

# The Arkansas Methodist.

J. E. GODBEY, D. D. Editor.  
Geo. THORNBURGH, Business Manager.

"Speak Thou The Things That Become Sound Doctrine."

One Year, \$7.50. To Preachers, \$1.00.  
Terms, in Advance.

VOL. XIII.

LITTLE ROCK, ARKANSAS JAN 3, 1894.

NO. 142

## THE ARKANSAS METHODIST,

OFFICIAL ORGAN OF THE THREE CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

All traveling preachers of the M. E. Church, South, are authorized agents for this paper.

All correspondence intended for publication should be addressed to the Editor, but all letters on business with THE ARKANSAS METHODIST should be addressed to Godfrey & Thorne, care, and all checks and money orders should be made payable to GODBEY & THORNBURGH.

## News and Notes.

Already there is talk of another bond issue.

The Carlisle Currency bill is expected to pass the House with some amendments soon after Congress resumes work but its fate in the Senate is doubtful.

Mr. Stand wants to get in his two silver coinage bill as a substitute for the Carlisle bill but will not succeed.

Then for the charges of unprofessional law practice, made against C. H. Clark, and on account of which the Senate revoked his confirmation as Judge of the United States District of East and Middle Tennessee seems to be without justification.

The Sultan has decided to allow the American Consul to investigate Armenian outrages.

Unchristian influence is allowed not even for those who commit crimes to punishment will become more strictly prevalent soon.

Judge Murphy of St. Louis has forbidden the bringing of arms into his court room. A good example that which would be well for all the courts in the land to follow.

The trouble in Brooks county Ga. was promptly subdued by the calling out of the militia. The origin of the strife was, as stated in our last issue, an attempt upon the part of Negroes to kill certain persons who had shortly before arrested in the arrest of noted criminals. Mr. Farnum was made a victim of the plot and the conflict which followed resulted in the death of his second son.

method and discipline. The Japanese have been quick to learn all the modern science of war. The Chinese are behind the times, besides they never were warriors. There is also lacking unity, and devotion to their own government. Divided into districts, with little connection between provinces and with a foreigner on the throne, and as to methods of war knowing enough to distrust the old but not able to apply the new, they are helpless before their more progressive neighbors. It is believed the war is about at an end. China is determined to make peace.

Mr. Crook, a police captain of New York, has confessed to the Lexow Committee that he paid \$15,000 for his promotion to that office. He was expected to reimburse himself by laying blackmail, and compounding with criminals.

The Mayor's Convention recently held in this city took measures in favor of the call of a State Convention to frame a new Constitution for Arkansas. They also desire of the Legislature changes of existing laws as follows:

To abolish the office of justice of the peace within the townships included within cities and incorporated towns, all cases to be tried by the proper city and township officers to abolish the "infamous" county coroner system, to repeal all laws for the collection of debts and all exemption laws, to repeal all laws requiring State, county and city officials to give bonds for the faithful performance of their duties, and make misappropriation of public funds a felony, punishable with imprisonment for life, to prohibit the carrying of concealed weapons under penalty of a fine from \$1,000 to \$2,000, or imprisonment for a term of not less than five nor more than 20 years in the penitentiary, the establishment of a State institute for the reformation of juvenile delinquents.

## \* Contributed \*

Bro. Jewell's "Studies on Sanctification" Reviewed.

## \* Current Events \*

As we inserted after satisfying myself that Bro. Jewell had got through his Studies on Sanctification I offer the following not as a thorough criticism, but simply to show in the form of Bro. Jewell's premises are correct and there really is anything in logic his conclusions are certainly wrong-headed.

I will say in the outset, that I am particularly fond of the term "second blessing." While it is scriptural and correct in its application to the work of future sanctification, the use which precludes makes it makes of misleading to many minds. Hence I will use the term in this paper as I always do, when occasion makes it necessary, in the sense of the Holy Spirit's witness to the work of entire sanctification.

We will consider first Bro. Jewell's doctrine of "consensus of opinion" for Brother Jewell says: "In the absence of any well defined and authoritative statement of doctrine upon any given subject that we resort to what we may term the consensus of opinion on that subject." And he says: "I readily grant that mere numbers in no way decide the truth of a doctrine." Now we ask what must inevitably be the conclusion of the two above premises? Answer: There is no force of argument in the consensus of opinion in ascertaining the truth of a doctrine.

Again 1st, Brother Jewell would tell us that the force of argument in the consensus of opinion, is not the fact of a majority, but in the piety and intelligence of a majority. 2nd, Brother Jewell admits that "if every Bishop and preacher in the Church should oppose a doctrine that would not prove the doctrine to be false." 3. What is the unavoidable conclusion? Either that there is no weight of intelligence and piety in all the Bishops and preachers in the Church, or there is no force of argument in the piety and intelligence of a great majority of priests and intelligent men in ascertaining the truth of any given doctrine.

Brother Jewell's studies on sanctification furnish us a most fitting illustration of this truth. It is evident that Bro. Jewell would claim for his studies that from beginning to end, it is a plea for conservatism on the subject of sanctification. But while no one doubts for a moment either his sincerity, piety, or intelligence, it does not take a microscope to tell which "side" he is on.

To show that Brother Jewell is evidently innocent of the fearful consequences of his position to the

second blessing theory, and thus he did not so intent, we appeal to his own words. 1st, Brother Jewell says: "That if the weight of authority be about equal, then we can adopt either view without being chargeable with heterodoxy." 2nd, He says: "The advocates of the second blessing theory will readily grant that they are in the minority" and "that the majority of the most intelligent, loyal and consecrated Methodists concur in their theory of the doctrine." 3rd, What is the conclusion? Answer: In as much as "the weight of authority" is unequal, the second blessing advocates are chargeable with heterodoxy. The above is the inevitable logical sequence of his premises.

Now if now that Bro. Jewell is innocent of such intent, I have but to appeal to his words again. When he says in his article of November 15th, 1894, "I do not call in question the piety, intelligence, and thorough consecration of our brethren who believe and teach what is known as the second blessing theory. I do not question their Methodism, and so far as this concern is concerned I do not call their theory in question." Now the point that I make is this, that the piety and intelligence of an individual does not deliver him, every time from the bias of his predilection and prejudices. Hence in determining the truth of a doctrine, his piety and intelligence is not a sufficient guide even in mere matters of opinion and how much less when we come to ascertaining the truth of a doctrine which involves the efficacy of the statement in an essential and most blessed religious experience. When Brother Jewell says: "If every Methodist preacher from Wesley to the present should teach a certain doctrine, that would not prove the doctrine to be true but would prove it to be a doctrine taught by the Methodist Church." If there is any largeness in the above position, Brother Jewell evidently unwittingly, puts himself before the Church as teaching that the majority of Methodist preachers, are infallible in ascertaining the true teaching set forth in the doctrine of the Methodist Church.

At present we are about 75 right to question the correctness in the teaching of a majority of the most pious and intelligent Methodist preachers in matters of truth outside of the Methodist. His quoted passage is the logical sequence of his position of course in anything in it. While I have never believed that a person may be so learned that his new man may be raised up in him from all current effusions passing through him and that all things belonging to the Spirit may live and grow in him. Also on page 60 of his book of Discourses (paragraph 14) in the question asked, every statement and preface on his admission onto the traveling connection: "Are you going on to perfection?" He asks you expect to be made perfect in love in this life? Are you growing in it? Now why, the growth

of the soul is a slow process.

On page 126 of his book, Maranath, a son named John Adam Semmler. That son's name is well deserved in connection with the Church. He is a great blessing to his parents. His son John also, is a great blessing to his people, simple and childlike, but deeply thoughtful and serious, and though he does not speak much, he is a great blessing to his father and brother. John Semmler, the son of John Adam Semmler, would have made a good minister if he had not so early left the Church.

There are other other points we would like to notice but we have already presented our bounds. But now we should grant is an honest mistake when he considers. But it is like all efforts to hedge up understanding and to reconcile the various schools. His little sanctification as a second word of grace is fundamental or nothing. The Word of God, the standard doctrines of the Methodist Church with hundreds and thousands of intelligent and consecrated brethren who consistently profess the epistles express it.

We have always followed Brother Jewell and have not attempted to discuss the spiritual phase of the subject.

Church Ark.

## Membership in The True Church

Rev. W. S. Evans.

The Bible teaches that only the saved are added to the Church. So do the Baptists. This is a very distinct Bible (Baptist) doctrine and taught by Baptists. Ed. 2, II, 193 in Arkansas Register Dec. 19, 1894.

This quotation is in the midst of a controversy, but stands out in each field round, and is so comprehensive on the one hand, and so exclusive on the other, and to a disinterested party (in the controversy) seems to be so perfectly grave, and lacking in supportable evidence, that it can be detached and noted without any semblance of meddling in the disputes of others, and in this light we desire to deal with it.

The brother says: "The Bible teaches that only the saved are added to the Church" and then adds "so do Baptists" and then excludes all others and states that this is taught "only by Baptists."

True the Bible says: "The Lord added to the Church daily such as should be saved" (or were being saved) Acts 2:47. "The Lord was adding those being saved everyday to the assembly" — Young's Translation. But that only the saved were added to the Church, or assembly of believers in the days of Christ's earthly ministry or the

second blessing theory, and thus he did not so intent, we appeal to his own words and his Notes on the New Testament which little has since changed since it was adopted in the year 1894.

