

THE ARKANSAS METHODIST

DEVOTED TO THE INTERESTS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

BY BENNETT & EMMONSON.

"Speak thou the things which become sound doctrine."

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NO. 2

HAVE WE A THEOLOGICAL THERMOMETER?

TO THE EDITOR—I am represented in your paper some time ago—and suppose it was literally correct—that I considered Boland's Problem of Methodism the best exposition of the subject I had seen. That remark, by itself, does not correctly represent me. It was taken out of other matter, which, altogether, would have better expressed my views on this seemingly controverted question of religious measurement. I would like to set myself straight, and then if you please, add a few practical observations.

First, I do not belong to either side of this controversy, or, rather, I belong to both. While I find many things in Dr. Boland's book to approve, I find many things to which I cannot subscribe. It has an awkward, if not a wrong name. When he first wrote me about it, I asked him if Methodism was a problem. It was once, but its problematical features have long since disappeared. The book is not carefully written. Often it gives out an impression, or is likely to, that the author did not intend. It is more intensely and rigidly polemical than the subject authorizes. Dr. Boswell, in your paper of August 18, has well specified some of those errors. I see no need for party against party on this subject of measuring Religious Progress. Everybody understands the subject. Sharp-cornered objections are made, not found.

Hence I enquire, Have we a Theological Thermometer? All the sharp-cornered controversies about the arbitrary and technical degrees of religious progress suppose that we have; and then, in order to ascertain in the exact degree of progress attained in any given case of personal experience, you have only to apply the thermometrical test, and it will point out the exact degree of technical and arbitrary attainment. I do not so understand growth in grace.

You can mark the degrees of heat, by arbitrary figures, on a graduated scale, the tube of which being filled with molten metal, and it will indicate the rise above, or fall below any arbitrary zero, applied here and there. And the reason why you cannot thus measure religious rise and advancement, is that in the former case you have a universal applicability, and in the latter a special and peculiar applicability. A test in one case is no test at all in another.

Our theology is far too technical. It needs to be removed from the domain of metaphysics. It needs more common sense and less nice, exact exquisiteness of definition. A minister at camp-meeting told me that his little boy wanted to join the church. So he, as per Discipline, put him under the test of inquiry. "Well, my son, what is a person obliged to do if he join the church?" "Mus be jes as good as ever I can," was the child's reply. And on that confession of faith he was received into the church.

And if there is any better, higher or more learned theology than that, I confess I have not learned it. "Jes as good as ever I can." Our names of the various stages of progress in grace are all necessarily technical. The untutored Indian, with seemingly wild gesticulation, and if possible, wilder exclamation, describes this presence and progress with as much philosophical accuracy as all the Wesleys, Clarks, Watsons and Sumners. The higher classics of Christianity are frequently found in the mouths of babes and sucklings. Didn't the Saviour say so?

Hence, these two parties in Methodism, as perhaps they might be called, are divided more by technical terms than by matter of substantial religious principle. Let it be repeated that all words, in any language, descriptive of religious experience or progress, are necessarily technical. Formal religion has but two aspects—a simple yes and a no. It is humble trust, yielding obedience on the one hand, and self-will on the other. The former means constant prayer, thanksgiving, go on to perfection, renewal day by day, hour by hour, not satisfied with either past or present, but striving to reach the very foot-prints of Christ himself.

Have you received a grand, sanctifying second blessing? Then praise God, and get to your knees, and pray to God to forgive your sins and cleanse the very thoughts of your heart. "Sin in believers?" I really don't know what is always

meant by the enquiry. I could give it my meaning, but doubt if any of the next ten men would give it the same. "Perfect love?" Most certainly, because that is the creed of every living man, Christian or non-Christian. See my *Creed of all Men*. "Gradual growth to the highest attainable point of Christian perfection?" Most assuredly if when you reach that point, if you do reach it, you be consistent and promptly pray God for Christ's sake to forgive your sins. Is there anything else to pray for but forgiveness of our sins?

"Inbred sin." That is a metaphysical expression, and without illustration is likely to convey a variety of meanings, or no meaning. I would illustrate what I presume is generally meant by the expression about this way, to be brief:

There is a young animal, perfectly innocent, has given no indication as to character. But we ascertain to what race it belongs. It is a dog of docile breed. It will be playful, kind, harmless, docile and obedient all life long. Another quite as innocent is a tiger. Left to the bent of its nature it will be cross, cruel, blood-thirsty and dangerous. A young dove, eagle, horse or deer will take on the character peculiar to its race. And just so in the vegetable kingdom. That seed will produce an oak, grow a hundred years and defy a thousand storms. Did an acorn ever produce a tender, modest violet? And here is another young innocent—a baby-man. He will follow his race antecedents about as likely as gravitation is to continue downwards.

Now you may give this tendency any name you will. It is a tendency and not a fact. Throw a stone into the air and it will soon find its way to the ground. Why? I don't know. I see that tendency in all stones. Call it nature. Call it inbred. Observation teaches that all children yet born possess this tendency. It is something in the infant dog, infant tiger, horse, dove, oak or violet, and infant man. If a tendency is a sin, very well. Any name is a right name, if everybody so understands it. Sin in Adam is a thing I know but little about. There is sin enough out of Adam to occupy my thought.

I do not consider it complimentary to either the literature, the general intelligence or the piety of Methodism to parade before the world a so-called debate about the mode of measuring religious progress. Exactly what is the question in issue may not be so easy to state. Debates of verbiage and shibboleths generally dwindle into caty-did arguments of not very expensive logic.

Those debaters seem to consider that any particular stage or degree of religious progress affects every person in the same way. O no. While regeneration, or what the Saviour called being born again, is always the same thing in itself, it produces forty different kinds of experience in forty different persons. The variety of human character, temperament and affection is far wider and more various than is generally supposed. So it is useless and more to measure other men by ourselves. Conversion is only the beginning of a religious life. The religious life comes afterward. And while this is a growth, it is hardly ever so exactly smooth and regular as growth in natural life. One grows as much, sometimes, in a half hour or less as in the previous year, or five years. Another reaches the same point in a more gradual way. One can point to the exact time and place of conversion, and so he concludes everybody else must. They could and would if they had his internal constitution. If all were converted at the right time, no one could ever know the time of his conversion, for it would be in early infancy.

The difficulty in these early beginning centuries of Christianity in which we live, is that we look mostly—and far too much—to youthful and adult conversion. This is all abnormal and all wrong. There ought to be no adult nor youthful conversion. It is, alas! too often our dernier resort. Conversion ought always to occur in early infancy. Do this, and then all these metaphysical controversies will settle themselves before they arise. My old, almost life-long friend, Dr. Sumners, once ridiculed the idea or practice of receiving persons into the church who could not give a clear distinction between regeneration and sanctification. I told him a considerable number of my members never heard of either,

that they were converted somewhere near the proper time, and therefore knew little or nothing of conversion or any of these religious stages by their technical names.

Another feature in this controversy about measuring religious progress, and a not very comely one is, that the contestants try to get as far away from their opponents as possible. This may do for pettifoggery about a little money or a little spite, but does not look well in religious researches after truth. If we try to get near each other, the real difficulty will lessen and maybe disappear.

I look upon this whole controversy as being made up of about equal parts of logomachy, metaphysical distinctions and favorite modes of expression.

Another popular error in measuring religious growth is the high estimate we put upon a historic conversion, or sanctification, back yonder in the past. That gives no assurance of present conversion or sanctification. Our present conversion is worth a hundred past ones. We do not get a diploma certifying to certain attainment in religious growth. The past may have sufficed for the past, but what about the present? By what rule do you measure the present value of a past blessing? A last year's almanac will certainly deceive you, if you refer to it for information to use now. And just so of a past conversion or sanctification. The present only is ours. To attain to religious elevation is one thing; to ascertain how we got there, by rules of measurement, is another. R. ABBEY.

THE PROGRESSIVE STUDENT RETROGRESSIVE.

Continued absence from home and unusual demands upon my time have prevented my replying to Bro. J. A. Anderson's article in THE METHODIST of July 21st sooner. Possibly it may help the cause of truth, or, at least, do something toward a better statement of truth to notice some things in that article.

1.—First, Bro. Anderson says he means one thing by the term "entire sanctification," and I mean another. His definition is this: (1).—Moral purity. (2).—This moral purity results from regeneration. (3).—This moral purity co-exists with natural (not moral) depravity, coexists with "a vitiated state of our natural sensibilities."

(4).—This work of moral purification "has nothing to do directly with our natural sensibilities." Yes, I mean a great deal more by the term "entire sanctification" than Bro. Anderson does. And right here is the necessity for a change more far-reaching than the entire sanctification advocated by Bro. Anderson. His entire sanctification postulates another change. Will man carry his "natural depravity" to Heaven? Will he be an inhabitant of Heaven, and still characterized by a "vitiated state of his natural sensibilities?" Is not a state of natural, depravity anomia, non-conformity to law, just as truly as a state of moral depravity is? Why should God eliminate depravity from man's moral powers and sensibilities and leave his natural powers and sensibilities in a depraved or vitiated state? If it were possible to wholly sanctify the moral faculties and leave the natural in a "vitiated state," the action of the moral faculties would necessarily be impaired thereby. It strikes me that Bro. Anderson is the victim of confusion, arising from an unphilosophical psychology. His distinction between natural and moral sensibilities, though not without precedent, is unwarranted by a true psychology correctly stated. All man's sensibilities are moral in so far as they bear on his conduct. This distinction is like the distinction made by the "non-freedomists" between the natural and moral inability of the will—a mere verbalism—without any idea or fact corresponding thereto.

I define the term "entire sanctification" both as a state and act. As a state I define it with Worcester, "the state of being made holy;" with Dr. Buck, "a state of progress in conformity to the will of God;" with Scott, "the state in which our wills and affections are purified from those wicked inclinations and inordinate lusts which countermand God's will in us, and set us at enmity against Him;" with Ralston, "a state of entire consecration to God, and of being entirely cleansed from all sin."

state of gracious attainment higher than is implied in regeneration and justification;" with Watson, "the state of being completely renewed after the image of God in knowledge, righteousness and true holiness—a state of deliverance from sin and growth in Christian virtues higher than that of regeneration." Entire sanctification as an act is that act that induces into the state described. I make no factitious distinction between natural and moral sensibilities. The sanctification I contend for reaches natural as well as moral depravity, and purifies every appetite, affection and sensibility which the eye of God can find in man.

"HAMLET WITH HAMLET LEFT OUT."

2.—Bro. A. says that his kind of sanctification "has nothing to do directly with our natural sensibilities." Of such a sanctification as that I shall have very little to say. I will not say whether it is or is not received at regeneration, whether the Holy Spirit gives direct, constructive or no testimony at all thereto. It seems to me a contradiction in the terms used. Perhaps Bro. A.'s bright and logical mind can disrobe it of the mist about it. A sanctification that does not deal with a part of our sensibilities I find no basis for in theology, psychology or in what I might call patho-psychology. I believe in a sanctification that deals with every power, physical and mental, intellectual, emotional and volitional.

SIN AND SENSIBILITY.
3.—Bro. A. says: "The notions of these natural sensibilities are almost universally accounted sin by those who hold to the second change. I do not know that I apprehend his meaning, but think I do. If he means, as I think he does, that the advocates of the Wesleyan doctrine of sanctification that account some states of the sensibilities sinful; i. e., anxious to the divine will, it is true. There are sinful states as well as sinful acts. We repudiate the error of Taylor, Bledsoe and others, that sin is in the act only, using the word sin as the equivalent for the Greek *anomia*. If Bro. A. means that those who advocate this Wesleyan doctrine account all the notions of the "natural sensibilities" sinful, he misunderstands them. Bro. A. evidently believes that a man may be morally pure and yet characterized by "a vitiated state of the natural sensibilities," which state I should describe as both pure and impure.

