Brother, circulate the ARKANSAS METHODIST, and it will stir things lively.

Rev. T. J. Smith, P. E., of Morrilton District, writes us following note: "The prospects of the district seem more encouraging. Five rains, and the crops are excellent. Preachers are all at their posts, and in favor with the people. We will look for you at the camp-meeting on Quitman circuit, September 6, 7. Hope we will have sweeping revivals all over the district." The METHODIST would help you in that line.

Rev. Jas. F. Jernigan sends a subscriber, and says: "You are making the paper fairly shine and glitter. God bless you." Thank you, dear James; and if you will send on the subscribers, we will make it shine brighter to the perfect day.

Rev. J. F. Pike writes from Garner, Ark.: "We are in the midst of a glorious revival at Lebanon church—15 penitents at the altar last night, and four conversions. The meeting grows in interest. Praise the Lord." Good report. Have all the young converts take the paper.

Rev. N. E. Skinner reports as follows from DeView: "I give you short notes from the field. I have held one protracted meeting, resulting in a number of conversions and thirteen accessions to the church. I am laboring for a general revival. I have held three Centenary services. Sixty-six persons gave thank offerings in cash and subscriptions. Whole amount promised \$136. This amount will be applied to the three great objects. Others gave to local objects. Have not cleared the decks yet, I will, if a faithful effort can accomplish it. We have a Woman's Missionary Society at DeView, with 21 members. We have promise of good crops. Have had plenty rain recently—have suffered but little. I am engaged in a protracted meeting at DeView. Will give results." Hope you will have all your expectations fulfilled; and then, don't forget the home paper.

Rev. B. N. Aston writes from Altus circuit, of a revival at one appointment, and the hope of one all around his work. Good rains and good crops, and now it is in order to help the METHODIST.

Rev. Robt. H. Poynter has been employed by Rev. J. H. Riggin, on the Auburn circuit, in the place of Rev. J. S. Carl, who has transferred to Tenn. He reports very favorably, and expects a great time on his work. He will make a full report soon. Will send you a few copies as samples, and you must be certain to work up the field.

ARKANSAS METHODIST

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DYE & WINFIELD.

CORRESPONDING EDITORS:

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

SATURDAY, AUGUST 9, 1884.

The Death of Christ.

EDITORS METHODIST:—So much has been written of late on the above subject pro and con, that we are led to review the studies of our earlier years, and scrutinize our opinions to see or determine whether we be sound in the faith. In this work of introspection, as well as retrospection, I have been led to refer to notes and manuscripts made in the earlier years of my ministry. I do not claim originality for these thoughts, and I cannot tell to whom I should give credit. If at any time in the future you should lack copy and have nothing better, you may use this. If this never sees the light no matter.

The death of Christ, as an atoning sacrifice for sin, is that in which the victim was charged with the sins of the whole world. "Eli, Eli, &c." "My God, my God, why hast thou forsaken me?" It is undoubtedly difficult to determine with precision what were at that moment the dispositions of the Saviour of the world. In general we must carefully separate from them every idea of distrust, murmuring and despair. We must carefully separate every thing injurious to the immaculate purity from which Jesus Christ never deviated, and to that complete submission which he constantly expressed to the will of his heavenly Father. We have here a victim not dragged reluctantly to the altar, but voluntarily advancing to it, and the same love which carried him thither supported him during the whole sacrifice.

These complainings of Jesus Christ afford us convincing reasons to conclude that his death was of a nature altogether extraordinary. Of this we may become perfectly sensible if we will attend to the following reflections:

1st. No one ever appeared so deeply overwhelmed at the thought of death as Jesus Christ.

Recollect in what strong terms the sacred writers represent the awful conflict which he endured in the Garden of Gethsemane. They tell us of his mental sorrow, "my soul is exceeding sorrowful even unto death." They speak of his agony "being in agony &c." They speak of his fears, "he was heard in that he feared." They speak of his cries and tears, "He offered up prayers and supplications with strong crying and tears." They speak of the prodigious effect which the fear of death produced upon his body. "His sweat was as it were great drops of blood falling down to the ground." They even speak of the desire that he had to draw back. "O, my Father, if it be possible let this cup pass from me." Can we think it possible to be more depressed at the thoughts of death? There were no nails in his hands and feet then—no crown of thorns piercing his temples, no physical suffering there, it was all mental—soul suffering. "My soul is exceeding sorrowful, &c."

2. No person ought to have met death with so much composure as Jesus Christ, if he underwent a mere ordinary death. First, he died with perfect submission to the will of his heavenly Father, and with the most fervent love towards the human race. Now, when a man serves a master whom he honors, when he suffers for the sake of persons whom he loves, he suffers with patience and composure.

Again, Jesus Christ died with the most complete assurance of the justice of his cause and of the innocence of his life. When at the hour of death, conscience is roused as an armed man; when the recollection of a thousand crimes awakes, when a life of unrepented guilt stares the dying sinner in the face the most obdurate heart is on the rack. But, when at a dying hour the eye can look back on a life of innocence, what consolation does the retrospect inspire. This was the case with Jesus Christ. Who ever carried

so far charity, holy fervor, and the practice of every virtue? Who was ever more blameless in conduct, more ardent in devotion and more pure in secret retirement?

Farther, Jesus died thoroughly persuaded of a future state of existence. When a man has passed his life in atheism and is dying in a state of uncertainty, haunted with the apprehension of falling into a state of annihilation, he is induced to exclaim with Adrian, "O, my soul, whither art thou going?" Nature shudders; our attachment to existence inspires horror at the thought of existing no longer. But when we have a distinct knowledge of what man is; when we are under a complete conviction that he consists of two distinct substances of spirit and matter; when we become thoroughly persuaded that the destruction of the one does not imply the destruction of the other; that if the "dust return to the earth as it was, the spirit shall return to God who gave it." When we know that the soul is the seat of all perception; that the soul when disengaged from matter may retain the same ideas, the same sentiments as when united to the body; that it may be capable of perceiving the sun, the stars, the firmament, death is no longer formidable. This was the case with Jesus Christ. If ever any one enjoyed a perseveration of the immortality of the soul and of the resurrection, it undoubtedly was the divine Saviour. He, it was who had derived all the stores of knowledge from the bosom of the Father, and who had "brought life and immortality to light." Jesus Christ died in perfect assurance of that felicity which he was going to take possession of. When the dying sinner beholds hell opening under his feet and begins to feel the gnawings of the worm that never dies, and the torment of the fire that is never to be quenched, it is not astonishing that he should die in terror. But when the person can say, as he looks death in the face, "This is the termination of all my woes, and the reward of all my labors. I am going to restore my soul into the hands of my creator—I see heaven open to receive it." What transports of delight must not such a prospect impart? Such was the case with Jesus Christ. If ever any one could have enjoyed a fore taste of the paradise of God, if ever any one could conceive sublime ideas of that glory and blessedness, it was Jesus Christ. He knew all the apartments of his Father's House. From God he had come, to God he was returning. There must have been something peculiar in his triumph, transcendently superior to that of the faithful in general. Because he "humbled himself and became obedient unto death even the death of the cross. God was about highly to exalt him and give him a name above every name." A cloud was going to serve him as a triumphal car, and the church triumphant was preparing to receive their King in the rapturous strains. "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of glory shall come in. What then shall Jesus Christ do?" Shall he meet death with joy? Shall he say with Paul, "having a desire to depart?" Shall he say with the female, celebrated in church history, "this is the day that crowns are to be distributed and I go to receive mine." No, Jesus Christ trembles, he grows pale, his sweat becomes as great drops of blood, he cries out, "My God, my God, why hast thou forsaken me." Add to this the promise of divine assistance which all the faithful have a right to claim in the midst of tribulation, and which Jesus Christ must have had a far superior right to plead, had he died a mere ordinary death, but of the consolations flowing from these he seems entirely deprived. Add in particular the example of the martyrs. They met death with unshaken confidence, they braved the most cruel torments. Their firmness struck their very executioners with astonishment. In Jesus we behold nothing similar to this. We may go father and say, that even the penitent thief on the cross exhibits more firmness in his dying moments than the Saviour himself. He addresses himself to Jesus—he implores his mercy, and set at rest by his promise given to him, he expires in tranquility. Jesus Christ on the contrary, seems equally to despair of

relief from heaven and from earth. The opposers of the satisfaction of Jesus will find it absolutely impossible to resolve these difficulties, the doctrine of satisfaction is the only key that can unlock this mystery. "Innumerable evils compassed me about," is the prophet language of the Psalmist. "Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head, therefore my heart faileth me." "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him." "God spared not his own son." "He hath made him to be sin—a sin offering—for us." "Christ hath redeemed us from the CURSE OF THE LAW BEING MADE A CURSE FOR US." Thus the death of Christ—the cross—like the sun in the solar system becomes the center around which all doctrines and all duties revolve. "God forbid that I should glory save in the cross, &c."