And Brother Jewell would not dare to assume that Monday's fifty-two sermons do not set forth clearly a theory of sanctification, and that the theory set forth in them of sanctification is second blessingism. So that beyond a doubt we have set forth clearly in the authoritative doctrinal Standards of the Methodist Church the Second Blessing theory of salvation. Brother Jewell admits that the Book of Discipline clearly teaches sanctification, but does not teach any special theory of sanctification. We affirm that just as clearly in the Book of Discipline teaches sanctification, it teaches a theory of sanctification, and that theory is unquestionably clear the Second Blessing theory. To the law and to the testimony. Reference to the seventh Article of our religion (Discipline page 12) and on page 205 in the Baptists' prayer for infants it clearly teaches that man has a sinful nature inherited from Adam. Second reference to the Book of Discipline (page 208 in the Baptists' prayer for infants) who are consecrated (the ones baptised) that man's sinful nature inherited from Adam was not taken away by regeneration and is to be done away by a second and subsequent work done in the soul to regeneration. Hear this prayer for the regeneration in Baptism: "O merciful God grant that the soul of Adam in this person may be so blessed that this new man may be raised up in him from all current effusions passing through him and that all things belonging to the Spirit may live and grow in him. Also on page 60 of his book of Discourses (paragraph 14) in the question asked, every statement and preface on his admission onto the traveling connection: "Are you going on to perfection?" He asks you expect to be made perfect in love in this life? Are you growing in it? Now why, the growth

of the soul, seems to be without support from the Bible or history and that there is no ecclesiastical organization or Church on earth at the present time of which this is true cannot be believed. Of the Lord only, can it be said with certainty that He adds none but the saved to the true Church, because he can be the leader of a man and know perfectly what are his motives and intentions, whereas any Church or pastor whatever may be their motive or purpose can only the actions and hear the words and promises of the apostle. But certainly he be easily sensible hereticalism.

Is there a man, he ministers or laymen, in or out of any Church who believes that it, this were the day of final account that every member of the Baptist Church would be saved? We say Baptist Church, because it is claimed that the Baptist Church adds to its communion none but the saved.

In these a pastor of any real Church of any Denomination who would be saving to avoid the penalties of the former, and to avoid the penalties of the latter, would naturally suppose that every member of the Baptist Church would be saved.

It is useless for me to state that Campbell, after trying for many days, did not prove a single point in his defense. In trying for the Missouri Baptist Church through the dark ages, Campbell said it was the main point through a fence, that man goes into the fence and it goes out of the fence, and it was the same man. Brother Evans asked: "Did the fence ever see a fence?" But the fence did not see a fence, and that

## Glencroft.

Glencroft is a Mississippian Baptist and ministered to prove by the Word of God and Baptist books, that the Missouri Baptist Church was established by the Lord Jesus A. D. 30-40, and also that the doctrine taught by the Missouri Baptists are heretical. Campbell affirmed and Brother Evans denied.

It is useless for me to state that Campbell, after trying for many days, did not prove a single point in his defense. In trying for the Missouri Baptist Church through the dark ages, Campbell said it was the main point through a fence, that man goes into the fence and it goes out of the fence, and it was the same man. Brother Evans asked: "Did the fence ever see a fence?" But the fence did not see a fence, and that

is where the pastor of any real Church of any Denomination who would be saving to avoid the penalties of the former, and to avoid the penalties of the latter, would naturally suppose that every member of the Baptist Church would be saved.

The Missouri Baptist Church through the dark ages, Campbell said it was the main point through a fence, that man goes into the fence and it goes out of the fence, and it was the same man. Brother Evans asked: "Did the fence ever see a fence?" But the fence did not see a fence, and that

## \* Personal \*

Dr. Bennett returned Sunday from Indianapolis. He regards a cold reception as to himself, and thinks of course on the ground that a very warm and cordial reception by the church.

Rev. W. H. Scott, of St. Paul, died Saturday morning.

Brother Evans, of the West Missouri Baptist Association, died Saturday morning. He was 65 years of age.

Rev. R. M. Scott, one of the old worthies of Belton, Mo., died Saturday morning.

Rev. J. N. Scott, of Washington, D. C., died Saturday morning.

Rev. J. C. Young of St. Louis, was a popular pastor. Thursday he left his home in Kansas where he had been to visit his father.

Rev. J. H. Rogers of Ark., died Saturday morning. He was buried with full Christian rites.

Rev. A. S. Scott, pastor of our Church of Christ, Rev. J. R. McDonald, P. C. of Amherst, and Webster, and Rev. J. M. Jackson, teacher, were called at our office last week.

Dr. Kirkland, our new Sunday School teacher, is manifestly a man both of piety and of work. Our Sunday school literature, taken on both days and book interest under his hand.

Rev. F. N. Johnson, pastor of Riverville, Pine Bluff, was in our office this week highly pleased at the cordial reception he had received in his new charge. He met in the office his Preaching Elder, T. H. Ware, who is also full of hope at the prospect of the opening year.

We acknowledge a call from Rev. C. C. Geddes, of Philadelphia, and shall gladly accept his invitation to visit the Church at that place.

Rev. G. W. Morgan was in the city Thursday moving his household stuff to his new home, Richmond.

Brother A. E. Emerson, who used to be a stockholder in the Missouri, stepped in to see us the past week.

Rev. C. E. Patillo, pastor of First Church, has not yet arrived in the city. He is expected to preach his first sermon to his new charge Sunday, Jan. 6.

Brother J. J. Moorehead came in from Piedmont Tuesday and helped out a little.

Brother Geo. J. Hamm, of Missouri, went on his way from a visit home and a winter Tuesday.

Rev. Agents are making money selling our books. Write or wire to us. Godley, Arkansas, Little Rock, Ark.

## THE ARKANSAS METHODIST

3

ARKANSAS METHODIST  
THURSDAY, JAN. 2, 1886.

## Contributed +

WORLDS IN THE EAST—PROBABLY BEARING  
ON MISSION.

REV. DR. JOHN J. THOMAS,  
Methodist Clergyman.

But whatever may be the political outcome of the present struggle, whether the dynasty (Tartar) be still spared or extinguished, or whether they make no partition of the victory, or their victory lead to general spoliation of the provinces, and their ultimate appropriation by one or more of the European nations, followed by a partial recasting of the map of Eastern Asia, one result in either or any case is inevitable. Our Christian, or Western civilization will receive a new and strong impulse toward the final liberation and regeneration of this ancient seat of conservatism and idleness. Indeed, Japan would seem to have been raised up and imbued with the spirit of reform, not so much in the interest of natural advancement as that of an exemplary and champion of that liberty and better government which alone can redeem the East from the dominion of heathenism and the course of perpetual inferiority and degradation from which both herself and China have long suffered in common with other nations of the pagan East. However much, therefore, we may depurate the soil and deplore the inseparable horrors and sufferings it will for a time entail, we cannot be unthankful for the spirit of humanity and conciliation with which it is being prosecuted by the aggressor, who, as in Corea so also in Manchuria and China proper, addresses himself not so much to conquest and spoliation as to the liberation and better government of the downtrodden victims of cruelty and misrule, who, but for a providence like this, might for the ages to come continue to drag out a miserable existence, miserably living with more to pay or to save.

To speak frankly, it has long been the conviction of those who know China best, who love her, and would do most for her, that until the supine spirit and contemptuous air with which she has always met our advances be vanquished, or, in other words, not until she had suffered some terrible humiliations could intercourse with her government or her people be on a satisfactory basis; that neither by political relations with the West, nor her commerce, and industrial development, nor the young influences of the Christian Church could be successfully inaugurated. She has already suffered, with reckless disdain, superiority over the far-Western barbarian and, if possible expressed even more distinguished contempt for her pagan neighbor, Japan, whom she allowed to despise all the more when she became a threatening power to the West and cast off forever the ancient moulds of civilization she had received from China. It is, therefore, most unfortunate, fitting that her humiliation should proceed from her ignoble and neighbor, who is what she is not by virtue of anything derived from China, but solely through the recognition and adoption of the spirit and civilization of the West which China had equal chance to adopt, but persistently rejected, thereby allowing her brother land, who, though physically and materially ten-fold her inferior, to become, nevertheless, as we now see, more than a match for the gigantic pretensions of her now helpless opponent.

The conviction is already burning itself deep into the Chinese mind that the achievements of this far-white condemned country and people are due simply and solely to her boldness and thoroughness with which they have unconsciously and peacefully adopted and assimilated the character and institutions of our western civilization, and this lesson, bitter lesson, which is now being displayed before the whole world, constitutes such an overwhelming demonstration of China's insufficiency and helplessness, and the utter futility of her ancient traditions of superiority, that those of us who love and pity her most cannot but feel that in this hour of her deepest humiliation and direst adversity will be found God's opportunity to deal with her most generously. I therefore repeat it, whatever may be the political outcome of the present struggle, the issue, so far as the Christian Church is concerned, will be in a new and more emphatic sense to call on Christianity, all Christendom, to enter as never before, more hopefully and enthusiastically, upon the great enterprise of the Church, and claim for our blessed Lord China as his possession and her people as his inheritance.