VOLTAIRE DISGUSTED AT CHRISTIANITY.
4.—Bro. A. says that Christians "revolt at the moral hideousness" of sanctificationists, as Voltaire and others revolted at the distorted image the exponents of Christianity then presented. Really this charge is too hard on some who belong to the same school of soteriology with Bro. Anderson. If Alexander Dumas, Thomas Carlyle and Voltaire's Philosophical Dictionary are any evidence; for a liar, thief and scamp like Voltaire to "revolt at the moral hideousness" of contemporary Christianity is hypocrisy, the impudence of which is not unworthy of Satan himself. There were plenty of scribes, pharisees and rabbis that "revolted at the moral hideousness" presented in the life of Jesus of Nazareth. Many men high in authority in the Church of England "revolted at the moral hideousness" displayed in the doings of John Wesley. The Bishop who ordained Whitefield afterward "revolted at the moral hideousness" manifested in the great orator's flaming zeal and disregard of brazen conventionalism. Unusual zeal for God and righteousness has always been an offense to that part of the church whose lives are inspired and regulated by worldly principles, because "the wisdom of this world is foolishness with God." I will not say, however, that this fact constitutes the whole of the *casus belli* between the advocates of the Wesleyan Soteriology and those of the Zinzendorfian Soteriology. The more spiritual and zealous for God a man becomes, the more will Satan strive to lead him into some indiscreet act; and, if the indiscreet act be performed, the more conspicuous will it be, and the more injurious the consequences.

But, if one objects to a high state of spirituality and zeal on this ground, the same line of reasoning will force him to the conclusion that a minimum of spirituality and zeal is best. GEORGE W. HILL.

Morrilton, Ark., Aug. 31.

THE CHRISTIAN CHURCH.

IN THE METHODIST of July 16th we have the views of Bro. Jewell, giving the origin of the Christian Church. It is a reply to Dr. Abbey. I have waited long expecting Dr. A. to reply. I am impressed that Bro. J.'s views are misleading. In his first paragraph, he says: "I believe in the unity of the Church of God. The term church, however, has a variety of meanings, both in Scripture and ecclesiastical literature. Sometimes it describes the whole body of God's people in all ages, the aggregate of His people from Abel down to the end of time. Sometimes it describes only a part of His people separated, either by time or space, from all other portions of the Church. We speak of the patriarchal church, meaning the Church that existed in the days of the patriarchs. We speak of the Jewish Church as that part of the Church that existed before the advent of Christ, and of the Christian Church as that part of the Church that has existed since the advent of Christ. We speak of the Methodist Church as that part of the Church that has entertained the doctrines (doctrine Bro. J.) and polity of Methodism; the Baptist as that part of the Church that has embraced the peculiar views of the Baptists," etc., etc.

Much of the above I endorse; but, as a whole, it is misleading. Why did Bro. J. not say, the church under the patriarchal, Jewish and Christian dispensations, instead of the patriarchal, Jewish and Christian Churches? He refers to ecclesiastical usage, and quotes Watson, Ralston, Pope, Sumners, Abbey and others. I submit, it is right to quote detached expressions from these men, which is but a result of conventional license, when it is known that the current thought of these men opposes that view of a new Church?

The first sentence in Bro. J.'s article says: "I believe in the unity of the Church of God." Couple that with the first sentence in his second paragraph: "The Christian Church was organized, founded and came into existence since the advent of Christ." Do these two quadrate?

Bro. J. admits the existence of the Church of God from the days of the patriarchs through the Jewish to the Christian dispensation.

Let us see what the Apostles say of this church since the advent of Christ. 1 Cor. 1:2, "Unto the Church of God which is at Corinth," etc. Acts 20:28, "Feed the Church of God which he has purchased with His own blood." 1 Cor. 10:32, "Give none offense neither to the Jews, nor to the Gentiles, nor to the Church of God." 1 Cor. 11:32, "What have ye not houses to eat and to drink in, or despise ye the Church of God?" 1 Cor. 15:9, "For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God."

I ask Bro. J. to show when, where and by whom another Church was organized, and by inspiration called the Christian Church? E. N. WATSON.

Nashville, Ark.

ADVICE KINDLY OFFERED TO PARENTS.

Such advice too often meets with the light and pert reply: "Yes, those who know least about such things, are always most ready to give advice." Such replies generally come from a class of individuals who need advice most. Moral—take this to yourself. Again, it is said: that "preachers' children are the worst class of children as a general thing." This is as much as to say: that the preacher is the last man to say anything on this subject, or "physician heal thyself." These people who thus screen themselves from the conviction of duty, reminds one of Dickens' character, who was "trying to learn how not to do a thing."

This charge against preachers' children as a rule is not true. They sometimes make a mistake in raising their children; they are only men and are liable to err. But as a rule the preacher's children are model children in a point of moral taste and refinement. There are several reasons for this charge. First: if the urchin who roosts at the parsonage happens to get into bad company, and anything bad is done, he is made to bear the burden of the blame as an expression of the charity of his sanctimonious accusers. Second: a wrong done by the preach-

er's child is of more turpitude than if done by some one else's child. Thirdly, if the preacher happens to make a mistake in raising his child and has the misfortune of having an unruly one, it is like all his misfortunes: it takes the wings of the morning, and flies to the uttermost ends of the earth. There is no cause for bad children. They are natural fruits of neglect. In the absence of the plowshare no weeds do grow. Truly converted parents living up to the Golden Rules of the Methodist Discipline as well as letter, it would be marvellous, if their children were all positive Christians, by the time they reach the age of 12 years. Is they reach the age of 12 years, they are to keep these rules requiring great deal of sacrifice. But in sacrifice we get rid of the serpent that might have stung us into very graves. There is a great deal of comfort in the consciousness of fact, that we are risking nothing that we are living on the safe side of a question. Such may excite the ridicule of a worldly spirit, but the taints of the world are preferable to the tortures of the damned. I rather be called a foggy, than to being a sinner. First, and last, all the time, dear reader, let the feet end of your life be the salva-tion of your child. Let every word, every act of your life conspire to this most important of all things him, whom God has intrusted your care. If you want him to curse God and die; ridicule him, sneer and snap at him, slap and jibe him, and pounce and pound him, not being good like you are not. On the other hand, just turn loose like the pig of an open street without any restraint, and let him go any and everywhere, and encourage him to go, by telling him he has got to see these things some time and to go along. It will not long before he can do most that has seen and heard. And he begins to think his parents are hind the times, and apparently out the least thought of imper-nence or compunctions reservation he tells them that they are fogies. visited a community not long since, where they had no Sunday-school, but wanted one, and there was some little indecision as to the most suitable hour to meet, and in the room I heard it said several times by parents speaking of the children: "if you don't have it in the morning, they'll be gone." If I had not known they referred to the children, I would have thought they were speaking of some of the domestic animals. That they had no control over their children was a plain case. Here will be a fine lot of material for the vulgarisms and balderdash of the young evangelist. Send him on when you get him ready—"they'll need him. Who is sufficient for these things? God alone! If you would have your child be a Christian be one yourself—in heart and life. You must have power from on high for this work. Seek it until you have obtained it, and then you will be able to give your child the worth of a life he will delight to emulate. W. H. W. BURNS.

ONE TENTH SYSTEM.

EDITOR METHODIST:—I read with pleasure Bro. J. W. Boswell's letter giving an account of the discussion of the tithe system at Batesville District Conference.

When I married, and began life in earnest, at the age of twenty-one years, I studied the tithe law of the Old Testament, and whether or not it was abrogated by anything in the New Testament, I came to the conclusion that nowhere is it indicated, that God expects Christians to honor Him with their substance less than He required of the Jews. I concluded that I could not honor God, nor do my duty with less than one-tenth paid to His cause. I have acted in conformity to that conclusion ever since. I believe I have been blessed in the doing of it. I do not know what argument others may make with their consciences, nor what excuses they render to their Maker, for not honoring Him with the tenth. I do not believe I could feel satisfied as a professed Christian, if I did less.

O if we were only as liberal towards God with what He has given us, as He is in the giving of it to us; then His kingdom in this world would not want for money. May there be a general awakening on this subject.

Your brother,
Geo. Thornburgh.

ARKANSAS METHODIST.

SATURDAY, SEPTEMBER 8, 1888.

TOLL THE BELL SOFTLY.

BY BETTIE H. LITTLEPAGE.

[In memory of Mrs. Lucy Jones McSwain.]

Toll the bell softly! for hearts crushed with woe,
List to that message, so solemn and slow;
A husband and sister in agony pray,
Or kneel in mute anguish beside the dear clay;
The sun's cloudless rays seem a mockery now,
For hushed are her accents and pallid her brow,
And long months will pass, and years will go by,
While she sleeps, calmly sleeps, 'neath our own Southern sky,
And cares not for shadows and heeds not the light,
The winter's bleak rain nor the summer's so bright.

Toll the bell softly! her young life is o'er.
Her frail barque has sailed for that other bright shore.
Earth lured her to stay, with promises fair,
Of a lot that disclosed no shadow nor care.
Her love dream still kept all its freshness and bloom,
And Hope's very light did the future illumine,
When a whisper stole by on the flower-laden air,
That seemed to her household a knell of despair;
But calmly she turned from life's glittering toys,
And claimed as her guerdon eternity's joys.

Toll the bell softly! her heart was too pure
Life's many dark trials to meet and endure;
Her spirit too noble, her nature too true,
For the arts that deceive—friendships broken in two.
So in tenderest pity a messenger came,
Who touched her so lightly, breathed gently her name.
She welcomed with rapture each musical tone,
While the light of his presence around softly shone.
And then from earth's sorrows, its changes and blight,
He bore her away to the mansions of light.

Toll the bell softly! and sweet flowers lay,
The purest and fairest, beside her to-day;
Earth's short dream is over, but still your wild tears;
God shelters so fondly through all the long years,
That only one change shall her pure spirit know—
A wealth of his love never dreamed of below.
The sunlight of glory shall rest on her face,
Her heart shall be filled with God's goodness and grace,
And when, in glad worship, she kneels at His feet,
Her bliss shall be perfect, her heaven complete.

DR SWINDALL LOOKED AFT.

And so D. D. Swindall, D. D. is undertaking a review of the *Origin of the Baptists*. I am glad of it. I want the book viewed and reviewed by everybody. Dr. S. was heralded so boastfully by the Ark. Baptist that I was prepared to expect a worthy champion—the most learned and able in Arkansas, and I rejoiced while I trembled.

Dr. Swindall says that I "quote what these historians say concerning some few ancient sects." Here he is wrong at the start. I said nothing of any "ancient sect." I mention four sects only, the Baptists, Collegians, Menonites, and Tunkers, all modern sects, the most ancient of them originating after the discovery of America by Columbus, which continent is called the New World. Dr. S. would, it seems, call it the Ancient World! as its discovery was prior to everything mentioned about these "ancient sects." He next proceeds to prove that the ancient Baptists are very modern. Hear him: "Inquire of our ancient English brethren, whether or not they were in favor of missions. . . . The year 1689 was a distinguished epoch. . . . They resolved to raise a fund for missionary purposes." When he speaks out of the simplicity of his heart, he says, and says truly, that the Baptists of 1689 were "ancient" Baptists, but if so, the Baptists are not an "ancient sect."