A. HUNTER.

Washington District Conference.

Convened at Washington on the 22d ult. Bro. D. T. Holmes presided with great dignity over the body. He is much loved by all.

Committees upon the various topics mentioned by the Discipline, were all excellent. The preaching was all excellent. Above all things it was spiritual. During all the services the presence of the Holy Ghost was felt. But on Thursday after the sermon a call was made for those who had been converted to rise. Many stood up. Then those who felt their sins all forgiven were now asked to stand. All did not respond who had stood before. A call was then made for those who were once pardoned and desired a deeper work of grace to kneel at the altar. Oh! what a meeting! The divine fires were kindled in every heart, while the glad halleluah shout arose on every side.

The spiritual outlook for the District was reported to be gloomy. Though some meetings have been held with encouraging results.

The questions prepared by Bishop Hargrove were used by the conference. Through this means, the committee ascertained that in this district about 8,000 souls attended upon the ministry on the word. The spiritual drouth which seems to be distributed over the whole district, was attributed to many causes, but all were agreed that it was principally attributable to the lack of holiness. It was consequently determined that Friday before the second Sunday in August be set apart as a day of fasting and prayer, that the Spirit would sanctify the church, and that we preach that Sabbath on sanctification.

The temperance question was considered by the committee on Spiritual Condition of the Church. As the discipline directs to examine particularly into the spiritual condition, we thought this one of the greatest of the particulars. Hence very strong and unmistakable views were reported and unanimously adopted.

The report on Sunday-schools, prepared by Wade Preston, one on finance by J. P. Holmes, were strong with figures and facts. Their effect will last.

The report on education introduced Bingen Institute to the conference as a school every way worthy to receive the patronage of those who desire to educate their sons and daughters. Prof. Robertson is the Principal of the school. The prospects for the fall term are very flattering.

G. E. Bryant, J. H. Arnold, G. W. L. Kanawah, T. W. Hayes, were elected delegates to the Annual Conference. W. W. Clark and H. B. Timberlake, alternates.

The next conference will be held at Pump Springs Camp Ground. This conference was characterized by unity of action and the deep spirituality which pervaded every heart. Holiness of heart was the leading theme. 'Twas a great feast to many souls. The conference was handsomely entertained.

H. W. Brooks, Sec'y. Learning that the ARKANSAS METHODIST has been purchased by Revs. Jno. H. Dye and A. R. Winfield, and as the past labors of these brethren have been successful wherever they have been sent; and having already declared our necessity for, and allegi-

ance to, the paper;

Resolved, That we feel well assured of the success of the enterprise, and that we give the present management our hearty endorsement.

Resolved, That we endeavor to circulate the paper more thoroughly in our respective charges.

Praying the guidance and blessings of God upon the editors, we respectfully submit these resolutions.

H. R. WITHERS,
H. W. BROOKS.

Letter from Texas.

DEAR METHODIST:—Now that you have passed through the fiery furnace and have come forth as gold that is tried, suffer a word of exhortation from one who has loved you from your birth, and who still claims to be one of your warmest friends.

My counsel is, *Win (the) field* or *Dye* trying; and when you have won it, *Bos(s) it well*. Though your face should grow *Brown* with the dust of toil and the heat of combat, falter not, but persevere until vice *Withers*, and virtue is established throughout your borders.

I perceive but one formidable difficulty in your way. In addition to writing his own editorials, I believe it is the business of the editor-in-chief to re-write, for the benefit of the typo, such communications or correspondents as are not written in a legible hand. But what about the hieroglyphics of your editor-in-chief? I fear poor typo will faint in the effort to decipher them. But even here there is hope. I remember that said editor-in-chief has recently been to Egypt; and who knows but that while there he may have secured the services of an expert archaeologist, as typo of the paper of which he should one day be senior editor! In conclusion, dear METHODIST, when I left Arkansas I owed your proprietor one dollar, but you have changed hands so often that I don't know who ought to have that dollar. So perhaps I had best keep it myself, for fear of paying it to the wrong man. What say you.

Fraternally and faithfully,
S. G. SHAW.

Seguin, Texas, July 23, 1884.

NOTE—The Typo employed on the METHODIST served a regular apprenticeship, deciphering the "hieroglyphics" of such men as Simms, Greeley, Bain, and some good old Methodist preachers, who manifested more zeal for the salvation of our souls than for writing a fine hand, (Bro. Shaw, you have seen some of your own mss.,) so you see, we do not have much trouble in reading our beloved chief's manuscripts, though we did not come from Egypt. Send us that \$, and our for it, it will be properly applied.

PRINTERS.

Cogner Stone Layed.

Last year while at work on my circuit, near Helena, it was impressed upon my mind very distinctly: "Go to Mammoth Springs and build a church." This was so powerfully impressed on my mind for weeks that I wrote for the paper published at that place and learned from it that there was no church nor school house, no business nor young man in that very important place that belonged to my church. I could hardly stay on my work until Conference; but at Conference to my surprise I was read out to a district which includes Mammoth Springs. I hastened to the spot, and on yesterday, assisted by the zealous pastor, Jas. R. Edwards, I layed the corner stone of a one thousand dollar frame church on a solid stone foundation layed in cement. This house *must* go up. Mammoth Springs, Ark., is a great natural wonder, a most valuable seat of machine power, and a depot on the K. C. S. & M. R. R., that makes the stirring little town one of great importance. A protracted meeting begins there on Sunday, August 10th, and Dr. Winfield is to be there on Monday, Tuesday, etc., preach, lecture and help us. Doctor, please do not fail to come, and bring your prohibition gun well loaded. We have some good people here who will welcome you, take care of you, work you and appreciate you. Special arrangements are made to entertain our brethren who may attend on this occasion.

H. M. GRANADE.
Mammoth, Springs, Ark., July 25.

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THE ARKANSAS METHODIST.

SATURDAY, AUG. 9, 1884.

Temperance.

The Grog-Seller's Dream.

A correspondent of the New York Observer some weeks since asked for a piece with the above title, which was published in the early days of Temperance Reform. That paper has received the following copy in the form of a hand-bill. It bears the name of Dr. Jewett as author:

The Grog-seller sat by his bar-room fire, With his feet as high as his head, or higher, Watching the smoke as he puffed it out, That in spiral columns curled about, Velling his face in fleecy fold, As lazily up from his lips it rolled, While a doubtful scent and a twilight gloom Were slowly gathering to fill the room.

To their drunken slumbers, one by one, Foolish and fuddled, his friends were gone, To wake in the morn to the drunkard's pain, With a bloodshot eye and a reeling brain. Drowsily rang the watchman's cry: "Past two o'clock and a cloudy sky;" Yet the host sat wakeful still, and shook His head, and winked, with a knowing look.

"Ho, ho!" said he, with a chuckling tone, "I know the way the thing is done! Twice five are ten, and another V; Two ones and two twos and ragged three Make twenty four for my well-filled fob! He, he! 'tis rather a good night's job. The fools have guzzled my brandy and wine: Much good may it do them—the cash is mine!"

And he winked again, with a knowing look, And from his cigar the ashes shook. "He, he! the yonkers are in my net; I have them safe and I'll fleece them yet, There's Brown, what a jolly dog is he; And he swills the way I like to see. Let him dash for awhile at this reckless rate, And his farm is mine, as sure as fate!

"I've a mortgage now on Thompson's lot; What a fool he was to become a sot! But it's luck for me—in a month or so I shall foreclose, and the scamp must go. Zounds! won't his wife have a taking on, When she learns that his house and lot are gone; How she will blubber and sob and sigh; But business is business, and what care I?"

"And Gibson has murdered his child, they say. He was drunk as a fool here yesterday, And I gave him a hint as I went to fill His jug, but the brute would have his will. And the folks blame me! why bless their gizzards, If I don't sell him he'll go to Izzard's. I've a right to engage in a lawful trade, And take my chance where ther's cash to be made.

"If men get drunk and go home to turn Their wives out doors, it is their own concern, But I hate to have women coming to me With their tweedle-dum and their tweedle-dee, With their swollen eyes and their haggard looks, And their speeches learned from Temperance books, With their pale, lean children, the whimpering fools, Why don't they go to the public schools?"