There are already thousands and tens of thousands of people in this country whose convictions on this subject of Christianity have been with us for years, but upon whom such social and other restraints are laid as to keep them until now, it may be, in bondage to the national pride. Such, it is confidently believed, will henceforth, in large measure, be set free, and these, strongly reinforced by others gradu-

willing by the resolution of sentiment which will inevitably accompany the new order of things, will comprise the first fruits of the large harvest, which will necessarily characterize the reign of peace. This is God's opportunity. And the Church at home should seize it the true conception of the missionary enterprise. It is now American eyes below that the call for strong men should be emphasized, and their own doubt, tinged, unquestioned, in a few days, for China, and Korea also, will henceforth lead to and be dependent, in large part, on the talents and services of native missionaries. Hitherto these have begun to prove no little by the consecration and disinterested labor of such men who, by our now recognition, were already being esteemed as the leaders of the nations particularly on account of the growing value of their schools, the increasing out-lets from their higher educational institutions, and the great variety and usefulness of their literary productions. The demands upon our educational and literary capacity will henceforth be enhanced manifold, while the patronage of our hospitals and the increased accessibility among the people generally, will urgently call for large and continuous reinforcements of laborers. The printing press, too, if not in particular, will demand a larger staff and more adequate equipment, while in association with it a new and most significant department should at once be inaugurated, to wit: A literary department of missions to provide the natives with a new literature, and especially our converts and adherents with suitable Christian books and periodicals adapted both for schools and general reading.

China, thirty years ago, accepted the humiliations of becoming a pupil of the time of the West, successfully repelling at the time the objections raised on account of the "disgrace" involved in abandoning it a greater disgrace to lag behind others, and had this noble sentiment of the then prime minister, Prince Kung, continued to be since the sentiment of the government, China might now have been spared her present low estate. But reaction followed, and after discomfiture, disgrace, and humiliation are now her bitter portion. But it is well. A less distressing fate would not suffice to bring forth the peaceful fruits of righteousness in the future. She will now, as never before, welcome the missionary and his work as a true friend and helper, and more and wider than ever invite and encourage them to preach the gospel of peace, and bring the glad tidings of good things. Such I conceive will be the issue of the present war between China and Japan as to its bearing on the missionary enterprise—missions to Christians, etc.

**Q.U.T.A IF I ONLY HAD HER**  
Chloroform? Why it is easily obtained.  
See Paxton's Compulsive Powder.

**J.W. PARK M.D.**  
Calls Promptly Attended.  
Address: 2100 Main St., Telephone 210.  
Office: 1000 Main St., Telephone 41.

**Do not fail to buy  
your cook stoves when  
ordering heaters. Look at our  
Rose City and Sunny South  
Pines Bros. Hardware Co.**



**HESPERIA CLOTHING COMPANY**, 2015 Main Street, is the largest and most complete clothing store in the city. They offer men's and women's clothing, including suits, coats, and dresses. They have had two major advantages over their neighbors in the business district: First, they have always stuck to quality; second, they have kept their prices very reasonable. Their customers are primarily from the surrounding areas, and their sales are consistently high.

**P. T. BARNUM**  
said the American people  
liked to be humbugged.  
Do not allow yourself to  
be taken in, buying an  
inferior coal gas.

**QUITA**

by other dealers and at a  
higher price, as therapeuti-  
cally can not deliver you  
the genuine Quita coal.  
We are the sole agents.

**JOHN A. MITCHELL & CO.**  
210 W. 2nd St., Telephone 222.

**TO THE YOUNG FACE**  
Paxton's Compulsive Powder gives fresher  
cheeks, to the old wrinkled youth. Try it.

**Opium or Morphine,  
Chloral, Cocaine,  
ALCOHOLISM**

And all kindred evils publicly exposed by Mr. F. W. Coffey, late pastor at Jefferson, author of Arkansas: the Story of its Inhabitants. See also his "Loyalty Knights" 1886, &c.

**Cook's Ethics.** Revenue, Arts,  
Hobbies, and The Almoner  
Book. Price, illustrated. Price,  
40 cents. The History of  
United States, from the time of  
the Revolution to the present. By Rev. W. A. Lander,  
1886.

**Fox's Travels.** 1886, 30 cents.  
2 McElroy's. Illustrated with  
descriptions by Rev. J. T. Tigert, D. D.  
Price, 25 cents.

**Rooms at Gleason's.**

**THE ALLIANCE EXCHANGE**  
of this State is thoroughly organized  
and prepared to handle all the products  
of the farms for the producer at the lowest possible cost  
and to the greatest possible advantage.  
We are prepared to make  
liberal advances on cotton on bill  
of lading, and sell on arrival direct to spinner's agents. Consignments of  
cotton solicited. Country mer-  
chants and others having cotton  
and other products to dispose of  
should correspond with us. All  
classes of goods from a paper of  
pins to a steam engine furnished at  
lowest wholesale prices. Write me,  
Office cut, 4th and Main up stairs,  
in Thor Fletcher's building.

J. V. DOLLOWS,  
Manager.



**DR. P. O. HOOP: R**  
Office and Consulting Practitioner  
Mental and Nervous Diseases  
A Specialty.  
Rooms Nos. 16 and 17, Katz  
Building.  
Little Rock.

**CHEAP AND SELECT BOOKS**

For Methodist and Christian readers generally. Sent by mail, postage prepaid, at the prices named. Address all orders, with the cash to:

**GODBEY & THORNBURGH,**  
Little Rock, Ark.

We have been asked by some of our preachers for a list of books suitable to sell to our people. And frequently laymen write us to recommend good books for young people. We publish now a list of such as our preachers can sell and will do our people good to buy and read:

**OUR CHURCH** by Rev. Josephus Anderson, 1886, Revised Edition, 30c.

**OUR Hymns and Their Authors**, an annotated edition of the Hymn-book of the M. E. Church, South.

**LAW UPON LIFE**, by the author of "The Poor of Day," 1886, Illustrated, 40c.

**OUR MEETING HOUSE**, The and the Millbank; by Rev. John S. Estabrook, D. D. 1886, \$1.

**HERE A LITTLE AND THERE A LITTLE**, by the author of "The Poor of Day," etc., 1886, Illustrated, 40c.

**DISCIPLINE OF THE M. E. CHURCH**, South, edited by W. F. Garrison, D. D. 1886, 25c. Rose, gilt edges, \$1. Turkey morocco, extra, gilt edges, \$2.

**HARRY THORNTON**, The Story of a Georgia Boy: "A Brand Plucked from the Burning." By Rev. G. Smith, 1886, Illustrated, 50 cents.

**CHRISTIAN GROWTH**, By G. P. Ferguson, D. D. 1886, 30c, paper, 20c.

**FROM CABIN TO MANSION**; Or Frank Hunter's Victory; by F. H. Rose, 1886, Illustrated, 30c.

**HORN OF THE KINGDOM**, By Mrs. Mary Stark Smith, 1886, Illustrated, 40c.

**DO SOCIETY**, The; The Three Cousins; by Mrs. C. H. Howard, Illustrated, 1886, 50c.

**SKETCHES AND STORIES**; compiled by Rev. E. L. Lamm, 1886, Illustrated, 40c.

**FROM COTTAGE TO MANSION**; Or Frank Hunter's Victory; by F. H. Rose, 1886, Illustrated, 30c.

**HORN OF THE KINGDOM**, By Mrs. Mary Stark Smith, 1886, Illustrated, 40c.

**Poor Oak Circuit**; by a member of the Red River Conference, 1886, 50c.

**POOR UPON POORY**; 1886, 20c, Illustrated, 40c.

**Worley, John. Life of**, by Rev. B. W. Bassett, 1886, 30c.

**SCOTTISH CHANTERS**, by Rev. Samuel Morris, in which is also "Laura Ingalls' Ballads," 1886, 30c.

**COOK'S ETHICS**, Revenue, Arts,  
Hobbies, and The Almoner Book.

**A Regular Graduate**,  
Illustrations and Descriptions, 1886, with  
a number of illustrations and research  
articles. Includes "The History of  
Education," "The History of  
Education in the United States," "The  
History of Education in the State of

**Rooms at Gleason's.** 1886, 30c.

**SCHOOL-ROOM HANDBOOK**, by Dr. E. K. Cunningham, D. D. Published,  
1886, 30c.

**SCHOOL-ROOM HANDBOOK**, by Rev. A. C. Thompson, 1886, 30c.

**CARMICHAEL**, George Thornburgh's  
higher than Mrs. Thornburgh's, for  
little children, each, by per dozen,  
1886.

**MORNING**, Aaron, The; Or, A  
Popular Exposition of the Doctrines,  
Peculiar Usages, and Ecclesiastical  
Machinery of the Methodist Episcopal  
Church, South. By Henry T. Hudon,  
D. D. 1886, 30c.

**HANDBOOK OF SOUTHERN METHODIST**,  
by Rev. F. A. Peterson, D. D. 1886.

**JOE, A BOY in War Times**, By Rev.  
W. Higham, author of "Vivian  
Leah's Trip," etc., 1886, 30c.

**CHRISTIAN'S SECRET of a Happy Life**,  
Tables.

**KELSON DAYTON**, Dr., Crises  
Intellectual and Moral, by Rev.  
J. T. Lemire, 1886, 30c.

**FAMILY GOVERNMENT**; A treatise on  
maternal, paternal, filial, and other  
duties. By Bishop Andrew  
James, 1886, paper, 30c.