He says that I have "shown that Benedict, Cramp, and Armitage are careful, painstaking and conscientious historians." Glad he says so. Who would expect him after that to seek to discredit them? Hear him again: "Thus have I clearly established my affirmation that the testimonies on which Bro. Riggins relies touching the Newport church are entirely unreliable." What do you think of that? Honest, painstaking, conscientious historians entirely unreliable! That is the only way to establish Baptist antiquity. But how has he shown these

historians to be entirely unreliable? This way. I will quote from him. "Armitage represents Edwards as saying, the Providence church was organized six years before the Newport church. Let us see: Providence in 1639, Newport in 1644. 1644 minus 1639 equals 5. Here then we have not six years but five." Alas poor Armitage! But if Providence was organized in March 1639, and Newport December 1644, shall we call it five years or six? And Armitage quotes Edwards thus "which was constituted about six years before." Mark says, "After six days Jesus taketh Peter and James and John and leadeth them up into a mountain." Luke says, "About eight days after these sayings he took Peter and James and John and leadeth them up into a mountain." By the same token with Armitage, Mark and Luke are proved unreliable! Are they unreliable or is it Swindall?

Dr. Swindall says, "I would inform the Elder that church perpetuity is a doctrine not only of the Baptists of the South-west, but of the Baptists universally." I suppose it is. It is a doctrine of the Methodists, too, and of Presbyterians, Lutherans and all Christians so far as I know. He proceeds to show how abundant are the promises and prophecies in Scripture "that Christ's church should not cease to exist;" and he pretends to be silly enough to suppose that to be proof, that the Baptists have been a distinct sect from the days of the apostles until now! I suppose he forms a syllogism about this way.

The Church of Christ has continued ever since the apostolic age.

The Church of Christ is nothing else but the Baptist Denomination.

Therefore, The Baptists have continued ever since the apostles.

And that settles it! If you deny his second or minor premises, he will prove it this way:

The Church of Christ has continued ever since the apostolic age.

The Baptists have continued ever since the apostles, therefore

The Church of Christ is nothing else but the Baptist Denomination.

And that settles it again. He is evidently a Greek scholar, and has just been reading Aristotle! He does not doubt that his readers are stupid enough to accept that as good logic. A man sits under a black gum in Autumn and says, "This is a fine apple tree." "Why do you say it is an apple tree?" He points to the berries and answers, "Because it has apples." "But why do you call them apples?" "Because they grew on this apple tree." And the matter is settled.

The Dr. has an amusing way of telling his readers, "now I have done so and so," seemingly sure that they will not find it out unless he does tell them. "Under my pen your castle tumbles to pieces, falls to the ground and I walk in and take possession." "Now I am in possession of Bro. Riggins' fort." "Thus have I captured this great Pseudo-baptist fort, have fortified here." "Thus have I clearly established my affirmation." And so on. And I am sure unless his readers are sharper than I, they never would suspect him of accomplishing these things unless he did tell them. He reminds me of an amateur artist who made a drawing and showed it to his school-mates. They looked and one said, "It is a lamb;" another thought it a pig, and a third suspected it was a lion. So the artist wrote under his picture, "This is a horse." So they all knew what he had done.

Shall I look a little at his valorous capture of a fort? He says the fort is the statement that the Baptists in America originated with Roger Williams. Here he says I have fortified myself, with what? With the testimony of Benedict, Armitage, and Cramp. He says he "will thoroughly demolish them." Brave warrior! He will thoroughly demolish these "careful, painstaking and conscientious historians." Hear him do it. Their testimony is contradictory as to the name of the person who baptized Roger Williams. One calls him "Ezekiel Holliman," another "Thomas Holliman," another "one Holliman." They contradict each other no more than do the evangelists when they give the names of the apostles of Christ. Mark says one was named Thaddaeus; Luke gives no such named but gives two named Judas. With one shot from his ballista he knocks over the histories of Armitage, Cramp, Benedict, Mark and Luke alike! I tell you he is a man of prowess! And he wishes just at this point to expose my way of dealing with authors. I suppose because I put down what they said and did not give any opinion of my own. He then complains that the Church Records and other material forming the basis

of these histories are scanty, imperfect and sometimes contradictory. What then? The careful, painstaking and conscientious historians must study, collate and digest this material, and labor to arrive at just conclusions, and where he is in doubt set the difficulty before his readers. This the men have done. Dr. Swindall does not like it. His plan would be to write the history just as it ought to have been, and if they are in doubt about it consult Dr. S. and he will tell them just what it ought to have been, and then it would be reliable.

Let me make a statement here. There is no fact of history, secular or ecclesiastical, sacred or profane, but that it has been transmitted to us upon the authority of one single writer, and therefore to be discredited because there is but one witness, or it has come upon the authority of different writers, who disagree about dates, names or other matters of circumstance, and is therefore to be rejected upon the authority of Dr. Swindall. And the world has no history of the past. O that Dr. Swindall would write us a history, giving us from out the top of his lofty head all the facts of the past just as they ought to have been discarding all the jumble of imperfect and conflicting records that have come to us out of the misty past.

The Dr. quotes Benedict. "What but the strength of prejudice could lead to such untiring efforts to manufacture capital against the denunciation from the obscure and apocryphal history of a solitary man?" What was Benedict talking about? He was censuring those who insist that Williams left the Baptists in a few months, and the church came to nothing; that he became something else, a Quaker or Familist, etc. He is going for men like Dr. Swindall, not for me. And here Dr. S. exclaims I am in the fort.

Hurra! Dr. I didn't know you were in, nor how you got in. Hoisted on your own petard I guess. Well you are our prisoner here. We will put you under guard. I will detail Armitage, Benedict, Cramp, Edwards, Bancroft and others if necessary to guard you.

But he is going to fortify. He will prove that Williams never organized a Baptist church. He quotes Stephen Hopkins, as given by Armitage, p. 666. "The first church formed at Providence by Williams and others seems to have been on the model of the Congregational churches." True, O Doctor. But this was before he was immersed. Why did you not quote further? "But it did not continue long in that form; for most of its members soon embraced the principles and practices of the Baptists, and some time earlier than 1639 gathered and formed a Church at Providence of that society. This first Church at Providence hath from the beginning kept itself in repute and maintained its discipline, so as to avoid scandal or schism, to this day." I will not charge the Dr. with suppressing testimony as he does me, I will just let the reader see for himself; a thing he cannot do.

He then quotes Cotton Mather, concerning Roger Williams' company at Providence. "Here they proceeded not only to the gathering of a thing like a church, but unto the renouncing of their infant baptism. After this he turned Seeker and Familist and the church came to nothing." Mather the Puritan was sure to consider a Baptist congregation as at best only "a thing like a Church," and hearing that Williams had left them he was glad to jump to the conclusion that the thing had come to nothing.

The Dr. quotes Letchford the Episcopalian. "At Providence lives Master Williams and his company; most are Anabaptists. They hold there is no church in the Bay, nor in the world, nor any true ministry." Of course they held thus. Therefore they instituted church, baptism and ministry of their own just at the time Letchford was in the colony. And Dr. S. introduces this to prove that Williams never organized a church. And then exclaims, I have proved it. I have captured the fort and fortified. Be still Dr.; the guards will take care of you.

Then the good Dr. proceeds to labor to show that the Newport Church is the first in America. That is just what I said was contended for by some. But it makes no difference as Clark became a Baptist in America and must have been immersed by one of Roger Williams' company. But having no reliable history Dr. S. proceeds to make some. "I affirm that the Newport Church was formed by Dr. John Clark in 1638, and, as such is the oldest permanent Baptist Church in America." That settles it. What right had Dr. Clark to form a church? But Letch-

ford the Episcopalian was a good witness for the Dr. a while ago, and I do not discredit his testimony. What does he say? "But of Newport which he also visited he says. 'There was a church of which one Master Clark was elder. The place where the Church was is called Newport.' But that Church, I fear, is now dissolved." Dr. S. crowed when Cotton Mather said Williams' church came to nothing. How now when Letchford says Clarke's church was dissolved? What seems to be the truth in the matter? This: when Letchford was at Newport in 1641 there was a Congregational Church there under the care of Clarke. When he wrote some years after he had heard that the church was dissolved which was true; for Clarke in 1644—not 1638—organized a Baptist church there which caused the dissolution of the Congregational church existing before.

The learned Dr. quotes from the Phil. Bapt. Association. "When the First Church in Newport was one hundred years old, in 1738. Mr. John Callender their minister delivered and published a sermon." Then he shouts, "in 1738 this church was one hundred years old. Thus we have 1638 as the true date of the Newport Church." But in that very sermon Mr. Callender said. "It is said that in 1644 Mr. John Clarke and some others formed a Church on the scheme and principles of the Baptists." Armitage, p. 671. As to suppression the Dr. knows how it is done, and could do it, if he was mean enough.

Dr. Swindle intimates that Dr. Clarke could have been baptized in America by Hansard Knollys. But in my little book, p. 24, I show that Hansard Knollys did not become a Baptist until after his return to England.

J. H. RIGGIN.

TO TREASURERS OF PARSONAGE SOCIETIES.

DEAR SISTERS—Let me urge upon you the vital importance of collecting all dues and remitting to your Conference Treasurer the *earliest day possible*. We have pressing applications before us that should be granted, but it depends on your promptness whether the Board shall be able to do so at its next meeting in October—the last meeting before the middle of winter. Remember the cold blasts, rain, sleet and snow of winter are hard to stand when comfortably housed; but to meet them in a leaking house, the only one that can be secured, with a leaking roof that scarcely leaves a dry spot large enough for a bed, and walls and floors that are no protection from the wind, is almost sure to bring into the household death or disease. Let those who are mothers look upon their children, tenderly shielded from inclement weather and remember the little ones who must pass the winter in such a house as I have described, because their father is giving his time to the work of God, and must go where he is sent. God requires it of us that such an one shall not suffer. Consider your personal responsibility in this matter, that it depends on you to see that funds are collected and remitted in time. I have drawn no fancy picture. Well authenticated facts have drawn it in lines too deep to be affected by the hand of indifference. Do your best to collect, and may God give you success. Promptness, always necessary, is vital at this time; any delay may become "too late." The Conference Treasurer must have the funds in time to remit, and we must have by Oct. 1st funds to grant the applications before us, or the applicant must suffer. May the blessed Saviour, who wept for the sorrows of others, move the hearts of all who love him to aid in this work.

LUCINDA B. HELM,
Gen. Secretary W. D. Ch. Ex.,
1500 3rd Ave, Louisville, Ky.

SUPPORT OF THE MINISTRY NO. 3.

The Lord pity that pastor who has to sit down in one of these little uncomfortable parsonages, surrounded by his family, no private place to prepare his sermons,—not even a good shade tree, and there sit, try to read, think, and formulate his ideas, looking upon the mean time at some of his congregation, as they occupy the most comfortable upper room of a several-thousand-dollar mansion. How different this from the provision made for the ministry of the Church in the ages past.

But says some one, this arrangement was made away back yonder in the past and that has all been done away with. Is it possible that the church is retrograding? Were such ample provisions made for the ministry then, and are they less provided for now? Were the Jews required to make better

provisions for their ministry than we are.

The support of the Jewish Priest came from their stock, from the fruit of their trees, from their property generally; and this was an institution of God. Whence then the support of the ministry? Answer from the people whom they serve; but some one will say I can't be governed by this rule! What then will you be governed by? Your feelings in the matter? This is all right, if you have the right kind of feelings; but some have wonderfully strange feelings on this line. If every thing that has occurred a lot this line in the experience of pastors were known, it would develop some mighty strange things—the feelings of some people,—if a man is to reap what he sows, what kind of a harvest will such people reap? Just what they sow.

