# The Arkansas Methodist.

DEVOTED TO THE INTERESTS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN AR[illegible]SAS.

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## [illegible]Y NOT NOW?

[illegible] now [illegible] I learned at Conf[illegible] so far [illegible] to pay for the [illegible] Bro. Winfield [illegible] two years [illegible] it [illegible]? The only [illegible] results [illegible] doing [illegible]. So I send in my $3 [illegible] and ask who will follow [illegible]? Take it from [illegible] enjoyment and let this [illegible] the Cross feel th[illegible] debt, in wh[illegible] days and fr[illegible] to glory. [illegible] ty and let [illegible] that [illegible] at once; [illegible] your $3 a[illegible] have the [illegible] now co[illegible] to ma[illegible] see how easy [illegible] for us to rai[illegible] the will [illegible]. Yours [illegible]

W. F. EVA[illegible]

[illegible] of Arkans[illegible] over 1,125[illegible] [illegible]tion that ye[illegible] was slightly [illegible] 405,000. The school population this year, November, 1892, is nearly 422,000. From these figures it appears that the total population at present is nearly 1,172,000. The estimated gain being 47,000 in two years, or an annual increase of 2 per centum. Should this rate of increase be maintained the population of Arkansas, at the end of the decade, would be 1,350,000. It will exceed this.—Southern School Journal.

## FOREIGN MISSIONS.

Below we copy part of the leading article in the December Missionary Review of the World, by its editor-in-chief, [illegible] A. T. Pierson on [illegible] "Forward Movement;" [illegible]her Standard of Cons[illegible].

* * * * * * * * * *

But assuming [illegible]ond dispute that this is [illegible] duty of the Church, to [illegible]d of Life to every natio[illegible]y creature, even within [illegible] of the present genera[illegible] affirm that the supreme [illegible] Church is immediate [illegible] obedience to the Lord's [illegible]. If Abu Taher with [illegible] rebel Carmathians co[illegible] the thirty thousand sold[illegible] caliph because every o[illegible] hundred would instantl[illegible] at the command o[illegible] what could our Lord Je[illegible] do with a few thousand [illegible] women whose will was [illegible]tely merged in His that [illegible] no purpose but to comp[illegible] purpose? With five thous[illegible] and women the flag [illegible] could be borne to the [illegible] Satanic strongholds. [illegible] is that the Church, as a [illegible] never yet undertaken to [illegible]'s commands. Two [illegible] human race are yet [illegible] knowledge of God. [illegible] districts on the sur[illegible], thousands of miles [illegible] no missionary has [illegible] the good tidings; [illegible] souls congregated in [illegible] districts have yet to [illegible] face of the [illegible] cross. The destitu[illegible] desolation are appalling, [illegible] more appalling than the [illegible] indifference of forty mil[illegible] Protestant church-members [illegible] look on such a scene of [illegible] want and woe and still im[illegible]selves in selfish indul[illegible]. We must by repetition in[illegible] and impress upon all disci[illegible] Christ that this individual ob[illegible] to obedience cannot be rel[illegible] to any board or society or or[illegible]on, that it still fastens it[illegible] every individual believer [illegible] tenacious hold that cannot be relaxed; it demands that every man and woman who believes shall look the question in the face as a personal question, shall look upon every human being as one who is his brother and of whom he is the keeper. If one can go, he ought to go; if one cannot go, he ought to send, and the self-sacrifice in sending should be not one whit less than the self-surrender in going. If we cannot throw off this responsibility upon any band of men, so that we shall be delivered from the obliga[illegible] of going, neither can the pay[illegible]t of some small pittance of [illegible]ey relieve us from both the obli[illegible]on to go and the obligation to [illegible]. The time is coming, we can[illegible] but believe, when men will dis[illegible] of whole estates, as Robert [illegible] did of Aithrey, that they [illegible] give the entire proceeds to the [illegible] of new mission stations, [illegible] the sending forth of new mis[illegible]ary laborers; when men shall [illegible] great things for God, [illegible] even now for the [illegible]gs of this world, when [illegible] be trained as much to consider [illegible] foreign missions [illegible] [illegible]ce due from every believer, as [illegible] are now trained in the most [illegible]crated homes to look upon [illegible] as an essential condition of [illegible]ation. That word "obedience" should be sounded round the whole [illegible]on of our Church life with the [illegible] voice of a thunder peal. The [illegible] which begets obedience is the [illegible] faith, and the obedience be[illegible]n of faith is the sign and seal of [illegible] genuineness of the faith. If ac[illegible]nce of Christ is the essential of [illegible]ication, obedience is the essen[illegible] that higher salvation which is [illegible] complete consummation of the [illegible] begun in justification.

[illegible]condly, we need the spirit of [illegible]prise. No word is more inde[illegible]le, and yet no word is more [illegible]ally understood. "Enterprise" [illegible]es a daring, dashing spirit; it [illegible]res something, it ventures [illegible]thing, for the accomplishment [illegible]ults. We must dare some[illegible] for our Master and His call. [illegible] Thomas McDonough was ap[illegible]d to the command of the navy on Lake Champlain there was not, as he quaintly said, "a tub afloat," but he started up and exclaimed, "I will make my own navy!" and with one hundred men he went to the woods, cut the timbers, and in forty days launched the first boat. It was no wonder that such a squadron, under such a commander, could not well be defeated!

"The men of this world are wiser in their generation than the children of light." It is so, but it ought not to be so. The men of the world dare everything for the sake of appetite, avarice, ambition, self-emolument and glory, fame, honor, reputation, a place on the historic scroll, or for the advancement of science and art, of commerce and of civilization. Why should men pierce malarious forests and dangerous jungles and confront all perils to life and limb for ivory tusks and ostrich plumes and diamonds and gold while we who belong to Christ hesitate when souls are the treasures to be discovered and borne in triumph to the feet of our Master? If to-day some new discovery or invention could be announced to the race, which enfolds within it the promise of a higher material prosperity or social advancement in temporal and material interests, with what incredible swiftness would its agents belt the globe with their systematic efforts to acquaint men everywhere with the new facilities for progress! Steam, tram-cars, electric lights, and palatial hotels may be found to-day on the islands of the South Sea, which half a century ago were given over to the control of savages. From present appearances the Congo Free State will be crossed by a network of railways and telegraphs before the Gospel herald has borne the good news to its forty millions of people. We find no fault with the enterprise of men in behalf of what is called "social advancement," but earnestly contend that this spirit should be emulated and imitated by the children of light.

In 1 Cor. 15:34 Paul says, "For some have not the knowledge of God: I speak this to your shame." The passage is emphatic—for some have yet ignorance (agnosia) of God; to your shame I say it; (entropen), means a turning back upon one's self, a kind of self-defeat, chagrin; and we may boldly ask, is it not a shame to disciples that in the year 1892 some of the human race are yet agnostics as to God, and that not so much from wilful scepticism as from the darkness of superstitious ignorance? Is there assignable or reasonable excuse for our allowing such unwilling ignorance longer to exist? For a generation Japan, China, India, Burmah have been opened to Christian missions, and for fifteen years Africa has invited the heralds of the Cross. Modern progress is the giant with seven-league boots. It almost seems as though there were an unconscious prophecy hidden in that myth of yore. An ordinary stride may measure twenty-one inches, but human invention makes and marks at one stride seven leagues, or twenty-one miles—that is to say, we can move three thousand times as fast in these days as men could in the remote days of antiquity. Ahasuerus sent out his entire proclamations throughout the entire empire from the Bosphorus to the Indus inside of seven months, and he did this three times in succession, because he considered the matter urgent; but we, with all the aids that more than two thousand years have brought us since Ahasuerus, have never yet overtaken more than one third of the habitable earth with our proclamation of Gospel tidings. There is guilt on our garments, and there ought to be a blush of shame on our faces and in our hearts, for such neglect of man is both dishonor and disobedience toward God.

* * * * *

I recently saw in the home of the late Mr. Spurgeon, at "Westwood," a curious specimen of the Sphoreia Robertsii from New Zealand. It is a caterpillar transformed into wood-fibre. A spore or seed is swallowed or becomes lodged in the folds of the neck of the caterpillar; when it burrows in the ground that seed or spore begins to grow, absorbs the entire substance of the insect, and actually fills out the caterpillar's skin with solid woody fibre, while the plant grows from the folds in the neck. How many nominal disciples there are that in the sphere of spiritual natural history present very much such specimens! The acquisitive impulse has absorbed them, taken up their very tissues so that there is nothing left but the skin of a Christian profession covering the woody fibre of this abnormal growth. I knew one man who, in the year 1868, expended for a corner lot, on which to build a house, more money than was spent last year by the denomination to which he belonged, in the work of foreign missions; and I knew another who in the same year expended more money for a private dwelling than the American Board and the Presbyterian Board and the Methodist Board unitedly spent for the evangelization of the world. It is not for us to say what expenditures are justifiable, for men and women must decide this question with God; but it is perfectly obvious that no self-denial has yet been exercised on the part of the Church of Jesus Christ that is either adequate to the standard of the New Testament or the emergency of a perishing race; and we sometimes fear that the leaven of scepticism with regard to the reality of the lost condition of the heathen and the imminency of their peril has permeated the whole lump, and that this leaven accounts for the apathy and the lethargy exhibited in these days.

How shall a higher consecration to the cause of Christ be secured? As we intimated at the opening of this article, it can never be secured in great, gigantic, enthusiastic meetings. They answer their purpose, but this is not their ultimate end. Consecration is an individual work and result. It is peculiar to the secret place where the soul meets God in silence, solitude, and secrecy. It belongs to the Holy of Holies. If the impulse is received in larger gatherings, it becomes rooted and strengthened and matured in privacy with God. When in the Divine presence the sense of eternal things grows upon the soul, the reality of the last condition of men, the sufficiency of the Divine remedy for all human ills, and the sense of personal obligation to bear the Gospel to the dying; when these things become divinely impressed on the consciousness and on the conscience, when mind and heart are quickened under the light of the Shekinah, when the voice of God is heard, the still, small voice, not vox populi, but vox Dei, and the whole being is subdued, so that, like Elijah coming out and standing at the entering in of the [illegible] his face in his mantle, one stands in [illegible] presence of God, then such consecration to duty and to God becomes possible, and we must look to a new baptism of prayer for a new triumph of missions.

## A NEW SOLUTION OF THE PROBLEM.

In his letter to THE METHODIST of Dec. 1, Dr. T. L. Boswell thinks that he has solved the problem of second blessingism by "removing the key-stone from the arch of the Problem of Methodism." After assuming that depravity or "inbred sin does not create the necessity of the new birth," the Doctor assumes that "spirit-death creates the necessity of the new birth." Will the Doctor now tell us the origin and cause of spiritual death. I thought the standards taught that spiritual death came upon Adam and his posterity as the result of "original sin," and that they regarded the universal presence of spiritual death, in the race, as proof of the doctrine of universal inherited depravity. In this view, the Doctor has been playing with pebbles(words), instead of "removing the key-stone of the Problem." Now if the Doctor is right, and the standards are all wrong, we are driven to the conclusion that spiritual death is the result of personal sin. In this view, it follows that infants, having never sinned, are not spiritually dead; and if so, they do not need the new birth; and so Dr. Hayes' position is established by Dr. Boswell's logic.

Every careful reader of the "Problem" could but see that one object of the author was to force a restatement of the doctrine of depravity, by showing the absurdities involved in the so-called orthodox statement of this Bible doctrine; and already Drs. Hayes and Boswell have given us a restatement—the one to overthrow second blessingism, and the other to sustain it; but the logical conclusions of both overthrow the second blessing theory, rather than the "Problem of Methodism."

Having assumed that "spiritual death creates the necessity of the new birth," the Doctor goes another step and assumes "that regeneration is life-giving instead of heart cleansing." It is most certainly both. In the "Problem" (p. p. 159, 160, 161) the author shows that a few of the ablest second blessingists had conceded that the residue and second blessing theories made "regeneration a partial work; and he gave quotations, in which these theorists had called "regeneration a partial renovation—a partial cleansing"! But it was left for Dr. Boswell to get rid of the absurdity of making regeneration a partial work by assuming "that regeneration is life-giving instead of heart-cleansing"!! In Acts(xv. 8-9.) Peter, referring to "the conversion of the Gentiles," says: "God put no difference between us and them, purifying their hearts by faith." Here is "heart-purity" at "conversion," without any allusion to a second blessing. If that council of "Apostles and elders," to whom Peter made this statement, had been a modern Holiness Convention, the probabilities are that Peter would have been called upon to turn over "the keys," now said to be in the hands of the Pope. If St. John was in that council, he might have saved Peter from being unfrocked under such an emergency, by saying that which he recorded in his first Epistle: "If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness" (1. John, 1,9.) In commenting on this text, Mr. Wesley says: " 'To forgive us our sins' is to take away the guilt of them; and to cleanse us from all unrighteousness' is to purify our souls from every kind and every degree of it." "If any sin remain, we are not cleansed from all sin; if any unrighteousness remain in the soul it is not cleansed from all unrighteousness" (See notes and Ser. XL.) Take another passage: "Not by works of righteousness which we have done, but according to his mercy he hath saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5.)

But the Doctor "has learned the second blessing from experience." With all due respect for this venerable father in the Church, I modestly suggest that it is safer to make our experience conform to the Bible, rather than to make the Bible conform to our experience. I am led to make this suggestion, first on account of the strange exegesis which is being given to so many texts, in order to sustain a theory based on an experience. Out of many cases I give one example: "Let me say to all my brethren and friends, as Philip said to Nathaniel, 'Come and see,' and you will be more than satisfied with the second blessing. Jesus says: 'Whosoever shall drink of this water (the first blessing) shall thirst again, but whosoever shall drink of the water I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.' This shows the difference between the two blessings!" Comment is unnecessary.

Secondly, there is such a low estimate of regeneration by those who appeal to experience rather than the Bible, as compared with those who make the Bible the standard of experience. To illustrate: Dr. Boswell thinks "that regeneration is life-giving instead of heart-cleansing;" while Mr. Wesley, who never professed the second blessing as such, says: "To be born again is to be inwardly changed from all sinfulness to all holiness." "He is created anew in Christ Jesus; he is washed; he is sanctified; his heart is purified by faith."

Experience is not the primary test of a dogma. To make it such is simply to throw open the flood-gate for all sorts of vagaries. Korah, Dothan and Abiram based their audacious attempt upon a professed experience of holiness. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Extra-Scriptural testimony is worthless when made the basis of a great doctrine. "They have Moses and the prophets; let them hear them."

The venerable Doctor calls upon us to seek the experience and let the theory go. Amen! Twice over amen! But, dear Doctor, don't insist that we must get the experience according to your theory after all. We cannot frame to pronounce your Shiboleth. We have never objected to any authenticated fact of experience to which these brethren claim to have attained. And here we wish to repeat what we said a few weeks ago: The great need of Arminian theology is a restatement of the doctrine of depravity. Dr. Bledsoe, Dr. C. W. Miller, Dr. Boland and Dr. Hayes are helping us towards it. When we get it, there will be no room for a second-blessing theory. JAS. A. ANDERSON.

Fayetteville Dec. 19.

As reported by the N. O. Advocate Bishop J. C. Granbery at the Mississippi Conference made this "startling" decision: "That a Committee on Examination had no right to examine a young minister in the interval of Conference; that it must be done at the seat of the Conference, and by the whole committee or that portion present. Several young brethren had gone before the committees during the year, and, though they had passed satisfactory examinations, the Bishop refused to recognize it."

## FROM GILDEROY.

Bishop Granberry's address t[illegible] the class up for admission into ful[illegible] connection at the last session of the Mississippi Conference was brief but full of wisdom. He impressed the young men deeply with the importance of being pastors, of knowing the members of their flocks and being able to call them by name. There is much in this—in the bare fact of knowing the people and being able to call them by name. Knowledge of this kind, and facility in calling every man, woman and child by name, is, somehow, an open road to the human heart. All the great commoners, best known and loved among men, have been noted for remembering the faces and names of those they have met. This fact is always mentioned to their credit and in their praise. However great a man may be in other respects, it is always mentioned to his discredit, "he did not know me, or I have been introduced to him three or four times." Nothing hardly does a Negro more good than for a white man, preacher or politician, to call him by name. The common people, by far the largest class, especially, love to be known and called by name. The candidate who knows the most people and can call the most names generally gets the most votes. Great politicians cultivate this gift with great care. It will not do for them not to know the people. Bishop Granberry did not say all this, but he said enough to set me a thinking about it.

With greater fullness, and more emphasis, the Bishop pressed upon these young men the importance of constant, close study and of careful preparation for the work of preaching the gospel. He gave them to understand that their future success and usefulness depended mainly on their diligence in study, along all lines and especially along the line of theology. The condition of the age made this necessary, to say nothing of the obligations they were under to God to make the most of their powers. To neglect study was to sin against themselves and the God that made them. A man must be able to command the attention and the respect of those who come to hear him. This exhortation is all the more important to those young men, whose minds have not been trained to study. Hard study is hard work and particularly so to an awkward hand, to one who is not accustomed to it. A studious habit is not easily acquired, like all good habits it is of slow growth, and generally against the grain. The mind has to be trained to it. Connected, consecutive, coherent thought will not come of itself. It does not come naturally, spontaneously. We learn how to study, often after long years of hard toil. We learn how to lay hold of our powers of mind and force them to do our bidding. It is a great thing to be able to hold the mind steadily to one line of thought for hours, days and weeks together. Out of this kind of thought comes clearness, force and accuracy. These things, so necessary to a preacher, come in no other way. They are not accidental. Some thoughts are worth years of hard study. They are keys that unlock great store-houses of thought—suns that flood systems with light. After the mind has been well trained to study, thinking goes on no matter hardly what one is doing. Study, thinking, becomes the fixed habit of the mind. A mind thus trained can take up and lay down and take up again a line of thought at will. This is a great gift. It makes one master of his own mind. It brings all the powers of the intellect in subjection to the Will. One who has gained this mastery of himself need never to be alone, nor unemployed. When apparently least engaged he is really most usefully employed. What a protection the habit of thinking good thoughts is against the suggestion, by the devil, of evil thoughts. The Bishop did not say all this but what he did say put me to thinking these things. I got all he said and more too. He suggested more than he said, and, so, his talk was good food for thought. If he had not been the possessor and the engineer of a well trained mind he never could have condensed and compressed so much in those few brief sentences. They were brimfull of clearest and strongest truth, and all aglow with the spirit of truth.