"Let the huzzies mind their own affairs, For never have I interfered with theirs; I will turn no customer away Who is willing to buy, and able to pay, For business is business, he, he! he, he!" And he rubbed his hands in his chuckling glee, "Many a lark have I caught in my net; I have them safe, and I'll fleece them yet!"

"He, he! ho, ho!" 'Twas an echoed sound. Amazed, the grog-seller looked around, This side and that, through the smoke peered he, But naught but the chairs could the grog-seller see.

"Ho, ho! he, he!" with a guttural note, It seemed to come from an iron throat. And his knees they shook and his hair did rise, And he opened his mouth and strained his eyes;

And lo! in a corner dark and dim, Stood an uncouth form with an aspect grim. From his grizzly head through his snaky hair, Sprouted of hard, rough horns a pair, And redly, his shaggy brows below, Like sulphurous flames did his small eyes glow, And his lips were curled with a sinister smile, And the smoke belched from his mouth the while.

Folded and buttoned around his breast Was a quaint and silvery gleaming vest; Asbestos it seemed, but we only guess, Why he should fancy so cold a dress; Breeches he wore of an amber hue, From the rear of which a tail peered through; His feet were shaped like a bullock's hoof, And the boots he wore were caloric proof.

In his hand he bore, if hand it was, Whose fingers were shaped like vulture's claws, A three-tined fork, and its prongs so dull Through the sockets were thrust of a grinning skull. Like a sceptre he waved it to and fro, And he softly clucked: "ha, ha! ho, ho!" And all the while his eyes that burned Like sulphurous flames, on the grog-seller turned.

And how did he feel beneath that look? Why his jaw fell down and he shivered and shook, And quivered and quaked in every limb, As if an ague had hold of him! And his eyes to the monster grim were glued, And his tongue was stiff as a billet of wood. But the fiend laughed on: "Ha, ha! he, he!" And he twitched his tail in his quiet glee.

"Why, what do you fear, my friend?" he said, And he nodded the horns of his grizzly head; "You're an ally of mine, and I love you well. In a very warm country, that men call hell, I hold my court, and I am proud to say I have not a faithfuller friend in pay Than you, dear sir for a work of evil. Mayhap you don't know me; I am called the devil!"

Like a galvanized corpse, so pale and wan, Up started, instant, the horror struck man, And he turned up the whites of his goggle eyes With a look half terror and half surprise, And his tongue was loosed but his words were few. "The devil—you don't?" "Yes, faith, I do!" Interrupted old Nick, 'and here's the proofs, Just twig my tail, my horns and my hoofs.

"Having come from warmer climes below, To chat with a friend for an hour or so, And the night being somewhat chilly, I think You might ask an old fellow to take a drink; Sweetened with brimstone—a quart is enough; Stir up the mess in an iron cup, And heat up the fire till it bubbles up."

As the devil bade, so the grog-seller did, Filling a flagon with gin to the lid, And when it boiled and bubbled o'er, The fiery draught to his guest he bore. Nick in a jiffy the liquor did quaff, And thanked his host with a guttural laugh, But faint and few were the smiles, I ween, That on the grog-seller's face were seen;

For a mortal fear was on him then, And he deemed that the way of living men He should walk no more, that his hour had come, And his master, too, to call him home. Thought went back on the darkened past, And shrieks were heard on the wnatry blast, And gliding before him pale and lim Were gibbering fiends and specres grim!

"Ho, ho!" said Nick, "'tis a welcome cold You give a friend so true and old, Who has been for years in your employ, Running about like an errand-boy; But we will not fall out, for I plainly see You're rather afraid (it's strange) of me. You can't be spared for a long while, here.

"There are hearts to break, there are souls to win From the ways of peace to the paths

of sin, There are homes to render desolate, There is trusting love to be turned to hate, There are hands that murder must crimson red, There are hopes to be crushed, there are blights to be shed Over the young, the pure and the fair, Till their lives are crushed by the fiend despair.

"This is the work you have done so well, Cursing the earth and peopling hell, Quenching the light on the inner shrine Of the human soul, till you make it mine; While want and sorrow, disease and shame And crimes that I even shudder to name Dance and howl in their hellish glee Around the souls you have marked for me.

"Selling grog is a good device To make a hell of paradise, Where e'er may roll the fiery flood It is swollen with tears and stained with blood, And the voice that was heard ere while in prayer With its muttered curses stirs the air. And the hand that shielded the wife from ill In its drunken wrath is raised to kill.

"Hold on your course, you are filling up With the wine of the wrath of God, your cup, And the fiends exult in their homes below, As you deepen the pangs of human woe. Long will it be, if I have my way, Ere the night of death shall close your day, For to pamper your lust for the glittering pelf, You rival in mischief the devil himself."

No more said the fiend, for clear and high Rang out on the air the watchman's cry; With a choking sob and a half formed scream, The grog-seller waked, it was all a dream. His grizzly guest with his horns had flown, The lamp was out and the fire was gone, And sad and silent his bed he sought, And long of the wondrous vision thought.

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THE ARKANSAS METHODIST.

PUBLISHED WEEKLY.

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LITTLE ROCK, ARKANSAS.

—TERMS—

One Year, in advance, \$1 50
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SATURDAY AUGUST 9, 1884.

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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.

Family altars can only be erected by our ministers, and they will never do it till they see the vast importance of the work.

Much pastoral visiting and good preparation will go far toward filling the prayer meeting room. How many of our pastors will try it and report to us. Who will be the first.

It is a very bad plan for a minister to stand before his congregation and turn the leaves of the Bible looking for his text. It shows great want of preparation.

Class-meetings are not to be restored to their former power and efficiency by long reports at District Conferences and quasi complainings, but a determined effort on the part of the pastors.

Our centennial year will be a great failure, unless we have a general revival of religion. Are all our ministers working for a revival in every charge? Let us be satisfied with nothing short of this.

After the lapse of many centuries, the Lord's Prayer is being repeated in almost every language under heaven, and all peoples can find their real wants embodied in its petitions. It is a piece of divine composition.

Time is precious, the weather very warm, and short services are the order of the day. Don't read six or eight verses of a hymn and then only sing two. Remember that very few people can read poetry well, and don't you try.

How often people complain of our long prayers, and still neither Bishops or preachers will profit by any thing said. I heard a Bishop myself pray twenty minutes at night in opening service. Old people suffered that night and the young folks didn't kneel.

We saw a hopeful preacher at the Pine Bluff District Conference. He was on the bad appointment, but it was good to him, and he said every body treated him well. He was content to be a minister; was trying to do nothing else, but preach and build up the Church; and he was succeeding.

I am no revivalist; I don't know how to conduct a protracted meeting; wish I did. Well, go to God in earnest prayer, and stay in your closet till you are endued with power from on high, and let the Holy Ghost teach you. This is better than sending for any evangelist. Prepare yourself well, put in good ammunition and then aim at the heart of your hearers, and you need not fear there will be execution. Try it.

Spiritual Power.