But I thank God, that while there are some narrow-minded little-souled persons in the Church, who would palm off a bushel of corn, and it unsound on their pastor, and say this is all that I can do, times are so hard—at that very time they have corn in their crib four years old—that there are also good, true and loyal church members all over our land, who will never, while they have it in their power to prevent it, let their pastor suffer. They would not only give the tenth, but if it were necessary would cut square in two the last middling of meat, or divide the last bushel of meal, with the man who served them as pastor. They are whole-souled, big-hearted, God fearing people. There are good women on most every work, who if they were able, would see to it, that the pastor wants for nothing.

The Lord bless such liberal souls; but for them God's ministers would fare badly.

"He that soweth bountifully shall reap bountifully." Oh what a rich harvest these will have.

"The King will say unto them," "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Why this rich reward?

"I was a hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." When saw we Thee thus situated; "and the King shall answer and say unto them, verily I say unto you, inasmuch as you did it unto one of the least of these my brethren, ye have done it unto me."

Others are to be cast off on the left hand, because they failed to administer thus unto the King—the Saviour—His brethren. Always remember that our offerings in the way of supporting the institutions of the Church—especially the ministry, are to the Saviour. "Inasmuch as you did it unto one of the least of these my brethren, ye have done it unto me." The New Testament contains directions which plainly indicate what God requires of us and the rules by which we are to be governed.

"For unto whom-so-ever much is given of him shall much be required."

David tells us that "the earth is the Lord's and the fullness thereof; the world and they that dwell therein." God has given some more, some less; and he requires of them in proportion as he has given to them. The man who had received five talents must bring five others; and likewise the one that had received two must bring two others. We receive according to our ability, and are required to give as we have received. How will the man feel going to the judgement from his broad acres of land, his fine and comfortable house, his blooded stock, his full purse, and full barns, and say Lord, I paid fifty cents a year to the cause of missions; and your servant, our pastor, well he would have suffered if I had not come to his relief; I gave him a whole bushel of wheat, good measure.—Buried talent I am afraid.

No harm in riches; but if they increase, set not your heart upon them. A better rule could not be found than that which Paul gave to the Church at Corinth. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." Remember this rule applied to "every one," and the amount was to be in proportion to our prosperity—"as God hath prospered him." This is an impartial rule, fits every one alike. It's a safe rule.

If this rule were followed, there would be a nice comfortable church house in every community.

There are plenty of men that should build a church house—a good one too, and if they were governed by the Apostle's rule they would do it.

What will our rich people do with

their money when they die,—for die they must. O they say, my children will then enjoy it. Well, I like to see people make provision for their children, but the best way to do it, I think, is to get upon good terms with the Lord. If you can make better provisions for your children than to build good church houses, and learn your children the habit of going to them, I do not know what it would be.

Why is it that so many of our children had rather go to places of amusement than the church of God? "The children of this world are in their generation wiser than the children of light." One man will go to work for the devil, and build and furnish a saloon—a very prominent station on the road to hell, and make it much more attractive than a whole community will a church house. O how the devil beats us! Ought we not to be ashamed?

If the wealth of the church was fully consecrated to God and all her membership in sympathy with her enterprises—if every member could say "here am I; send me,—send my son, send my daughter,—send my property—the hosts of the Lord would move on from conquest to victory. The powers of darkness would give way at home and abroad, and the millennial dawn would be upon us.

MORO.

CHRISTIAN EDUCATION.

MR. EDITOR—This scribe feels like tendering thanks to all concerned for the appearance of those articles on Christian Education, which appeared in THE METHODIST of Aug. 25. We need much more along the same line of thought. Little as many may think of it, the subject of education is of vital interest to the Methodist Church Arkansas. We must either educate take a back seat, and consequently fail to do the work the Lord evidences requires at our hands. We moved too slow in taking initial steps in the matter, and many of are not yet half awake to its importance. Bishop Wilson says "We want a thoroughly educated ministry; we want an educated laity." He also says "An untaught people is a ready prey to every pretender to wisdom, who seeks to impose his errors upon them." There is truth enough in these two sentences, if properly understood and received, to stir every Methodist heart in all Arkansas, and make in the regions beyond.

Some of us tremble when we think of the exposed condition of a large portion of our people. They are "untaught" and their children are being but little better furnished for life work. Both the moral, social material interests of our people loudly and incessantly for an advance in education. But what of those articles by Onesiphorus, who wrote especially on ministerial education? Amen, a hearty amen to all he says in those articles. This writer belongs to a class of men whose opportunities for obtaining an education were banished by the "cruel war," and his lack at this point of ministerial qualification has been an ever present source of embarrassment to him all his life as a preacher. He tried the plan of self-education, but was not able to make it a success. He beholds a vessel marred but not made. He, therefore, feels free to exhort all young preachers to go to school, if not already thoroughly educated. Get the best education you can, my young brethren; for you will need it all the way of your ministerial life. With a religiously cultivated intellect, you will find it an easy matter to accommodate your manner of teaching to the necessities of the uneducated of your congregations; but if without suitable education yourself, you will find it an impossibility to adapt your style of teaching to the necessities of the cultivated members of your congregations. And be it remembered, the number of the latter class increase with each revolving year.

Yes, go to school, brother; and if any smart Presiding Elder, or any other fast preacher laughs at you for saying *hie, hae, hoc*, just tantalize him by saying *tupto, tupteis, tuptei*. Surely such a P. E. ought to be reduced to ranks and then sold to Barnum for exhibition of the unaccountable curiosities lingering in the closing part of the nineteenth century.

Let the parents all over our State study more about the importance of the education of their children. Let our rich Methodists and our wealthy friends come with their thousands, and let the poorer come with their hundreds, twenty-fives, twenties, tens, fives and ones, and help us build up and endow our college at Altus. This work is a necessity, and the sooner it shall be done, the better. Let parents encourage the school by patron

SATURDAY, SEPT. 8 1888.

OBITUARIES.

GARRETT—Samuel Everett Garrett, infant son of James F. and Sallie Garrett, was born Feb. 22, 1888; died Aug. 6, 1888. Precious little Sam. was a bright and beautiful child, was gentle and sweet in spirit, so tenderly loved by father and mother and admired by every one that ever saw his beautiful face. Alas! the heavy, heavy night of sorrow hath settled upon the hearts of the stricken parents and little sister; now that the light of that little angel treasure is around them no more. Let them feel as felt another when called to pass the same supreme ordeal. Father, cease thy sadness; it is the Lord's command. Mother, weep not; thy child shall live again. **MRS. GEORGIA WRENN.**

CAZORT—Little Inez, daughter of W. A. and May Cazort, died June 12, 1888, aged 1 year, three months and 9 days. The youngest and tenderest, the pet of the household, the angel baby was taken to her Saviour in her innocence and purity, when the little lips were just learning to lip the names Mama and Papa. She was ever ready to meet her Papa at the gate. We know she will be at heaven's gate, to welcome us there. Mourn not dear parents, brother and sister, you will see little Inez again. Jesus has said, forbid them not; for of such is the Kingdom of Heaven. **HER AUNT.**

LIGHTFOOT—Little Charley Elmore Lightfoot, son of E. K. and E. J. Lightfoot, was born April 1, 1886, and died July 28, 1888, in Nevada, Ark. He had been a sufferer nearly all his life—was the idol of the family. His father loved him dearly. He was a real pet little boy. Everybody loved little Charley that knew him. He has done with this troublesome world. His Mama is on her way to meet him in the Promise-land and it is hoped Papa will start soon. May God bless the bereaved. **L. W. HOUSE.**

HENDRYX—Lyman Trumbul Hendryx was born in Henry county, Ill., Nov. 22, 1863. He was converted in the 17th year of his age, and joined the M. E. Church of which he was an accepted and consistent member until the Spring of the present year—1888—when, having moved to Arkansas, he united with the M. E. Church, South, at Carlisle, and of this church he was an exemplary and active member until death removed him to the church "beyond the river." Bro. Hendryx was a good and dutiful son and brother, an upright and honorable citizen, and a consistent Christian. He was a constant reader of the Bible during the latter part of his short earthly pilgrimage, and his upright manner of life gave as constant evidence of his effort to live according to its teaching. His family and most intimate friends speak well of his every day life. He died near Carlisle, Ark., at the home of his father, Aug. 8, 1888, in triumphant hope of a "home beyond." "Our people die well," said Wesley. It is a glorious truth. Thank the Lord! **L. M. KEITH.** Little Rock, Aug. 14.

FORD—Albert Jefferson Ford, son of Z. L. and Emarinta Ford, was born July 11, 1856; professed faith in Christ in his 16th year, and united with the M. E. Church, South. He was married to Miss Malinda C. Acree, Jan. 13, 1881, and departed this life at his residence in Stone co., Ark. July 2, 1888, aged nearly 32 years. Bro. Ford was a useful member of the church, and proficient recording steward of Mountain View circuit. His record was kept neatly and in the best style. He knew the wants of the preacher, as the writer can testify. The parsonage was supplied already when he moved to the work. Bro. Ford put into practice the religion he professed, and as might be expected died triumphantly. The church will miss him, his influence and labors were so useful to the church, but God needs his workmen and carries on His work. We, therefore, bow submissively to the will of God, knowing that He doeth all things well. He leaves a widow and four children and a number of other relatives and friends to mourn their loss. He was a kind father, a true husband, an earnest Methodist, a useful citizen. **A. P. SAFFOLD, P. C.**

PERKINS—James H. Perkins was the son of J. W. and T. A. Perkins. He was born in Hickman co., Tenn. In his childhood his parents moved to Yalobusha co., Miss., where he grew to manhood, and was a dutiful son; here he attended the public

school, in which he obtained a good English education, which fitted himself for usefulness in after life. He married Miss Sarah A. Goode, Dec. 20, 1855.

He then settled in Poplar co., Miss. To them were born two children. His wife died, Dec. 8, 1858. This was the first sorrow of his life. His second marriage, was to Miss Elizabeth Goode, Feb. 12, 1860. To this marriage was added five children. Bro. Perkins joined the Confederate army in 1862. He was a good soldier, until the close of the war. He was wounded at the battle of Chickamauga which disabled him for a time. At the close of the war he returned home to his family, where he engaged in farming and the mercantile business, and was successful. In Dec. 1878, he came to Centre Hill, Ark., where he entered into the mercantile business and made many friends. In the relation of husband and father, kind, generous, and loving. He was a mason and a good citizen. But the best of all, he was a good Christian. He professed religion and joined the M. E. Church, South, when about 15 years old, and went to work for the master. He served as Sunday school superintendent, for several years. He would lead the experience meetings, or would work anywhere in the church that he was asked to. He kept his Bible at his place of business and read it. He loved the Nashville Advocate. He became a subscriber to The Arkansas Methodist this year, and was perfectly delighted with it. He was ready to talk about religion at any time, and any other interest of the church, and to give his money. He was more devoted to Christ than ever before in his life. The general sentiment of every one is, that Bro. Perkins will be missed in the church and in the community. A good man was called, from earth to heaven, when Bro. Perkins was called. Heaven is more dear to the family, today than ever. To the wife and children, look up, live religious, and you will see him after a while. Bro. Perkins died June 23rd, 1888. Rest in peace. May the good Lord grant you a reunion with your family in heaven. **E. M. BAKER.** July 21, 1888. Nashville Advocate please copy.