Yours,

GILDEROY.

ARKANSAS METHODIST

THURSDAY, JANUARY 5, 1893

## LESSONS OF FOUR CENTURIES.

From the Christian at Work we copy the following interesting article by Rev. Dr. W. A. Candler, President of Emory College, Oxford, Ga.:

"America is another name for opportunity. Our whole history appears like a last effort of the Divine Providence in behalf of the human race." So said Emerson. In the history of the four centuries which have elapsed since Columbus discovered this Western world there are many striking lessons of providence and opportunity. Had Columbus sailed a few days longer in a directly westerly course he would have landed on the mainland of North America, and there would have followed him a people of Latin ancestry and Romish faith to occupy the territory now held by our great Republic. But a flock of paroquets led him to deflect his course southward, and when land was found he was enticed still further in the same direction by rumors of golden treasures. By so small a thing as a flight of birds the Spanish and Portuguese were thus carried to South and Central America and to Mexico, leaving this great northern continent to be inhabited by the people of Anglo-Saxon ancestry and Protestant faith. Providence thus reserved a favored spot upon which to plant the seed corn of a new hope, political and religious, for the race. In this extensive region of the north temperate zone, which has been called "the latitude of power," God kept a spot for a people prepared. The new world was kept hid until the fulness of time. It was revealed in time to furnish an asylum for the elect of God called to be heirs of salvation, martyrs for the truth, and heralds of a new era by the Lutheran Reformation. God sifted the seed which he planted in this chosen region. The men who sought these shores were not gold-struck Spaniards, but God-fearing and liberty-loving men descended from a stock whose virtues had not been stifled in an atmosphere of luxury, and whose strength had not been spent by licentiousness and superstition.

The soil and the seed have brought a glorious harvest. From shore to shore stretch lines of a great republic encompassing the richest, freest people on the planet.

What a contrast do we see in the lands to the south of us! In Peru the Spaniards found great stores of wealth when first they landed. Mexico amazed and tempted them with treasure. In North America the Puritans found a bleak and comparatively barren land populated by bands of thriftless savages. Romanism fastened on to the lands to the south; Protestantism fled to the north. Less than four centuries have brought the Southern countries to poverty. Their governments are unstable and feeble, their people are oppressed and ignorant, while in the North is a nation the most opulent, enlightened and puissant upon the globe. In meditating upon this striking and instructive contrast, the judgement of Lord Macaulay is recalled. Says he, "Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with protestant activity and enterprise."

North America has become so attractive to all the world that it now receives almost the undivided stream of people who have been migrating westward for four centuries. Whipple says "There has never been a great migration that did not result in a new form of national genius." What must be the the form of national genius evolved from the migration which has been going on so long and which still continues with augmented volume and accelerated movement? If the virtues of our ancestors have not become spent forces, our national genius must ever be characterized by pronounced phases of liberty and religion. Our mission is to teach mankind civil liberty and evangelical Christianity. To these great truths our nation was born to bear witness among men.

To devote our energies to a lower mission is to abdicate the lofty throne to which we have been called and anointed of God. To engage in a smaller enterprise is to embark in work too small for our resources.

What if we fail? What if our Constitution goes down before socialisms and anarchy? What if our Christianity perishes under the breath of an all-prevalent mammonism? What if we fall short of the ends towards which Providence has been leading us through all these centuries. Then the last hope of the race has died. There are no more new worlds to discover. If America falls "the last effort of the Divine Providence in behalf of the human race" will [illegible] to naught.

## STATISTICS OF RAILWAYS.

Below we copy from the synopsis of "Statistics of Railways in the United States," recently sent to the press by the Inter-State Commerce Commission:

The number of men employed on railways in the United States during the year covered by the report was 784,285, being an increase of 34,984. The number of men employed per 100 miles of line was 486. The report brings an interesting fact to light by showing that the number of men in the employ of the railways in proportion to the total population was 1 to 87 inhabitants in 1889; 1 to 84 inhabitants in 1890; and 1 to 82 inhabitants in 1891. From this it will be seen that the population of the country increases at a less rapid rate than that portion of the population engaged in transportation by rail, which indicates the constantly growing importance of the railway industry to American industrial life.

The extent to which organized industry has increased the efficiency of labor is shown by the fact that every engineer, during the year, has on an average carried 369,077 passengers one mile and 2,329,639 tons of freight one mile. Cheap rates are easily understood when one considers such a fact as this.

The gross earnings from operations during the year ending June 30, 1891, were $1,096,761,395, or $6,801 per mile of line. Operating expenses were $731,887,893, or $4,530 per mile of line, leaving the net earnings from operation $364,873,502, or $2,263 per mile of line. The net earnings per mile of line were less than the net earnings of the previous year by $37. An analysis of gross income shows that freight traffic gave rise to $736,793,699, or 67.17 per cent of total earnings; and that passenger traffic gave rise to $281,178,599, or 25.64 per cent of total earnings. The amount received from carrying mail was $24,870,015, and the amount received as rentals from express companies was $21,594,349. The analysis further shows that $133,911,126 were received by railways as income from investments. The assignment of operating expenses shows that 34.08 per cent is chargeable to the passenger service, and 65.92 per cent to freight service. The percentage of operating expenses to operating income was 66.73 per cent. The number of passengers carried during the year was 531,183,988; the number carried one mile was 12,844,243,881. The total number of tons of freight carried was 675,608,323; the number carried one mile was 81,073,784,121. The total number of miles run by passenger trains was 307,927,928, and the number of miles run by freight trains was 446,274,508. The average journey per passenger was 24.18 miles and the average haul per ton of freight was 120 miles. The average number of passengers in a train was 42, and the average number of tons of freight in a train was 181.67. The average revenue per passenger per mile in 1891 was 2.142 cents, and the average revenue per ton per mile was .895. The average revenue per train mile, passenger trains, was $1.06,111 and the average revenue per train mile, freight trains, was $1.63,683.

In narrating the statistics of accidents, the report continues its dreary tale of numbers killed and numbers injured, and shows that casualties during the year ending June 30, 1891, are greater than in any previous year covered by reports to the Commission. The number killed during the year was 7,029, and the number injured was 33,881. Of these totals, the number of employees killed was 2,660 and the number injured was 26,140. The number of passengers killed was 293, and the number injured was 2,972. A classification of casualties according to the kind of accident shows 415 employees were killed and 9,431 injured while coupling and uncoupling cars; 598 were killed and 3,191 injured falling from trains and engines; 78 were killed and 412 were injured from overhead obstructions; 303 were killed and 1,550 were injured in collisions; 206 were killed and 919 were injured from derailment of trains; 57 were killed and 319 were injured from other accidents to trains than collisions and derailments already mentioned; 20 were killed and 50 injured at highway crossings; 127 were killed and 1,427 were injured at stations; the balance, which makes up the total of 2,660 killed and 26,140 injured, is due to accidents which do not naturally fall in the classification adopted for report. Referring to passengers, 59 were killed and 623 injured by collisions; 49 were killed and 837 injured by derailments; 2 werekilled and 34 injured by other train accidents; the balance, making up a total of 293 killed and 2,972 injured, being assignable to accidentsat highway crossings and at stations and to other kinds of accidents.

This report emphasizes more strongly than previous reports the necessity of legislation compelling railways to adopt train brakes, and automatic couplers, and also suggests that some steps be taken besides the adoption of the train brake to prevent the frequency of casualties from falling from trains and engines. The large number killed and injured from collisions also brings prominently into notice the necessity of some extensive use of the Block System in the handling of trains and a more perfect application of the principle of personal responsibility in the case of accidents. An investigation into the manner of handling trains is recommended by the report. Not only are the accidents of the year covered by this report greater than those of previous years, but, when compared with the increase in employees, it is observed that they are relatively greater than those of the previous year. Thus, during the year ending June 30, 1891, 1 employee was killed for every 296 employees, and 1 employee injured for every 30 men in railway service. The corresponding figures for the previous year are, 1 man killed for every 306 employees, and 1 man injured for every 33 employees. The increase in the number of employees killed during the year is 9 per cent, and the increase in the number injured is 17 per cent, while the increase in the number of men taken into employment is less than 5 per cent. The corresponding comparison for casualties to passengers shows that, while there has been a relative decrease in the number of passengers killed, the number of passengers injured shows a much greater increase than the increase in the number of passengers carried. On the whole, the comparison of accidents for the two years leaves a very unsatisfactory impression, since it shows that liability to accidents was greater during the year covered by this report than during the previous year.

## THE LA. CONFERENCE.

MR. EDITOR:—This Conference met in the prosperous little city of Lake Charles, Dec. 14, with Bishop Galloway presiding. The town is situated on a lake by the same name, and on the Southern Pacific Railroad, and has street cars, electric lights, and a mammoth steam laundry. The Methodist church is 72 36 ft. and was uncomfortabl crowded each night, except when raining. The attendance was very good, especially with the ministers; only one being absent. Financial reports were generally short. The New Orleans market is glutted with rice, and not much has been sold in consequence of the low price. Sugar is in the main unsold, but the greatest shortage was reported from the overflowed charges. We were elegantly entertained by Mr. L. Kaufman, who is a Jewish merchant and banker. He has perhaps the finest dwelling in the place, and his spacious yard is beautifully ornamented with six dozen orange trees, all bearing. We ate oranges as often as we felt inclined. At this writing, December 21, we have had no ice, and we noticed okra today in a garden near by, which was blooming and bearing like mid-summer. We were visited by Dr. Morton who travels up and down through the length and breadth of the land in the interest of church building. Bro. Smith of our Publishing House called on us, and modestly requested all the delinquents to pay up. Dr. H. C. Morrison, one of our Missionary Secretaries, looked in on us Friday, and wanted money, and lots of it for the heathen. Bro. Cobb of the Southwest Missouri Conference, traveling in the interest of a Negro school, wanted money for the Negroes. Rev. J. E. Harrison, a corresponding editor of the Tennessee Methodist, was present and made a speech in behalf of his paper, and at the close asked the preachers to subscribe, and said he would not refuse the subscription of a layman. We did not hear the Bishop preach, but heard Dr. Morton on Moses, and while it was not to say eloquent, it was highly instructive and very enjoyable. Next we heard James A. Parker, formerly a member of the Little Rock Conference, who preached from Acts 20: 20-21 a grand sermon. He threw out among us great slugs of orthodox theology, which will furnish food for thought for a long time to come. The slugs were there all the time, but we superficial thinkers had not discovered them. Bro. Parker plows deep. Next we heard a sermon from J. E. Harrison who chose the Beatitudes, Matt. 5:1-9 inclusive, and it was one of the most practical and edifying discourses that we ever heard from any source. It was as a prominent Christian lady remarked, "Old time Methodist preaching." How plain and bold he was! He called everything by its right name, and spoke with a degree of pathos and unction that struck fire from all hearts.

Not very many changes were made. The Bishop would not allow a change, except where it was strictly necessary. Rev. Stephen J. Davies an alumnus of Centenary College, was made Presiding Elder of the Alexander District. Rev. A. D. McVoy, Jr. was transferred to the North Texas Conference, and appointed to Texarkana. He is a brilliant young divine, and a son-in-law of Dr. Carter. C. B. Carter, Dr. Carter's son, transferred to the same Conference, and was appointed to Queen City. Dr. C. F. Evans left us and went to Mississippi. Some leaving, and none coming by transfer. Preachers seem to be afraid of Louisiana. It is true that we see less results here than in some other fields, but take it all in all we love it. Our health has greatly improved here this year and we are returned to LaFayette with the addition of another Church. Two rail-road towns, LaFayette and Rayne, fifteen miles apart. God bless you. H. ARMSTRONG.

LaFayette, La., Dec. 21.

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### TO ADVERTISERS

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We have one splendid new Farrand & Votey parlor organ for sale. List price $215; we will sell it for $65. Write to us for description, if you want an organ. Bennett & Thornburgh.

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### Receiver's Sale of Lands.

Carrie L. Hillman et al. Complainants.
No. 3176. vs.
N. W. Cox et al. Defendants.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, made and entered on the 25th day of May, 1891, and subsequent orders, in the above entitled cause, the undersigned as receiver in said cause will on the

*25th day of January, 1893.*

offer for sale at public outcry to the highest bidder on a credit of three months, at the East entrance to the Pulaski county court house, in the city of Little Rock, Arkansas, the following described real estate lying in Lincoln county, Arkansas, to-wit: Lot one (1) North East quarter of Sec. 6: Lots 11 and 12 of Sec. 7: South half of South West quarter and North East quarter of Sec. 9: East half of South West quarter, South West quarter of South West quarter, South half of North East quarter, East half of South East quarter, and West half of South East quarter of Sec. 10: South West quarter of Sec. 11: West half of South East quarter of Sec. 11: North half of South East quarter of Sec. 13: South West quarter of North East quarter, North half of North West quarter, South West quarter of South West quarter, South East quarter of South West quarter, and South West quarter of South East quarter of Sec. 14: Lot 10 South West quarter and Lots 11 and 12 South West quarter of Sec. 19: East half of South West quarter, and South West quarter of South East quarter of Sec. 20: North half of North half of Sec. 23: South West quarter of North West quarter of Sec 24: North West quarter of Sec. 28: Lots 1 and 2 North West quarter, and Lots 5 and 6 North West quarter, and Lots 7, 8, 9, 10, 11 and 12 South West quarter of Section 30: South West quarter Sec. 33: North East quarter of Sec. 28: North East quarter of South West quarter of Sec. 29 and Lot 3 of Sec 30, all in township 9 South of range 5 West in Lincoln county, Arkansas.

The purchaser or purchasers will be required to give note with approved security and a lien will be retained on the lands sold to secure the payment of the purchase money.

Given under my hand this 22nd day of December, 1892. L. J. HICKS, Receiver.

AGENTS WANTED FOR SAMANTHA ON THE RACE PROBLEM. By Josiah Allen's Wife, author of "My Opinion" and Betsy Bobbett's," "Samantha at Saratoga" etc., etc. The brightest and funniest book ever written by this humorous writer. Profusely illustrated. AN APPETIZER to PREACHERS and laity alike. NOT A DULL PAGE in it. The comic and pathetic are portrayed by the author. Mela, who "tried to keep the biggest heft of the commandments every sence she joined the meetin' house" and other characters as natural as life. Apply at once for terms to H. CHAMBERS & CO., 914 Locust St., St. Louis, Mo.

### Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 19th day of October, A. D. 1892, in a certain cause (No. 3512), pending therein between [illegible] Kearney, complainant, and R. L. Toors defendant, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the east door or entrance of the Pulaski county court house in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

*Friday, the 27th day of January, A. D. 1893,*

the following described real estate, to-wit: A one-third interest in and unto the mills and all the machinery and buildings situated on lot three (3) in block one hundred and seventy-four (174) in the city of Little Rock, Pulaski county, Arkansas.

Terms of sale: On a credit of three months the purchaser being required to execute note with approved security bearing interest at the rate of 6 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 26th day of December, A. D. 1892. L. J. Hicks, Commissioner in Chancery.

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### THE SINNER'S FRIEND.

I have heard them sing again and again
Of a gate that stands ajar;
Of a sunny clime and a golden plain,
And a sinless land afar.
But when I've passed that chilly tide
And entered my home above,
I believe the gate will open wide
On its golden hinge of love.

CHORUS.
It will open wide, yes open wide,
I'll pass through its portals free,
And rest in peace on the other side;
It will open wide for me.

A welcome home at the open gate
From a band of angels bright,
Does there for the ransomed spirits wait
As they gain the land of light.
We may not know of the joy untold,
The bliss of the other side.
But when I come to the gate of gold,
I believe 'twill open wide.

The sinner's Friend as he reaches down
With a Savior's wondrous love,
Who prepares a mansion, robe and crown
In his shining [illegible]
Will gather his [illegible]
The fold beyond the tide,
As they near the [illegible] gold,
I believe 'twill [illegible]

### MRS. JULIA STUART.

One of our number, Mrs. Julia Stuart, has answered the roll-call on high. It is sad to think she will be with us no more. We shall miss her; our hearts are bowed with grief, and yet by faith we can look beyond this vale of tears to the home above where we hope to meet her. In our association with her we have learned many valuable lessons, especially the beautiful lesson of submission to the will of our heavenly Father. Therefore be it resolved,

1. That we strive to profit by the lessons she has taught us, and "try to do all the good we can."

2. That we unite in loving sympathy with the sorrowing children, and pray that the God of their mother may comfort and sustain them.

3. That we try to be more earnest and faithful in our efforts to spread the gospel, that all the sorrowing children of earth may have hope and consolation.

MRS. CROUCH,
MRS. MCKINNON,
MRS. RICHARDSON,
Committee.
Woman's Missionary Society, Arkadelphia, Ark.

### MRS. BINGHAM.

We, the sorrowing committee appointed by the Church Conference to draft suitable resolutions on the [illegible] of our much beloved Sister Bingham, and feeling our sorrow, present the following resolutions:

Resolved, That in the life of [illegible] dear friend Sister Bingham was embodied all that makes life lovable and friendship desirable. From a long acquaintance we knew her to be patient, self-denying and always endeavoring to alleviate the sorrows of her friends and all around. [illegible] same time she was suffering [illegible] misery from disease, yet always enduring with her sweet Christian spirit the will of her heavenly Father. In her life we had the noblest [illegible] a true, devoted and cheerful Christian. In her death the whole [illegible] sustained a sad loss.

2. That our heartfelt [illegible] are extended to the heart-[illegible] husband and friends.

3. That these resolutions have a suitable place in our records [illegible] a copy sent THE ARKANSAS METHODIST for publication.

MOLLIE GILLIAM,
LAURA CROW,
LOTTIE SWI[illegible],
Committee.


THE MOST PLEASANT WAY

Of preventing the grippe, colds, headaches, and fevers is to [illegible] liquid laxative remedy Syrup of Figs whenever the system needs a gentle, yet effective cleansing. To be benefited one must get the true remedy manufactured by the California Fig Syrup Co. only. For sale by all druggists in 50c. and $1 bottles.


Please don't ask us to keep account with you for Sunday-school literature. When you order send the exact amount to pay for your order.