In the accomplishment of any end whatever, the means must be adequate and appropriate; physical means for physical ends; intellectual means for intellectual ends, and spiritual means for spiritual ends. We hold that the conviction, conversion and sanctification of man is purely a spiritual work, and can only be accomplished by spiritual agency. Man is a triune being, a trinity in unity, and no system of theology can either comprehend or explain the mysteries of his complex being that does not recognize his tripartite nature, of body, soul and spirit; because we find him possessing attributes that do not belong to either, body or mind, and which we are pleased to call the moral attributes of his nature. When God created man, he first made him a perfect body, then breathed into him the breath of lives, and afterward it is stated that God made him in his own image. By reference to another portion of the Holy Scriptures we are informed that this image consisted in "righteousness and true holiness." Now we assume that righteousness and true holiness can in no wise be either attributed to body or mind, nor could they be engrafted on them, for they are totally dissimilar in their nature. There is nothing in mind, so far as writers on mental philosophy have been able to trace it, that would, for one moment, encourage the belief that it has either moral attributes or appetites, and mind, under its most favorable auspices has never developed any divine tendencies or moral sensibilities; any system of religion therefore which undertakes either to enlighten or control men upon a pure intellectual basis or by intellectual agency is and ever will be a failure. We must operate on spirit by spirit, and this is the only way it can be done. That man has a spirit is very clearly revealed in the Bible, and in man's own consciousness. Jesus reveals to us very clearly the nature of the New Birth in his celebrated conversation with Nicodemus. This was an interview between two of the world's great masters, and one of them the Master of the world. Nicodemus was a fit representative of natural or materialistic philosophy and a ceremonial christian. Christ was a teacher of moral philosophy in its highest sense, and the author of spiritual salvation. It seemed that Nicodemus could not rise above the natural or rational, and had no conception of the inward and spiritual. How plainly the Great Master presents it, "That which is born of spirit is spirit and that which is born of flesh is flesh." Here the two births are in contrast. Spirit must illumine spirit; and spirit alone can convince, convict and convert a spirit. "Not by might nor by my power, but by my spirit, saith the Lord." Man's conversion is the production of a new creature. God alone can create—for to him alone belongs creative power, for only one being in the universe can possess this power and it cannot be divided between two; just so the pardoning power can only be possessed or inhere. Now the conversion of the human soul is the great object aimed at in all gospel work, and as we clearly see that the spirit of God alone can do this work then it follows as a logical deduction, that the church must rely on this spirit, as the sole agent in this great work and that the church itself with all her machinery is powerless, only as they are employed by the spirit of God. This being so the church must keep herself in such a mood as the spirit will employ her in this great work. That is the church must be spiritual if she expects God's spirit to operate through her in the accomplishment of this great spiritual work. We cannot reasonably, and we certainly cannot scripturally expect God to use an unholy and unsanctified minister as a medium through whom he will communicate spiritual or divine power. We admit that there may be instances where God has employed seemingly unholy instrumentalities to bring about the conversion of souls; but these are exceptions and not the rule. God's command is for his ministry and church to be holy, if they expect his presence or desire his power. Here in is our failure, relying on men and doubtful means instead of asking for the immediate and direct influ-

ence of the spirit. Rely upon it. "Paul may plant and Apollos may water, but God alone can give the increase." Seek for this spirit and you will not need either an evangelist to preach or a stranger to conduct your altar exercises. More next week.

Mistakes of Parents.

BY S. CORNELIUS, D. D.

One of these is the mistake of being too rigid. This is much more common with fathers than with mothers, and hence the apostolic injunction, "Fathers, provoke not your children to wrath." A minister of my acquaintance, now deceased, was one of these mistaken fathers. Sincerely desirous of making his children at once saints and scholars, he signally failed, as I will relate.

He purchased a house, with some five acres surrounding it, in the outskirts of the town where he resided, and this was to be an Eden into which no serpent should enter. His children were to be fenced in from all bad boys and all bad habits; they were never to leave the inclosure without his express permission, and then for very brief periods as he might specify. They had play ground enough at home, so he agreed, and could be companions for each other; he could not risk them being contaminated by outside associates. Nor were they allowed to attend the public school; their studies were pursued at home under the direction of their father, who soon made them proficient in Virgil, Euclid, etc. They were patterns of good behavior, and gave promise of great things.

But, meanwhile, the little fellows were secretly restive under the restraint put upon them, and, seizing their opportunity, the whole three of them decamped, the two boys and their sister, in search of larger liberty, and were found snugly cuddled together in a haystack in which they had taken refuge for the night several miles away from home. They were brought back again, and subjected to the same restraints as before. The sequel was that the elder boy ran off some years after, enlisted in the army, and, until the grace of God at length arrested him, was a profane and reckless rejecter of the truth, prejudiced against it by the course of a conscientious, but mistaken father.

A mother will some times fall into the same mistake. She is continually frowning at her children for fear of some impropriety towards which she imagines them to be verging, tapping on the window when they shout a little too loud at their play, and giving them instalments of advice until her advice becomes odious; in short vexing them and herself at once with a thousand worries. Under such treatment children are most likely to become fretful, peevish and unteachable.

But undue severity is by no means so common an error of parents as over-indulgence. There are many families in which the parents seem to obey their children rather than the children obeying their parents. What wonder that such children should grow up to acknowledge no law, to recognize no superiors, to revolt against all authority, whether civil or religious; and to spurn all government, whether human or divine. What but wretched is likely to be the future of a girl petted by an indulgent mother until she will fly into a tempest of passion on the smallest provocation, or of a boy allowed every whim until he becomes the tyrant and the pest of the household, and the dread and abhorrence of its every visitor? Had not Eli been so wickedly lenient with Hophni and Phineas their names might have been carved with honor instead of shame, and had not David been so foolishly indulgent with Adonijah and Absalom they might not have come to so untimely an end. Where one child has been spoiled by a Puritan strictness, a hundred have been spoiled by a conscientious laxity; where one child has been ruined by too much catechism, a hundred or a thousand have been ruined by having no catechism.

Two ladies met on a street car on Wednesday night in a certain city. Both were professors of religion. One of them was on her way to the theatre

and the other to prayer-meeting, as was the habit of each every Wednesday night. Their children imitated their mothers. Those of the worldly minded woman have been gratified in every desire to see and to be seen. They have visited every gay and fashionable resort; they have been left almost wholly to their own will and way as to their associates and their occupations; and they have grown up frivolous and inefficient. The children of the consistent Christian mother have been trained to a more sensible view of life. Their happiness has been found in a cheerful home and among well chosen companions, and their plans and pursuits have been largely moulded by the prayerfully-considered advice of a truly prudent and pious mother. These religiously reared children have become industrious and useful members of society. The children of the one have brought their mother to sorrow; the children of the other are her glory and joy. Mothers, your example will have much to do in settling the eternal destiny of your children.

Another very common mistake of parents is shown in delegating the moral training of their children to preachers and teachers. Now proxies may be rightly employed on many occasions and for many purposes, but fathers and mothers can have no proxies. There can be no transfer of parental responsibility: every attempt in this direction is at once unnatural and irreligious. True, parents may and ought to provide instruction for their children, and especially moral and religious instruction; but, so far as ability goes, they should still be the main instructors of their own children. What Pharaoh's daughter said to the mother of Moses seems to be God's voice to every mother: "Take this child and nurse it for me, and I will give thee thy wages." Nor can fathers plead an exemption, and delegate their part of this work to their wives, for, lest they might do so, they are specially instructed with reference to their children to "bring them up in the nurture and admonition of the Lord." Many a Christian father and many a Christian mother has had to make a lament like this: "Oh, that I had my time to go over again; how kind and how careful I would then be. In what a winning, loving way I would try to talk to John and Mary then. How I would read the Bible to them, or tell them Bible stories on Sunday's and at other times. How I would take them each alone often and pray for them. Oh, how tenderly I would try to train them up for Christ. But now, alas it is too late!" Young fathers and mothers, it is not too late for you.

Richard Baxter thought that if Christian parents would but discharge their duty in this matter as they might do, parental influence would become the most common and usual means of conversion, instead of the public preaching of the gospel being such. Pulpit instruction can only be had, as a rule, one day in the week; family religious instruction should be given in precept and example every day. Must not the responsibility, then, of those who fail to give it be a fearful one? If the Sunday-school teacher his one hour may do much, what may not the parents do with their many hours of opportunity? Christian parent, be careful lest your unconverted children should be your accusers in the day of judgment.

Very few of my people attend the weekly prayer meeting and seem to take no interest in it. Do you know the reason? If not I will tell you. In giving out the appointment for the weekly prayer meeting there was nothing like earnestness in your manner. You made no preparation to conduct the service, but went to church without ever knowing the hymns to be sung or the subject of your evening talk. Of course it was a failure.

When there is a vast improvement in the size and manner of your Sabbath congregation, a larger attendance in the prayer meeting; more intense earnestness in the Sabbath-school room, and your people begin to remark on these things. Don't wait any longer, the fields are white unto harvest, and put in the sickle and begin to reap.

The Gospel of Agriculture.

Not long ago I found a brother farmer in a very bad case. He said that it had actually come to it that a man could not make a living in this country, and if he could find anybody to give his land to, he was going to hunt new ground. I was sorry for him for he did look powerfully long faced. Says I: "Have you tried to make a living farming?" "Have I tried?" he said, with a look that indicated that I was a fool. "I have worked myself and folks nearly to death, and we have been getting poorer every year." "That is strange," says I; "some people do make a living right here in this country. I have not found it hard to do."

After taking a long look at me, he said: "I carried my last cotton to market the other day, and when I went to square up I was left in debt for meat and bread last year, and now I have got everything to buy this year. These merchants just take all a poor farmer can make and then they ain't satisfied. We all work hard and have nothing, and we are always in debt. This is no country for a white man."