**SCHOOL**, by Southern Methodist  
Press, 1886, edited by T. O. Summers,  
D. D. 1886, 30c.

**SCHOOL OF SCHOOL BOYS**, 1886,  
Illustrated, 30c.

**THEATRICAL COMPENDIUM**, by Amos  
Birney, 1886, 30c.

**CURSES—CURES**, The; A treatise on  
Feminine Life; a new life, by  
Rev. J. H. Nichols, 1886, 25c.

**JOSEPH VIVIAN'S STORY**, Dr. Vivian  
and Anna, By Rev. W. Higham, author  
of "Vivian Leah's Trip," 1886, 30c.

**ECOCLESIOGRAPHIC PAPER**, The; a treatise  
on the uses of baptism, confirmation,  
ordination, etc., by Rev. J. H. Nichols, 1886, 30c.

**BEST**, By F. J. Boway, 1886, 30c.

**BESTIAL CHRISTIAN**, The; A view of  
doctrinal, experimental, and practical  
religion. By Rev. James Anderson,  
1886, 30c, paper, 20c.

**BEST EXPANDER**, The, 1886, 30c.

**BEST, OUR ENGLISH**, 1886, 30c. A  
History of the various trials on  
Vivian Leah's Trip to the Golden  
State, by Rev. E. W. Higham, 1886,  
Illustrated, 30c.

**CHRISTIAN'S CONFESSION**, by W. L.  
Bush, 1886, 30c.

**CHRISTIAN FAITH**, The, 1886, 30c.

**CHRISTIAN FAITH**, The, and Other  
Sketches, by Mrs. Florence D. Howell, 1886, 30c.

**CHRISTIAN FAITH**, The, and Other  
Sketches, by Mrs. Florence D. Howell, 1886, 30c.

**CHRISTIAN FAITH**, The, and Other  
Sketches, by Mrs. Florence D. Howell, 1886, 30c.

**CHRISTIAN FAITH**, The; A Tale of  
City Life, By Eliza Hodson, 1886,  
Illustrated, 30c.

**HORN OF THE KINGDOM**, By Mrs.  
Mary Stark Smith, 1886, 30c.

**DO SOCIETY**, The; The Three  
Cousins; by Mrs. C. H. Howard,  
Illustrated, 1886, 50c.

**SKETCHES AND STORIES**; compiled by  
Rev. E. L. Lamm, 1886, Illustrated,  
40c.

**FROM CABIN TO MANSION**; Or Frank  
Hunter's Victory; by F. H. Rose, 1886,  
Illustrated, 30c.

**HORN OF THE KINGDOM**, By Mrs.  
Mary Stark Smith, 1886, 30c.

**Poor Oak Circuit**; by a member of  
the Red River Conference, 1886, 50c.

**POOR UPON POORY**; 1886, 20c,  
Illustrated, 40c.

**IF IT COMES FROM**

M. M. COHN &

## ARKANSAS METHODIST.

J. E. MORSEY, D. D., Editor.  
E. T. CRANFORD, D. D., Assoc't Editor  
TUESDAY, JAN. 1, 1885.

One who leads a holy life needs present no valid evidence of holiness to the world.

"There were in that other dispensation," John followed Peter into the synagogue. The silent audience of example has many followers.

You can accomplish no work in the world which will so benefit others as the simple proferring of your own character to the Christian grace.

Desire to be esteemed, hold by others leads to hypocrisy.—"Most thou art faults, least to thy self before God."

Contempt for others does not mean contempt for rich men.

If you have a religion which makes you happy while doing nothing for the Master it is a bad sort of religion.

You come into the Church that you might be helped to be religious—good. Then it is the duty of Church members to help folks get to heaven. Where are you helping one who seek such help in herself?

You did not come into this church to escape burdens but to be a burden and a burden bearer in the Master's cause.

Brother Freedman was a very severe initial preacher, but he could not stand single-handed against the influence of the six hundred worldly and formal professors who composed the membership of High Stoop Church. It desiring too much of a preacher to carry the cause of true religion against such a tide. You think the pastor is responsible for leaving the Church, but a cold observer is often responsible for the rise of a preacher. Your pastor is saying "Like preachers people," just that is not so. The little goes the other way—"Like people like preachers." Brother, what are you doing by spouting preachers?

On the 26th of December the Minutes of the Western Conference of the St. Louis Annual Conference held at Fredericksburg, Mo., Sept. 26 October 1, 1884. The program has been well carried out and the report of Conference work can hardly fail, but we note the most remarkable of statistics and conclusions with the Western power, this like to come to you from the Minutes of other Conferences, other than when complete has been made.

We have the Western report of the Young Men's Christian Association in this city, and on the 26th of December J. M. Woodward. It shows the state of good condition. We have noted their name at 8th & Main, and hope them success. Those remaining all that is needed for sturdy religious action of great service!

The Eastern League must have the League Standard. Hold the poor under pressure.

We repeat our hearty wishes, intentions to aid that cause, but endeavor to look at gold time before the beginning of next year.

Permanent changes are made in our local legislature, consisting of there or nothing you want.

The arrangement of Col. W. C. Haskins, to incite in Memphis has stirred up the good professors of that city to express their condemnation of the "new negro order." The women of Memphis are to be commended further. But do the men of that city, propose to leave the women to themselves in this matter? While they recognize and receive this recognition as a fit representative of the standard of the country, shall only the women of the land rise up in protest and condemnation of such a character? Mr. Breckinridge has realized his sin and created Christian sympathy. That is well. But let him not ask longer to be recognized as a political or social leader. He will lost prove his respect for purity of sentiment and life by ceasing any longer to pass as one worthy of public favor.

Still more distressing are the later accounts that come to us from Nebraska. The failure of crops for two years, and now the closing in of a rigorous winter call forth a wall of suffering which goes over all the land. People have actually starved to death in a country that sometimes burns over for fuel, and approving tested in his long service as a Confederate soldier

hurried sections to relieve the suffering. Keen Georgia sends out a train load of corn to Nebraska. The people of the South have never known the distresses of famine. In no section are seasons as regular, and the rewards of labor so sure. One of the results of this destruction of the West will be to turn the tide of emigration to the South.

## TEACHING AND ITS RESULTS.

It is easy to declare taught—teaching—than that it tends to increase intelligence and virtue. But what causes of developing this? Who needs to be told this? No one. The evil increases in the face of all the protests of the press. It is not to be blamed by stupid enthusiasm. There are vicious, desperate people in the land who frequent the saloons, and the saloon and prison affect them no more than the inhabitants of the plains. Besides, when some terrible blood-rolling—hence is committed in a community good people may forget direction by the logic. Divine direction—concerning the welfare of God, who is ever near, who loves him with sustaining trust in God. We live in his presence and comfort of earthly friends, but they bring with sustaining trust in God, who loves us beyond, who death with their courage and triumph of Christian faith. To the bereaved widow and children, brothers and sisters, those remains the legacy of their loved one's good name re-enforced and the blessed hope of meeting him again in the hereafter home.

**A Review**

The Cross Bear's Missionary Reading File.

Two weeks was established in New York a course of study including three years, and written examinations at the end of each year. It has gathered into its ranks devoted students and helpers in the cause of missions from many States and countries. It interferes with no other society. Its course of study is furnished gratis by its Executive Committee.

Those who desire to become members of this society or to learn more fully of its work will address E. M. Gray, President, 11, M. R. C., St. Louis, Mo.

**A Note From R. L. Story.**

Dear Arkansas Missionary Bear Brother: At the session of the Indiana Mission Conference, I was appointed as South Canadian a term on the M. R. C. T. R. of about forty persons, where we have been engaged for several years but never owned a house. Last year over fifty people determined to build and suggested well and can well conceive of getting to the point of raising the sum of \$10,000. This year our conference is to be held at the Indiana University on Dec. 16th. It would be greatly appreciated that Rev. Smith not speak less than an hour for the building fund. We looked up the date of the last session of Congress, and when we came, it found it coming along with us, and other neighbors holding their debt of \$10,000 and nothing paid. We have been raised about \$10,000 on contributions but the sum mentioned is used before we can get it home. At first I was at the Indiana University several months ago, when promised to do it if I did not get the necessary money, and I promised to do it, though the rest of all money in the Indiana Missionaries, which I am now doctor for Eliza, Mrs. J. F. Langford, A. H. Gregory, T. A. Gilligan, J. M. Jenkins, J. B. Woodson, etc. etc., and I received \$150.00 that I knew not who paid, and yesterday received \$100.00 more. Mrs. Anna Winsett, of Hackett, Ark., who helped in this nearly and mostly gave her entire thanks, and anyone who may read these lines and have it in his heart to give will send it to me. It will be faithfully received and properly used and acknowledged in the Arkansas Missionary.

Fridays,  
H. A. STORY,  
South Canadian, I. T. Dec. 24  
Work of Prayer

OF THE WOMEN'S PARSONAGE AND HOME MISSION SOCIETY.