### World's Fair Report From Washington.

[illegible] days' hearing before the "World's Fair Committee of the National House of Representatives on the proposed repeal of the Sabbath closing law has been [illegible] for January 10-13, from [illegible] m., daily. This will suggest [illegible] prayer to God during the week of Prayer, and corresponding [illegible] forwarding resolutions and [illegible] protests to Congress, and especially personal letters to Congressmen and Senators.

While there is danger in the desperate efforts being made by the Directors and stockholders of the World's Fair, in the supposed interest of their dividends, and especially because their pretense of devotion to the workingmen and "public [illegible]" has confused some friends of the Sabbath, yet if every pastor and religious editor, and every wise leader of workingmen will pledge a dozen or more to write a brief letter each against repeal to his Congressman and Senators, and to some member of the Committee, named below, having the bill in charge, the repeal resolution will surely fail of passage, and may be killed in the Committee, six of whom —a majority—voted for the Sabbath closing law at the time of its passage, namely, Dingley, Dunbar, Robinson, McCrory, Reilly, and Houk of Ohio. Of the others [illegible] did not vote, but now favor repeal. The other four, Durborow, Logan, Little and Wheeler, of [illegible], voted against the Sabbath closing law, but they do not, therefore, necessarily approve the "bad faith" of the Directors' attempt to repeal the condition of an accepted gift, which even the infidel leader, Westbrook, [illegible] in The Investigator, and which business men declare if done in [illegible] circles would ostracise those guilty of the attempt.

In fact, one-half or more of those who voted against the Sabbath closing law, judging by the canvass we have made among them, go on "constitutional grounds," the alleged defence of "state rights" and "religious liberty," denying the power of Congress to forbid Sunday work at the Fair, even as a condition of an appropriation, which grounds will lead them, if consistent, to vote against two of the Durborrow repeal resolutions,* as they also contain, in each case, a Sabbath law, only in this case there is an unquestionable assault on "State rights," as these half-and-half Sabbath laws authorize violation of the laws of Illinois, while the law they aim to repeal harmonizes with the State law.

There are two other encouragements to expect victory if we deserve it by prompt and earnest effort, namely: (1) that the labor organizations which had been [illegible] to favor Sunday opening [illegible] alienated by the recent [illegible] Directors in giving their [illegible] non-union office; and (2) [illegible] on of the advocates of opening [illegible] who oppose the law [illegible] doubtful, together, even [illegible] their agitation, [illegible] and eminent [illegible] ly 160 while 165 [illegible] repeal, even by [illegible] the tendency of [illegible] for repeal that the N[illegible] is already pleading that [illegible] gmen ought not to be put [illegible] a show, but should see on the Sabbath all that others see on other days, including machinery in action, in which they are more interested than in art. Partial opening logically leads to complete opening, and opening of this Fair to opening of other fairs, and so to general toil and traffic and turmoil, as on the Continent. The difference between complete opening and the proposed mixing of preaching with a colossal Sunday picnic is the difference between straight wickedness and a worse hypocrisy.

Let us bury the proposed repeal in a snow storm of resolutions, protests and letters.

H. H. GEORGE,
[illegible] Secretary American Sabbath Union.
WILBUR F. CRAFTS,
Cor. Sec. Reform Bureau, etc.
Washington, Dec. 21, 1892.

P. S.—Will you now, my brother, see to it, without fail, that not less than from 12 to 20 letters are sent by persons of your own congregation to your Representative and Senators before the 15th of January, urging them not to be deceived by any dust-throwing arguments for a repeal of the Sabbath closing provision, but to set themselves against any such unworthy act, that on the face of it is a money-making scheme for Chicago. If you [illegible] act, and act promptly, the repeal will never be carried.

*The Durborow resolutions on which the hearing is appointed, to which with the petitions on the subject, the arguments are to be confined, are as follows: 52d Congress, 2d session, House resolution 163. In the House of Representatives, Dec. 5, 1892. Referred to the Select Committee on the Columbian Exposition and ordered to be printed.

Mr. Durborow introduced the following joint resolution, to provide for the opening of the World's Columbian Exposition on Sunday:

Whereas, By an Act of Congress approved August 5th, 1892, five million of Columbian half dollars were appropriated to provide for celebrating the four hundreth anniversary of the discovery of America by Christopher Columbus by holding an International Exposition of arts, industries, manufactures, and products of the soil, mine, and sea, in the City of Chicago, in the State of Illinois, on the condition that the said Exposition shall not be open to the public on the first day of the week, commonly called Sunday; and whereas, the World's Columbian Exposition was not authorized, nor has the work of preparation been prosecuted, for the promotion of local interests, but on the contrary is purely of a national and international character and designed to promote the best interests, not only of all the people of our own nation, but of all the nations of the world who are to take part in, and contribute to, said exposition; and, whereas, within said exposition there will be representations of all that is good and useful, beautiful and artistic, all of which will be object lessons in science, art, education and history such as are not likely to be again offered to the present generation; and as said exposition should be so conducted, managed and controlled as will best promote the social, moral and educational interests of all the people: Therefore,

Be it resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That section four of "An act to aid in carrying out the act of Congress approved April twenty-fifth, eighteen hundred and ninety, entitled 'An act to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an International Exposition of arts, industries, manufactures, and products of the soil, mine and sea in the city of Chicago, in the State of Illinois,' and appropriating money therefor," be, and the same is hereby, repealed. Sec. 2. That it shall be, and is hereby, made the duty of the World's Columbian Commission created by the act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modification of the rules of said corporation known as the World's Columbian Exposition as will prohibit the use, on Sundays, of machinery, unnecessary manual labor, and all merchandising, and at the same time give opportunity for the study of the highest standard of artistic and mechanical science; that the art gallery, horticultural building, and all other buildings in which exhibits of mechanical art are installed shall be thrown open to the public on each and every day during the entire term of the Exposition, and that each employee of said exposition shall be given one day of each week for rest, study, or recreation.

House resolution 168 (Dec. 12) asks that law aforesaid "be so amended as to permit the gates of the Exposition to be open on each and every day of the week: Provided, that all machinery, merchandizing, and unnecessary labor shall be stopped within the grounds of said Exposition on the first day of the week, commonly called Sunday: And provided further, That no employee shall be required to work more than six days in each week, and that it shall be, and is hereby, made the duty of the World's Columbian Commission, created by act of Congress approved April twenty-fifth, eighteen hundred and ninety, to make such rules or modification of the rules of the corporation known as the World's Columbian Exposition as will give full force and effect to the provisions herein contained."

"House resolution 177 (Dec. 20). To repeal the religious legislation pertaining to the World's Columbian Exposition.

Whereas, The United States Constitution specifically states that "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof:" Therefore, be it Resolved, etc., [that the law aforesaid] be, and the same is hereby, amended so as to leave the matter of Sunday observance entirely within the power of the regularly constituted authorities of the World's Columbian Exposition."

Mr. Durborow informs us that after the recess he will introduce a fourth resolution that simply repeals the Sabbath-closing law and says nothing more about it.

These four resolutions represent four varieties of views among those that favor repeal, and encourage the friends of the Sabbath by showing how difficult it will be to unite them. Some would simply repeal the present law on "constitutional grounds," but all, or nearly all, the petitions ask that Congress shall protect the workingmen and Churches by a partial closing. To "trust" the whole matter to the local management on the ground that they "intend" to half protect the Sabbath would be to disregard both classes of petitions, and leave the Day at the mercy of men whom neither Congress or the people have any reason to expect will prefer the interest of men or morals to money.


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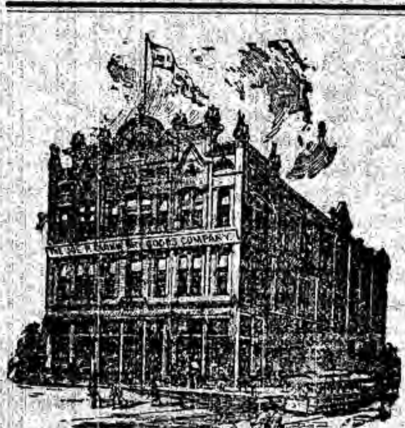
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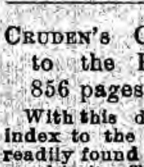
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ARKANSAS METHODIST.

2. T. BENNETT, D.D., Editor

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*THURSDAY, JANUARY 5, 1893*

## ONWARD AND UPWARD.

Sickness has prevented writing a desired New-Year's editorial. A review of events in the past with conjectures of what may be achieved in the coming year, might be profitable for meditation; but now we can only express the hearty wish, that all our readers may fondly cherish a lively sense of profound gratitude to the loving Father of us all and the merciful Giver of every blessing temporal and spiritual, and then devoutly covenant anew to press onward and upward by earnest efforts in works of faith and labors of love. These are conducive to the enrichment of experience and always essential to the largest measure of Christian usefulness; for the real comfort of genuine religious experience grows by watchfulness in cultivating personal piety and by diligence in willing deeds of Christian service. To grow in grace and to abound with delight in the work of the Lord are the sincere purposes and usual fruits of Christian consecration. The devout believer, therefore, yearns for the fullness of the blessings of the Gospel and lovingly strives with holy aspiration to make others happier and the world better. He longs to be fully imbued with the mind, which was in Christ Jesus, who found supreme delight in obedience to the Father's will, and exhibited the perfect pattern of Christian living by doing good for the welfare of men and the glory of God. In the sweet experience of such a life of consecration and helpfulness, he "treads the same path the Savior trod, the path to glory and to God." Instead of undue reflection upon any causes of failure in the past, or reproachful meditations upon former neglect of duty, he says with St. Paul: "this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the the high calling of God in Christ Jesus."

## PASTORAL GREETING.

We are informed the four pastors of our Church in this city preached to large congregations last Sunday, both morning and evening. We have not heard a special report from each, but at our First Church Rev. Dr. R. D. Smart received eight members, two or more on profession of faith. He distributed in the congregation the following New Year greeting, containing requests, which we heartily commend to our readers as expressing the prayerful desires of their own pastors:

"FIRST M. E. CHURCH, SOUTH.
LITTLE ROCK, ARK., January 1, 1893.
NEW YEAR GREETING:

With cordial good wishes for the New Year, and the assurance of his personal interest and earnest prayers in your behalf, your pastor asks your continued co-operation, and begs that you will give special attention to the following requests:

1. That you cheer his heart and help his work by always filling your place in the house of God, at the preaching service, at Sunday school and at prayer meeting, unless providentially hindered.

2. That you pray regularly for him and for the Church.

3. That you notify him of any one within your knowledge needing attention of any kind that he can give.

4. That as far as possible you personally visit and minister to the sick and suffering, especially of our own Church and congregation.

5. That you contribute of your means systematically, as the Lord may prosper you, to religious and benevolent objects; and that you aid in the circulation of our ARKANSAS METHODIST and (Nashville) Christian Advocate.

6. That you neglect not the daily reading of God's Word and stated private prayer.

And may He "who crowneth the year with goodness," lay His loving hand upon you in blessing, and grant unto you through all the year, health of body and of soul.

Your Affectionate Pastor,
R. D. SMART.

Please keep this where you can see it often."

*Free!* On page 1 we make extraordinary offers, under which our subscribers can easily secure the Weekly Arkansas Gazette one year *free* of charge.

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## THE ARKANSAS METHODIST.

MR. EDITOR:—Suffer me to say unbidden a few things by way, not of eulogy, but of suggestion, about our paper. The Western Methodist suspended in 1882 and left us without a paper. In 1892, after a decade of varied fortune, of loss by fires and death, we have a paper on a solid financial basis with 10,000 subscribers. Boswell, Colburn, Brown, Dye, and last but not least the eloquent and indomitable Winfield, have helped to this great consummation. The mantle of our ascended Winfield has fallen upon the present editor who has proven his fitness for the high responsibility by maintaining its standard of excellence, extending its circulation by 2,000, and by bringing the Conferences into such harmony with the paper as to make them a unit in its support. During his five years of service, he has attended fifteen Conference and not a discordant note has been uttered by any Conference Committee.

No paper of equal size has been so long published for our Church at $1.50 per year. Surely this is a record for which the Church may be justly thankful. Such a paper at such a price ought not to lose a subscriber or have a delinquent one. THE ARKANSAS METHODIST has come to stay. Bennett & Thornburgh have made the dream of years a glorious reality. THE ARKANSAS METHODIST is a necessity to us. The editor does not claim that it is superior to other Church papers, but he does claim and truly, that it has a providential purpose which no other paper can so well accomplish. It represents Arkansas Methodism, her doctrines, her polity, her preachers, her homes, her schools, and her Churches. It discusses our Conference and inter-Conference questions. It is our voice among the Churches and the people inveighing against the wrong and pleading for the right. Located at Little Rock, the capital of the state, the center of wealth, commerce, influence, and wickedness, it can wield a mighty influence in determining legislation, exposing wickedness in high places, championing great and needed reforms, voicing the cry of the poor and oppressed, and heralding the gospel of peace and salvation to all the people. Who can say that our editor has not been faithful along these lines? We have a paper true and strong; conservative, but progressive; courageous, but not rash, an inspiration to our Churches and a benediction to our homes.

Bennett & Thornburgh have an ideal paper towards which they are working with energy and devotion. As soon as they are able the paper will be enlarged and improved in many respects—so Dr. Bennett informed the Conferences. Let the preachers of the three Conferences make them able. There are 25,000 Methodist homes in the State. In each of these homes there ought to be a copy of THE METHODIST. There are approximately 300 pastors and Presiding Elders in the State. An average of 20 subscribers from each would gladden THE ARKANSAS METHODIST with 6,000 new names. During these winter months it can and ought to be done. No preacher can afford to be without the influence of the paper among his people. It will help him in every department of his work. No family can afford to be without it. It ought to have a free course—taking precedence of all others. Scatter it now, and when plow and hoe and sickle are laid aside noble men and women will rally around their pastors and revival fires will be kindled on many altars. Who will begin the movement? Twenty new subscribers from each pastoral charge means better salaries, better collections, better meetings, a more interested, intelligent and progressive membership and an advance along the entire line of our Methodist work.

THE ARKANSAS METHODIST needs no eulogy from me. It speaks for itself. Its power to bless is beyond any poor words of mine to tell. To do its best work it must be circulated and read by the thousands of our Israel. Five thousand new subscribers for THE ARKANSAS METHODIST before the birds begin to sing and the flowers begin to bloom; this is my plea. An earnest effort by the preachers and a glad response from the people and the work will be done. How easy yet how important! This done and streams of influence will be started, which will irrigate our Methodism and make 1893 epochal in our annals. This is no mere figure of speech. The press is the natural ally of the pulpit, and when these two mighty agencies are joined in a common cause for Christ "no weapons formed against them can prosper." God speed the day when all our homes shall feel the uplift and momentum of a pulpit and press baptized with the spirit of Christ. Roll in the 5,000 subscribers and the Church will rejoice in a replenished treasury and an augmented membership.

S. H. BABCOCK.

Writing in the N. O. Advocate of his visit to the Louisiana Conference, Gilderoy said:

I have never before attended the session of an Annual Conference where so few of the wives of the preachers were present. The hard times account for this. Preachers, like other men, generally practice self-denial on their wives. God only knows the self-denial of these good women. I doubt not many of them staid at home that their husbands might have new suits to wear to Conference. So the preachers are here wearing their wives' dresses made up in pants, coats and vests. Many a wife's winter hat is a slick beaver or a fine derby on her husband's head. Some preachers' stars will sparkle in their wives' crowns in another world. The women of the Methodist ministry are at the "laboring oar" of the itinerant craft. Some of them never get any recreation or rest only to attend a Conference now and then. To many of them "now and then" never comes.

## WEEK OF PRAYER AND SELF-DENIAL.

As we did not receive from our Missionary Secretaries the notice and program for the observance of the Week of Prayer and Self-Denial, Jan. 2-8, before our last issue (Dec. 22) was printed, we publish now their notice and the program for three days only.

The time for the "Week of Prayer and Self-Denial" which was appointed by the Board of Missions and the Bishops for January 1-8 is at hand. The interests at stake are of such immense importance that the attention of the entire Church has been called to the observance of the religious services which have been arranged for.

Programmes have been sent to all the preachers, but many in their new charges may lose sight of this call. Responsive exercises have also been prepared for each day, and are being sent out to all who furnish us their postoffice and the number they will need.

Let every loyal Methodist fall into line, and by prayerful consideration of the great work of the Church, in her mission fields at home and abroad, as well as by generous contribution to the treasury of the Lord, make the incoming year one of jubilee in all our coasts.

I. G. JOHN,
H. C. MORRISON,
W. R. LAMBUTH.

PROGRAM—IN PART.

FRIDAY—JAPAN.

1. Responsive exercises. Subject: "Japan Missions."

2. Brief addresses: "Twenty-five Years of Mission Progress in Japan." "A Macedonian cry, 'Send more men.'" (Self-denial offerings.)

SATURDAY.

Subject: "Prayer the Greatest Need of Missions." Topics: "The Promise of the Father." (Luke xxiv, 29; Acts i, 8.) "The Enduement of Power the Indispensable Qualification of the Missionary." (Acts. ii.) "Prayer for a Missionary Revival in the Church, at Home and Abroad." (Self denial offerings.)

SUNDAY—MORNING SERVICE.

Subject: "The Outpouring of the Holy Spirit."

AFTERNOON SERVICE.

(Children's Mass Meeting.)

1. Suitable religious exercises.

2. Two ten-minute addresses: "What is the Duty of Our Sunday Schools to Foreign Missions?" "The Claims of Heathen Children upon the Children of the Church."

3. Offerings by the children.

NIGHT SERVICE.

The duty of the Church to give for the support of Missions.

*Astonished!* Many of our subscribers will be really astonished, when they read on page 1 how easily they can get the Weekly Arkansas Gazette one year *free* of charge.

The World's Fair report from Washington, published on page 3, calls urgently for prompt letters to Senators and Representatives in Congress, protesting against Sunday opening of the Columbian Exposition. We have not seen any just and sufficient reason, or evidence of change in public sentiment, demanding that Congress shall recede from its action requiring the Fair to be closed on Sunday, and we still hope our national legislators will not provoke the righteous indignation of our Christian land by yielding to the mercenary appeals of the Chicago directorate.