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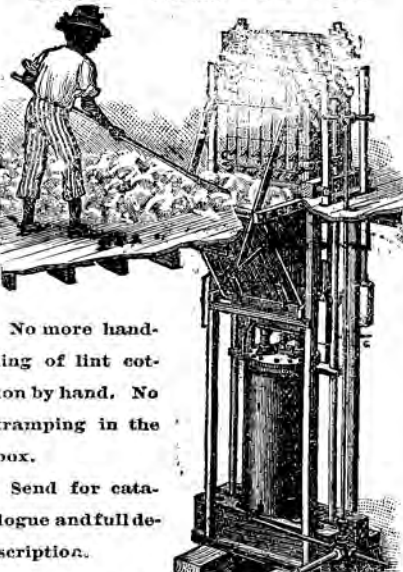
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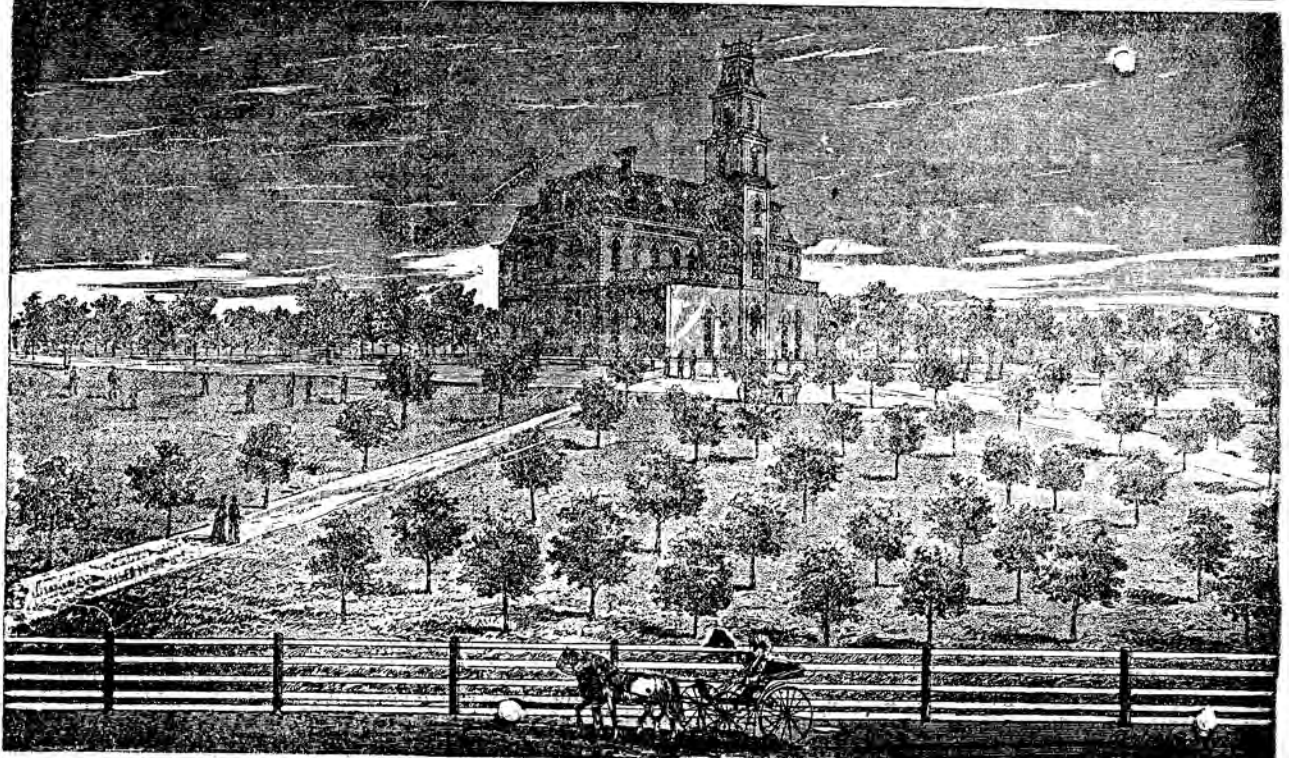
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ARKANSAS METHODIST.

SATURDAY, SEPTEMBER 8 1888.

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The Bureau of Immigration request that every subscriber in the State and any other Arkansian receiving this paper, write upon it the name and postoffice address of the sender, and mail it to some person outside of the State.

ANNOUNCEMENTS.

For Congress.—Third District. I am authorized to announce T. C. McRAE, of Nevada, as a candidate for congress from the Third Congressional district, subject to the action of the district democratic convention.

FIELD NOTES.

GALLOWAY C'T.—Every thing is moving along nicely on the Galloway C't. Our third Quarterly Meeting was held last Saturday and Sunday. In some respects it was one of the best meetings I ever had. There were but few professions (2 or 3) but there was a great deal of good done in the Church, which needed reviving.

S. H. PARKER.

LOZOE MISSION.—Having been transferred from Greenwood C't I came to Lozoe Mission where I have been laboring ever since. Conversions up to date, 13; accessions 5, and more to join; children baptized 3; church revived, family altars erected, and I believe about 8 subscribers to THE METHODIST and more to follow. Yours in Christ, G. A. MARVIN.

Ozone, Aug. 30.

LEHI C'T.—I have received into the church in the last five weeks fifty new members. I have three more meetings to hold. The Lord has been with us in great power. I cannot tell how many have been converted. May the Lord bless them. I hope they will never forget the church that gave them birth into whatever communion they may go. I am doing what I can for THE METHODIST. Z. T. McCANN.

Randall, Aug. 30.

OLD RIVER C'T.—From the 21st to the 26th of August, a meeting was held at Old River, which was blessed of the Lord. For several weeks before the meeting began the brethren had been praying for a revival of religion and God answered their prayers. At every meeting God's presence was felt and seen. We "sat together in heavenly places in Christ Jesus" and shouted aloud, the praises of the Lord. Some success on all of the lines of church work. Bless the Lord O my soul! J. LOVING, P. C.

Pine Bluff, Sept. 1.

BIG LAKE MISSION.—The Lord has most wonderfully blessed us over here in the bottoms; 3 grand revivals with about 65 conversions and 38 accessions; 3 fiddlers converted, went home and burst up their fiddles; one infidel converted and is now praising God, and leading in prayer. Most all the men of the converts lead in prayer, one ladies prayer meeting organized and one young men's prayer meeting. The Lord be praised. "Our God is marching on." Let Bro. Jerigan lead, and all join in the chorus.

Aug. 20. A. J. JOHNSON.

DOVER C'T.—On Friday night I closed a fine meeting at Scottsville. The place has been noted for its immorality, and preaching seemed to effect little more than preventing greater wickedness. Bro. A. Long, P. C. of Appleton Mission, assisted me four days, to the great spiritual profit of the meeting. Results: 6 conversions and 4 accessions to our Church, three of whom were baptized, all by pouring. "Praise God from whom all blessings flow." I am at Appleton helping Bro. Long, with fine prospects for a revival meeting. Christians are being blessed, and some are seeking salvation. J. S. CLOWER.

SILAM C'T.—The Lord has been good to us this year. He has been blessing the people temporally; they have good crops. Now protracted meetings are in progress, and He is blessing them spiritually. I have held three protracted meetings, had 27 conversions, and 25 accessions to the Church, and the membership wonderfully revived. Bro. E. M. Davis of Walnut Hill rendered me efficient service at Silam. The local brethren have rendered me good service also. All the glory be to Him who rules on high. Long live THE ARKANSAS METHODIST and its Editor.

R. H. GRISETT.

SOCIAL HILL C'T.—We are having a good meeting at Friendslip. God has powerfully blessed the most of the members of the Church here, and nearly all belong to some branch of the Church, and nearly all are interested in the meeting. We had an old time Methodist class meeting the first we ever held at this place. The Lord was with us in power; it seemed to me every body was happy.

Praise the Lord for "old time" religion, I am dwelling on the mountain, I am drinking of the fountain, Hallelujah.

Praise the Lord for full salvation. Yours in perfect love,

J. L. JOHNSTON.

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OSCEOLA C'T.—Bro. Smith and I have just closed a meeting at Dunavant's Chapel of two weeks' duration; result, 43 conversions and 31 accessions to the church, with more to follow. Bro. R. M. Omby, L. P., of Blytheville came down and preached several good sermons for us, and attended to the ordinance of baptism. Backsliders were reclaimed, family altars erected and much good done generally. To God be all the praise. It was the grandest revival the writer was ever in; old and young alike shouted the praise of God. The people are going to build their church larger and call it Bro. Smith is engaged in a meeting at another one of his appointments this week. I feel that the Lord is doing great things for us all over this circuit. I love THE METHODIST and wish its Editor success. Yours in Christ, Aug. 28. T. F. WARREN.

WILEY'S COVE C'T.—A short time ago I closed a meeting at Walnut Grove, which resulted in 21 conversions and 14 accessions. Our fourth Quarterly Meeting is being held in connection with our Camp-meeting. The meeting has been going on for one week. Though it has rained nearly every day we have had a glorious meeting. The camp holders were dismissed and most of them left for home this morning; but this is a populous community and the meeting will continue until Sunday next. About 53 have been converted. Saturday and Sunday we will attend to the reception of members, also, Bro. Summers will raise a collection to finish our church which we expect to complete soon. Bros. Summers and Vanzandt have done us much good service and "the Lord has done great things for us, whereof we are glad." J. M. CANTELL.

Wiley's Cove, Aug. 31.

BOONEVILLE C'T.—EDITOR METHODIST: Rev. S. H. McElvain of C. P. Church closed a very successful revival here last Friday night. There were several conversions and reclamations. The whole community was stirred. Seventeen have applied for membership in our church, among whom are some of the most substantial people of our town. There are several converted who have not joined either of the churches yet, and many covenanted to amend their ways and seek Christ till they found Him. Booneville is more religious than it has been this year. Several promised to hold regular family worship, among whom were three ladies; and the husbands of two of them are out of the church. This is the second revival we have had in B. this year and still we expect more. There is enough material here yet to justify several more such as we have had. May the Lord send them, even this year. J. M. HAWLEY.

Booneville, Aug. 28.

VIOLA MISSION.—Our first protracted meeting began on Saturday before 5th Sabbath in July, being the time of our 3rd Quarterly Meeting. Bro. Gregory was on hand and rendered very efficient service. Our revival commenced on Sabbath and continued until the following Friday; results, 24 conversions and 20 accessions. Bro. Young of West Plains C't, St. Louis Conf. was present and rendered good service. Visiting brethren and sisters from Shady Grove Church, Mo., attended the meeting and added largely to the success of the meeting. The benefit is ours but all the glory belongs to God. Our third protracted meeting was held at Union Ridge embracing the 3rd Sabbath in Aug. Results, 18 professions and 16 accessions; at these meetings almost all the little boys that have been converted are now praying in public. Our meeting at Union Ridge being only a few miles from Shady Grove the membership there rendered us valuable assistance; also, Bros. Franks and Watson, L. P's. F. M. SMITH.

BRINKLEY MISSION.—I have just closed one of the grandest meetings ever known in this section, 58 conversions, 47 accessions to the Church and more to follow. The young were not only converted but some of the old hoary headed fathers who have lived out three score years and almost ten, were converted to God and made to praise His name. Glory to God! the Lord was with us in great power. Sinners were made to humble themselves before the mild, sceptre of the great Jehovah, and even avowed infidels fell on their knees and sought favor in the sight of Him before whom angels bow. Our quarterly meeting convened during the protracted services; our good P. E. Frank Ritter preached for us one sermon, which was full of the Holy Ghost. We had several other brethren with us during the meeting, among the number was Bros. S. L. Cochran and Umsted who did us great service, and preached several sermons full of power and the Holy Ghost, also Bro. Chaney, a Baptist minister from Dallas,

Texas, preached the closing sermon for us on the subject of temperance, which was grand and edifying to the cause. Thanks be unto God, this was a grand time. Christians were made to shout and praise God's name; fathers and mothers, husbands and wives, brothers and sisters, and children—yes, even whole families were converted to God. The Lord be all the praise. May God bless THE METHODIST, it is increasing in favor with the people, and I hope ere long every Methodist family will have THE METHODIST in their home. W. W. HENDRIX.