As independently the Board of Missions of the Women's Parsonage and Home Mission Society selected the same year, viz., the second week in February, as the time for their anniversary exercises, it has been deemed wise by the latter to change the time of their annual services to the corresponding days in March, viz., 6-10. Each Auxiliary is requested to observe this special season of prayer, to secure if possible a sermon on Home Missions, for Sabbath morning, March 10th, and an open meeting of the Society for the night service. Copies of the program for the latter can be secured by writing to the General Secretary.

**Mrs. NATHAN SCAMMON, General Secretary.**

Sunday School Banners.

We can now supply new Sunday school banners, at prices from \$1.50 to \$10. Write for prices, if you are staying in that time, to Godfrey & Thorneborough, Little Rock, Ark.

## THE SUNDAY SCHOOL.

JANUARY 13, 1885.

TELLING THE FIVE THOUSANDS, MARK vi. 30-44.

**BIBLE TEXT.**—He hath filled the hungry with good things. (Luke i. 51.)

**TIDE OF THE PASSOVER.** A. D. 29—see John vi. 3.

**PLACE.**—A desert place, in the vicinity of Bethsaida, at the north eastern corner of the Sea of Galilee.

**HOMME BRAVO.**

**FEEDING FIVE THOUSAND.**—Mark vi. 39-44.

**Matthew's Version.**—Matt. xiv. 12-21.

**Luke's Version.**—Luke ix. 10-17.  
**John's Version.**—John vi. 1-14.  
**FOUR THOUSAND FEED.**—Mark viii. 14-21.

**TURNING WATER INTO WINE.**—John ii. 1-10.

**THE DIVINE SHEPHERD.**—Psalms cxvii.

The Student of the Gospel will not fail to observe, that while we have but sketches of the life, work and teaching of Jesus, given us by Matthew, Mark, Luke and John respectively, no one of these claims to give a consecutive full history. They each set forth particular sayings and actions of their Master, and would relate, in connection, incidents of especial interest in the life of a great man. The writers do not give us all that they know. For example, observe that statement of John, with which he closes his gospel. "There are many other things which Jesus did, or that of Mark ix. 35. "And with many other such parables spoke he the word unto them," showing that the writer knew other parables spoken on that occasion which he did not record.

We have called attention to this character of the Gospel records that the student may the more appreciate the fact, that this miracle of feeding the five thousand is mentioned by every one of the Evangelists, as will be found from the Home Readings which are put down at the head of this lesson, and is the only one of all our Lord's miracles given by all of them in detail.

We may note that such a miracle, having so many witnesses as the twelve apostles who were left, would not pass noise, being every way well known, because of its publicity, because of the divine power which is called forth, and because the signs were in the name of the one who is best prepared to attest it. Such perhaps may be the reason why this was not done at the creation of the Israelites, but having come of it, and having eaten of it, and found their Justice satisfied by it.

Another suggestion is that the disciples all said that which was best known, and acted as robots. A salvation had been possible. They did not seek to gain confidence upon their own authority, by relating things known to themselves only, but they make most prominent in the record that which was most prominent in the work of the Master.

Turning to the record we see first the gathering of the disciples to their Master, returning from their preaching tour. A point especially to be observed is, that with these came the disciples of John who had just left the heretical body of the faithful law-breaker of the Lord Matthew tells the story thus:

"And his disciples came and took up the body and turned it and went and told Jesus." When Jesus heard of it he departed thence into a desert place.

This gives a touch to the history too significant to be overlooked. These disciples of John, coming to Jesus in their hearts breaking sorrows, found him in the midst of an excited bustling crowd. The tender sympathy of Jesus often appears. It is so here. The busy crowd is not congenial to sorrow and hearts that were longing for comfort desired to be alone with the Master.

He took them by the hand and said "Come ye yourselves apart and rest awhile."

He entered into a boat. He glided out upon the quiet bosom of that inland sea—"Sweet Galilee"—that over their sorrowing souls its very murmur might send "The waves of balm."

The great crowd might mark the course of the little boat and gather at Bethsaida, but the sorrowing ones should have their sweet season of communing with the Lord in the solitude and holly edge of the mountainlocked sea.

Our Sunday School Magazine says: "But after all the purpose of

Jesus was defeated."<sup>1</sup> We think no

purpose of Jesus was ever defeated. He expected to meet the multitude when he came to land. He loved their gathering to him. How hungry they are for the truth. How poorly they have been fed—sheep having no shepherd. He was moved with compassion. He taught them many things.<sup>2</sup> Of course the disciples heard, but they make no record of that discourse, but it held that eager waiting throng forgetful both of home and food. May be Jesus would not have fed with earthly food those people had they not forgotten this need in their desire to hear every word that proceeded from the mouth of God.

The evening drew on, the sun was low in the west but the spell was not broken. The disciples interrupted the teacher. It is time to break up the assembly—dismiss the congregation—send them away.

Already in their thought the disciples saw these thousands benighted, scattered upon the desert plain, and fainting for food.

It was over so with them spiritually but what spiritual meaning the disciples caught in the command "Give ye them bread" we can not tell. He is speaking of physical food, and they have nothing, and no money to buy, and are amazed and helpless at his words.

But the Master is persistent and will have them find out just how much food is in the company.

"Five loaves and two fishes." John tells us this was the property of "a lad" in the company—pretty good for a lad—nothing for five thousand men. But the Lord will use it, first perhaps to honor the lad, who had exhibited his prudence and his purpose to stay with the Master, by taking supply of provision. Besides, it was perfectly certain that this lad was not seeking to be fed with physical food, for he had that already. The Lord will honor this lad by taking his provision to feed the thousands—Lads of that sort make the men who feed the Lord's Church. He will also teach us always to use all the means we have. He just told the disciples to bring the five loaves and two fishes, and he blessed them and began to break them up just like it was enough, and handed the disciples to give to the people, and they went to work as before, and the food held out.

Cheering up the fragments that nothing be lost.

No bounty of Providence justifies prodigality. What good goes to pieces? What is given to day is to be used as fully as if he would never give more. Gathering up the fragments—your time, your privileges, are slipping from you. The moments make the hours save the moments and the hours and days are saved. Men become great scholars by saving fragments of time, they become rich by saving pennies, they become great and good by saving their privileges.

The thoughts of the lesson cluster about these central ideas:

Jesus exhibited the tenderest human sympathy.

He was moved especially with compassion toward people who desired to hear his word.

He thought of them though they were members of the Church, as having no shepherds.

He gave bread to those who forgot bread for spiritual food.

He honored worldly prudence in one who sought to hear his teachings. He teaches us to use what we have as needed without asking how far it will hold out. He teaches to save the fragments—the movements—the pennies—the little opportunities.

He teaches by a great miracle witnessed and attested by thousands and which none could dare to publish if it had not so occurred, the truth of the Gospel and his claim to be the son of God and Savior of the world.

## AN INQUIRY.

I. B. Easter of Little Rock, left the city about 23rd of Nov. He reported a week later from Fayetteville, just ready to leave that place.

Since then nothing has been heard of him. He was about 40 years of age, weight 140, about five feet eight, with moustache light-red, hair dark-red, complexion rather red, was a carpenter, carried a tool chest, with his initials on most of his tools. From Fayetteville he proposed to go into the Indian Nation. Not having heard from him it is feared violence has befallen him. Any one having information will please report to offices of

## Notes from the Press.

## The Significance of Debs' Sentence.

Eugene V. Debs, the leader of the American Railway Union strike last summer, has been sentenced by United States Circuit Judge Woods to imprisonment in the county jail for a period of six months. His associates will suffer a similar penalty, but reduced to one-half. The indictment in this case was not for violence, but for contempt of court disobeying its order. It was brought to the notice of the federal court during the period of the strike that a conspiracy existed to hinder and interrupt interstate commerce and the carriage of mail upon the railroads centering in Chicago, upon which Justices Wood and Grosscup issued an injunction order to the defendants, which order they disregarded, continuing the strike and rendering necessary the resort to military force. For this contempt of court, and nothing else, they were sentenced. The significance of this decision lies in this—that a precedent has been established for the authority of the federal government in similar cases. Henceforth strike leaders can be enjoined to cease hindering railroad traffic, and if they disobey, they may, on conviction, be imprisoned for not merely six months, but for many years, the sentence being left to the discretion of the court. Mr. Debs himself appears to be fully impressed with the bearing of this decision. He remarked "Until this decision is reversed, there is no use attempting to have another strike. The decision is a fair intimation to the railroads to reduce wages, and I don't believe they will neglect to take advantage of it. If they should do so, God help the poor employee. He will have no recourse but to peacefully quit work and peacefully starve. If he asks anybody else to join him, he will be confronted by an injunction and put in jail for a year or so. This will stop every sort of strike." This shows that Mr. Debs has a clear head, even if his views be narrow. Possibly in his retirement he may recall that the public have also some rights, and that these rights are not to be rudely set aside in order that he with his followers may force a redress for alleged private grievances.—*Das Rote Blatt.*

**The New Lottery Bill.**

A bill for the suppression of the lottery traffic, signed by many representative men of our country, passed the Senate, after some obtrusive delay, by a near unanimous vote on May 1st last. The bill was referred on May 2d to the Committee on the Judiciary of the House, and on 5th to the subcommittee of three members. It is retained in their hands without action for more than two months and until the pressure of the nation's business was so great, through the bill was referred on July 1<sup>st</sup> to the Committee on Rules. The bill was then taken up of the hands of the subcommittee of three, and read at length from all parts of the country, as to the members of the Committee on Rules. The bill was then taken up of the hands of the subcommittee of three and read in charge of one member, Mr. Harlan of Kansas with orders to report to the full committee. His early rendered favorable report was approved by fifteen out of the seventeen members comprising the committee, and the bill was reported on July 1<sup>st</sup> to the House for action. The Committee on Rules favored its consideration by giving it an advanced place on the calendar. It was called up very near the close of the last session of Congress, at a time when it could be reconsidered only by unanimous consent, and a single member objecting, it went over.