In an editorial condemning the toleration of gambling houses in that city, the Memphis Commercial of Dec. 29 said: "There are those who say that the effort to punish gambling only results in driving the professional gambler to a more secret lair. Well, if it does nothing more, it accomplishes a great good in this. It is a distinct and positive gain for virtue when vice hides its head in fear or shame, instead of holding it proudly and defiantly erect in the very eye of the law and of the community. When criminal professions are prosecuted openly and boldly, without pretense of concealment and without fear of the law, they are given footing of respectability in the community; and not only that, but they are a standing mockery of the courts, by whose toleration they are permitted to live. There is no disguising the fact, indeed there is no effort to diguise it, that the vice of gambling flourishes in this city under the very nose and within the very eye of the law."

We are truly gratified to see in a leading secular paper this forceful exposure and denunciation of official connivance at the open violations of law. Such connivance in the perversion of official trust destroys respect for law and should bring dishonor upon those entrusted with its enforcement.

With doubtful propriety we publish on page 4 a rather peculiar article from Rev. D. B. Warren, an esteemed and for many years prominent local preacher of our Church. We confess much surprise, that any one of his intelligence should draw such conclusions from St. Paul's words to disapprove appeals for the proper support of the ministry, or that he should intimate the probability of young men entering the Methodist itinerancy in Arkansas in order to make money! If his purpose is clearly manifest, he is not simply criticising the quoted expression from Rev. J. C. Ritter, but also replying indirectly to the recent articles in this paper by Revs. J. R. Moore and M. M. Smith, who are abundantly able to maintain the positions they assumed.

Copying from this paper Bishop Chas B. Galloway's address before the Tennessee Conference on Christian Education, the Southern School Journal, edited by Prof. J. H Shinn, State Sup't of Public Instruction, gave the following cordial endorsement:

"One of the most manly arguments we have ever heard was that of Bishop Galloway, [published in THE ARKANSAS METHODIST of Dec. 8th. He utters sentiments that we have tried to impress upon the Christian communities of Arkansas. 1. He is sound upon public education. 2. He is right upon the State's right to establish higher education. 3. He is right about Christian professors. 4. He is right upon the question of the Bible in the public schools. 5. He is right and sound upon the question, "Have the Bible in the teacher's head and life, and the Bible will be honored everywhere." We take especial pride in printing this speech of Bishop Galloway, and we ask a patient, thorough reading at the hands of every teacher. Nineteen-twentieths of the teachers of Arkansas (I speak for my own race) are the sons and daughters, husbands and wives, fathers and mothers of the Church as represented by the various Denominations of the State. It is entirely safe to trust these with the moral education of our children so far as it is concerned with the public school life. I find the schools moral everywhere and teaching morality with more vigor than they present intellectual truths."

## THAT MIRED WHEEL.

In Bro. Ritter's report of the condition of Jonesboro District, which appeared in THE METHODIST of Dec. 15th, he says "the financial wheel is the mired one," but he is hopeful that "the time is near when the people will lift it out, and the grand old Methodist car will roll on, bringing the world to Jesus for his blessing." From this it is evident that, (1) "the financial wheel" of Methodism being "mired," the progress, and consequently the success and saving power of the gospel, is hindered, if not entirely paralyzed; and (2) if the people "will lift out" the mired wheel, the gospel in all its saving power, will move on, conquering all opposing forces of whatever kind, and speedily bring "the world to Jesus for His blessing." Is not this clearly the meaning? if not, what does it mean? And is it true, that money is essential to the success of the gospel in this, or any other country, or in any other age of the world's existence? If so, why? I know I will be told by the "mired wheel" class that the great apostle of the Gentiles taught in many places of his writings, that "the Lord ordained that they which preach the gospel should live of the gospel," and that even the old Jewish tithe law, which required one tenth for the temple service, is still in force and should be obeyed under the present Christian dispensation; and all this I steadfastly believe! But, is the success of the gospel dependent on money, or on ability and willingness of the people to lift out the "mired wheel?" I don't think any modern preacher, or evangelist, has ever been as successful in winning souls to Christ, as was the apostle Paul. And he says, "Neither did we eat any man's bread for nought, but wrought with labor and travail night and day." Why did he do so? "that we might not be chargeable to any of you, not because we have not power, but to make ourselves an ensample unto you to follow us" (2 Thes. 3:8-9.). And to the Corinthians, he says "Nevertheless we have not used this power" (to "reap carnal things"), "but suffer all things," (why?) "lest we should hinder the gospel of Christ." And again after telling them that "they which preach the gospel should live of the gospel," he says, "But I have used none of these things; neither have I written these things, that it should be so done unto me; for it were better for me to die, than that any man should make my glorying void" (1 Cor. 9:12-15.). Again, in his charge to the elders of the Church at Ephesus, after enumerating how he had conducted himself among them, "serving the Lord with all humility of mind, and with many tears and temptations," he says, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my neccessities, and to them that were with me" (Acts 20:33-34). Again, he says to the Church at Corinth, "that when I preach the gospel I may make the gospel of Christ without charge, that I abuse not my power in the gospel" (1 Cor. 9:18.). And in his same letter he says (4:11-12). "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor, working with our own hands." And when he was at Corinth on a missionary tour, he stopped with a "Jew named Aquila" and his wife "Priscilla," and "because he was of the same craft, he abode with them and wrought, for byt heir occupation they were tentmakers."

Now, from these Scriptures and others of like tenor, we learn, 1st, That Paul had authority and power to demand pay for his service as a preacher. 2nd, That he did not enfoce this authority. 3, That to meet his necessary expenses and the expenses of those who were with him, he labored—worked—with his own hands. 4th, He did this for two reasons; (1) to make himself an ensample (example) for others to follow, and (2) to make the gospel of Christ without charge.

Paul was a model preacher. He preached Christ and Him crucified—Jesus and the resurrection. He says to the Galatians (6:14.), "God forbid that I should glory, save in the cross of our Lord Jesus Christ." He gloried in the cross of Christ. He was so fully and completely occupied in preaching Christ and his saving power, that he tells the Corinthians, (1:17) that Christ sent him, not to baptize, but to preach the gospel. You know a great many preachers, especially among our Baptist brethren, seem to think that a sermon don't amount to much, is really not finished, unless baptism in water occupies a prominent part; but not so with the apostle. And I have no idea that he ever preached to the people—if such discourse may be called preaching—that it was their duty to lift out the "mired wheel" so that the gospel might roll on and save the world. Think of the great apostle, instead of preaching Christ and Him crucified, telling the Church and people generally, that they ought to pay their preachers liberally as a means of encouragement for young men to enter the ministry! Does anybody believe he ever taught such doctrine? Surely not! On the contrary, he warned Timothy against the love of money, and tells him that, among other qualifications for the office of a bishop or a deacon, a man must not be "greedy of filthy lucre," and also that if any man "consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness," such a man was "proud, knowing nothing," "supposing that gain is godliness; from such withdraw thyself." "But," he says, "godliness with contentment is great gain, For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content." All this, for the great reason he gives, "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Then he tells him in the most impressive and solemn language, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, patience, meekness. Fight the good fight of faith, lay hold on eternal life." He also instructs Timothy "to endure hardness as a good soldier of Jesus Christ." And in reference to his own case Paul says, "though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me if I preach not the gospel." Here is the true power to put a man into the ministry and keep him there. Let there be no inducement of worldly wealth, or a good time so far as this world is concerned, for a young man to enter the ministry. "No man taketh this honor unto himself, but he that is called of God, as was Aaron." When a man is needed for the high and holy calling of a minister of the gospel, God calls him, and puts him to work; and that man, thus called of God to preach the gospel of Christ does not look to the world for his enjoyment nor his pleasure. He is not anxious about his salary, for I think there is no question about a preacher getting a decent support, if he does his work as a preacher and a pastor faithfully. He may not get rich in this world's goods, and he ought not, but if he will do his part, the people will see to it that he gets a support. That preacher feels as Paul did, "Woe is me if I preach not the gospel;" he feels that "necessity is laid upon him." The love of Christ constrains him to go forth proclaiming Christ and him crucified to a lost and ruined world. If the "financial wheel is mired" he depends on the men who have been set apart for that purpose by the Church, to lift it out; his [illegible] preach the gospel.

May all our preachers preach the gospel, and may all our stewards see that "the financial wheel" does not get mired. Yours in Christ,

D. B. WARREN.

Gainesville, Dec. 29.

## A GRATEFUL PASTOR.

BRO. BENNETT:—Christmas has come and gone. But in coming it brought gladness to our home, and departed leaving gratitude. There is a difference between gladness and gratitude. The hogs are glad to be fed, but they are not grateful. These Pine Bluff people have a quiet way of showing kindness that is peculiarly pleasing to one who has a poor faculty for expressing thanks. They sent in an array of good things for Christmas that made our table groan. Just think of it, five dressed turkeys swing in our pantry at once, and cranberries and celery in proportion! But these were not all. Great jars of preserves and Maple syrup, huge cakes, and mince pies. And they re-enforced Santa Claus, until I know the old fellow hung his head in shame. And now that Christmas has gone, there is flour and meat enough left for us for a long while. God's blessings abide upon the generous donors.

J. R. MOORE.

*First Time!* On page 1 our subscribers will see for the first time their remarkable opportunity to get a one-dollar newspaper every week in the year *free* of charge.

## APPEAL FOR AID.

In behalf of Rev. Dr. S. H. Buchanan, who has been reported short about $5,000, as Sec-Treasurer of the Board of Trustees of our State Insane Asylum, we copy from the Arkansas Gazette the following circular appeal to the Cumberland Presbyterians of Arkansas:

CLARKSVILLE, ARK., December 26, 1892.

DEAR BROTHER—For five or six years I have held in my hands the opportunity for founding a college for my Church in my native State with from $50,000 to $100,000 assets. The work has been hindered by want of authority from the Synod. When the hindrances were removed, in less than three months the work was done and the college was located at Clarksville, Ark., with assets valued at over $70,000.

During this delay my home was burned and debt grew upon me. I made unsuccessful efforts to escape from it. To avert bankruptcy I used money that I ought not to have used, confident that when the college was founded I would be paid for services and cared for. I have not been paid and cannot get pay except at the end of a law suit. I am ruined if I cannot meet my obligations at once. I have published a book that is selling well. Over 700 copies have been sold in Little Rock. If 3,000 copies could be sold at once for the cash, I can be saved. They are ready for delivery. The price is $1.50, postage paid. Send to me at Clarksville, Ark., for it, and get others to join you. My Church holds $70,000 assets, secured by unpaid services on my part. Ought not I to be saved? Act at once.

S. H. BUCHANAN.

The above is a candid statement of one whose energies have been given to the Church: His appeal is just and reasonable. Respond if in your power.

S. H. MCELVAIN,
E. P. PHARR,
C. J. STEWART,
W. W. WILKINSON.

## A GREAT OUTRAGE.

The Rev. Justus H. Nelson, a member of the New England Southern Conference, has been for some time a missionary in Brazil on the self-supporting plan. He has maintained himself and family by teaching. In connection with his missionary work he has published a little paper. Some time since he published in this paper two articles reflecting somewhat on the worship of the Romanists, especially on the worship of the Virgin Mary. For the offense he was prosecuted and convicted, the head and front of his offending being that he said such worship is idolatry. He was sentenced to imprisonment for a little over four months, and to pay the costs, amounting to seventy-five dollars. Sentence was suspended for three weeks, as he believes, in the hope that he would leave the country, but this he declined to do. He is therefore, now undergoing the appointed imprisonment. He is without money to pay his fine or to feed himself or family. His New England friends are moving for his relief, and others should join them.

This is an illustration of the liberty in which Roman Catholicism believes, and which it always practices when it has the power. It shows the need for the introduction of missionaries into such countries, that the people may be enlightened and liberalized.—Pittsburg Advocate.

*Keep, Give or Sell!* Any subscriber entitled to the Weekly Arkansas Gazette under offers on page 1 may have it mailed to his own or any other name and post-office.

*PERSONAL AND OTHER NOTES*

Tuesday p. m. we had brotherly calls from Revs. J. H. Bradford, P. C. of Austin C't, and J. M. Robinson, P. C. of Wattensas C't, accompanied by Master Claude Bradford of Lonoke

The Minutes of the Little Rock Conference will come from the press in a few days, the final proof having been sent to the Editor, Rev. J. R. Moore.

Our different liberal offers on page 1 are designed to favor all our subscribers, who may desire the Weekly Arkansas Gazette for 1893.

A subscriber writes that because he takes three other papers, one from St. Louis, one from Washington, D. C. and one from Little Rock, he must quit THE METHODIST. No doubt he will hold on to all his political papers and give up his Church paper. Some men do that way.

The P. O. address of Rev. K. W. Dodson will be Arkadelphia hereafter.

Bro. B. F. Grammer of Center Hill called Monday week and had his paper changed to Homan, Miller Co., where he will make his home for a while.

Bro. J. W. Lee of Chicot Co. called Wednesday week. He was visiting his brother R. M. Lee of this city.

Brother, tell your Methodist neighbor he can, by subscribing *now*, get THE ARKANSAS METHODIST and the Weekly Arkansas Gazette one year for $1.50.

J. H. Bates, a well known Advertising Agent of New York, has taken as a partner in his business Lyman D. Morse, who has been with Mr. Bates several years. Mr. Bates has conducted his business with us in a very satisfactory manner. We welcome Mr. Morse and hope to continue our pleasant relations with the firm.

Rev. Geo. W. Logan, P. C. of Emmet C't, sends a new subscriber and says: "he intends to try to put THE METHODIST into every Methodist family on his work." For five years at least he has been a true and efficient supporter of this paper, and we naturally expect good service from him in any charge.

Rev. J. R. Edwards, P. C. of North Batesville (post-office Batesville), writes: "I am very well pleased with my prospects."

Last Friday Rev. W. R. Harrison and family from Hot Springs reached his new charge, Tillar C't, in Drew county.

Last week Revs. W. E. Biggs, C. C. Godden and Horace Jewell honored our office with brief calls.

With pleasure we commend a worthy colored man, Joe Kilgore, who is a candidate ror Janitor to the House, which he served in a very satisfactory manner during the last Legislature. He is a religious man of good standing in Magnolia, where he enjoys the confidence of the best people generally.

At Austin, Dec. 28, the Editor of this paper celebrated the rite of matrimony for Mr. B. F. Grammer and Miss Sallie Southall, and near by the next day for Mr. W. T. Wells and Miss Lizzie Payne. The latter marriage was witnessed by immediate relatives only, but the former by many friends of the bride, who has been long and deservedly esteemed as organist and an active worker in our Church at Austin. Miss Lizzie, the youngest daughter of Capt. T. J. Payne, was several years a popular school teacher. With the friends of both couples we join in hearty wishes for their happiness and usefulness.

We have just received $15.00 in renewals sent from his new charge, Danville C't, by Rev. John C. Shipp, who delights in successful work for THE ARKANSAS METHODIST. Blessings on our dear brother, advanced in years but sweet in spirit and diligent in the service of the Church.

Just after Conference the good ladies of Russelville station presented Rev. B. C. Matthews $31.75 to buy a suit of clothes before starting to his new charge, Bentonville station where he was warmly receivnd in a nicely furnished parsonage. Bro. Matthews writes, that Rev. W. B. Johnsey "is a good man to follow and as an organizer he has no equal in the Conference."

In a personal letter Rev. Jas. A. Anderson, P. C. of Fayettville station, says: "We have been heartily welcomed and are quite comfortable. We are anxious about one thing only—that we may do a good work."

Ordering his paper changed from Washington to Barkada, Drew Co., Rev. J. C. Rhodes wrote Dec. 28: "Arrived two or three days ago; good appointment; expect large things and will do the best I can for THE METHODIST."

On page 8 we publish notice of the death of Bro. James R. Beard, son of Rev. E. L. Beard. To the bereaved father, widow and dear little children we offer sincere condolence in their great sorrow.

Ordering his paper changed from Atkins to Eureka Springs, Rev. E. L. Massey, P. E., says: "Things look more hopeful than I expected to find them. I hope to be able to do something handsome for the paper in the near future."

Rev. John W. Watson, P. C. of Lorado C't, wrote that he was cordially welcomed on his return to that charge, and that "he is determined to do for THE METHODIST the best year's work of his life." We would be profoundly thankful to know that all our preachers feel the same way.

Rev. F. R. Noe's post-office address is changed from Salem to Barren Fork, Ark.

The P. E. of Clarksville District has changed Bros. Pierce Merrill and J. M. C. Hamilton, sending the former to Booneville and the latter to Cauthron C't.

Rev. L. C. Craig wrote, that sickness prevented him from sending a report of the proceedings of the White River Conference after the second day. We supposed he was unavoidably hindered, or that his report had miscarried in the mail.

Rev. J. F. Carr, P. C. of Lakeside Church, Pine Bluff, wrote Dec. 20: "We received a soul stirring reception in our new charge. Today in Lakeside Church I married Mr. Edgar Brewster and Miss Florence Adams, two of our lovley young people."

On Tuesday of last week we received brotherly calls from Rev. R. C. Moorehead, who was about ready to depart for Searcy—Rev. J. F. Jernigan, who had just entered upon his work in Argenta station, and Dr. J. I. Hancock, a leading member of that charge.

On Dec. 27 we were favored with friendly calls from Mr. R. T. Cook and Master Robert H. Huie of Arkadelphia. Mr. Cook is an applicant with strong backing for appointment as Collector of Internal Revenue for this State.

We tell you kindly but seriously, Brother, we *need* your renewal for 1893, if you have not already sent it. But if you will promptly remit $1.50 for this year and also get your neighbor to subscribe, we will send each of you the Weekly Arkansas Gazette one year *free* of charge. Read our offers on page 1.

Rev. R. R. Moore, P. C. of Camden station, favored us with a cheerful and helpful visit Tuesday morning, bringing $12 from subscribers in his new charge, with promise of more to follow in the near future. At Conference we asked him how he managed to collect so much money for THE METHODIST, and he replied: 'Easily enough; I do the work myself and with purpose to succeed, and my people respond as they should." We are not surprised at his success, nor that he is very highly pleased with his delightful station, from which we anticipate cheering reports.

Our long-time friend, Bro. Charles King of Hazen, gave us a pleasant call Tuesday, and reported the people of that charge much pleased with the return of Rev. C. L. Adams as their pastor for 1893.