PLUMMERVILLE C'T.—This work is moving up splendidly: peace and harmony abound throughout the work. The Lord is blessing his people with the baptismal fire of the Holy Ghost and many are being saved from their sins. We began a Meeting at Oak Grove Aug. 11 and closed the 20th, about 40 conversions and 34 accessions. I have seldom seen such demonstrations of God's power to bless and save, as attended the services of that meeting. On the last Sunday at 11 o'clock services there were eight conversions in the altar after the doxology and benediction—many of them were fathers and mothers. The Local Brethren, J. W. Yancy and C. C. Graham rendered much valuable service. Oak Grove church was organized 4 miles North east from Morrilton 3 years ago by C. C. Graham, when he was in charge of this work. It now has a membership of one hundred, a new church and parsonage and a better people are seldom found. The prospects for my collection are good. P. B. BURKE.

CLARK C'T.—The meeting on Davidson Camp-ground, near Hollywood closed Aug. 28. This camp ground is the joint property of Clark and Okolona circuits and therefore the meetings held there union meetings of these charges. The grounds were improved much this year by the erection of about 17 new tents and the re-pairing of many old ones. The congregations larger than ever; great crowds. A good team of preachers, led by Bro. Godden, the P. E., who never fails to lead his force to victory. The meeting was a glorious success. Every one seemed to be well paid for his labor and expense in maintaining it. The preaching in the main was Scriptural, pointed and earnest, and brought forth much fruit. The conversions, conversions and reclamations were of an old fashioned Methodist type. The rocks had no need to cry out, as the whole camp some times resounded with the shouts of praise. To make a safe estimate I will say there were forty professions, about sixteen accessions with several more to follow, and a great number of backsliders reclaimed, and the whole church lifted to a higher plane of spiritual life. It was good to be there and if you, Mr. Editor, had accepted the invitations to come, you would say Amen. Respectfully, J. A. BAKER.

Hollywood, Aug. 29.

LOCKESBURG C'T.—I commenced my protracted meeting at Gravelly Point on Saturday, July 14, continuing (except one service) five days and nights. There were 6 or 7 conversions, and 8 joined the church. Friday night we fore the 4th Sunday in July, assisted by Bro. T. A. Hearn, I commenced a meeting at Lockesburg, continuing 10 days. This was a good meeting. Christians were blessed, and there were about 7 professions. Bro. H. did some good preaching, and worked faithfully in the congregation and altar. At Bellville I commenced on Friday night before the first Sunday in August. Here the Lord displayed His power; it was good to be there. The Christians rejoiced and souls were converted. There were 11 conversions and 12 accessions. The meeting at Ben Lomond was held the second Sunday, continuing four days. There were 2 professions. There are a great many good people here, and we would be glad to see a general revival. Wright's Chapel was the next place; here our third quarterly meeting was held. Bro. Riggins, as usual, preached three splendid sermons. He is a great man in the pulpit. This meeting continued six days and nights. God's power was displayed in the conversion of souls. There were 25 conversions and 18 joined the Church. On Wednesday night there were 17 professions. There have been 52 conversions, and 46 have joined the Church. J. M. G. DOUGLASS.

Lockesburg, Aug. 27.

FROG LEVEL, LA.—I send you a brief account of our protracted meeting at Munterlyn Chapel, in this neighborhood. It began on Saturday Aug. 11, and was conducted by our pastor, Bro. J. S. Sanders of the Mooringport circuit, in this Parish. Though a comparatively young man, Bro. Sanders is evidently filled with the Holy Ghost, and his preaching was with extraordinary power. During the several days of the meeting, the members of the church were greatly revived and strengthened in the inner man; and sinners and backsliders were cut to the heart, daily, in all parts of the house. Fifty-two professions of conversion. Fifty-four consecrated their lives to God, and claimed perfect love, many of them entering into it with great power. God sent the power upon them, some along the road, some at home, and some at church. Men fell under the mighty power of the Holy Ghost. Many were converted with great power, and thirty-five joined the Methodist Church. Fourteen gave their hand under promise to join other churches. Glory to God for men that



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preach full salvation! Before closing, I must tell you my own experience. On Wednesday morning, the 19, on getting up, instead of lighting my pipe as usual, I thought I must pray and walked out to my horse lot and knelt down. I there consecrated all my property, wife, family and self wholly to the Lord. While on my knees the blessing and power of the Spirit came on me and I rose shouting, filled with an inexpressible experience of Divine love and perfect joy. I ran shouting to the house. All day the feeling was on me, at home and at church, and was the happiest day I ever spent on this earth. My pipe has never been wanted since, and I have an abiding sense of the fullness and joy of heaven in my heart. Your brother in the Lord, W. B. SPEARMAN.

AUSTIN C'T.—We have just closed a most excellent meeting at Mt. Zion which resulted in 12 or 15 conversions, several reclamations, 14 accessions to the Church, and the membership greatly revived. This community has enjoyed the benediction and blessing of two weekly prayer-meetings during the entire year—one at the church on Wednesday evenings and one at a neighboring school house on Sunday evenings. This latter, particularly, has been a great blessing to the community—a power for good. Conversions have occurred all along through the year, and some two weeks ago they protracted this prayer meeting for a week, resulting in 8 or 9 conversions. It has also been the means of the erection of several family altars, and the revival of some that had long since gone down. The first convert of this prayer-meeting is now an applicant for his name to preach the "gospel of Christ, which is the power of God unto salvation to every one that believeth." Some 20 or 25 have professed faith in Christ, in this community during the year, and about 20 of these have joined our Church. This Church is measuring up to the normal standard of the Church of the living God. O that all others might catch fresh inspiration and do likewise. We have held six protracted meetings, mostly under very unfavorable circumstances, especially for the pastor, owing to his sore family afflictions, but with some good revival influence at each one, and with from one to fifteen conversions at all except one. We have had 50 accessions to the church this year to date, with three more meetings, besides the camp-meetings, to hold. In looking over the "Field Notes" in last two issues of THE METHODIST I found the number of conversions to be not less than 810, with about 650 accessions. The query arose in my mind what went with the 160 of the converts reported above the number of accessions? And the answer is easy. They have gone, largely, to feed and strengthen the Baptist Church, which Church it is true refuses to recognize us as a Church at all, but is only too glad to swell its numbers and strengthen its working force from the ranks of our converts. So mote it be! We can afford it, and they would suffer materially without it. But they ought to be consistent, and if our Church is not a Church, and our ministry not a ministry and we not to be recognized as a part of Christ's kingdom they ought to work over and remodel our converts before receiving them. We frequently hear of them telling our members that they never have been baptized, and hear of them baptizing them over when they go from us to them; but we never hear of them telling our converts they have not been converted, nor of their refusing any, when they go from us to them for membership. C. M. KEITH.

Cabot, Aug. 31.

For chills and fever there is nothing excels Santania. It will cure you and is not costly. Call for it.

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STOPPED SINCE

ARKANSAS METHODIST.

SATURDAY, SEPT. 8, 1888.

Official Organ of the Three Conferences of the M. E. Church, South, in Arkansas.

Office, Cor. Markham and Scott Sts.

Rev. Z. T. BENNETT, Editor.

All traveling preachers of the M. E. Church, South, are invited and authorized to act as Agents for the ARKANSAS METHODIST, to solicit, collect and receipt for subscriptions to the paper.

Write us promptly and briefly the te on License, For and Against, each county.

Brethren, we beseech you to read very tenderly the recent accessions to your membership. These converts need your helpful counsel and Christian sympathy, and upon these may depend largely their growth in grace and good works.

The copied article in our last issue on the re-union of the Allen family contained a beautiful illustration of success crowning a noble Christian mother, whose consecrated purpose and heroic determination culminated in giving her nine children a Christian education in a Christian college. We wish all religious parents reading this paper may be edified by that article. Read it again.

We are entering upon the fourth round of Quarterly Conferences, and the Annual Conferences are not far away. The record for the present year will soon be made. Can we review it with gratitude and the clear approval of our own consciences? It is truly said of us, both pastors and members, 'we have done that we could.' In many charges much remains to be done; may it be done quickly but suitably—well done. To this standard of efficiency all should aspire; below it none should carelessly fall.

We are asked our opinion about school directors, who are prominent church members, and who employ "a own drunkard, gambler and general disturber of the peace" to teach public school. Such directors are a affliction upon their community, and should be removed from office, and gain elected to any position. A school director, who grossly abuses his trust, is not worthy of confidence in any office. In this case a county examiner should at once advise of his mistake, that he may revoke the license of the ungodly-leper before innocent children are contaminated by his association.

According to the addition made another our Field Notes for the two weeks reported 810 conversions and 650 accessions to our church in this State. The reports in this issue change the figures for two weeks to 1218 conversions and 1013 accessions. What the reports from all our pastors in this State would show for the time embraced in these reports, we can not tell, but at present the indications are that our Church in Arkansas has been blessed with a larger number conversions and accessions than ever before during the same length of time. We feel quite confident, that our increase in membership this year will be far greater than last year. In very many charges the political excitement consequent upon election year, has interfered comparatively little with special revival services; and we may devoutly hope, that such excitement may not longer hinder evangelistic work in any of our charges for the present year. The Lord has done great things for us, and the gracious work of His Spirit is yet increasing in the number of conversions. In our profound gratitude for such manifestation of His favor, let us at once realize the joyful and greater responsibility of properly caring for these babes in Christ Jesus. May they be fed upon the sincere milk of the word; and being led by the Spirit of Christ, may they in godly living and working beautifully exemplify the doctrines of His blessed gospel. Amen.

REPLY AT ONCE.

We wish to consult all of our readers specially interested in the matter, and we urgently request from all such immediate postal card replies to this question: Shall we continue the Sunday School Lessons in this paper? We know that some prize these Lessons highly, but we presume most of our readers can readily get and use the very excellent and low-priced lesson helps published by our Publishing House in Nashville, Tenn. By discontinuing these Sunday School Lessons we could annually save \$150 to \$200, the cost of having these lessons prepared; and this amount really absorbs the average profit from 1,000 subscriptions, probably a much larger number than the S. S. Lessons have been the means of getting and holding for this paper. If the lessons were discontinued, we could and would fill the space now given them with choice selections of religious, devotional reading matter, poetry and prose, devoting about one-half column to short extracts from comments on the more difficult parts of the current lessons, for older readers. Our purpose would be to make that page for the family circle and our young readers, a specially attractive feature of our paper. We request all interested to write us at once, and express freely their preference in this matter. Vote by first mail.

THEY NEED LIGHT.

The object of this article will be known before it is finished. In the outset we state it as a fact, that comparatively few people know very much about the cost of publishing church papers. These do not know, that some good church papers have been published without any profit for many years; and that others would have necessarily suspended but for timely and liberal donations from some public-spirited and wealthy members of the church. Both of these statements are true of some excellent papers now published in the interest of the M. E. Church, South; for some of these have never been fully self-sustaining, if we are correctly informed.

Now, many ordinarily intelligent readers do not understand, why a weekly church paper of given size cannot be published with profit at as low a price as a metropolitan weekly, secular paper of the same size. They do not know or they overlook the fact, that such a secular weekly paper is published from the type previously set up for and used in the issues of the daily paper, which costs the subscribers from \$10 to 12 a year. In this case the secular weekly saves the entire cost of editing and typesetting, which will cost The ARKANSAS METHODIST over \$3,000 a year. Again, church papers must decline all of the higher-priced advertising; they can seldom get the high-priced legal advertising, as secular papers do; and they get no subsidies from candidates and political campaign funds for partizan support, as political papers often do. Again, publishers of church papers seldom have Job Offices, which usually earn fair profits for their owners. As compared with county weekly papers, the publisher of the church paper cannot use the patent side or plate matter, at small cost, as do many of these publishers, nor can he in a city have his work done so cheaply as in county towns.