Upon the reconsidering of Congress the bill again came before the House. It is not conceivable to believe that during the interval the lottery interests have made use of every means at their command for obstructing legislation so antagonistic to their purposes as would be the passage of this bill. It is therefore important that early and urgent fiscal pressure be brought to bear upon members of the House by those means which experience has shown to be the most effective, and which those most persistent with Congressional affairs advise as such. Such pressure must come largely through personal letters from constituents. To put the case before them and to secure the writing of the needed letters, necessitate an acquaintance with men far greater than that found in any one locality. It therefore seems necessary to ask for the cooperation of willing persons in many and all localities. The attention of such readers of *The Christian Advocate* as can aid in this important work is earnestly called to it. There should be no delay.—See *Particular Advocate*.

**Special.**

Dear Brother.—In sending you my first round of Quarterly Conference to-day, I also send you the time of the District Steward's meeting, together with the place of meeting—Please say at Kentsel, Tuesday Jan. 15, 1885 at 2 o'clock p. m. instead of Bald Knob. And oblige,

ARKANSAS METHODIST.  
THURSDAY, JAN. 3, 1891.

## Missions.

Do Without Week.

Our Missionary Board at Nashville has appointed for the whole Church what they are pleased to denote a "Do Without Week." From January 4 to 10 is the time, and the purpose is to gather from all Church members some savings which may be secured for the missionary cause by doing without certain things, which they would otherwise buy. "Self-denial week" as we used to call it, had too strong a name for the results realized. There is no self-denial in one of a thousand of our people in putting a few cents or a few dollars into the missionary box. We have no sympathy with that foolishness of parading every year what we spend for missions and what we give to missions. The two represent different parties in this case. All brethren in the United States are doing far more bearing on this matter of Christian activity than who brethren in Africa do, or any where else.

Now is Christian giving measured by contributions to any one cause, one who gives a dollar to missions may give on an average a hundred dollars a year to general Church work. But now for this "Do without week." Let it be fairly tried. We shall not ask anybody to do without his bread and coffee and breakfast, but simply pass by the lemon and peach and candy stands and put the money so saved into the Lord's treasury, and maybe they will learn two lessons, first that it is better to do without many巴结 and trifles—that the habit of doing so is in itself a habit which one ought to form. We recently heard a business man, who is worth many millions, say he never would employ a young man who spent his idles at the lemonade and fruit stands. "That," he said "is not business," and the man that does it is not a business man. He has lost that exactness in handling money and goods for it proves that is necessary for business success.

In the second place you may find that the Lord's money can be always best secured by methods that undercut our general business enemies, and that you are wasting not only the Lord's time, but much of your own time, because you have not established the habit of doing without many things, which are in themselves worthless.

Certainly one who does not make money can not give it, but men fail to meet the claims of their families and of God's cause by not making money, so long as the failure is due to it in their own carelessness, wantfulness, or idleness. The "Do without" also sets us upon the line of a true economy and suggests the duty and the way of making money both for our own needs and the Lord's work.

Here and There in Far Cathay.

By J. E. THOMAS, S. S. P.

On Editor returning to Shanghai after a week's itinerary through the interior three days were spent in that town, bustling New York of China, including Sunday, September 20. And a blessed Sabbath day it was. Rarely in life have I so much enjoyed the "congregation of saints," and never had stronger faith in the conquering power of the gospel. To see a congregation of Chinese which quite filled the large church sit reverently through two services—love feast and preaching—and in the afternoon knelt with one hundred of them around the Lord's table, with many evidences of spiritual fervor and power stirred my heart to the depths. It may doubtless be to the possibility

Awarded  
Highest Honors—World's Fair.  
**DR.**  
**PRICE'S**  
**CREAM**  
**BAKING**  
**POWDER**  
MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder, Free from Ammonia, Alum or any other adulterant.  
40 YEARS THE STANDARD.

## That Tired Feeling

Hood's Saraparia Makes the Week Strong.

I sincerely appreciate the form of a report from Hood's Saraparia. A man involved with a dark background and tired nothing. I am employed by the St. Louis & San Francisco Railway and was not in the ranks of workers. I began to take Hood's Saraparia and after taking six tablets this morning I feel and look a great addition. Hood's Saraparia is a great tonic powder and greatly encourages it.

C. E. TAYLOR, Woman.

We have got Hood's Saraparia.

## Hood's Saraparia

## Cures

Hood's Pills are the best specific cathartics and free medicine. Malaria, rheumatism, dysentery, etc.

of bringing this east nation to Christ it finished that day. The Christian can understand the Lord by faith as clearly as the American, and when he does so intelligently replies just as plainly in His saving grace. And a real Christian he makes—just as aggressive as an atheist Westminister, but even in his fidelity to conversion and loyalty even to the endurance of persecution.

The day was quite filled with useful services. In the morning Sunday school, love feast, and preaching at Central Church, in the afternoon preaching by Brother Wadsworth and communion at Trinity at three o'clock, and preaching in the Union Church at six, in the evening service at Brother Bowell's chapel at eight, and attendance for a while at a good gospel meeting in China Island Mission headquarters. That was a day never to be forgotten. The Sunday school, except for the dress and appearance of the people, was exactly like such a school in a well-organized city church in America. Brother Charles J. Soon is the capable Superintendent, and from infant room to Elder class there was the same happy young life and study of God's Word to which I have always been accustomed at home. The songs sung were the same in tune if not time, though the words I understood not. John Marshall played the cornet and succeeded fairly well in holding the untrained and untrained colors to her. The collection, of course, was not omitted, and the cash turned over to her was quite liberal for those poor children, most of them from leatherbound homes. I announced that morning to \$1.50. During the year they had contributed over \$1000 and were supporting entirely a flourishing day school in that part of the city.

Immediately after Sunday school we had a love feast. Then it was an inspiring session. There we had the language of love, which I could understand. Though then very ignorant of Mandarin, Shanghae colloquial, and every other Chinese dialect, I understood enough to appreciate it more and more. I had seen and loved many Protestant girls for ten years. This girl was quite different from them. She was the purest, the most innocent, the most true. And I was watching and waiting for her.

Friends in the next room were singing the most beautiful hymns, and when I heard them I was moved to tears. I asked the girl, "Do you like that?" She said, "Yes, it is the purest thing I have ever heard." Then I said, "Do you like this?" She said, "Yes, it is the sweetest thing I have ever heard." Then I asked her if she had any brothers or sisters. She said, "Yes, one brother, and he is a doctor, and he is a very good man." Then I asked if she wanted to go to America. She said, "Yes, I do, but I don't know any English." Then I said, "I have a book of English which I think you will like." She said, "Yes, please give it to me." Then I asked if she wanted to go to America. She said, "Yes, I do, but I don't know any English." Then I said, "I have a book of English which I think you will like." She said, "Yes, please give it to me." Then I asked if she wanted to go to America. She said, "Yes, I do, but I don't know any English." Then I said, "I have a book of English which I think you will like." She said, "Yes, please give it to me." Then I said, "I have a book of English which I think you will like." She said, "Yes, please give it to me."

The preaching service which followed immediately was attended by a congregation which quite filled the spacious church. Fully two hundred of the number had remained through the entire morning, beginning with the Sunday school at half past nine o'clock, and continued in no wise to share their eager desire to learn more of "the new doctrine," and to penetrate more deeply the worship of God's house. What a contrast to the indifferent, vagrant thousands in the streets outside! Within was gladness and life—without was weariness and death. But probably the most helpful and inspiring service was in the afternoon at Trinity. To see an hundred Chinese in this land so long determinedly hostile to Christianity kneeling at the same altar and devoutly receiving the most solemn sacrament of the Church, was enough to make the angels sing a new song, and wake the slumbering energies of the feeblest faith. Brother Bowell has 204 members and 263 probationers, a flock which overtaxes his strength, not being in robust health. During the year there has been an addition of 74 members and 130 probationers—a percentage of increase equal to "a reversal year" at home, and which promises even larger things in the near future. At night, in the street chapel in Houghton—the

American district of Shanghai—the congregation after the manner of shaped crowds, was somewhat restless. But good work has been done there this year; 12 new members received and a probationer of 67. In that part of the city a church is greatly needed. With a building like Central or Trinity a strong organization could soon be effected, which would become an evangelizing center to a neglected population of a hundred thousand. Will not some reader of these lines, with faith in the Lord's congenit of China, and progressively appreciative of His sacred priesthood, send the money for such a temple? We must build the Lord's house—Amen.