As he said this his voice trembled and he shook. It made me real sorry; for he is a good, hard working man. Said I: "How do you manage, Zeke Pitkin, do you make a good garden and have plenty of all sorts of vegetables in their season?" Looking down at his feet, he replied, "Do you reckon I have got nothing to do but piddle in a garden? I tell you it is all I can do to work my crop." "Well," says I, "you have been on the same place fifteen years—reckon you have got lots of fruit of different sorts, to eat in the summer and fall and to put up for the winter." "I reckon I ain't. I need my land for my crop, and land with trees on it won't fetch a crop." "Do you raise plenty of Irish and sweet potatoes to do you?" "Plenty while they last; that ain't long." "Do you keep cows to give you milk?" "Sometimes." "Does your wife raise plenty of chickens and turkeys, and such like?" "How can she, when she has to help me with the crop?" "Do you make plenty of corn, oats and hay for your own use?" "Of course I don't when I am obliged to put in a full crop of cotton to pay my debts and buy something to eat." Several fellows sitting around said: "That's what's the matter with Sallie." Says I: "Friends I want to tell you what is the matter with Sallie, and Mary, and Jane, and Tom, and Bob, and Zeke here, all the rest of you. You say you can't make a living, and the truth is you are not trying to make a living. You are trying to make money by raising cotton to buy a living with, and there is no reason in that. Now, listen to me a little, for your own good: You and yours toil the year round to make cotton, and then you get your meat from 1,000 miles away; corn, flour, hay, and so on come the same way. The Yankees sell us their grass at a big price, and we work ourselves to death to kill grass. If you will do as I tell you, inside of three years every one of you will be easy." Several of them spoke right up and said: "Let us hear it." "Very well," I said, "go home, and to-night get your wives and children all round you, tell them just how you have been doing and how it has worked. Then say, I propose to turn over a new leaf. First we will not spend one cent we can help—not a cent for tobacco, whisky nor clothes more than is necessary. We will get cows enough to give us plenty of milk and butter, and we will attend to them, and we will get some sows and pigs and look after them. There will be a good garden and plenty of chickens raised. We will plant plenty of potatoes, corn, and what ever is to live on. In short, we will go in for making a living first, and something to sell next." You will find all will agree to it. Then just stick to that for three years, and my word for it, you will never say again that a living can't be made in this country.

"Now if any of you doubt it come to see me, and I will show you that it can be done, and I will show you that it is done."

I saw that it took so I followed up my licks and said, "Now, friends, don't flinch, don't keep your trouble to yourself, and when it pinches you do not buy on a credit, like your neighbors do and like you have done; don't give up. Just settle it with yourself and family, you will be free and come out right."

As I walked off, one fellow said, "I see it—his head is level;" and Zeke said, "you're correct for a fact."—[Obad Farmer in Baptist Record.]

THE ARKANSAS METHODIST

SATURDAY, AUG. 9, 1884.

WOMAN'S MISSIONARY DEPARTMENT.

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

Woman's Missionary Work.

To the Women of Yellville District:

To-day, if it were in my power, while the missionary fire is burning continually on the main altar of my heart, I would make most earnest appeal to you, in the name of Him who placed woman by the side of man in the beginning, to share equal privileges in making the world better. Knowing this, why should she shrink from performing the duty of her moral obligation because of her timidity and incapability? Can this be a reasonable excuse in the presence of her Creator? Does she not toll day after day to sustain the physical nature, and to gain a few paltry dollars to gratify other desires? Why do this, to the neglect of our better nature—the one God designed for us to cultivate pre-eminently?

If we make preparation for the soul, he will provide for the body.

It has truly been said: "Woman has equal motive with man for zeal in the cause of missions. She is not less a debtor to redeeming grace. She is bound to the whole human race, because of one blood, ransomed by one Christ, and called to one glory. She has a mind capable of studying the sad state of heathen lands, a heart capable of being stirred to its depths with compassion for their sorrows, and a will capable of consecration to the work of their rescue." Then, why should she not strive to cultivate and develop her own spiritual nature by habits of thoughtful and self-denying toil for the sake of others?

There are very few women, if any, within the sound of my voice, who have not read or heard something of the special degradation of her own sex, and the sufferings of childhood in dark and cruel countries; and they call aloud for her sympathy and help; and in many places she alone has access as a teacher, to these classes.

Many voices might speak here and say—my husband and myself have always doubted the expediency of foreign missions; we can't see that they do any good, or that there is any occasion for them, and those persons who do go to these fields of foreign labor are generally the refuse of any population, and their motives are purely mercenary; if it were not for large salaries offered them, they would gladly remain at home. Of course, as long as the missionaries will feed and clothe their converts, it would be policy for them to adopt the Christian religion; and if they did not do this, they would no longer have any converts. They continue their reasonings on this wise: "Have not heathen nations the same God and Heavenly Father as ourselves? and is there any reason to suppose that he loves them less than us, or cares for them less tenderly? If, then, he had seen that the Christian religion was good for them, would he not have given it to them as well as us? Was he unable, or unwilling to do this? Since he did not do it, he must have been the one or the other. Millions have lived and died without the knowledge of Christianity, to whom he could have imparted it as easily as to us, if such knowledge had been essential to their salvation, or if he had wished them to possess it."

Since their God is the same as ours, what matter if his relation to them be somewhat different from his relation to us? Does he not know better than we, what his children need?

We might continue to enumerate such sentiments as the above, which have grown two common, and it is quite time that they should be fairly and distinctly met.

"To any one admitting the the authenticity and authority of the New Testament Scriptures, it might seem that a mere reference to the terms of the great commission, "Go ye into all the world and preach the gospel to every creature," and to the example of Christ and his apostles, were a sufficient warrant for foreign missions, "even unto the end of the world;" to which limit the commission, by the simple force of the term employed,

does plainly extend. St. Paul said: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

The Jews were God's chosen people. Through them the gospel was preached to the Gentiles—the heathen part of the world then. At all periods of the world God has chosen ways and means by which to carry out the great plan of salvation.

Cannot we, the people of the United States, have reason to believe that we are his chosen people to help spread the gospel. A few centuries ago the gospel was not heard of in our own beautiful America; but we might say now, in the language of St. Peter: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praise of him who hath called you out of darkness into the marvelous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."

(Continued next week.)

OUR SCHOOLS.

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, at 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, Secy.

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 tempo-

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

QUITMAN MALE AND FEMALE COLLEGE, QUITMAN, Van Buren Co., Ark.

Next session begins Monday, September 8th, 1884. The prospects of the institution were never better. Location delightful. Board in good families from \$8 to \$10 per month.

For further particulars, address aug9-2m SIDNEY H. BABCOCK, Pres.

SULPHUR ROCK MALE AND FEMALE ACADEMY, Sulphur Rock, Arkansas.

The facts justify the statement that Sulphur Rock, in virtue of her mineral springs and salubrious climate, is one of the most eligible sites for an institution of learning in the Lower Valley of the Mississippi.

The School is strictly secular, entirely free from sectarian bias or ecclesiastical control; and is designed for preparing boys and girls for College, but Classical studies are optional for those who are not intending to pursue a Collegiate course, and for such pupils a course in Higher English and Belles Letters is substituted.

The Fall Term of this School will begin on the second Monday of September. The academic year, closing about the 15th of June, will be divided into four terms of ten weeks each, thus allowing a vacation of ten weeks in Summer, and in Winter, during the Holidays.

An Examination will take place at the close of the Second and Fourth terms.

EXPENSES:

Tuition from \$2.50 to \$4.00 per month. No incidental fee.

All bills payable semi-quarterly in advance, or on presentation.

Instrumental and Vocal Music extra.

Board in private families, \$8.00 per month, including light and fuel,

R. S. THURMAN, Principal. July 26-2m.

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.

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.

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. P. Foster Knott, Bishop McTyeire, Rev. O. P. Fitzgerald, D. D., and Lieut.-Gov. Hdman.

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

MESSRS. WEBBS' 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

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 matronly 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, \$238. For Catalogues write to

REV. WM. A. HARRIS, D. D. Pres.

July 12-4m Staunton, Virginia.

M. F. C. INSTITUTE, Jackson, Tenn.

The Fortieth Collegiate year begins September 1st, 1884, with additional buildings and increased advantages. For further information, address Prof. G. C. Jones, M. A., or the President. aug2-1y. A. W. JONES.

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

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 \$500 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.

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,

WHEELY,

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.

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Primary Department, \$10.