Brother, if you now owe us two years or more for this paper, or even one year to date, just send us $3.00 next week to pay for two years, and we will send the Weekly Arkansas Gazette one year *free* of charge to your own or any other name and post-office you may designate

Our long and highly esteemed friend, Bro. E. Droke, a devout leader in our Church at Mt. Pisgah, White county, favored THE METHODIST yesterday with a remittance of $4.50—$3.00 to pay up and renew for himself and $1.50 from a new subscriber. They did not expect it, but both of them will receive the Weekly Arkansas Gazette one year *free* under our offers on page 1.

Tuesday morning Rev. and Mrs. G. W. Matthews made a friendly call at our office on their way to Liberty C't, Bro. M's new charge.

If our present subscribers will promptly exert themselves under our offers on page 1, THE ARKANSAS METHODIST will have remittances from several thousand subscribers in less than ten days.

Dr. A. N. Wood of Jacksonville called Friday. He was on his way to Ashdown, Ark., where he will locate for the practice of his profession.

Rev. W. C. Watson favored our office with a brotherly call on his way to England C't, his first charge. We wish for him a happy and successful year.

If one-fifth of our present subscribers will next week make kind and faithful trial to get new subscribers for this paper under our extraordinary offers on page 1, THE ARKANSAS METHODIST would receive 2,000 or more new subscribers in less than ten days. Kind Readers, please *try* now to get new subscribers for your Conference paper.

Wanted:—A good man with $1,000 to $2,000 and some business brains, to go into Furniture manufacturing in connection with Folding Bed factory already running. Texarkana is a fine point. A big chance.—Address

ALFRED MITCHELL,
Texarkana, Ark.

*Mr. Geo. W. Cook*
Of St. Johnsbury, Vt.

**Like a Waterfall**
Great Suffering
**After the Grip**

***Tremendous Roaring in the Head —Pain in the Stomach.***

"To C. I. Hood & Co., Lowell, Mass.:
"Two years ago I had a severe attack of the Grip, which left me in a terribly weak and debilitated condition. Last winter I had another attack and was again very badly off, my health nearly wrecked. My appetite was all gone, I had no strength, felt tired all the time, had disagreeable roaring noises in my head, like a waterfall. I also had severe headaches and

**Severe Sinking Pains**

in my stomach. I took medicines without benefit, until, having heard so much about Hood's Sarsaparilla, I concluded to try it, and the result is very gratifying. All the disagreeable effects of the Grip are gone, I am free from pains and aches, and believe

**Hood's Sarsaparilla**

is surely curing my catarrh. I recommend it to all." GEO. W. COOK, St. Johnsbury, Vt.

HOOD'S PILLS cure Nausea, Sick Headache, Indigestion, Biliousness. Sold by all druggists.


HENDRIX COLLEGE.

Young men who have had few early advantages find it embarrassing to enter classes with mere boys. At Hendrix the students are mature, averaging 21 years, hence "old boys" find sympathetic companionship. Young men preparing to teach school learn much more than they intend to teach. They should have the best advantages and most experienced teachers. The course of study, library, apparatus and faculty of Hendrix guarantee these essentials. The best boys often push their way up through adversity and have but little money. Such boys are respected and encouraged at Hendrix, and can secure thorough education at small cost, because the college is established *not to make money but men.* New classes will be organized Jan. 4, at the beginning of the Second Term. If you are struggling for an education, write to the President about your circumstances and purposes. He is in sympathy with you. Address,

A. C. MILLAR, Pres.
Conway, Ark.

A FORDYCE POUNDING.

Dear Bro:—Christmas Eve your humble servant and family were sitting by a warm fire, resting some from the worry of the move to and fix up in our new home, when we heard the tramp of many feet upon the front portico, and soon a vigorous knock at front door was given, to which we responded, of course, and found a large crowd of my brethren and sisters and their children with arms full of good things for their new P. C. and family. Also several colored people called with packages from friends in Fordyce of other Churches. It was a generous "Fordyce Pounding," which other pastors, who have preceded me here, know of. After a very pleasant social time, we all joined in a song and then prayed for the Father's blessings upon them, and our new Conference year. Though bereft of our dear Magnolia people, we feel we are in good hands and safe quarters here.

J. R. SANDERS.

Fordyce, Dec. 30.

Assessment No. 3.

Office Preachers Aid Association
Little Rock, Jan. 3, 1892.

The following fees have been received since last report: G W Evans $3, B G Johnson $3, R C Atchley $3, J F Carr $3, S Anderson $3, C C Godden $3, J C Rhodes $3; total $21. Heretofore reported $118. Total $139.

JOHN B. BOND, Sec–Treas.

TWO PLEASANT EVENTS.

MR. EDITOR:—I had a very pleasant visit last week to my old home, Stephens, Ark., the place of the District parsonage of the Camden District where I spent some happy years while P. E. of the District. The occasion which called me there was the marriage of Mr. J. W. Brown and Miss Pearl Blount who were united in holy wedlock at the Methodist Church in the presence of a large congregation.

On my return home 29th, 7 p. m. something "new under the sun" happened. I had not been home but a few minutes when Dr. Smart and his good wife and sons called and then the folks began to come in until they filled my house and I had no more chairs and I was at a loss to know what all this meant. I had never seen it on this wise before and I learned that a storm was gathering, and sure enough it was, but it was one of those storms that hurt no one, but makes a P. E. or P. C. feel very comfortable. We had some good music and a very pleasant evening was spent by all, and wishing us good night, there was a calm. And with my mother and the children we went into the dining room, and you should have seen what we saw, sacks of flour, coffee, sugar, fruits, nuts, candies, and many good things. Well said I to my mother "this is something new, to storm a P. E., but sure they did." God bless the good Methodists of Little Rock.

H. H. WATSON.

Jan. 3.

MARRIED.

Dec. 28, 1892, at the residence of the bride, Austin, Ark., by the Editor of this paper, Mr. B. F. Grammer of White county and Miss Sallie Southall of Austin, Lonoke county.

Dec. 29, 1892, at the residence of the bride's father, Capt. T. J. Payne near Austin, Ark., by the Editor of this paper, Mr. W. T. Wells and Miss Lizzie Payne, both of Lonoke county.

At Stephens, Ark. in the Methodist Church Dec. 28, 1892, by Rev. H. H. Watson, Mr. Joe. W. Brown and Miss Pearl Blount, both of Stephens.

Last Summer we sold to Mrs. J. H. Jackson, Velasco, Texas, a METHODIST Sewing Machine. She writes now for needles and says: "We like our machine very much."

Mrs. J. B. Brady of Texarkana, Ark., to whom we sold a METHODIST Sewing Machine the first of July, writes for needless and says: "I would not ask a better machine."

We have received and examined Peloubet's, Select Notes for 1893. It is a valuable book for Sunday school workers, especially for teachers. It is if possible better than in former years which is saying a great deal for it.

In March last J. M. Stinnett of Barham bought of us one Style 3 METHODIST Sewing Machine. He likes it so well he now orders another one. He says: "Enclosed find $21.00 for which send me one style 3 METHODIST Sewing Machine. The one I ordered last Spring is a 'daisy, and gives perfect satisfrction." Yes it is about a $35.00 Machine but we sell it for $21.00.

NEW BIBLES!

We can sell you a large Family Bible for $3. They used to sell for $7 and $8. BENNETT & THORNBURGH.


GUS BLASS & CO.

Extend a hearty invitation to the readers of THE ARKANSAS METHODIST and to the trading public generally, to call and examine their large stock of fine all-wool

**Dress Goods, Silks, Velvets, Trimmings, Laces,**

Embroideries, Handkerchiefs,

**Hosiery, Gloves and Ribbons, Cloaks and**

Wraps, Ladies' Fine Underwear, Shawls, Scarfs and Neckwear, Blankets and Comforts, Eider-down Pillows and Comforts, Men's and Boys' Clothing, and

FURNISHING GOODS.

**THE LOWEST PRICES PREVAIL.**

312, 314, 316 and 318 Main Street,
Little Rock, - Arkansas.


ABOUT OUR PREACHERS.

Rev. T. H. Ware was here this week preparing to take charge of the work as Financial Agent of Hendrix College vice Rev. E. A. Tabor resigned. He is considered a strong man with all the Methodists of the State, and it is believed he will do much toward raising a fund for the endowment of the institution.—Conway Log Cabin.

Rev. J. M.G. Douglass left this week with his family to Atlanta circuit, where he was assigned by the last Conference. We commend Bro. Douglass to the people among whom his lot is cast as a good man and a true Christian gentleman. . . . Rev. C. C. Godden, the new pastor of the Methodist Church, arrived and filled the pulpit last Sunday morning and night. Bro. Godden and his family will receive a warm reception from the members of his Church and the citizens generally.—Arkadelphia Standard.

Rev. C. B. Brinkley and family came in from Pine Bluff last Friday and are domiciled in the parsonage. He preached two able and very instructive sermons Sunday in the Methodist church. His congregation and people are highly pleased with him, and think the Bishop made no mistake in sending him to this place.—Magnolia Banner.

The Conference people returned home from the meeting of that body at Batesville on Monday. Rev. M. M. Smith has been returned to the work at this place, and Rev. J. C. Ritter returned to the Jonesboro District as Presiding Elder, and nearly everybody both in the Church and out, are well pleased.—Jonesboro Times.

The return of Rev. Mr. Deener to the Batesville Church is pleasing not only to his Church but to the community generally. . . . Rev. H. T. Gregory is an admirable Presiding Elder, and the entire Batesville District is rejoicing at his return to its charge.—Batesville Guard.

Rev. W. E. Boggs gave his congregation two fine sermons last Sunday at 11 a. m. and at night, besides raising $200 to liquidate the Church debt.—Malvern Times.

The Democrat takes pleasure in commending Rev. E. L. Beard and his amiable wife to the kind consideration of the good people of Washington. He is a gentleman of ability, true to his Master's teaching. Among the old people he will find some who knew the editor when he was not as old as he is now.—Lonoke Democrat.

Dr. Hunter, as he stood before his brethren to answer to roll call, was to my mind the grandest personage of that or any other scene which has taken place in Arkansas for years. Though having suffered a stroke of paralysis lately, he stood erect as a young man, his face radiant with the light from within. He told of his waning health, the love he bore his brethren, and the great sorrow which shadowed his home; the permanent affliction of the partner of his joys through a long, useful, and honored itinerant ministry. Superannuated, yet sweetened, he sheds forth on his brethren the aroma of a life given in love to his Lord.—Tennessee Methodist.

Mrs. J. A. Walden and two daughters arrived Thursday last. We know we express the feeling of our people when we say we are glad the Rev. J. A. Walden and his family have come to live among us.—Ozark Democrat.

Bro. Goddard, the new pastor of the M. E. Church South at this place, preached his initiatory sermon Sunday to an unusually large audience and since that time we have heard many flattering words of praise in his behalf. Bro. Goddard is a young man, possessed of rare ability and good delivery, and will no doubt, do a powerful Christian work in this community.—Mansfield News.

The Water Trouble.

—Cause and Cure. A clear and pointed treatise on the mode of Baptism in which 20 points in favor of effusion are made. By Rev. J. C. Carter formerly of White River Conference. A thousand copies have been sold. Price 10cts Liberal discount to preachers to sell it. Address Bennett & Thornburgh, Little Rock Ark.

Notes On S. S. Lessons.

Sunday-school superintendents, teachers and scholars, as well as other Bible students, will please bear in mind, that we will sell either Peloubit's or Hurlbut's Notes on the S. S. Lessons for 1893 at Publishers' prices, $1.25 each. Hurlbut's is Methodist, Peloubet's is undenominational. Order early and of

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ARKANSAS METHODIST.

*THURSDAY, JANUARY 5, 1893*


## THE FAMILY.

### THE HOLY ANOINTING.

We hear of Christians breaking down from work; it is more likely to be overworry—the running of the machinery without the lubricating oil. Let us all determine today to get the anointing of the Spirit for service. In the Levitical code the priest had to anoint with oil different points of the body of one to be cleansed from leprosy. So with believers; the oil of consecration is to be put on the ear, that we may hear the voice of God: on the hand, that we may do his service; on the foot that we may speed on his errands. Then the anointing with the oil of consecration signifies separation from the world to high and holy service. A Christian in the world is all right, but the world in the Christian is all wrong. A Christian given to worldliness loses spiritual power; border Christians get cuffed and kicked by both sides, and have no happiness on either. To live a victorious, fruitful life we must get away from all that savors of the world. Billy Bray, when asked once how the world was getting on, said he did not know; he had not been down there for twelve years! What we need is such a love for spiritual things as shall lift us above what is worldly.—Moody.

### READ OF ALL MEN.

What paper is that?—what book? The great trouble in our day is not to get good reading, but to get readers for it. We print and circulate Bibles by the million of copies. The most of them are bought and paid for, but are they read? They are laid on the parlor table, they are carried to Church and to Sunday school; they are opened at random Sabbath afternoon, and a few verses glanced over, but they are not read as the news columns of the daily paper are. If somebody could get out an edition of the Bible, or even of parts of it, so attractive in its typography that it would be "read of all men," we might hope that a great change would soon pass over the world. Well, the apostle Paul, in his second letter to the Corinthians, tells us of an epistle which was "read of all men" in his day. (See 2 Cor. 3:2.) And I believe that wherever that epistle has gone, in the intervening centuries, it has been thus read.

Christlieb says: "The Christian is the world's Bible, and the only one it reads. If we take care that in this book be plainly shown the loving spirit, the grandeur and the winning friendship of Christ, then we shall see many hearts open to receive such actual testimony of Christian life. The strongest argument for the truth of Christianity is the man filled with the spirit of Christ. The best way to bring back the world to a belief in miracles is to exhibit the miracle of regeneration and its power in our own life. The best proof of Christ's resurrection is a living Church which is itself walking in newness of life, and drawing life from him who has overcome death."

Caird says: "The living epistle needs no translation in order to be understood in every country and clime. A humble, gentle, holy, Christlike life preaches to the common ear of all, the world over. Let a man reveal his soul in the inarticulate speech of an earnest, pure and truthful life, and this will be a language which the profoundest must admire, which the simplest can appreciate. The most elaborate discourse on sanctification will prove tame and ineffective in comparison with the eloquence of a humble, holy walk with God. Instruct your children in the knowledge of God's great love and mercy, but let them see that love cheering, animating, hallowing your daily life; describe to them the dignity and glory of the Savior's person and work, but let them note how daily you think of him, see how the sense of a divine presence sheds a reflected moral beauty around your own—and this will be a living, breathing theology to them, without which formal teaching will avail but little."

Norman Macleod says: "What is any description of Christianity upon paper, as compared to the living epistle which all men can read? We need Christian men and women, not their books or their money only, but themselves. The poor and needy ones who, in this great turmoil of life, have found no helper among their fellows; the wicked and outcast, whose hand is against every man's, because they have found, by dire experience of the world's selfishness, how every man's hand is against them; the prodigal and broken-hearted children of the human family, who have the bitterest thoughts of God and man, if they have any thoughts at all beyond their own busy contrivances how to live and how to indulge their craving passions—all these, by the mesmerism of the heart, and by means of that great witness, conscience, which God in mercy leaves as a light from heaven in the most abject dwelling on earth, can to some extent read the living epistle of a renewed soul, written in the divine characters of the Holy Spirit. They can see and feel, as they never did anything else in this world, the love which calmly shines in that eye, telling the inward light and peace possessed, and of a place of rest found and enjoyed by the weary heart."

If all Christians shone "as lights in the world, holding forth the word of life" in their individual characters and conduct, how speedily the darkness would flee away! Oh, for a million living epistles! It is for them, and not for more Bibles and sermons, that the world is waiting.

C. E. B.

—Herald and Presbyterian.

### A PRACTICAL QUESTION.

There has been a widespread opinion that it made little difference what a man believed if he was only sincere; and there are persons who still advocate that notion; but facts make sad havoc with theories, and a system is better judged by its practical working than by any vague ideas concerning its tendencies. The infidelity that rejects divine revelation, and denies the existence or authority of God, when left to work out its results, shows clearly its dangerous character. In France a century ago men theorized and wrote and scattered wild and Godless notions among the common people. The nobility and aristocrats of the day smiled and sneered at the wild notions which were afloat; but the Reign of Terror came and the skins of those same aristocrats went to bind the second edition of those books. The tiger that was in men had been unchained and tasted blood, and even infidel philosophers declared that if there were no God it would be necessary to invent one.

The anarchists of to-day are infidels and atheists, and casting off all fear of God and hope beyond this life, are ready to engage in all sorts of desperate deeds. The resources of modern civilization are within their grasp. It needs no mob to wreck a palace or destroy a city. A desperate man can hurl missiles more deadly than thunderbolts, and can bring upon the heads of the unwary a swift destruction which they cannot escape. When reckless atheists stand with dynamite bombs in hand, and demand of the rich millions of money upon pain of instant destruction, it may be that wealthy men will see that there is some practical importance to be attached to the opinions even of the humblest men. And when the errors which men take no pains to resist and confute, are bearing fruit in quarters where they little expected, they may learn that "every lie ends in a broken head for somebody."

If the law of God is obsolete and the gospel of Christ is rejected, woe to the men who live to see the workings of humanity unrestrained by divine grace. We little know what the world would be without the pressure of divine restraint, and the prevailing influence of the Gospel of the Son of God. Let man be unrestrained; let all his vice and lust and sin and madness have free course, and woe to men or women who live to see that day! We may deny the danger of its coming, but evil days have come when men forgot God, and if men again forget God what shall hinder their return?

The man who works for the peace and prosperity of his land and of his race will do well to begin at the beginning, and teach men the knowledge of the Lord which is the foundation of all knowledge, and the fear of the Lord which is the beginning of all wisdom.—The Armory.

### NONE HAD SPOKEN.

A casket containing the body of a maiden of seventeen years was carried over the door-step of a mansion a few weeks ago and conveyed to the cemetery. The distance was short, and all who had filled the spacious house, whose inmates now number but two—for she was an only child—walked slowly and sadly after the carriages which contained the relatives. From the gate the casket was borne by six young men to the side of the open grave, where it was reverently placed.

It was the saddest of funerals; she was the most blithesome of girls, and as brilliant as gay. She had been ill four days, and delirious from the first seizure till within three hours of death, when she became unconscious. The hymn, the prayer, even the benediction, were all mournful as the sound of winds on dark nights at sea. The people stood silent while the grave was slowly filled, and then turned to pass away.