## Christian Life.

## Watching and Waiting

We know not the time when He comes—  
At even or in mid-night, as may be at descending twilight  
It may be at sunrise dawn  
So let us wait and be ready—  
Not after my sight to give him  
That answered He comes He may find

Self-watching and waiting for Him  
The Master looks down on His house—  
The least of such servers He knows  
So long His return He delayed—  
Some anxious days pass over him—  
His

But come with a steady light morning

The sign of His coming ere we

Leave this world, we wait for him  
They are watching and waiting for him

Lesson of this wonderful day

The present salvation bath comes

How He left the bright heavens of glory

To earth and die for the lost

And sometimes I stand a-waiting

For those whom He dying releases

To receive in the hope of His coming

And for watching and waiting for him

It is not the home He has prepared

That my heart is destined to see

It is not the greeting with loved ones

Through that wire-thin screen

But the thought that brings night-s

Time and again I stand a-waiting

For the Master to come and bring me

And I stand a-waiting for him

I dream of the morn no gloom

While this whole measure waits

that

But the smile for which I am destined

Is the smile of my Master

And I stand a-waiting for him

And neighbors by far from their country

On the gloomy, dark roads there

On the paths of His love that He

guides me

While I on His promises depend

On Jesus as my Refuge

This present measure

And Jesus is my Refuge

As a Friend most beloved I

Thus

—watching and waiting for him

The fragrance of the Unmeasured

There may be no Bible beauties

seen expressly.

Blessed are the unsuccessful, but there are beatitudes which are equivalent to this. We take from our Lord's own lips:

Blessed are they that mourn.

Blessed are ye poor.—Blessed are they which are persecuted.

Blessed are ye when men shall

hate you.—Then many other

Scriptures have like teaching.

Finally not all blessings lie in

the sunshine many of them hide in

the shadows. We do not read

in the Bible, especially in the New

Testament, without finding that

earthly prosperity is not the highest

good that God has for men.

Our Lord speaks very plainly about the

perils of worldly success.

The Bible is, indeed, a book for

the unsuccessful. Its sweetest

messages are to those who have

fallen. It is a book of love and

sympathy. It is like a mother's bosom

to lay one's head upon in

time of distress or pain.

Its pages been with cheer for those who are

discouraged. It sets its lamps of

hope to shine in darkened chambers.

It reaches out its hands of help to

the fainting and to those who have

fallen.

It is full of comfort for those who are

in sorrow. It has

its many special promises for the

needy, the poor, the bereft.

It is a book for those who have failed,

the disappointed, the defeated,

the discouraged.

## Citicura

Instantaneous

SKIN

TORTURES

A severe bark used

Salicin Soap

and a large amount of

Citicura, the

great new and

perfectest and

powerful and strongest

and potent to a greater cure

in every form of

sores, scabs, ulcers, etc.

and scars.

and is especially

valuable for

sores, blisters, ulcers, etc.,

and is especially

powerful for

sores, blisters, ulcers, etc.,

and is especially

powerful for

sores, blisters, ulcers, etc.,

and is especially

powerful for

sores, blisters, ulcers, etc.,

and is especially

powerful for

sores, blisters, ulcers, etc.,

and is especially

powerful for

sores, blisters, ulcers, etc.,

and is especially

powerful for

sores, blisters, ulcers, etc.,

and is especially

powerful for

sores, blisters, ulcers, etc.,

and is especially

power



## THE ARKANSAS METHODIST.

7

**ARKANSAS METHODIST.**

THURSDAY, JAN. 2, 1895.

**Book Notices.**

Order any books or magazines noticed in these columns from THE ARKANSAS METHODIST.

**Analytic Articles on Baptism.** The Ritual and Doctrinal Unity of the Bible and the Constitutional Identity of the Church through all the Ages, by Prof. W. J. Faust, A. M. V. D. M.

This book has been carefully prepared by its author, and will be found a very reliable book of reference upon most of the points involved in the question of baptism. The title of the book indicates its plan and scope.

This book contains the cream of many volumes. It is full of available material for sermons and lectures. We can heartily recommend it as highly important to young ministers and intelligent laymen, as deeply interesting to the more aged theologian, and as incidentally valuable to any attentive reader. Price \$1.00.

The January issue of the Petersen Magazine will contain an article by Rev. A. G. Kyne on the Methodist Bishops of the United States. It will be a very complete and interesting contribution, and will be illustrated with handsome portraits of those prominent workers in Methodism.

**Petersen's Magazine** is deservedly one of the most popular magazines published in this country. We have before us the January number, which is No. 1 of Vol. XVII. The subjects discussed are varied, fresh and interesting, and by writers of national reputation.**The Beginning of American Poetry,** by Noah Brooks, will interest students of our national history and poetics.**Saviour Army Work in the Sums.** by Mand Ballington Booth, will move the hearts of Christians and philanthropists.**Reminiscences of Dr. Holmes as Professor of Anatomy,** by Thomas Dwight, D. D., is an interesting paper at this time.**The Amazing Marriage**—“The story of the White Swan”—“Swan’s Deer-Lick” and other stories will interest young readers.

El a year Charles Scribner’s Sons, New York.

**The Magazine of Travel** is a new venture, No. 1, Vol. I., is before us. We predict it will be a success. It is put out in admirable style. The illustrations are not surpassed by anything we have seen. The contents of No. 1 are—**American and Foreign Travel Companys**, by Hon. Chauncey M. Depew—**Mexico:** Its Attractions for the Tourist, by Eliza Hollingsworth Talbot.**The New Education,** by Edwin Fowler, M. D., A. B.**A Summer in Alaskan Waters,** by William G. Cutler, Lieut. U. S. Navy.**Christians on the Limited. A Story**, by Frank Chaffee.**The Mountain Paradise of Virginia,** by Charles D. Lakin.**Hunting in the Cattle Country,** by Ben Theodore Roosevelt.**In Southern California,** by George Marshall Allard.

The January Review of Books has the following table of contents:

**Kate Livermore School.** Mrs. M. J. Livermore. **Reminiscences and the Religion of the Author.** Rev. Dr. F. Watson. **Studies in a Mission Center.** Rev. N. W. Upton. **Missionary Work on the Congo River.** Rev. Ark. T. H. Newell. **City Evangelism.** Mrs. T. K. Kendall.**The Anglo-Saxon and the World’s Redemption.** Rev. D. L. Lancast. **Japan’s Place Among the Nations.** Rev. Dr. Lawrence. **Japan and China in the Present Crisis.** A Contrarian, Rev. J. M. Foster. **Regions Beyond.** Editorial. **Our Mission Fields.** Medical Mission Woman’s Work; Sunday School Evangely League; Our Fellow LABORERS. **Missions’ Gleanings.** Treasurer’s Department. **Missionary Directory.****Send it to Barnes & Smith and receive this valuable publication if you desire to be well informed in regard to missionary work throughout all lands.****The Public Treasury for January** gives us during the holiday week. The current theology, and the varied work of religious teachers is presented in the monthly issues of this excellent publication. Between the given it with circulation among clergymen of all denominations. **Missions, \$2.00.** E. B. Tracy, Cooper Union, New York.We have received from the International Committee of the Young Men’s Christian Association, under title **“Fireman’s Fund”** the following address of Mr. Raymond J. Davis, delivered at the annual meeting of the students of Bucknell University upon his leaving for the work in Madras, India. Also, an account of the Tokyo Young Men’s Christian Association building, and the 5th Annual Meeting of the Christian Student Federal, held in Osaka, Japan.We receive from the same source **“Topics for 1895,”** a little book containing the studies which will be followed by the young men the coming year. The Association is doing a good work in almost every land where Christian workers are found.**THE MODERN MOTHER**

Has found that her little ones are improved more by the pleasant laxative, Syrup of Figs, when in need of the laxative effect of a gentle remedy than by any other, and that it is more acceptable to them. Children enjoy it and it benefits them. The true remedy, Syrup of Figs, is manufactured by the Calais Fig Syrup Co. only.

**COUGH AND BOILAWNESS.** The bane of those who cough is immediately relieved by using “Brown’s Brokers’ Doctor.” A simple and safe remedy.**Dyspepsia seldom causes death,** but permits its victims to live on in misery. **Brown’s Stomachic** cures dyspepsia and all stomach trouble.**Dr. Price’s Crown Bathing Powder.** **Warts** Pain Reliever Avert.**+ At Rest. +**

**BOILING.**—Mrs. J. H. Boiling, formerly Mrs. R. E. Harris, and before marriage Miss Mattie D. Baker, passed from her home in Alma, Ark., at 8 a.m., Dec. 2nd, 1894, to her home above. She was born near Wall Hill, Miss., on the 30th day of May, 1860; she was raised by Christian parents, both of whom held dearly the privilege of dedicating their children to God in baptism, and so she was thus brought into covenant relationship with God, and her subsequent life, together with her death, found the faithfulness of all the parties to that covenant. She was converted very early in life and joined the Methodist Church, which she loved a most useful and consistent life. She had real talents for music and by her labor for it, and her culture in it, she very pleasantly entertained her friends at home and rendered valuable service in the church choir. She missed everywhere—in the home, in the church, in the community. Her husband and two little children survive her, and they are sorely bereaved. May God bless them and the other relatives who are sorrowing. The wife, the mother, the sister, the friend is “sleeping in Jesus.” O, how sweet! To be for such a slender meet!