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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,

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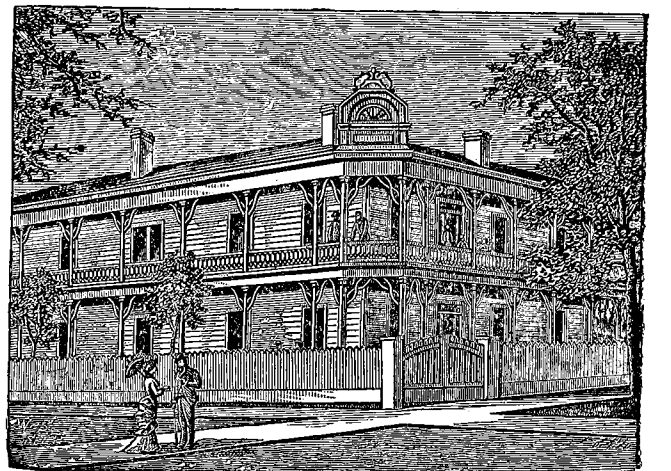
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RATES:

\$2.00 PER DAY,

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Searcy, Ark.,

MRS. J. A. GILL,

Proprietress,

July 26, '84-2m.

ARKANSAS METHODIST.

SATURDAY, AUG, 9, 1884.

Little Helpers.

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

Flora's Triumph.

MR. EDITOR:—You remember that on the 25th of December, a little more than a year ago, you worshipped with us at Claiborne's Chapel. You remember, doubtless, my standing little Amanda Mason, a little girl just five years old, on a table, and that she repeated the Ten Commandments, Apostle's Creed, Lord's Prayer, Psalm xxiii—after which you preached our Christmas sermon. These are pleasant reminiscences of the past—I mention them as a kind of stepping-stone to the following:

On last Christmas-day evening we gave the children a "hand-round"—had appropriate addresses from Bro. King, our Presiding Elder, Brother Thomas Metcalf, Sunday-school Superintendent, and your humble servant. Every one seemed to enjoy the occasion, especially the singing—selections from the Amaranth.

The next day little Flora, a bright-eyed little girl of eight summers, said to her ma, "Ma, I want to join the Church."

"Why do you want to join the Church, Flora?" asked her ma.

"Because I've got religion."

"When did you get religion, Flora?"

"Last night, while Brother King was talking to us about loving Jesus."

"Flora, how did you feel?"

"Why, ma, I felt so happy!—felt that I did love Jesus."

"Well, Flora," said her ma, "you are too young to join the Church—wait till you are older."

Now Flora was determined not to be put off in any such way, so she went into an adjoining room, and wrote the following:

ATCHISON, KANSAS, Dec. 26, 1872.

MY DEAR MOTHER:—I would like for you to let me join the Church. If you will let me, O how happy I will feel these days!

I am a little soldier ma,
I am just eight years old,
I mean to fight for Jesus,
And wear a crown of gold.

God help me to be faithful
In all I do or say,
I want to live a Christian,
The Bible says I may.

I hope you will not forbid me.

Now Flora being the only child, her ma loves her tenderly, and only wished to do for the best. On the reception of the above she was "almost persuaded," but not fully. Flora quickly adjusted herself for another assault; determined to follow up her partial victory. After diligent search her patience was rewarded with the following, which she requested her ma to read: "But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Mark x, 14.

"Now what are you going to do about that?" said Flora.

"I don't know," said her ma; "you can join the Church, I reckon."

In the course of Flora's disciplinary preparation she said to me, I want them to give me the right-hand of fellowship when I join."

So last Sunday I baptized her and received her into full connection.

Imagine to yourself a sweet little girl—sparkling eyes, rosy cheeks, hair falling in tresses about her shoulders—standing just in front of the altar, facing the congregation, awaiting Christian salutations, and you have a forcible Christian type. Just at this juncture the congregation rise to their feet,—all join in that sweet little song, come to the Savior," Amaranth, p. 5. Heaven and earth seem to come together, Old and young alike come forward and welcome the little one to the kingdom—return to their seats—give vent to their feelings in floods of tears. Thus ended one of the most impressive scenes of my life. We put a high estimate on our little member.

H. D. HOGAN.
Thank God for such triumphs! I have met with some most delightful manifestations of God's special love for little children.

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

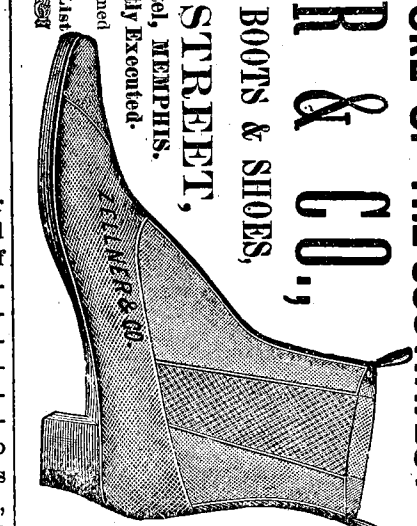
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Sale Stable.

SEARCHY, ARKANSAS.
SPLENDID OUTFITTS.
Transportation to any part of the State
Hack line to Kensett, 25cts.
BUCK NEELY,
July-26-84tf Proprietor.

Prompt attention given all orders.

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ARKANSAS METHODIST
BOOK CONCERN.
C. C. GODDEN & CO., PROP'R'S.
804 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.

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ZELLNER & CO.,
LEADERS IN FINE BOOTS & SHOES,
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Opposite Peabody Hotel, MEMPHIS.
Orders from Abroad Promptly Executed.
We return money for Goods returned in good condition.
Catalogues and Price-list sent free on application.



WE ARE PREPARED TO SUPPLY DEALERS AND OTHERS WITH OUR UNRIVALLED LEADER
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.
Wholesale Dealers,
C. A. STOCKTON & CO.,
Little Rock, Ark.,
July 19-16

W. S. HUTT,

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—AND—

Fancy Groceries,

Plantation Supplies

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SEEDS.

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

213 Main street, Stark Block,
LITTLE ROCK, ARK.
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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 Scurfulous 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,
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The Popular Remedies of the Day.
Principal Office, 231 Main St., LOUISVILLE, KY.

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NEAR SEARCY, WHITE COUNTY, ARKANSAS.

V. H. HENDERSON & CO.,
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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.

A Good Hotel and Cottages Have been Built,

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

RESTORED HEALTH

AT GRIFFIN SPRINGS. July 25 2m

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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.

THE GUERDAN HAT CO.,

2nd and Market Street, ST. LOUIS, MO.

ALL THE LEADING STYLES OF HATS AT RETAIL

Mail Orders Receive Prompt attention.

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GUNS, GUN FIXTURES,

Amunition, Pocket Cutlery and Fishing Tackle, Caledonian Minnows, great variety of Spoon Trills, 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.

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

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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.

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Mar 1st '84-1y

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Large and Daily Receipts of the Latest

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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, AUG. 9, 1884.

OBITUARIES.

Tribute of Respect.

COLLEGEVILLE SUNDAY-SCHOOL,
July 27th, 1884.

WHEREAS, It has pleased Almighty God to remove our beloved sister, teacher and friend,

MISS JENNIE CLINE,

Resolved, 1st. That we bow with submission to the Divine will.

2. That the Sunday-school has lost an earnest member, and her class a faithful teacher.

3. That we tender our heartfelt sympathy to the bereaved family.

4. That the School form in procession, and march next the family behind the corpse; and wear a badge of mourning next Sabbath. That Bros. Pelubet, Frank Carmichael, Campbell, Canaugh, Robey and Hunter act as pall-bearers.

5. That a copy of these resolutions be sent to the family, and a copy sent to the ARKANSAS METHODIST, for publication, and a copy furnished our school.

W. P. HUNTER,
SALLIE W. BECKHAM,
ESTON PELUBET,
Committee.

Jennie Cline is dead, and how this announcement will thrill the hearts of all who knew her, with sorrow?

Yes, Jennie Cline, the daughter of Rev. J. M. Cline, of the Little Rock Conference, is dead; died near Palarm, Ark., July 26. Jennie was born in Newton, North Carolina, April 26, 1864. She was converted and joined the Methodist Episcopal Church, South; when she was but 7 years old; and from that time until her death, she manifested by her every-day walk that she was a follower of Jesus. In all the relations of life—as daughter, sister, member of the Church of God, she demonstrated the saving power of the gospel; she was a happy Christian. She was a hard worker at her books, and had a fixed purpose in life. That purpose was to fit herself for the duties and responsibilities of life, and to make the world better, brighter and fresher, to scatter the seeds of happiness all around her, to help some one to the cross. Jennie, while our tears flow and our heart aches, we do thank God for your beautiful life, for your steady faith, your pure, bright example, which, like a benediction, stimulates your friends to higher, braver deeds for God and the Church.