Suddenly, the teacher of her, whose body had been lowered into the damp earth, broke forth into almost hysterical weeping. The pastor perceiving her grief went at once to her home to comfort her. "Why," said he, "did you manifest such unusual sorrow?"

She answered: "A month ago I felt impressed to speak to her of her soul, and of her duty to her Savior; but I postponed it, and now she is gone!"

Then, turning to the pastor, she said: "I hope you have spoken to her." He was silent, and after awhile said: "I, too, must confess my sin. When I saw how thoughtless she was becoming, how much interested in frivolous things, I also was impressed to speak to her of the things of the Spirit; but I postponed it, and she is gone." They prayed together for forgiveness.

Taking leave of her, he went at once to the house of mourning. There he tenderly asked the parents if they had ever conversed with her about yielding her heart to God. The answer was: "On her last birthday we remembered that she was not in the kingdom, and said we must speak to her; but other things came up and we neglected it, and now she is gone!"

Yes; gone to witness against her parents, her pastor, and her teacher! —N. Y. Advocate.


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## Children's Corner.

Conducted by Mrs. Carrie Thornburgh. Letters rom the children for their CORNER should be addressed thus: "AUNT CARRIE, care of THE ARKANSAS METHODIST, Little Rock, Ark.

DEAR NIECES AND NEPHEWS:—I come to you with New Year's greetings; I hope you spent a happy Christmas. We have several letters this week, but thinking you would all enjoy Bro. Moseley's letter from Japan more than you would your own, I will give it to you. I was sorry it came too late for your Christmas as it was intended, but hope it will be all the more interesting. Now, I have asked you to tell me how we shall appropriate the money. We have not enough to furnish the room and if we do not get it soon we will want to do something with what we have. Please let me have an expression from you. We can send it to the Scarritt School as a gift from the children of THE ARK. METHODIST if agreeable. I am sorry we cannot furnish the room, but those who have contributed will be rewarded the same as if all had been accomplished. We have not failed if we have done what we could.

AUNT CARRIE.

DEAR YOUNG FRIENDS:

I promised you to write again but have allowed so much time to pass that I fear some of you have begun to think I did not mean it. But not so, for I really want to write to you tonight, and just as our mothers have so often told us we can always find time to do what we want to do. I have said that so much time had gone past, and so it goes always, slipping away, never stopping to rest a moment. Five years have gone since I landed in Japan. It seems short when I think of it sometimes, but when the changes which have taken place are called to mind there can be no doubt. Changes, some of them sad, some of them filled with such tender, sacred pathos. But not all sad. Let's see some of them. There were Letties, and Lizzies, and Lotties and Lucies, and Jennies, Janies, Marys and Marthas, and girls many more; Georges, and Jameses and Franks and Charles, and boys by the score, all of whom have grown so large that I fear some of them would not be called "little" friends anymore. These are not all the changes; there have been changes in the State. New States have been made and new territory opened. Your geography reads different from mine when I went to school. A new President has been elected and served his term, and a message sent darting under seas and over mountains and plain announces the election of another. Yet others in the Church; the Epworth League and the Christian Endeavor have been instituted. In our own State there have been some happy changes. To mention no more, since that august day when the train was boarded and I started East Westward five years ago, there has been no fewer than four college buildings completed—Hendrix at Conway, Quitman at Quitman, Galloway at Searcy, and the Methodist College at Arkadelphia, and all these by our own Church. I congratulate you who read this letter upon the blessings which are yours in these provisions for your education.

But all the changes have not been on your side. We have had some over here. When Miss Gaines and I reached Kobe we found three Missionaries and their faithful wives—Dr. Jno. Lambuth, Dr. W. R. Lambuth and Dr. O. A. Dukes. Now there are, counting the married ladies, 30 Missionaries, or just five times as many as at that time. Then there were three circuits, now there are four Districts. Then we had two organized Churches, there are now ten. Then there were two Mission stations, now there are seven. Then we had no Church building, now we have five neat churches. Then there were reported but 64 members, now there are 505, and 38 Sunday schools with 81 officers and teachers and 1538 scholars. At that time we had a night school with a few young men, now we have, in all, 20 schools with over 500 students. Then there were no theological students, now we have a Theological school with 17 students preparing to preach the gospel, besides Brothers Suzuki, Adachi and Asas studying in America. We have a male academy at Kobe, soon to have a fine new building and a girls' school, Hirashima in charge of Miss Gaines has just opened this year in a handsome new building in place of the one burned down last year. May we not say "what hath God wrought."

To mention one thing more—the loss which has befallen our work during the year in the death of Dr. J. W. Lambuth. He left this message for you and every member of the Church: "We have a great work to do, tell them to send more men." Rev. J. C. C. Newton, professor of the Theological school at Kobe, has prepared a pretty little book called the Memorial Volume of Rev. J. W. Lambuth, D. D., which some of you may have seen.

Hoping this may find you enjoying a merry Christmas, I bid you good-bye. Yours,

CROWDER B. MOSELEY.

Matsuyama, Japan, Nov. 24, 1892.


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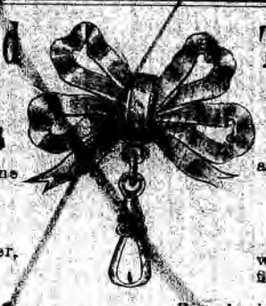

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She's putting the washboard where it'll do some good. She has suffered with it long enough; broken her back over it, rubbed the clothes to pieces on it, wasted half her time with it. But now she knows better. Now she's using **Pearline**—and when a woman uses **Pearline**, the only way to use the washboard is in the kitchen fire. There's no more hard work, no more ruinous rubbing, but there's washing that's easy and economical and safe.

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ARKANSAS METHODIST.

*THURSDAY, JANUARY 5, 1893*


## OBITUARIES.

BRANDON.—Mary Lillian, first-born to W. H. and Mary F. Brandon, passed to the spirit world Dec. 1, 1892, aged 2 years, 10 months and 21 days. She was a very affectionate and lovely child, and it is hard to give her up, but we know "It is well with the child." GRANDPA.

Chambersville, Ark.

MORROW.—Cecil, son of J. H. and M. F. Morrow, was born in Conway Co. April 12, 1890, and died Oct. 24, 1892, after forty-four days of agonizing pain from falling into a pot of boiling water. But dear little Cecil has gone to Him who called little children like lambs to his fold; and the bereaved father and mother may meet their child in the sweet bye and bye. J. L. MASSEY.

JACKSON.—Sister J. Jackson, wife of Bro. A. D. Jackson, was born in Davis Co., Ky. She professed faith in Christ last year, joined the Methodist Church and made a faithful member until her death, which took place at her home in Gainesville Nov. 8, 1892 at the age of 24 years, 8 months and 10 days. She leaves a husband, 2 children and a host of friends to mourn their loss. She said on her death bed all was well. May God help us all to follow after such as they follow Christ. J. D. RUTLEDGE.

PATCHELL.—John Claud Patchell was born Sept. 4, 1891; died Sept. 29, 1892. Little Claud lost his mother the 15th of last March. Notwithstanding this he found friends who cared for him. Sister Pearson cared for him awhile, then Sister Bliss—each of them caring for him perhaps as well as his mother could have done. His father then carried him home. He took sick a few days after and lingered but a short time and died. He is missed in the family, but they know where to find him. He is with his mother. J. W. HARRISON, P. C.

BUISH.—Mattie A. Buish, daughter of G. W. and Allie R. Buish and the wife of B. F. Kitchen, was born March 9, 1876, and departed this life Nov. 6, 1892. She leaves a mother, seven brothers and sisters, a broken-hearted husband and a little girl baby 3 days old to mourn their loss. She joined the M. E. Church, South, under Bro. Cline's ministry in August 1891, and lived a Christian life and a faithful worker in the Church until the day of her death. She was laid beside her father, who died three years ago, and has joined that innumerable host to sing sweet deliverance on the other shore. We tender our heartfelt sympathies to Bro. Kitchen and the broken-hearted mother.

JOSIAH MCKEE, L. D.

CLARK.—William L. Clark was born in Monroe Co., Miss., March 13, 1822; died at his home in Independence Co., Ark., Aug. 28, 1892, aged 70 years, 5 months and 15 days. He professed religion and joined the M. E. Church, South, in the fall of 1845, came to Independence Co. in the fall of 1850, reuniting with the Church in 1851. Bro. Clark was not a demonstrative Christian, but one of those quiet, consistent, every-day Christians, that the world has confidence in; everybody spoke of him as a good man. His last year on earth was one of sickness, and several times before the end came he was thought to be dying; he always gave the assurance to his friends that he was not afraid to die. In his long sickness he was very patient, and seemed to enjoy the visits and prayers of his pastor. His end was peace. J. S. BROOKE.

BAHNER.—Sister Virginia Frances Bahner, wife of Otto Bahner, was born in Corinth, Miss., Aug. 24, 1859, and departed this life at her home in Gainesville, Ark., Nov. 29, 1892. Sister Bahner had been living in Gainesville for a number of years, and everyone who knew her loved her. She professed faith in Christ when a child and joined the Methodist Church, South, and was a consistent member of the same until the day of her death. She leaves a husband, two children, father, mother, some brothers and sisters to mourn their loss. And she has a host of friends all mourning on account of her absence from the social circle and the Church. She was a faithful wife, a kind mother and a good neighbor. In the death of Sister Bahner the Church has lost one of her best members, Bro. B. a kind and loving wife, and the children a loving mother. Bro. Bahner, Sister B. is no more in this life, but a few more days and you will meet her again. Thank God His people die well. Her pastor,

J. D. RUTLEDGE.


PISO'S CURE FOR CONSUMPTION. CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. 25 CTS.


FARRISH.—M. T. F. Farrish, daughter of Rev. S. W. Register of the White River Conference and Mary E. Register, was born in Pike Co., Ala., May 11, 1867, and died at Moorefield, Ark., Dec. 2, 1892, aged 25 years, 6 months and 21 days. She made a profession of religion in 1878 under the ministry of Rev. S. L. Cochran of Sulphur Rock, Ark., uniting with the M. E. Church, South, at the same time and place. She was married to Mr. E. D. Farrish (now a useful local preacher on this circuit) by Rev. Wm. M. Watson Feb. 6, 1887.

Sister Farrish gave her heart to Christ and her hand to the Church at a very early age, and lived a devoted Christian from the time of her conversion until her death. She was laid to rest at Lee's Chapel, where she held her membership and where her funeral was preached by the writer to a large concourse of sorrowing friends, from Thess. 4:14. May God comfort the bereaved friends. Thank God, our friends shall rise again. Sister Farrish loved the Church and its ministers, always making her pastors welcome to her home, and showing an interest in anything pertaining to the welfare of the Church.

Sister Farrish leaves a husband and two small children, father, mother and two sisters to mourn their loss. We commend them to her God and pray that each and all of them may so follow the leadings of the Spirit, that they may have a happy reunion in the sweet bye and bye.

J. S. BROOKE.

MELSON.—Mr. Solomon Melson was born in Boone Co., Mo., Dec. 15, 1815, and died April 15, 1892; he moved with his father to Clark Co., Ark. and settled at Grey's Ferry on Little Missouri river in 1816, and has been for seventy-five years a highly esteemed citizen, for a number of years an honored and true Mason, and for forty-five years a faithful member of the M. E. Church, South. By his death we lose a kind neighbor, an affectionate father, a wise counsellor and guide. We have often heard him say, this has been a happy world to me; I have always lived at peace with my fellow-man. He now sleeps at Ebenezer by the side of his wife and five sons. He leaves three children to mourn their loss, and bids them good-night, but not goodbye.

A FRIEND.

BYARS.—C. E. Byars, daughter of Philip and Emmaline Byars, was born in Clay Co., Ark., Nov. 2, 1878. She professed faith in Christ and joined the M. E. Church, South, 1890, in which she lived a consistent Christian until her death, which occurred Aug. 1, 1892. Her funeral was preached by the writer the first Sunday in October to a large and weeping congregation. In her death the home has lost one of its charms, the Church a useful member, the Sunday-school a bright and shining light. The father, mother and sisters have the prayers and sympathies of all. May God's grace sustain them in their sad bereavement.

JOHN W. WATSON.


Cheatham's Tasteless Chill Tonic has gradually made its way into almost every Southern State; we might say, every Southern family. It could not have done this had it not been a medicine of rare merit. When you have chills give it an honest trial and it will surely cure you. Price 50 and 75 cents. Guaranteed.

Wealth is supposed to give ease, but what if the possessor happens to have chills? Why, he should simply exchange 50 or 75 cents of his wealth for a bottle of Cheatham's Tasteless Chill Tonic and his ease would be restored. It always cures chills. Guaranteed.

A lady was so reduced in flesh last summer by the chills that she actually had to wear suspenders to hold her corset up. Some friend advised her to take Cheatham's Tasteless Chill Tonic—she did so. That pair of suspenders for sale cheap. She now tips the beam at 140 lbs.

Hundreds of people drag along through the summer months their lives made miserable by chills and fever and who could be well and happy if they would only take Cheatham's Tasteless Chill Tonic. It never fails to cure and is only 50 and 75 cents per bottle. "No cure, no pay."

Quinine is unquestionably a good medicine but it has been much abused by the people living in the malaria districts of the South, who fly to it for relief, and continue its use until their nervous system is perverted and their hearing impaired. Cheathams tasteless Chill Tonic, is more effectual, cheaper and entirely harmless. Try it. Price 50 and 75 cents per bottle. "No cure, no pay."

A good many people are prejudiced against patent medicines because some they have used proved worthless. This is wrong—each remedy, like each individual, should be judged upon their own merits, not the demerits of others. Cheatham's Tasteless Chill Tonic is a remedy of sterling worth. Be fair and give it a trial. Price 50 and 75 cents. "No cure, no pay."


LANGFORD.—O. M. Langford, born in Chautauqua, New York, Feb. 15, 1836, died Sept. 11, 1892, in Alexander, Ark. In the sudden death of our esteemed citizen this community has suffered loss, being an efficient and accommodating postmaster we very much miss his pleasant smile and accommodating ways in this capacity. Mr. Langford was quiet and unobtrusive in his manners, attending strictly to his own affairs, and a more devoted and sacrificing husband would be hard to find. True, tender and devoted to his afflicted wife, watchful in his care for her and unmindful of his own comfort. How much the dear wife misses that attention and care. She herself has been an invalid for years, and her very patience in her physical weakness is a mute appeal to our sympathy. Yet none can enter into the inner chamber of the heart and know all of its pain, the weary dull throbbing is imprisoned there—and though the chords may quiver like the broken strings of a silent harp, yet no audible sound is given. The dumbness of such sadness touches every heart of human sympathy. May God in his goodness, mercy and love temper the rough wind to the bereaved one.

"Be comforted, sad one, whom some great grief
Is holding in its dark embrace—God knows;
God loves thee, hears thee, sees thee all the time,
He will be healer to that heart of thine.
Each heart its own grief knows, but He knows too;
Just simply trust Him, for He will be true."

A FRIEND—M. A. C.

Alexander, Ark., Dec. 10, 1892.


"WORTH A GUINEA A BOX."

STOP THIEF.

Dyspepsia is stealing the roses from many ladies' cheeks, and making many men's faces blanch.

**BEECHAM'S PILLS** will arrest the rascal, and restore health, vigor and color; they will cure Sick Headache, *acting like a charm* on the Stomach, Liver and Kidneys. Price 25 cents a box. Covered with a Tasteless and Soluble Coating. New York Depot, 365 Canal St.

The reason that we can sell an Organ or a Piano so cheap is, not because the instruments are inferior, but because we are content with a very small profit on them. We only desire to fairly cover the expense of advertising them.

BENNETT & THORNBURGH.

North Carolina Sends Greetings to Georgia.

What One of Her Most Prominent Citizens Writes About One of Georgia's Great Remedies.

TO THE PUBLIC:—After several months' use of King's Royal Germetuer, I must announce it in many respects the most marvelous medicine I have ever seen or known of for the multitude of its remedial virtues.

First, drawing upon experience, I know that it will cure catarrh. I succeeded the Rev. Dr. Hawthorne as the pastor of a Baltimore Church just twenty-one years ago. Removal to a colder and more changeable climate, with want of care in protecting myself, brought on an attack of catarrh which has continued with me ever since until I commenced taking Royal Germetuer some months ago, from the use of which I am now quite entirely well.

2. It is, as claimed, really a positive cure for stomach troubles, such as indigestion, dyspepsia, sick headache, etc. This I know from experience.

3. I have never found a better nerve tonic and general invigorator. It gives healthful and invigorating sleep, and as a cure for insomnia ought by all means to take the place of bromides, chloral and other deleterious if not dangerous drugs. It is a fine tonic for public speakers, taken both before and after speaking, as I know from experience, and no other tonic or stimulant is needed in rallying from the exhaustion of public and especially outdoor speaking. In fine I used to smile at the enthusiastic testimonials of my personal friends, Rev. Drs. Hawthorne and Henson, concerning Royal Germetuer, but having used a dozen bottles of it and been made well-nigh "every whit whole," I can but adopt the language of the queen of Sheba and say: "The half has never been told." Very respectfully,

G. W. SANDERLIN,

State Auditor, North Carolina.

We are endorsed by thousands of our best known people, and are authorized in saying that Germetuer will permanently cure rheumatism, Neuralgia, Indigestion, Bowel and Liver troubles, Female Diseases, Catarrh, Asthma, Bladder and Kidney Diseases, Skin Diseases, such as Scrotula, Eczema, etc., Paralysis, Epilepsy, Erysipelas, Insomnia and General Debility.

For sale by almost every druggist in the country, at $1 per bottle. If you cannot find it in your drug store, write to

KING'S ROYAL GERMETUER CO., Atlanta, Ga.

Take Dr. King's Germetuer Pills for the Liver and Constipation.


**Commissioner's Sale.**

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, made and entered on the 29th day of November, 1892, in the cause therein pending between Emily Haley plaintiff and Andrew Haley defendant, the undersigned as commissioner in chancery will offer for sale at public outcry to the highest bidder at the east front door of the Pulaski county court house in the city of little Rock, within the hours for judicial sales on

*Thursday the 22d day of December, 1892,*

the following described real estate, to-wit: Lot twelve (12) in block two hundred and eighty-six (286), in the city of Little Rock, Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser to give note with approved security and a lien to be retained on the premises sold to secure the purchase money.