JOHN W. BEALE

**HORN.**—Edith M., daughter of S. W. and J. A. Horn, was born Jan. 25, 1881, and died Oct. 14, 1894. A child of rare promise, beautiful and bright, adored by her parents, the shining mark of the death-shed that mother knew her still could never. She was an affectionate child, loved by all who knew her. She leaves loving parents, two sisters, one brother, grandparents and some to mourn her death. Edith was a beautiful singer. She loved to sing “Leaning on the Everlasting Arms.” Oh, how the loving parents, sister and brother still miss, her living words and sweet good night kisses. Her grandparents, the bright suns and beautiful songs, and sweet Linda, whom she loved so much, those rosy lips that kissed her so often. But let us not weep, our darling is now leaning on Jesus forever. Her beautiful face, jocund words, and sweet songs, will “lead us no more hence, but we can meet her in heaven. Weep not parents, you have four bright stars above.”

Alas, Wesley and sweet Lazarus Jesus took them on before. Next He called for angel Eddie. Precious ties to heaven—the four.

A loving soul.

LULU HOLLINGSWORTH.

**BRUNCK.**—Minnie J. Brooks, daughter of J. F. and Elizabeth Martin, was born in Independence Co., Ark., July 27, 1872, professed religion and joined the M. E. Church, So. at Bethesda in 1891; was married to Theo. S. Brooks in August 1891, and died after two weeks’ illness from slow fever Aug. 27th, 1894. She was of a quiet retiring disposition, and but little about dying, but she lived her profession, constantly exhibiting a meek and quiet spirit. She leaves a father and mother, husband and two small children, with many friends. She was buried at Bethesda, Aug. 29th, to await the resurrection morn.

F. M. SMITH.

**WILLIAMS.**—Sarah W. Williams was born February 26th, 1811, in North Carolina and died at the residence of her son-in-law, Rev. J. J. Bassett, in Arkadelphia, Ark., November 5th, 1894. She was married to Theo. W. Williams June 1841. They moved first to Arkansas, then to Mo., and in 1858 to Ark. She was the mother of eight children, six of whom, and her husband, preceded her to the former land. She was noble and true as mother and wife. Devoid of a church member to live with him, she moved to Arkadelphia, where she died in poverty, her husband having predeceased her.

NATHAN S. McLEMORE.—Nathan S. Mclemore was born May 20, 1832. He died at his home at Quapaw, Ark., Nov. 12, 1894. A truly good man has fallen. His wife and daughter with many friends mourn his loss. A large congregation attended his funeral. He had been a member of the Church and lived the life of a Christian many years. He was a brother of the late A. P. Mclemore of the Arkansas Conference. Another brother lives in Texas. Their mother, Mrs. Waggoner, at Quapaw, May extend blessings to you, the bereaved ones. The Lord will provide for you in this life and give you a home in the “sweet rest and sleep.”

**KNOWLEDGE**

Brings comfort and improvement and tends to personal enjoyment when rightly used. The sunny, who live better than others and enjoy pleasure, with less expenditure, by more promptly adapting the world’s best products to the needs of physical being, will attest the value to health of the pure liquid laxative, mentioned in the remedy, Syrup of Figs.

In accordance with its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative, effectively cleansing the system, dispelling colds, headaches and fevers, and permanently curing constipation. It has given satisfaction to millions and, with the approval of the medical profession, has come into use in the Kidneys, Liver and Bowels without producing harm and is perfectly free from every objectionable quality.

Syrup of Figs offer safe for all druggists in \$5 and \$10 bottles, but it is manufactured by the California Fig Syrup Co., whose name is printed on every package also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

Manus is gone. Her cheerful songs, her bright face, her pleasant words and happy laugh are no more on this earth, and the house is left gloomy for lack of the sweet music without.

She lived in the flowered past times. Her spirit lives alone.

Through earthly friends are made to worse.

Manus was joy and love.

And He said said “Sojourner little children will come unto me,” and will take care of them far better than fond parents. May we not weep, but only prepare to meet her in heaven.

K. W. DEADERICK.

**FEARER.**—Wm. Riley Fearer was born about 1847, died at his home in Garfield county, Ark., June 4, 1894. Coming to this country when about grown, he married Miss Mary J. Brown, Jr., after her decease was married about three years after to Miss Charlotte Hobson, his surviving widow, and the mother of his three children. During the trial of a life of sin, having experience that “the way of transgressions is hard,” he gave himself to God about Sept. 1878, and joined the Methodist Church. About ten years ago he became afflicted with rheumatism and to this painful disease was afterward added asthma and catarrh of the head. Unable to walk, unable to feed himself and frequently unable to bathe but with difficulty, his soul was tried but he held on the more closely to God, and affliction but redoubled his spirit for heaven. To the end that God would save him from sin and infirmity, he labored upon that strong arm, and hence his acceptance was close. His keeper, garnet, his bath sponge and oilcloth. He turned upon his widow, may his wife and children serve the Lord and meet him on high.

JESSE F. TAYLOR.

**MELTON.**—Nathan S. Melton was born May 20, 1832. He died at his home at Quapaw, Ark., Nov. 12, 1894. A truly good man has fallen. His wife and daughter with many friends mourn his loss. A large congregation attended his funeral. He had been a member of the Church and lived the life of a Christian many years. He was a brother of the late A. P. Melton of the Arkansas Conference. Another brother lives in Texas. Their mother, Mrs. Waggoner, at Quapaw, May extend blessings to you, the bereaved ones. The Lord will provide for you in this life and give you a home in the “sweet rest and sleep.”

He died.

O. H. TURNER.

**Married. ♀**

December 2d, at the residence of the bride’s father, F. M. Skipper, Collins, Ark., J. H. Smith to Miss Julia Skipper, both of Collins, townships, Desha Co., Rev. M. C. Dimonion of Warren, Ark., officiating. It was a beautiful occasion, from the marriage ceremony to the conclusion through the wedding feast and the giving of marriage presents.

H. G. COOPER.—Dec. 26, 1894, at the residence of the bride’s father, M. J. Cooper, by Rev. J. M. Tallington, Mr. William C. Boggs to Miss Sam Cooper, all of White Co., Ark.

At the residence of Rev. J. B. O’Kelly on the 23rd of Dec., 1894 near Lanesboro, Crawford Co., Ark. Mr. George Bettont to Miss Nannie Andrews, Rev. A. H. Link officiating.

December 26, 1894, at the residence of the bride’s mother, by Rev. F. B. Hopkins, Mr. J. R. Hawley, both of Robinson, Ark.

At the home of the bride’s father’s Mr. J. R. Sulphurizer in Malvern, Ark., Dec. 27, 1894, Mr. Lewis Collins and Miss Jennie Sulphurizer all of Malvern, Hot Spring Co., Ark., Rev. W. F. Evans officiating.

Near Paris, Ark., Dec. 27, 1894, Mr. E. F. Bonner and Miss Eunice Butler by Rev. J. M. Williams.

In the M. E. Church, South, in Lavaca, Ark., December 21, 1894, by Rev. W. H. Notchey, Samuel L. Smith of Johnson, I. T., to Miss Matilda Ruth of Lavaca, Sebastian Co., Ark.

At the residence of the bride, Dec. 9, 1894, at Little Bay, in

Calhoun Co., Ark. Mr. James Wood to Mrs. Mary Michel, W. M. Crum officiating.

**Are You Tired**

of reading our advertisements? We have room in this paper for the last few months? We will make a change. Groceries have been on a standard as to speak hardly any change, except perhaps in hog products. From now on the groceries are for high price sugars have advanced nearly two cents, due to tax advance if the government report comes in as bad as expected regarding the wheat crop; we will know by the 1st of this month. If you are in the market for anything write us for prices. Every article we answer next.

**H. J. GEORGE & CO.,****GROCERS,**

104-106 East Market.

LITTLE ROCK, ARK.

**BELS**

104-106 East Market Street, Little Rock.

E. B. BELL &amp; CO., proprietors.

LITTLE ROCK, ARK.

H. J. GEORGE &amp; CO., proprietors.

LITTLE ROCK, ARK.

This is a well-known Reliable Grocer of every description in the old stand, 104-106 Main Street, and deserves at least a portion of your patronage.

**The Great Church LIGHT.**

JEROME HILL, Owner. WILLARD STOUTMAN, Manager. L. W. COOPER, Secretary.

**JEROME HILL COTTON CO.**

116 SOUTH MAIN STREET,

ST. LOUIS, MO.

**REMEMBER  
C. J. KRAMER & CO.**

An old and reliable Reliable Grocer of every description in the old stand, 116 Main Street, and deserves at least a portion of your patronage.

**G. S. BRACK,**

Crockery, China, Lamps,

Silver-Plated Ware, Glassware

and Fancy Goods.

104-106 Main Street.

LITTLE ROCK, ARK.

**Down! Down!**

If you want a fine class Organ or Sewing Machine.

Send for our regular price lists.

GODBEY &amp; THORNBURGH, Little Rock, Ark.

**A Harvest For Agents!****CHARACTER SKETCHES**

A Popular Book.

Established 1855.

Price \$1.50.

200 pages.

**Sold only by Subscription,  
Through Our Authorized  
Agents.****Agents Wanted!**In every community. Write soon.  
for terms.**Exclusive Territory Given!!****GODBEY & THORNBURGH,**

State Agents for Arkansas. Little Rock, Ark.

**THE**