Jennie, we, with your friends, who have known and loved you, with God's assisting grace, will join you in the home of God.

C. C. GODDEN.

Camly L., Daughter of J. T. and R. E. Middleton, and granddaughter of the Rev. James Crabb, was born in Henderson county, Tenn., Oct. 9, 1868, and died at Black Springs, Montgomery county, Arkansas, July 14, 1884, of congestion. I was with her during the early portion of her illness. She showed a disposition to rely upon God for divine grace in all of her afflictions. She was never heard to complain of God's work, or her sufferings. For some years she had been a victim to a dreadful spinal affection. She professed religion and joined the M. E. Church, South, Aug. 12, 1882, and lived a devoted Christian until her death. When she learned that death was laying his cold arm around her, she called all of her friends near her bed; talked sweetly about heaven; requested her mother to be diligent about teaching her young brother and sister about Jesus; then requested every one to meet her in heaven.

The writer was acquainted with her everyday life. She was attentive about her business at home; she was an ardent Sunday-school worker; she was kind, generous and lovely, and indeed she was all that a true Christian could be. She died triumphant in the faith of our Lord and Savior Jesus Christ. Mourn not, father and mother; God giveth, and God taketh away. It is hard for us to bury our dear dead, but as earth grows darker heaven grows brighter.

A. S. SCOTT.

Katie Hudson, daughter of A. B. and M. A. Hudson, aged 9 years and 9 months, died of congestion, at her father's residence, near Hazen, Ark., July 25, 1884.

In the death of this affectionate child another family circle has been broken, and thoughts of sadness and sorrow, now dwell where once, the evergreen of hope and pleasure grew and flourished. The blighting hand of death has entered the home of our brother, and Katie lies beneath its withering touch; but death will not always claim her. The last "good-night and happy dreams" has been spoken to fond parents on earth, and she has gone, we trust, to where idealities are lost in living realities, and night has become perpetual day.

A. D. JENKINS.

Carlisle, Ark.
Nashville Advocate please copy.

QUARTERLY MEETINGS.

NOTICE.

Rounds of Quarterly Meetings will be given only three insertions, and other notices two. This rule will apply to all. WINFIELD & DYE.

Little Rock Conference.

WASHINGTON DISTRICT—4th ROUND.

Prescott sta, September 6, 7; Washington ct, at St. Paul, 10, 11; Center Point—Camp-meeting—12, 17; Texarkana ct, at Mt Pleasant, 20, 21; Fulton 24, 25; Hope station, 27, 28; Midway—Camp-meeting—26, October 1; Murfreesboro—Camp-meeting—3, 8; Saline ct—Camp-meeting—10, 15; Dallas ct, 18, 19; Cove Mission, 25, 26; Locksburg 29, 30; Chapel Hill, November 1, 2; Richmond and Rocky Comfort, 8, 9; Little River ct, 15, 16; Ineral Springs 22, 23.

D T HOLMES, P E.

August 9, 1884.

MONICELLO DIST—4th ROUND.

Selma ct, August 30, 31; Hamburg ct, 6, 7; Bartolemew ct, 13, 14; Mt Pleasant, 20, 21; Lacy ct, 27, 28; Collins Miss, October 4, 5; Holly Grove ct, 11, 12; Palestine t, 18, 19; Warren ct, November 1, 2; Arkansas City sta, 8, 9; Hamburg sta, 5, 16; Monticello sta, 22, 23.

THOS. H. WARE, P. E.

August 9, 1884.

ARKADELPHIA DIST—4TH ROUND.

Malvern ct Sept 6, 7; Social Hill, 13, 14; Clark ct 20, 21; Tulip ct, 27, 28; Mt Ida, October 4, 5; Amity, 8; Caddo, 11, 12; Gurda, 18, 19; Cedar Glades, 25, 26; Princeton ct, Nov. 1, 2; Arkadelphia sta, 8, 9; Hot Springs sta, 15, 16; Hot Springs ct, 17; Malvern sta 12, 23.

H D MCKINNON.

August 2, '84

Arkans Conference.

MORRILLTO DIST—4th ROUND.

Conway sta, August 23, 24; Conway ct, 30, 31; Quiton ct, September 6, 7; Mt Vernon ct, 13, 14; Quitman sta, 20, 21; Clinton ct, 27, 28; Center Ridge miss, October 4, 5; Pot Remove ct, 11, 12; Pinnacle Springt, 18, 19; Morrilton sta, 25, 26; Plumville ct, November 1, 2; Springfield, 8.

T J SMITH, P E.

August 9, 1884.

FORT SMITH DIST—4TH ROUND.

Fort Smith sta, August 23, 24; Greenwood, 30, 31; Hacke City, Sept. 6, 7; Witcherville, 13, 14; Marlston, 20, 21; Chisimville, 27, 28; Pis and Roseville, October 4, 5; Boonev, 11, 12; Waldron 18, 19; Fourche, 25, 26; Canthron, Nov 1, 2; Fort Smith circuits, 9.

M. BUTT, P. E.

August 2, 1884.

CLARKSVILLE DIST—th ROUND.

Ozark ct, at Wostabul August 30, 31; Ozark sta, September 6, Pleasant Hill ct, at Shiloh, 13, 14; Cal Creek ct, at Salem, 20, 21; Van Bn sta, 27, 28; Clarksville sta, October 4; Alma and Mulberry, at Mulberry, 1, 12; River Bend ct, at Oak Grove, 1, 19; Clarks ville ct, 25, 26; Ozone m, November 1, 2; Mountainburg ct, 8, Van Buren 9, 10; Altus ct, 15, 16.

Let there be a prompt and full attendance of the members of Q Quarterly Conference, and let all beady with their reports. V V HAN, P E.

August 2, 1884.

White River Confere.

JONESBORO DISTRICT—4TH BUND.

Witsburg ct, August 9, 10; Ittsburg sta, 16, 17; Taylor's Creek 23, 24; Harrisburg ct, 30, 31; Jonesboct, September 13, 14; Shilo ct, 20, 21; Pleasant Hill ct, 27, 28; Greensboro ct, ober 4, 5; Old Town ct, 11, 12; Boydsvlct, 18, 19; Ganesville, 25, 26; Corning Nov. 1, 2; Walnut Ridge ct, 8, 9; Pontas ct, 15, 16; Siloam ct, 22, 23; Inut Ridge and Corning sta., 29, 30.

G A DANNELLY, E.

August 2, 1884.

A Valuable Chill Tonic.—Read This testimony.

Mess. R. A. Robinson & Co.

Louisville, Ky.

RANDALL, ARK., Jan. 10, 1884

I certify with pleasure to the following facts: No prescription ever effected more than a temporary suppression of chills on myself. I was told to Hughes' Tonic. I concluded to give it 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.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky. Sold at wholesale by leading Wholesale Druggists, and at retail by the Druggists of Arkansas generally. Retail at \$1.00 per bottle, six bottles for \$5.00.

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R. IRWIN HOWELL & SON,
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Card Photos \$2.00 per doz. Cabinets \$4. per doz.
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An ARKANSAS INVENTION! The MOST ECONOMIC, RAPID and PERFECT Machine now in use. A No. 1 size for farm use will do as much as is needed on a fruit farm of Ten Acres. TWO HUNDRED Pounds Peaches in one day, at SMALL EXPENSE THREE HUNDRED Pounds Sweet Potatoes Deseccated in one day, made BETTER THAN WHEN FRESH. They can be kept for a number of years perfectly, and stand any climate. Our GUARANTEE with every Machine sold. Price Cheap and Terms Easy.

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IT LEADS ALL.

No other blood-purifying medicine is made, or has ever been prepared, which so completely meets the wants of physicians and the general public as

Ayer's Sarsaparilla.

It leads the list as a truly scientific preparation for all blood diseases. If there is a lurking taint of Scrofula about you, SCROFULA AYER'S SARSAPARILLA will dislodge it and expel it from your system. For constitutional or scrofulous Catarrh, CATARRH true remedy. It has cured numerous cases. It will stop the nauseous catarrhal discharges, and remove the sickening odor of the breath, which are indications of scrofulous origin.

ULCEROUS "Hutto, Tex., Sept. 28, 1882. "At the age of two years one of my children was terribly afflicted with ulcerous running sores on its face and neck. At the same time its eyes were swollen, much inflamed, and very sore. Physicians told us that a powerful alterative medicine must be employed. They united in recommending AYER'S SARSAPARILLA. A few doses produced a perceptible improvement, which, by an adherence to your directions, was continued to a complete and permanent cure. No evidence has since appeared of the existence of any scrofulous tendencies; and no treatment of any disorder was ever attended by more prompt or effectual results. Yours truly, B. F. JOHNSON."