If our preachers and intelligent laymen will clearly explain these things to their brethren less informed upon this particular subject, they would aid largely in the circulation of their Conference organ and others of our best papers. Assuming this to be a duty, we read with surprise and regret, in his reply last week to Rev. S. C. Stone, that Rev. Thos. H. Ware, P. E. of the Pine Bluff District, in his second reason for District papers, said:

There are those who claim that "the price of our organ is too high" and therefore they refuse to take it. Whether the price is too high or not, does not concern us now. They refuse to take the paper. Shall we say to such: You and your family shall do without a religious paper until you get your consent to pay what you regard as an exorbitant price for one? It has not been

many weeks since we received more than one subscriber from parties who came forward at the announcement of the price of our paper, saying: "We made a pledge that when church papers became as cheap as other papers we would take them, and not until then."

No, Brother Ware, we would not have you say to such persons, they shall do without a religious paper, etc. But we do think a preacher of your intelligence, experience and official position could in nearly all cases convince your brethren, that the price of The ARKANSAS METHODIST is neither exorbitant nor high, but low and very low. You could safely tell them no other paper, secular or religious, has ever been sustained in Arkansas at so low a price, work and material considered. You could tell them, also, that the price of "our organ" is 50 cts. less than of any other Conference organ published for the M. E. Church, South, and \$1 less than some of them, when sent on a credit; that it is printed on better paper and contains more reading matter than some of the \$2 papers. By enquiry at this office you could tell them "our organ" has never been entirely out of debt; that the present editor paid out \$900 on the old expenses, and has not thus far received one-third of a support from the paper; that the prospect now is very good; that preachers and laymen are generally and cordially helping the paper; that its business is in much better condition and its circulation is increasing rapidly; that its owners have voluntarily and generously offered to donate annually one-half of the net income from the paper to the worn-out preachers and widows and orphans of deceased preachers in the patronizing Conferences, and that the manager is confident they can with a paid-up circulation of 12,000 donate to the Conference claimants \$1,200 or more annually; that they will submit a full statement of all receipts and expenditures, to our Publishing Committee, which have the supervision of its editorial management.

Then, Brother Ware, disabuse the minds of those brethren, who made such a hasty and thoughtless "pledge," show them their error, just as you would promptly and properly do, when other important church interests are involved. They have confidence in your judgment and candor. Tell them our Church in this State needs "our organ;" that it can and must be sustained; that, personally, you are more interested in its success than in the circulation of your District Herald; and, finally, that for 50 cts "our organ" will give them three times more religious matter than the Herald will for the same money.

WELL DEFINED.

The Nashville Christian Advocate, of September 1, contains a long editorial on "Preachers as Reformers," and truly says:

"In no reform movement of the age can ministers do more good than in the efforts to destroy the whiskey traffic. In this movement he can be 'zealously affected,' and properly put himself in the lead. Public sentiment will allow this, and the Church assigns him the place. The reasons for this are obvious. The salvation of souls, as well as the general welfare of the country, is at stake. That which is likely to give trouble in the matter is the question of the attitude of the Church as to methods. Here we see danger."

Then referring to the attitude of the M. E. Church, South, toward the whiskey traffic, and the resolutions of our last General Conference, the Advocate says:

"These resolutions indicate the position of the Church. They commit the Church as fully as the necessity of the case demands. To have gone further would have changed the record and attitude of Southern Methodism toward party politics. It could not have adopted, or indorsed even, the Prohibition party without indorsing a political creed, for the Prohibition party, besides prohibition, has ten or a dozen other 'planks' of a purely political and secular character, and to have adopted or indorsed it would have been to commit the Church to all the party teaches and proposes—tariff reform, woman suffrage, and all. To do such a thing—to adopt any party—would ruin any church in the South. We are not ready for suicide.

Let us remember that while our Church sanctions prohibition of the whiskey traffic, and while we, as ministers and members, are expected to use all proper and honorable means to banish the evil from our land—even to voting with the Prohibition party if we so desire—we are allowed to do so only in our individual capacity."

TO ALL OUR READERS.

In an earnest, brotherly spirit we respectfully ask every traveling preacher in Ark., to render our paper some service in this month. It would be worthy of grateful mention, and we would be happy to report in Oct., that we knew every Arkansas itinerant had rendered our paper some service in September. And then we would like to report the names of all local preachers, laymen and ladies, who helped our paper, to any extent, during September. There is inspiration in the thought of united efforts in behalf of an enterprise deserving the co-operation of our entire Church in this State. Just now any one, who so desires, can help some—can get, at least, one Trial Trip subscriber, 3 mos. for 25 cts. cash. The series of articles by Rev. Horace Jewell on Religion in the Army, by Rev. J. H. Riggins on Infant Baptism, by Rev. S. H. Babcock on Doctrines and Government of our Church, and by Rev. Dr. Hunter on Early Methodist History, will be worth many times the price we ask for the Trial Trip (3 months). The subscriber will get in all about 400 columns of reading matter, enough to make many books, for the small sum of 25 cts! May every friend of our paper help some and help now.

The Religious Herald (Baptist) strikes a hard blow at the American Baptist as follows:

"When a paper professes to be more Baptist than other Baptist papers, does that place it under less obligation than others to tell the truth? If a Baptist paper becomes noted for its loose and reckless statements about other Christian denominations, is it not sure to turn upon its own people with like weapons? * * * What faith can be put in a man's declaration about denominations, when he so grossly misrepresents his own denomination?"

The Columbia Conference was held in Pendleton, Oregon, beginning Aug. 8, Bishop C. B. Galloway presiding. The Conference is divided in three districts and has about forty charges. There was an increase of nine traveling and seven local preachers. The Conference has:

Local preachers, 37; members, 1,663. One college; value \$10,000. Number of churches, 30; value, \$31,450. Parsonages, 6; value, \$2,750. Value of other Church property, \$17,755. Number of Sunday-schools, 25; officers and teachers, 142; scholars, 978.

In an editorial on "The Colored Man," the St. Louis Christian Advocate expresses the belief, "that if Africa is ever fully civilized it must be done by the elevating influences of our holy Christianity, and that the principal actors in the work will be colored people from this country." We quote:

"The black man in this country is improving. In some respects he is improving rapidly. Race pride is increasing. This will go on, and in time, longer or shorter, feeling he is a man he will grandly and proudly return to the land of his fathers, carry with him the lights of a Christian civilization, become part of a great and prosperous nation, take a prominent part and position among the nations of the world, be respected and honored as an instrument in the hands of God for the Christianization of the millions on the Dark Continent. There in the country suited to him, where he can live and prosper as no other race can, he will take an important part in the affairs of the world. Meanwhile the unquenching, the sluggish among them will remain here and little by little pine away to extinction, as the Indian is now doing."

Many of our preachers may read with both interest and profit the following from the Southern Christian Advocate:

Dr. Joseph Parker, the celebrated London preacher, writing concerning "books that have helped me," says: "As a minister, I am not ashamed to say that the lives of some of the early revival preachers have greatly influenced me. The week long I

have been preparing my little essays or papers which are called sermons; toward Saturday evening the spirit begins to fail and greatly needs spiritual stimulus; for this spiritual stimulus I go to the lives of the first Methodist preachers, and following their course, so zealous, so self-sacrificing, so apostolic, the fire begins to kindle, and I long for the time to come when I shall have to stand before men and deliver my holy message." Few books are more helpful, especially to young preachers, than those which record the labors and triumphs of the pioneer preachers of Methodism. We do not wonder that the great London preacher gathers instruction and inspiration from this source.

The venerable Rev. Dr. John E. Edwards, now fifty-four years in the pastorate, says in a letter to the Richmond Christian Advocate:

"The old Methodists had an experience to talk about. They could tell of their conversion as something beyond a faint 'hope so.' They could tell of the love of God shed abroad in the heart by the Holy Ghost given unto them. It was not that they merely rose to their feet in the congregation and told the 'evangelist' that they 'accepted' Christ. It was more than this. It was the 'renewing of the Holy Ghost.' It was a translation 'from darkness to light,' 'from death to life,' from the captivity of sin and the devil to the liberty of the sons of God. The old-time Methodist conversion was after 'the pattern shown in the Mount.' It is no time to lower this standard. We should not be ashamed or afraid to hold on to our old plans and methods. We should not give up what we called 'altar work,' the 'inquiry meeting,' the 'mourner's bench.' The ridicule of the ungodly and the sneers of the realistic formalist should not drive us from modes and methods that in former times have been crowned with such abundant and abiding results."

Rev. Dr. Dowling, pastor of the Euclid Avenue Baptist Church, in Cleveland, Ohio, has tendered his resignation and withdrawn from the denomination, because he could no longer endorse the dogma of close communion. His letter of resignation is manly and yet very tender toward the church at whose altars he had so long ministered. The growth of Christian sentiment in this country will ultimately break down all such sectarian exclusiveness and let the great heart of Christendom flow together in the bonds of a vitalized spirit of Christian love.—Alabama Christian Advocate.

Neither Moses nor Christ is the accepted law-giver of society. Sins condemned at Sinai and sacrificially borne on Calvary are often ignored or condoned by social customs; but they are consequently none the less sins—odious to God and to those whose wills are in harmony with His. And the popular social virtues—qualities loosely known, for instance, as thrift, shrewdness, self-assertion—will in many instances be unvalued at the last as selfishness, covetousness, dishonesty and tyranny. It is of infinitely more importance to ascertain God's estimate of our characters than our neighbor's estimate.—N. Y. Christian Advocate.

PERSONAL NOTES.

Rev. O. P. Noble, Monticello, continues good work for our paper—more new subs this week.

A brother from Altus writes, that Prof. J. B. Clark has arrived from Ga., and says, "I think he will fill the bill."

Revs. R. W. McKay and C. L. Adams received a cordial welcome at Austin Camp-meeting, their old home.

Rev. Geo. W. Logan writes Sept. 3, "Bro. J. J. Jenkins is improving slowly—dear good man; hope he will recover."

Mr. Robt. W. Leigh, formerly of Morrilton, is now traveling salesman in Ark., La. and Texas for the St. Louis Type Foundry.

Rev. Jas. F. Jernigan sends 4 new subs. on a postal card, reports 106 conversions and over 70 accessions to date, and says "Salvation is rolling on."

Our dear Bro. W. B. Ballew near Searcy has been bereft of a fondly loved and loving daughter, Lettie—his youngest. The Lord bless the sorrowing ones.

Rev. Dr. Andrew Hunter has gone to Nashville, Ark., to assist Rev. E. N. Watson. Dr. Hunter's articles on Early Methodist History will begin in our next issue.

We had last Thursday a very pleasant call from our much esteemed, Bro. W. W. Garland of Morrilton. He reports the new pastor of our church there moving on well.

While at Pierce Camp-ground Rev. W. R. Gardner informed us, that his father is still living—his age 100.

Gardners are living and all of them over 12 years are members of our Church.

Rev. L. L. Pickett, of Dangerfield, Texas, gave us a friendly call Tuesday P. M., en-route to Russellville. He will assist Rev. J. S. Clower in a Camp-meeting on Dover Ct.

Rev. Thos. A. Hearn of Arkadelphia gave us a short and pleasant call on Tuesday. He returns soon to spend his fourth year in the Vanderbilt University.