Given under my hand this 30th day of November, 1892. I. J. HICKS,

Commissioner in Chancery.


HAVE YOU GOT PILES

INCHING PILES known by moisture like perspiration, cause intense itching when warm. This form and BLIND, BLEEDING or PROTRUDING PILES YIELD AT ONCE TO DR. BOSANKO'S PILE REMEDY which acts directly on parts affected, absorbs tumors, allays itching, effecting a permanent cure. Price 50c. Druggists or mail. Dr. Bosanko, Philadelphia, Pa.


We will cheerfully send extra copies of THE ARKANSAS METHODIST to all preachers, who will notify us that they can use the same to advantage in canvassing for new subscribers.


CONSUMPTION CURED.

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

WANTED: Man only, financially responsible to supply agents in Arkansas and Mississippi with Shaeffer's New Pancake Griddle. Positive proof you can realize $10,000 annually.

M. SHAEFFER, Canton, Ohio.

We are State agents for "Character Sketches," one of the best selling books ever printed. We desire agents in all parts of Arkansas to sell. We will give large commission on it.

Only 165 papers in all these United States issue over 10,000 copies each per week. THE ARKANSAS METHODIST is one of them and the only one in Arkansas.

Ripans Tabules: one gives relief.

WRITE FOR CATALOGUE

[*FREE*]

Watches, Diamonds, Jewelry, Silverware, Wedding and Engagement Rings, etc., etc., etc.

*COMMUNION SETS A SPECIALTY.*

J. N. MULFORD, Jeweler,

MEMPHIS, - - - - - TENN.

Mention this paper.

Established 1865.

C. O. KIMBALL

MANUFACTURER AND DEALER IN

Harness and Saddles.

In the coming season I am offering unequaled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.

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| No. 0 sin. bug. harness, breast 1 in. trace, 2 1-2 in. saddle, | $6.50 |
| No. 00 sin. bug. harness, hames 1 in. trace, 2 1-2 in. saddle | 9.50 |
| No. 00 sin. bug. harness hames 1 1-8 in. trace, 3 in. saddle, | 10.25 |
| No. 00 sin. bug. harness, hames 1 1-4 in. trace, 3 1-2 in saddle, | 12.50 |
| No. 25 sin. bug. harness, single trace, 1 1-2 in. 1 1-2 in saddle, | 15.50 |

Double buggy har. from $15.00 to 25.00.
Wagon harness, from $15.00 to 30.00
Ladies saddles, from $8.75 to 20.00.
Men's saddles from $8.50 to 20.00.

Chains, Blind Bridles Collars, Whips, etc

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324 MAIN ST.,

LITTLE ROCK, ARK.

A RELIABLE WOMAN

Wanted in every County to establish a Corset Parlor for the sale of *Dr. Nichols' Celebrated Spiral Spring Corsets* and *Clasps.* Wages *$40 to $75 per month and expenses.* We furnish complete stock on consignment; settlements monthly. *$3 Sample Corset Free.* Send 18 cents postage for sample and terms. *S. S. Mfg. Co., 378 Canal St., New York.*

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—OF—

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SOLE AGENTS FOR

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COAL.

Also Keep

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Office, 110 W. Markham St. Telephone 295. Yard foot of Broadway.

DR. J. M. HILL,

RECTAL SPECIALIST

Cures all diseases of the rectum, piles, rectal ulcers, fistula in ano, fissures, polypi, strictures and catarrh, without pain or hindrance from business. Office, S. E. corner Second and Main streets, Little Rock, Arkansas.

CANCER Dr. Hartman's treatment for Cancer. A book free. Address Surgical Hotel, Columbus, O. Even hopeless cases recover.

CUT IN TWO Prices of Sewing Machines, Safes, Scales, Blacksmith's Tools, Road Carts, Buggies, Harness and 1000 other things. List Free. CHICAGO SCALE CO., CHICAGO, ILL.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

DROPSY TREATED FREE Positively CURED with Vegetable Remedies. Have cured many thousand cases called incurable. From first dose symptoms rapidly disappear, and in 10 days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA, GA.

W. H. SCHAEFFER & CO.,

Successors to BEAL & FLETCHER,

WHOLESALE AND RETAIL GROCERS

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Goods Sold as Low as the Lowest. Give us a Trial

Fones Bros. Hardware Company,

WHOLESALE AND RETAIL DEALERS IN

HARDWARE,

Iron, Nails, Cutlery, Axes, Cooking and Heating Stoves.

Avery & Sons' Plows, Oliver Chilled Plows, Rubber and Leather Belting

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

202 Main Street, LITTLE ROCK, ARK.

Always to the Front!

AHEAD OF THEM ALL!!

M. M. COHN & CO.'S

NEW FALL AND WINTER

STOCK

BEATS THE RECORD

Give them a call when in the city, or correspond with them when in need of any Dry Goods, Dress Goods, Underwear, Silks, Trimmings and Notions, or a Good Suit of Clothing; Men's, Ladies' and School Shoes, or anything else in their line. They will please you.

306 & 308 Main St., Between 3rd and 4th,

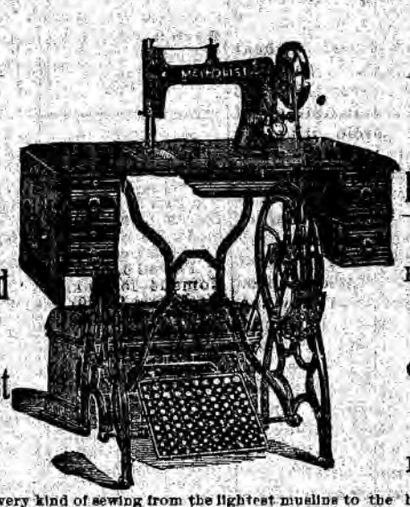
Little Rock, Arkansas.

THE NEW METHODIST

SEWING MACHINE!

IMPROVED HIGH ARM PERFECTED

Highly Finished Does Perfect Work.



WARRANTED FOR FIVE YEARS

Every Machine Guaranteed to Give Satisfaction, or Money Refunded.

It is adapted to every kind of sewing from the lightest muslins to the heaviest cloths and a wide range of work, Hemming, Braiding, Tucking, Ruffling, Quilting, Gathering, &c.

A full set of attachments go with every machine. The simplicity of the automatic tension sewing from No. 40 to 100 thread without altering, recommends it not only to every beginner, but to all. An automatic bobbin winder, run independent of the machine, winds a bobbin as regular and as hard as any spool of thread, thus making it carry so much more thread than the ordinary wound bobbin. A touch upon a lever lengthens and shortens the stitch at will while the machine is sewing.

It is built on entire new and improved principles and is far in advance of the regular sewing machines now on the market. Each machine is in perfect working order when shipped, and is accompanied with printed instructions and a complete set of tools. Also a five years warranty. If it does not prove perfect or as represented, ship it back and we will refund your money.

Every machine will be shipped by freight unless otherwise directed, and we are prepared to fill orders promptly. Be careful to give your shipping address very plainly, as well as your postoffice address.

PRICES:

Style 3, Agents' Price $35.00; Our Price, only $21.00. Style 4, Agents Price, $40.00; Our Price, only $22.50. Style 5, Agents' Price, $45.00; Our Price, only $24.50.

Metal Tipped. EVER READY DRESS STAY Will Not Cut Through.

See Name "EVER READY" on Back of Each Stay.

Acknowledged the BEST DRESS STAY On the Market

Made with Gutta Percha on both sides of steel and warranted water-proof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."

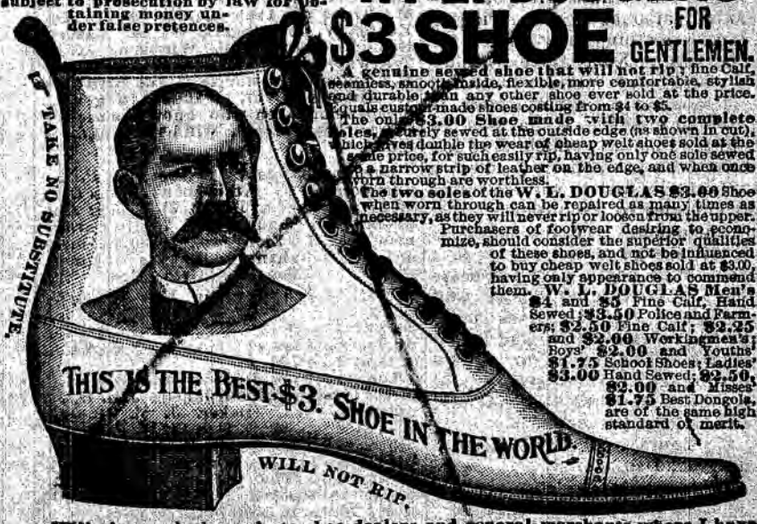
Manufactured by the YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich.

FOR SALE BY ALL JOBBERS AND RETAILERS.

SPECIAL DEPOTS. { MODEL DRESS STEEL CO., 74 Grand St., New York. BROWN & METZNER, 535 Market Street, San Francisco.

CAUTION.—Beware of dealers substituting shoes without W. L. Douglas name and the price stamped on bottom. Such substitutions are fraudulent and subject to prosecution by law for obtaining money under false pretences.

W. L. DOUGLAS $3 SHOE FOR GENTLEMEN.




A genuine sewed shoe that will not rip; fine Calf, seamless, smooth inside, flexible, more comfortable, stylish and durable than any other shoe ever sold at the price. Equals custom-made shoes costing from $4 to $5.

The only $3.00 Shoe made with two complete soles, securely sewed at the outside edge (as shown in cut), which gives double the wear of cheap welt shoes sold at the same price, for such easily rip, having only one sole sewed to a narrow strip of leather on the edge, and when once worn through are worthless.

The two soles of the W. L. DOUGLAS $3.00 Shoe when worn through can be repaired as many times as necessary, as they will never rip or loosen from the upper.

Purchasers of footwear desiring to economize, should consider the superior qualities of these shoes, and not be influenced to buy cheap welt shoes sold at $3.00, having only appearance to commend them. W. L. DOUGLAS Men's $4 and $5 Fine Calf, Hand Sewed; $3.50 Police and Farmers; $2.50 Fine Calf; $2.25 and $2.00 Workingmen's; Boys' $2.00 and Youths' $1.75 School Shoes; Ladies' $3.00 Hand Sewed; $2.50, $2.00 and Misses' $1.75 Best Dongola, are of the same high standard of merit.

Will give exclusive sale to shoe dealers and general merchants where I have no agents. Write for catalogue. If not for sale in your place send direct to Factory, stating kind, size and width wanted. Postage free. W. L. Douglas, Brockton, Mass.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

# Royal Baking Powder

ABSOLUTELY PURE

ARKANSAS METHODIST.

THURSDAY, JANUARY 5, 1893

Circulation over 10,000 every week; we guarantee that no issue shall be less than 10,000 copies.

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

FIELD NOTES.

WHITE RIVER C'T.—We received our appointment to this work on the 2nd Sunday night in December, and on the Sunday night following preached my first sermon to these good people. We are now comfortably housed in the splendid parsonage at St. Charles, with a full pantry and surrounded by as good people as there are in the State. We have been well received and are determined by the help of God to do the best year's work of our life. These are noble people, energetic, zealous and consecrated. The men are abundant in good works and there are "elect women not a few," whose piety and enthusiasm cannot be surpassed anywhere. We have not been pounded according to the usual acceptation of the term, but we have been subjected to a constant flow of donations which have not yet ceased, and from the outlook I can not tell what there may be in store for us. My wife is well pleased. She had a visit from a friend of her girlhood days, viz., "Santa Claus;" on Christmas morning while I was away on my appointment he came around and surpassed his old time generosity. The beauty of his visit was it was nearly day and he just deposited his entire cart load on the piazza. Wishing you Brethren a happy New Year and promising you not to forget THE METHODIST in my rounds, I am your brother,

F. N. BREWER, P. C.

St. Charles, Dec. 27.

OZONE C'T.—Our first Quarterly Conference convened last Saturday. Bro. Key, our new P. E., was present and dispatched the business of the Conference very satisfactorily to all present. Bro. Key preached four sermons, three at the seat of our Conference (Gilliam school house) and one at Ozone. They were all truly gospel sermons and highly appreciated. The collections were as good as could be expected at this early date.

W. M. TAYLOR.

Ozone, Dec. 29.

ARGENTA STA.—"Well, let us hear from you, Bro. J." "Thank you, I will when I get something to say." This was the solicitation of many of my dear heroic itinerant brethren and devoted laymen, when we parted at Batesville, the town which none surpasses for gallant men and bonny lasses, parted for different fields of labor and toil. I met my Christmas appointment, had a good time, found my predecessor, Bro. Morehead, here and ready to show me around, which he persisted in doing notwithstanding the cold—a kindness he intended for me to enjoy after he was gone. God bless him and all the honorable, able and popular predecessors whose names are household words. May I prove as worthy as they. A leap ahead and the record broken, is the now new record of the Board of Stewards, good men, godly men, of whom that princely Christian man, Dr. Hancock, is President, Bro. Estes the man for the place, Treas., Bro. Smith Sec. The Board is made of good stuff, good metal. I find a good Sunday-school, a winsome-faced superintendent, John Baldwin. Good congregation. Much to be done. But this charge is by no means 'run down and at a low ebb.' No, things are good; but we want, by the grace of God and the liberality of the people, to make it better, even to the best. This is our motto. Personally I am hearty, happy and at home. God is with me. "Never alone—no, never alone." My room is on second floor at T. W. Baldwin's attractive and pleasant home, commands the river, railroad bridge, boats, etc., and the City of Roses which looks lovely at night, when dressed up in electric lights. Come to see me, brethren, but don't all come at once. God bless you all, and when you think of me pray for me.

Jan. 2. J. F. JERNIGAN.

CINCINNATI C'T.—We arrived at Wedington the 25th inst., at 10 a. m. Found the people in expectancy and ready to welcome us to our new charge. Our unusual move of 150 miles through the cold and cloudy days of December had prepared us as never before to so fully appreciate the numerous cheerful faces that met us in less than ten minutes after our arrival at the parsonage gate, bringing with them something new under the sun, that was an Xmas table, the burden of which was simply immense. Yes, it was extraordinary both in quantity and quality. If that was an index to the liberality which is to follow during this year, surely I have a goodly heritage, and it will certainly tax my energies to reciprocate their warm-heartedness. To the membership of this charge permit me to say: Brethren, let us begin and prosecute this year's work with our forces well organized, and give ourselves more fully to "the works of faith and labors of love" which we must do, if we would enjoy largely the smiles and blessings, both temporal and spiritual of our beneficent Father.

Yours, D. C. ROSS.

Wedington, Dec. 30.

Ripans Tabules: pleasant laxative.

NEWPORT STA.—Our first Quarterly Conference has just been held. Our new P. E., Rev. W. L. King, was at his post, and has made a good beginning. His preaching is clear and sound, and it was well received by our people. Our report shows 10 accessions to the Church in the past quarter though it only embraced 14 days. We think we have things in shape for advancement along all lines now, and will hope to report better things by and by. Very truly yours,

FRANK RITTER.

The Testimonials

Published on behalf of Hood's Sarsaparilla are as reliable and as worthy your confidence, as if they came from your best and most trusted neighbor. They state only the simple facts in regard to what Hood's Sarsaparilla has done, always with truth and reason.

Constipation, and all troubles with the digestive organs and the liver, are cured by HOOD'S PILLS. Unequaled as a dinner pill.

READER, on page 1 we offer you the Weekly Arkansas Gazette one year *free* of charge!

FREE! The Weekly Arkansas Gazette one year *free* to our present and new subscribers. Read the offers on page 1.

Schiffmann's Asthma Cure

Is used by inhalation, thus reaching the seat of the disease direct. Its action is immediate and certain. No waiting for results. Ask any druggist or address, Dr. R. Schiffmann, St. Paul, Minn., for a free trial package.

DEATH NOTICE.

Jas. R. Board, oldest son of Rev. E. L. Board, died Dec. 22, 1892, after a lingering illness, in the thirty sixth year of his age. He bore his sufferings with true Christian patience and fortitude. He leaves a sorrowing companion and two bright children, with a large circle of relatives and friends to mourn his loss. But they have this consolation; their loss is his eternal gain. May the Lord bless and keep the stricken wife and her precious children. How full of consolation is the doctrine of the resurrection at such an hour as this. E. L. BEARD.

Attend this Business College.

Write to Prof. W. R. Smith for a circular of the renowned Commercial College of Kentucky University, Lexington, Ky. See advertisement.

## Quarterly Meetings.

Harrison District, 1st round, S. F. Dykes, P. E. Lead Hill Dec. 17, 18; Omaha 19, 20; Harrison a Bethel 24, 25, Yellville sta Dec. 31, & Jan. 1; Yellville ct 2, 3; Powell 4, 5; Valley Springs 7, 8, Mt. Home 14 15, Oakland 16, 17, Bellfonte 21, 22; Archie 28, 29; Big Flat 31, & Feb. 1; Wiley's Cove 4, 5. The Dist. Stewards will meet in Yellville at night Jan 13. Let all attend.

Batesville District. First round, Henry T. Gregory P. E. West Batesville Miss. Dec. 31 and Jan. 1; Batesville Sta. 1-2 Ash Flat ct at Liberty Hill 7-8; Evening Shade ct 14-15; Oil Trough Miss Oil Trough academy, 21-22; Cedar Grove, Pine Grove 28-29; Salem at Salem Feb. 4-5; Viola Miss at Viola 7; Newburg at Macedonia 11-12; Melbourne at Oak Grove 14; Mountain View at Mountain View 18-19; Calamine at Cross Roads 25-26; Sulphur Rock at Lees Chapel Mar. 4-5; Bethesda at Pleasant Valley 11-12; Jamestown at Alderbook 18-19;

The District Stewards will please meet me at Evening Shade on Friday January the 13, 1893, at 7 o'clock p. m.

Newport Dist. first round, W. L. King, P. E. Newport sta Dec. 30 and Jan. 1; Jacksonport and Tuckerman Jan. 7, 8; Swifton ct 14, 15; Walnut Ridge & Black Rock 21, 22; Corning & Reno 28, 29; Reno ct Feb. 4, 5; Portia 11, 12; Clover Bend 18, 19; Salome ct 25, 26; Warm Springs Mch. 4, 5; Pocahontas 11, 12; Mammoth Spr. 18, 19; Walnut Hill 25, 26; Imboden Apr. 1, 2; Smithville 8, 9; Cache 15, 16.