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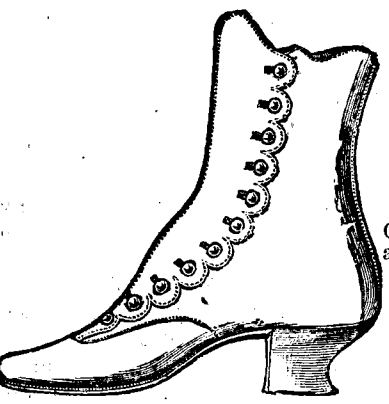
We appeal to the 55,000 Methodists in the State, whose paper it is, not only to take it themselves, but to aid us in introducing it into the homes of their neighbors and friends.

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One dollar and fifty cents a year. Seventy-five cents for Six months.
Free to all Preachers who will send us FIVE or more, yearly subscribers.

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mar 22 '84 6m.

THE ARKANSAS METHODIST

SATURDAY, AUGUST 9, 1884.

DYER & 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.

PREMIUMS!

Attention, Brethren!!

For the largest list of yearly subscribers sent us by January 1st, 1884, we will give a handsome and excellent ORGAN, suitable for Parlor or small Church, and worth \$100. Provided, that the list shall contain not less than Seventy-five Subscribers.

For the next largest list, we will give a new No. 8. WILSON OSCILLATING SHUTTLE SEWING MACHINE, with Tuck Marker, Ruffler, set of Hemmers and a Binder, Foot Hemmer, Braider, Universal Binder, Quilter, Mending Attachment, six Bobbins, twelve Needles, Oil Can full of Oil, Screw Driver, a spool of Willamantic six-cord Cotton and Instruction Book. Price, \$50. Provided that this list shall contain at least Forty Subscribers.

For the next largest list, we will give WEBSTER'S UNABRIDGED (NEW EDITION) DICTIONARY. 118,000 Words. 3000 Engravings. Containing Supplement of over 4600 new words and meanings. Price \$11. Provided that this list shall contain at least Fifteen Subscribers.

Please remember that you may forward the names as you get them without the money, you becoming responsible to us for the same; but the money must be paid to us before the premiums go out of this office.

Also let us know in advance what premium you are working for.

The Committee appointed by the Arkadelphia District Conference on District Parsonage, will please meet on the 13th inst., in Arkadelphia, at 8, p.m., bringing their plans and propositions. H. D. MCKINNON, P. E.

Lost Boy.

Who will help a good old father and mother find their only child?

Michael Molloy, an Irish boy, 14 years old—now 28, if living—left his parents in North Arkansas in 1870, and went with the railroad builders to Texas, and has not been heard from since.

Let every paper in the land give this notice, (gratis), and get this young man to his parents in their old age. He does not know where they are.

Address GEORGE MOLLOY,
Strawberry, Lawrence Co., Ark.
Please do not neglect this.

H. M. GRANADE.

We repeat: We cannot undertake to publish resolutions of Sunday-schools on the death of Sunday-school scholars. A moments reflection will convince all concerned that this is impracticable.—Nashville Advocate.

A reasonable and sensible conclusion.—EDS.

Miscellaneous.

NOTICE—In the obituary of Miss Cline, read "Jimmie" instead of Jennie.

Don't fail to read up on the premiums, and let us know which you are going to compete for.

C. C. Godden & Co., will send to any one sending us \$1.00, any of the Standard Poets. Handsomely bound, full gilt.

Very few can be found in Arkansas now, to treat to whisky—or "set 'em up," as it is called. Be sure to beat that few.

Read all our school and college advertisements, and be certain to patronize some of our own, and don't run off after other people.

C. C. Godden & Co., are selling the "Studies in the Forty Days," by Dr. Lipscomb. It is a marvellous book. Send for it. Price \$1.

Don't let your protracted meeting kill off your Sunday-schools. See to it that some one stays at home on Sunday to teach the children.

C. C. Godden & Co., will soon have on hand, and for sale, History of Methodism, by Bishop McTyeire.—This will be the book of our Centenary year. You can't do without it.

We have received the advertisements of Randolph-Macon College, Va., and Rock Springs Academy, but they were too late for this week—will appear next.

Quitman College advertises this week, and our Arkansas people will not overlook its claims. Rev. S. H. Babcock will make things lively up there.

Many of our preachers are sending in subscribers lively, among the number we mention Rev. J. T. Jernigan, Rev. Z. T. McCann, and the brother of this editor. Continue the good work, my brothers. We are working for five thousand by January 1st, 1885.

Mr. Albert Carden, of the Arkansas Steam Dye Co., has just shown us some samples of his work, which, so far as we are able to judge, are creditable to his house. The public are requested to call and examine for themselves. The writer hereof has known him for the past eighteen years, and he is reliable.

POWHATAN, ARK., Aug. 4, 1884.

EDS. METHODIST:—Please make the announcement of the following appointments for the District Superintendent of the American Bible Society, to-wit:

Willford, Sharp Co., Thursday, August 7th; Evening Shade, Friday, 8th; Melbourne, Izard Co., Saturday, 9th; Shaver's Camp-ground, Sunday, 10th; Salem, Fulton Co., Monday, 11th; Mountain Home, Baxter Co., Tuesday and Wednesday, 12th, 13th; Yellville, Marion Co., Thursday, 14th; Harrison, Boone Co., Friday, 15th; Berryville, Carroll Co., Saturday and Sunday, 16th, 17th; Huntsville, Madison Co., Monday, 18th; Jasper, Newton Co., Tuesday, 19th; Marshall, Searcy Co., Wednesday and Thursday, 20th, 21st; Mountain View, Stone Co., Friday, 22nd. W. H. VERNOR, Dist. Supt.

Markets.

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PRODUCE.

Creamery Butter,	30 to 35c
Dairy Butter,	22 to 25c
Eggs—Retail,	12½c per doz.
Eggs—by the case,	8c per doz.
Irish Potatoes,	\$1 per bu.
Cooking Apples,	75c per bu.
Frying Chickens,	\$2 to \$2.50 per doz.

GROCERIES—IN ROUND LOTS.

Coffee,	10 to 14½c
Sugar,	6 to 9c
Molasses—New Orleans,	45 to 55c
Rice,	6½ to 7¾
Salt,	\$1 60 to \$1 75
Corn Meal—per brl	\$3 10 to \$3 40

HIDES.

Dry Hides,	12½ to 15c
Dry Salt,	11½ to 12½
Green Salt,	7 to 8

We have to note an advance in all produce—and the market still seems tending upward.

Sugars are firmer, and a sharp advance may be looked for at any time.

Dry salt meat has advanced ½ per cent! Hams fully 1c per pound since last issue.

Renew your subscription to the ARKANSAS METHODIST.

Rev. S. G. Shaw, formerly of the White River Conference, and now stationed at Seguin, Texas, gets off a fine pun on the names of us editors—but he could not be content with that; he must needs make sport of the chirography of this editor; and worst of all, he wants to keep our dollar. No! No! No! No! my brother, we can't stand that. All the assets belong to Winfield & Dye. Send up the dollar, and then I can stand several such hits.

WANTED—By a young lady, who is a graduate of the Judson Female Institute, Harrison, Ala., a situation as assistant teacher in a High Grade or Collegiate Institute. Best references given. Address Box 22, care Rev. W. T. Keith, Atkins, Ark. July 26-6t.

All indebtedness of the ARKANSAS METHODIST to July 1st, 1884, will be paid by J. M. & J. R. Colburn. All money due the office for subscriptions or advertising, must be paid to Dye and Winfield.

FOR SALE.

An Esty Organ, large size, 12 stops, suit parlor or church, \$75—\$40 cash, and balance in notes of \$5 each, payable monthly at ten per cent interest. Apply at this office. July 26-1m

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.

ROYAL
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This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall Street, New York. Aug 25, '83-1y

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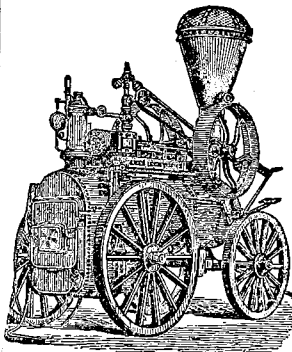
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Apr '83-1y

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In the South.

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Write for Circulars, prices and terms to

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April 28, '83-tf.

309 & 311 W. Markham St., LITTLE ROCK, ARK.