The Dist. Stewards will please meet me at Walnut Ridge on Friday Jan. 20, 1893. Let every charge be represented.

Pine Bluff Dist. first round, J. H. Riggin, P. E. Riverside Dec. 18, 19; Toledo at Rison Dec. 31 and Jan. 1; Kingsland Jan. 7, 8; New Edinburg 10; Stuttgart & De Witt at Stuttgart 15, 16; Lehi at Westley Chapel 18; Old River at Bethany 21, 22; Sheridan 28, 29; Goldman at Humphrey Feb. 4, 5; Pastoria 11, 12; Redfield at Good Faith 18, 19; Lakeside 25, 26; First Church Mch. 4, 5; De Witt ct at Coopers School-house 11, 12; White River ct at Shiloh 18, 19; Little Prairie 25, 26; Dist. Stewards meeting at Pine Bluff, Dec. 29, 1892.

Clarksville Dist., 1st round. S. S. Key, P. E. Altus & Coal Hill at Altus Dec. 17, 18; Ozone at Gilliam 24, 25; Clarksville sta 31, Jan. 1; Alma ct at Alma 7, 8; Ozark sta 14, 15; Dyer ct 21, 22; Altus ct 28, 29; Lamar ct at Lamar Feb 4, 5; Clarksville ct at Hays Chapel 11, 12; Van Buren sta 18, 19; Chester mis at Chester 25, 26; Ozark ct at Gar Creek March 4, 5.

The District Stewards will please meet me at Clarksville 10 o'clock, a. m. Dec. 31. These are their names: A. S. McKenon, W. R. Rogers, W. A. Cazort, Geo. W. Bean, C. B. Winburn, A. H. Tredway, W. W. Reid, E. B. Pierce, R. H. London. The names of the Stewards for Alma and Dyer, I failed to get. I hope the brethren who know themselves to have been elected, will be sure and attend.

Dardanelle Dist., 1st round. P. B. Summers, P. E. Atkins ct at Atkins Dec. 24, 25; Dover ct at Dover 31, Jan. 1; Appleton ct at Shady Grove 7, 8; Dardanelle ct at Mt. Zion 14, 15; Chickalah ct at Buchenghan 21, 22; Hover ct at Liberty Grove 28, 29; Gravelly Hill at Gravelly Hill, Feb. 4, 5; Walnut Tree ct at Gugersville 11, 12; Dardanelle sta 18, 19; Russellville sta 25, 26; Prairie View ct at Asbury, March 4, 5; Danville ct, 11, 12.

The following District Stewards will please meet me at Dardanelle Jan. 12, at 1 o'clock: M. C. Baker, J. M. Gooch, M. A. Clifton, W. H. Hanser, W. F. Hightower, J. W. Bailey, Z. P. Ford, J. A. Paregine, J. M. Black, Tom Cox and B. J. Stricklan. The pastors are also requested to meet with the District Stewards. Brethren do not fail.

Fort Smith Dist. 1st round. Geo. W. Hill, P. E. * * * Booneville ct Jan. 14 15; Mansfield ct 21, 22; Fort Smith First Church 28, 29; Ft. Smith ct Feb. 4, 5; Hacket ct 11, 12; Waldron ct 18, 19; Charleston ct 25, 26; Caulksville ct Mar. 4, 5; Cauthron ct 11, 12; Sugar Grove ct, 18, 19

Will hold the Paris Quarterly Conf. Jan. 16.

Eureka Springs Dist. 1st round. E. L. Massey, P. E. * * * Kings River Jan. 12, 13; City Mission 15, 16; Huntsville 21, 22; Berryville ct 28, 29; Carrollton Feb. 4, 5; War Eagle 11, 12; St. Paul 18, 19; Goshen 25, 26; Hindsville Mar. 4, 5.

District Stewards will please meet me at Berryville Jan. 27 at 10 o'clock a. m.

Searcy Dist. 1st round. F. A. Jeffett, P. E. * * Bradford ct Jan. 14, 15; West Searcy ct 21, 22; Beebe ct 28 29; West Point ct Feb. 4, 5; Augusta sta 5 6; Searcy sta 11, 12; Argenta sta 18, 19; Jacksonville ct 19, 20; Mineral ct 25, 26; Beebe ct 26, 27; Union ct Mar. 4, 5; Auvergne and Weldon 11, 12; El Paso ct 18, 19;

District Stewards will please meet me at Beebe Wednesday, Jan. 11, at 11 a. m., and all the traveling preachers of the District will please meet me at Beebe on the night of Jan. 10.

Hot Springs District, first round, A. D. Jenkins, P. E. Malvern Hill Dec. 24, 25; South Hot Springs Dec. 31 and Jan. 1; Crystal Springs, at Grant's Chapel 7, 8; New Liberty at New Liberty 14, 15; Mt. Ida ct at Mt. Ida 21, 22; Amity ct at Powers Chapel 28, 29; New Hope Mis. at Central Academy or Holly Springs Feb. 4, 5; Saline ct at Galena 11, 12; Silver Hill Mis. at Shiloh 18, 19; Mt. Valley at Rockdale 25, 26, Dallas ct at Cherry Hill Mch. 4, 5; Mt. Fork ct at Foster Chapel 11, 12. The District stewards will meet me on Thursday Jan. 5, 1893 in the chapel of Central Church Hot Springs.

The following is the list, J J Sumpter, Central Church; J R Loyd, South Hot Springs; G E Gray, Malvern Hill; E R McCoy, New Liberty; W C Gilliam, Mt. Valley; H A Traywick, Crystal Springs; W C Routon, Mt. Ida ct; I N Runyan, Amity ct; W M Forgy, Saline ct; W D Hicks, Silver Hill Mis; A J Foster, Mt. Fork ct; J A Simpson, Dallas ct. If any of the above stewards cannot be present, write to me, and let me know about what your circuits will contribute for the Presiding Elder, Foreign and Domestic Missions and Church Extension.

Little Rock Dist, first round, H. H. Watson, P. E. Winfield Memorial Dec. 24, 25; Mabelvale at Mabelvale Dec. 31 and Jan. 1; England at England Jan. 7, 8; Maumelle at Spring Valley 14, 15; Austin at Mt. Zion 21, 22; Lonoke 28, 29; First church Feb. 5, 6; Hickory Plain at Cross Road 11, 12; Liberty at Liberty 18, 19; Wattensaas 25, 26; Des Arc & De Valls Bluff Mch. 4, 5; Hazen & Carlisle 11, 12; Asbury 18, 19

The District stewards will please meet me at Winfield Memorial, Little Rock, Jan 12, 2 p m. The following are the stewards: Geo. Thornburgh, W R Casey, J B Dickenson, J H Rowland, J W Mann, J H Hicks, A B Hudson, C H Hudson, J H Temple, J G Thweat, G C Thompson, W P Dorch, W J Bogard.

Camden Dist, first round, J. R. Cason, P. E. Stephens & Waldo at Waldo Dec. 24, 25; Bearden & Thornton at Bearden Dec. 31 and Jan. 1; Lewisville Jan. 7, 8; Camden 15, 16; Hampton at Hampton 21, 22; El Dorado at El Dorado 28, 29; Fordyce Feb. 4, 5; Lapile ct at Forrest Hill 11, 12; Caledonia ct at Caledonia 18, 19; Carolina ct at New Salem 25, 26; Camden ct at Ten Springs Mch. 4, 5; Buckner ct at Shiloh 11, 12; Atlanta at Pleasant Grove 18, 19; Quachita at Ebenezer 25, 26; Magnolia April 6, 7.

District stewards will meet at Stephens Dec. 22, 1892.

Helena Dist. first round, M. B. Umsted, P. E. Cotton Plant & Howard Dec. 31 and Jan. 1; Brinkley sta 4, 2; Wheatley ct 7, 8; Goodwin ct 14 15; Marrianna sta and Walnut Bend 21, 22; Holly Grove 23, 24; Poplar Grove ct 28, 29; Helena sta Feb. 4, 5; La Grange & Spring creek sta 11, 12; Haynes 18, 19; Forrest city 19 20; Taylors creek 25-26; Wynne & Mccrory Mch. 4-5; De View 11-12, clarendon 18-19; Cypress Ridge 25-26.

District stewards will please meet me at Brinkley Jan 11, 1893. I hope that all will come.

Jonesboro Dist. first round J. C. Ritter P. E. Jonesboro sta Dec. 24-25; Vandale and Cherry Valley ct Dec. 31 and Jan. 1; Harrisburg ct Jan 7-8; Paragould sta 11-12; Paragould ct 14-15; Gainsville ct 18-19; Jonesboro ct 21-22; Marmaduke Mis. 25-26; Boydesville ct 28-29; St. Francis ct 31-Feb. 1; Lake City miss 4-5; Buffalo Island ct 8-9; Marion ct 11.12; Chickasawba ct 18-19; Osceola ct 21-22; Pecan point ct 25-26; Lorado ct Mch. 5-6; Shiloh ct, 11-12;

The District Stewards will meet at Jonesboro, Jan. 3rd at 3 p. m. to assess the claims of the Presiding Elders, and apportion the assessments made by the Annual conference, Brethren please come.

Fort Smith Dist., 1st round (partial). Geo. W. Hill, P. E. Paris and Roseville Dec. 10, 11, Fort Smith, Central 17, 18; Mansfield and Huntington 24, 25; Greenwood ct 31, Jan. 1.

The District Stewards will please meet me at Greenwood, Friday Dec. 30, at 11 a. m.

Monticello Dist., A. O. Evans, P. E. 1st round. Warren sta, Dec. 24, 25; Lacy ct at Collins 31, Jan. 1; Lake Village ct at Lake Village 8, 9; Mt. Pleasant ct at Mt. Pleasant 15, 16; Star City at Star City 22, 23; Arkansas City and Dermott at Arkansas City 29, 30; Berea ct at Bethel Feb. 5, 6; Bartholomew ct at Portland 12, 13; Hamburg sta 19, 20; Tilla ct at Tilla 26, 27; Hamburg ct at Zion March 5, 6; Monticello sta 12, 13; Palestine at Pottsville 19, 20.

District Stewards will meet me at 7 p. m at the Methodist Church in Monticello, Dec. 30, 1892.

Washington Dist., 1st round, Geo. M. Hill, P. E. Washington at Ozan Dec. 24, 25; Center Pt. at Center 31, Jan. 1; Chapel Hill at Norwoodville 7, 8; Spring Hill at Spr. H. 14, 15; Hope 15, 16; Mineral Spr. at Bethany 21, 22; Genoa at Cedar Grove 28 29; Fulton and College Hill at C. H. 29, 30; Bright Star Feb 4, 5; Emmet at Moscow 11, 12; Prescott 12, 13; Rocky Comfort at R. C. 18, 19; Richmond at Richmond 25, 26; De Ann at Ebenezer March 4, 5; Lockesburg at Lockesburg 11, 12; Nashville at Bluegen 18, 19.

District Stewards of Washington Dist., will please meet at Nashville, Wednesday Jan. 11, at 10 a. m.

Arkadelphia Dist., 1st round, H. D. McKinnon, P. E. Arkadelphia sta Dec 24 25; Benton sta 31, Jan. 1; Bryant ct at Bryant 14, 15; Gurdon ct at Gurdon 7, 8; Dalark ct at Caldwells Chapel 21, 22; Daleville ct 28, 29; Social Hill ct at Friendship Feb. 4 5; Clark ct at Pisgah 11, 12; Malvern sta 18, 19; Collegeville ct at Salem 25, 26; Lono ct at Lono March 4, 5; Murfreesboro ct at Brocktown 11, 12; Princeton ct at Mt. Zion 18, 19; Holly Springs ct at Olivet 25, 26; Okolona and Smithton at Okolona April 1, 2.

Morrilton District, 1st round, D. J. Weems, P. E. Plummerville, at Hill Creek Dec. 17, 18; Springfield at Shady Grove 24, 25; Conway sta 25, 26 Ada ct at Oppelo Dec. 31, Jan. 1; Morrilton sta 1, 2; Morganton at Goodlows 7, 8; Quitman sta 8, 9; Quitman ct at Bethesda 14 15; Perryville miss at Bethel 21, 22; Perryville ct at Perryville 22, 23; Mt. Vernon at Oakland 28, 29; Clinton at Clinton Feb. 4, 5; Martinville at Bee Branch 11, 12; Cleveland at Centerpoint 18, 19; Gold Creek at Preston 25, 26. District stewards will please meet me at Plummerville Friday Dec. 16 at 11 a. m. They are S O Harton, S W Simpson, I A Patchel, F M Bizzall, J T Hall, D S Casgle, J S Massey, W A Isgrigg, J M Sadled, C C Jones, W M Clifton, T H Higgins, E M Hawkins, A D Malone and J M Jenkins.

Fayetteville District 1st round. V. V. Harlan, P. E. Springdale sta Dec. 17, 18; Bentonville sta 24, 25; White River miss 30, 31; Fayetteville Jan. 1, 2; Elm Springs ct at Elm Springs 7, 8; Center Point ct at Center Point 14, 15; Sulphur Springs miss at Dickson 15, 16; Bentonville ct at Bright Water 21, 22. Rogers 22, 23; Prairie Grove ct at Prairie Grove 28, 29; Boonsboro ct at New Hope 29, 30; Cincinnati ct at Amity Feb. 4, 5; Springtown ct at Bloomfield 11, 12. The preachers of the Dist. will please meet at Springdale Dec. 27, 28. Let us meet to plan our work for the new year and to seek the baptism of the Holy Ghost. The Dist. stewards will also meet at Springdale Dec. 29 at 11 a. m. It is important that there be a full meeting of this Board. Let every steward be present. And now, let us all—preachers and members of the Church—enter upon this new year's labors with renewed consecration and in the Spirit of Christ. May the Lord graciously bless us all and make us meet to be "co-laborers" with Himself.

V. V. H.

Assessment Notice.

OFFICE PREACHERS AID ASSOCIATION, Little Rock, Nov. 30, 1892.

Due notice of the death of Rev. T. A. Craig having been received, Assessment No. 3 is due and is hereby called to be paid not later than sixty days from this date. JOHN B. BOND, Sec-Treas.

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EXPERT TESTIMONY.

Doctors, Preachers, Druggists, Editors, Poets, Merchants, Teachers and Soldiers Tell the Same Story.

Pe-ru-na Cures Catarrh.

Dr. S. B. Hartman, of the Surgical Hotel, Columbus, Ohio, says: For a number of years my professional duties have compelled me to be much on the road, traveling long distances by rail night and day, exposed to all kinds of vicissitudes, sleeping and eating in different hotels continually, and through it all I have preserved myself from any derangement of body resulting from catching cold. This could not have been done without Pe-ru-na. At the slightest evidence of a cold a few doses of Pe-ru-na invariably checked it. If I found myself hawking or frequently blowing my nose, instead of letting it go, as the average man would do, I always took Pe-ru-na for a few days, and at no time in my extensive travels have I been obliged to stop a day on account of my health.

Rev. J. C. Randall, Sulphur Springs, Texas, says: I have used Pe-ru-na in my family first for my wife in lung trouble. She has been greatly benefited, has passed over the winter, so far, with a great deal less trouble than for years. I have also found it of great benefit in two cases of la grippe in my family. . . . Eldon J. Oliver, of Westborough, Ohio, writes: I have been troubled with chronic catarrh for a number of years, and could obtain nothing that would effect a permanent cure. I was advised by my druggist to try your medicines. I began to use Pe-ru-na, and am pleased to inform you that it has helped me more than any medicine I ever tried. I heartily recommend it to all afflicted with catarrh. . . . W. T. Powell (editor and publisher "Independent), Clarington, Monroe Co., Ohio, says: I was taken sick with bronchitis and catarrhal fever. My head was in a terrible condition—could neither see nor hear scarcely—and my lungs were very badly afflicted, being so tight and sore I could hardly breathe. I coughed almost constantly. I used three bottles of Pe-ru-na and was completely cured, and have felt better ever since than I had for years. . . . Mary Gordon Duffee, (the authoress and poetess), Blount Springs, Ala., writes: It affords me much pleasure to testify to the merits of your Pe-ru-na. I can speak in the highest terms of it—having used it with great benefit to myself—and recommend it to my friends with like results. . . . James M. Queen, Johnstown, W. Va., says: I have been sorely afflicted for several years. Pe-ru-na cured me. It is the greatest medicine in the world. . . . Prof. Paul S. Newman, East Farmington, Polk county, Wis., says: I was taken sick last September, 1891, with a severe pain over my chest and a dreadful cough. Being under treatment for more than five months and did not seem to improve, I resolved that I would put myself under the Pe-ru-na treatment. I am considered to be in perfect health now and rid of my bronchial catarrh. Thanks to Pe-ru-na, I owe my whole health to its use. . . . Andrew Walker, Selma, Iowa, writes: I have been afflicted with catarrh of the head, nose and throat for twelve years. I tried several catarrh remedies, with only temporary relief. I began taking Pe-ru-na as directed on the bottle, and commenced to improve at once, and continued to improve as I continued the use of Pe-ru-na. I am a broken-down veteran soldier, fifty-seven years old, and I heartily recommend Pe-ru-na to all catarrh sufferers.

Catarrh can not be cured by local treatment alone. A thorough course of internal treatment with Pe-ru-na affords the only reasonable prospect of cure. Sprays, douches, inhalants, and gargles sometimes relieve, but never cure. Pe-ru-na cures by removing the cause. It gradually eradicates the catarrh from the system, whatever its location. An illustrated treatise on catarrh will be sent free to any address by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio—a complete guide to the prevention and cure of coughs, colds, consumption, and all climatic diseases of winter.

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COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, made and entered on the 25th day of October, A. D. 1892, in a certain cause [No. 3557], then pending therein between Home Mutual Building Association No. 3 of Little Rock, Arkansas, complainant, and J. M. Chitwood and Martha E. Chitwood, defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the east door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales on *Friday, the 27th Day of January, A. D. 1893,*

the following described real estate, to-wit: West half of East half of Lots one, two and three (1, 2 and 3), in Block twenty-five (25), in Centennial addition to the city of Little Rock, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of ten per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 31st day of December, A. D. 1892.

I. J. HICKS, Commissioner in Chancery.

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