In a private note Rev. Dr. R. Abbey says, "I am glad to see your paper improving." Our readers will heartily thank Dr. Abbey for his contributions helping in this improvement.

Rev. Stonewall Anderson of Wheatly gave us a pleasant visit last Monday, en route to Central Collegiate Institute for another year. He is one of our most promising young preachers.

Rev. Julien C. Brown is now at Batesville, Ark. We hear that both he and his family have had poor health at St. Joseph, Mo., and it is probable Bro. Brown will transfer from that Conference.

We had Tuesday a very pleasant call from Rev. C. O. Jones, pastor of our Centenary Church of Kansas City. He gave an encouraging report of the growth and progress of our Church in the metropolis of the great West.

VICTORY IN BRINKLEY.

DEAR BROTHER:—Prohibition has triumphed in Brinkley; 86 majority against license. I think Munroe county will go dry. Thank God.

S. L. COCHRAN.
Brinkley, Sept. 4.

THREE THINGS TO BE READ AND STUDIED.

1st. The general rules of the Methodist Episcopal Church, South.
2nd. Mr. Wesley's sermon on "Sin in believers."
3rd. Mr. Wesley's sermon on "Repentance in believers."

We find no fault in any of the above and do honestly believe they are in harmony with the teachings of our Saviour and St. Paul and our personal experience.

JAMES A. PEEBLES.
B. C. MATTHEWS.

N. C. Y. L.

The Nashville (Tenn.) College for Young Ladies opens its annual session as we go to press, September 3, 1888. The indications are for a season of unusual prosperity. Already a great number of pupils have entered in the boarding department, and comparatively few vacancies will remain by the end of the month. Now is the most favorable opportunity for securing rooms and places in this most prosperous and progressive of our Colleges for girls. Its unrivalled advantages are to be still enhanced by the new building now going up. Address the President, Rev. George W. F. Price, 108 Vauxhall street, Nashville, Tenn.

CAMP-MEETING NOTICE.

The Salem Camp-Meeting will begin at the Salem camp-ground, Saline Co., on Friday night before the 3d Sunday in Sept., 1888, being the 14th day of the month.

It will be strictly self-supporting. Ministerial aid earnestly solicited. Ministers, their families, and all earnest workers will be provided for. Come, brethren, and help us.

J. C. RHODES, P. C.

Paid Knob Camp-meeting.

I desire that any and all of our preachers who may contemplate attending our Camp-meeting on the 13 inst., at Bald Knob, to notify me by postal, so that I may arrange to have them taken care of. Address me at Bald Knob in care of Green Sued. I shall have our arbor complete for the seating of 2,000 people. Let the brethren come with much prayer faith.

T. RAWLINGS.

Bishop Galloway furnished the N. O. Christian Advocate a lengthy but very entertaining description of things seen and heard in the Yellowstone National Park, the American wonderland with its hot springs and spouting geysers. We quote one paragraph:

The following story was told me, and vouched for by the hotel clerk and others. A Chinaman came to the Upper Basin to do the laundry for the hotel. He stretched his tent over one of the small hot springs, and had his water ready at command, without the expense of wood and fire. On purpose, or by inadvertence, he dropped some soap into the spring, which suddenly converted it into an active geyser, shooting up a column of water fifteen or twenty feet, destroying the tent and badly scalding the Chinaman. The laundry summarily closed out, and the Celestial took speedy departure, exclaiming in not very euphonious phrase, "Too much hell-ee for me!"

For a limited time we will send, postage prepaid, the two small books by Gregory and Riggins, to any one sending us \$1.50 on new or renewing subscription.

SPECIAL NOTES.

ARKANSAS METHODIST.

SATURDAY, SEPT. 8, 1888.

SUNDAY SCHOOL LESSON.

BY REV. JNO. W. BOSWELL.

Third Quarter. Lesson XII. Sept. 16, 1888.

Subject.—The Smitten Rock—Num. xx, 1-13.

HOME READINGS.

M. The Smitten Rock—Num. xx, 1-13
 Tu. The Rock in Horeb—Ex. xvii, 1-7
 W. Moses Punished—Deu. xxxii, 44-52
 Th. The Sin of Israel—Ps. lxxvii, 12-23
 F. Living Water—John iv, 7-13
 Sa. The River of Life—Rev. xxii, 1-7
 Sa. A Warning—1 Cor. x, 1-12

GOLDEN TEXT.—"They drank of that Spiritual Rock that followed them; and that Rock was Christ."—1 Cor. x, 4.

TOPICAL OUTLINE.—I. Rebellion, verses 1-5. II. Relief, verses 6-13.

TIME.—April 1452 B. C. About the beginning of the fortieth year after Israel left Egypt.

PLACE.—At Kadesh-Barnea, same place where the events of the last lesson occurred—thirty-seven and a half years before.

INTRODUCTION.

As noted above, nearly thirty-eight years intervened between the time of to-day's lesson, and the events recorded in the last. These years seem to have been altogether uneventful, or if anything of great moment occurred the history does not state it, except as to a certain rebellion recorded in Numbers 16, 1-25, and the budding of Aaron's rod—Num. 17, 1-11.

The intervening time was doubtless spent by the people at any points in the wilderness that suited them, and their purposes, which was mainly to gain a subsistence for themselves and their flocks. The tabernacle was still the common center and rallying point, erected at the most convenient place—Kadesh. This however is only an inference—but the history is silent as to any renewal during all these years. But we cannot suppose that Moses and those who stood by him were idle all this time—there was much to do—the men who came out of Egypt would not possess the promised land, and they were dying at the rate of over 15,000 a year (and by the time others were old enough to take their places they were all dead except four) and the coming generation must be instructed and prepared for duty, and be ready at the appointed time. See Deu. viii, 2-4. Now, the children that left Egypt are grown, strong and trained, and they are assembled together, preparatory to the entrance into Canaan; some months however elapse before they begin the final march. Such a vast concourse could not get ready in a day. They came together in the desert of Zin, and the history says: "There was no water for the congregation"—either none at all, or an insufficient supply—probably the latter. Natural springs were about, but either drouth or the coming together of so many people and animals, dried them up, and there was suffering in the congregation, and hence the murmuring and rebellion. Here our lesson commences.

THE LESSON.

I. REBELLION, VERSES, 1-5.

What is the story of the present lesson? It is the story of "the Smitten Rock" from which was derived a bountiful supply of water for the whole congregation of Israel. This part of the lesson is preceded by a history of the murmuring of the people for lack of water, and their anger because Moses had brought them to a place so barren of the comforts and necessities of life. The lesson shows how little confidence they had in Moses as their leader, to say nothing of their trust in God.

What similar scenes occurred many years before? Turn to the seventeenth chapter of Exodus and you will read of a scene at Rephidim almost exactly like this. There was no water, and the people became so impatient that they complained at Moses, and were almost ready to stone him. And there was less excuse for their complaints than at the time of this lesson, for then they had been but a little time out of Egypt, and had experienced no lack that was not immediately supplied. Besides they had sufficient assurance of God's care in bringing them across the Red Sea, and of the wisdom and competency of Moses in his dealings with Pharaoh.

Were they the same people who had rebelled at Kadesh before? No. True,

they were living at the time, at least many of them, but as about 39 years had elapsed between this rebellion and the one spoken of in Exodus, and about 37 1-2 between this and the rebellion at Kadesh, (when the spies returned) these were too young to have taken any part in the rebellions then mentioned. The older persons "from twenty years old and up" had all died, some in the course of nature, and some from special visitation from God in consequence of their sins.

Why did they blame Moses and Aaron? Mainly because they were the duly appointed leaders, and charged with the duty of looking after all their interests,—and in this case they seemed to think that their leaders had been careless or negligent, and really desired to see them and their cattle and their little ones perish. Verse 4.

What was the ground of their complaint? That there was no water for them. This was a serious matter—for death by famishing for lack of water is a terrible thing, and these people thought they saw both, thirst and hunger, and consequently death, staring them in the face. They were however too impatient, and rushed too quickly into rebellion.

What did the people say to Moses and Aaron? "Would God that we had died when our brethren died before the Lord"—referring to the sudden death of those who were slain in the rebellion of Korah. "And why have you brought up the congregation of the Lord into this wilderness that we and our cattle should die there. Verses 3-4.

What did they say of the country where they then were? They said: "it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." They spoke of the place as though it was to be their future home, and it did not suit them—forgetting that they were only on a march. And they forgot too, that but for their own unbelief and sinfulness they might long since have been safely housed in their own promised land. Their unbelief had kept them wandering and brought them into trouble. Sin always does that. No man can be happy or contented, or have any prospect of future good who indulges in sin. It darkens his soul and makes him miserable.

II. RELIEF. VERSES 6-13.

What did Moses and Aaron do? They "went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces." When the people rebelled in consequence of the report of the spies nearly forty years before, Moses and those with him fell on their faces before the people, and tried to restrain them by appealing to them. This time, having learned that appeals to a mob were useless, the go directly to the tabernacle, and carry the matter to the Lord. They know that the Lord only can restrain their wrath and bring them to their senses. They were not disappointed.

What sign did God give that he heard their prayer? "The glory of the Lord appeared unto them."

What is meant here by "the glory of the Lord"? Exactly what, is not defined, but it was a visible token of some kind that inspired a sense of awe, and the Divine presence, and that satisfied the people that the Lord was on the side of Moses and Aaron. Their excitement, if not their anger, at once subsided, and they waited to see what the Lord would do. They do not have to wait long.

What was Moses commanded to do? He was commanded to take the rod, and gather the assembly together, and to speak unto the rock before their eyes.

What was "the rod" which he took in his hand? The same that Aaron carried before Pharaoh and with which so many miracles were performed. See Exodus vii, 8, and many other places. This rod was sacredly preserved by Moses. It was laid up before the Lord.

Did Moses do as God commanded him? He did not. He seemed to have lost his patience, and instead of "speaking" to the rock, he smote it with the rod. But God would not let the people suffer on account of the rashness of Moses. As soon as he smote it with the rod, a large solid rock—the only rock in the whole district visible and from it still flows an abundant stream.

What did Moses say to the people? "Here now, ye rebels: must we fetch you water out of this rock?" and then he smote it.

Did he speak properly? The Psalmist says in Ps. cvi, 33, that Moses spirit was provoked, and he "spoke unadvisedly with his lips."

Did Moses do right to smite the rock? No, he was only commanded to speak to it. He should have done nothing more. His conduct was very displeasing to God.

How was Moses punished for this transgression? He was denied the privilege of leading the congregation into the promised land. After leading them forty years, and bringing them to the borders of Canaan to be denied the privilege of leading them in, or of going in himself, must have been to him a great trial. Possibly other things besides this one rash act may have influenced the Divine mind—but if so, no mention is made of them.

What name is given to the waters? "Meribah"—that is "water of strife," "because the children of Israel strove with the Lord."

What allusion does St. Paul make to this Rock in the wilderness? He says they, that is the fathers, "did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that Rock was Christ."

What lessons may we learn from narrative?

We learn (1.) That when God marks out the way, and bids us walk in it, however difficult it may be, or dark the prospect before us, it is sinful to complain or rebel. God knows best, and always has a purpose in his plans. It is our business to be patient and submissive.

(2.) We learn, that no act of disobedience goes unobserved of God, or goes unpunished. Moses was the meekest of all men, and but once disregarded the word of God, but this one act was noticed, and he was punished. "God is no respecter of persons."

(3.) It is better always to trust God, and go as he directs, than to leave to our own understanding. Trouble and final disaster will befall us, if we disobey and forsake God.

QUARTERLY MEETINGS.

WASHINGTON DIST.—THIRD ROUND.

J. H. Riggins, P. E.

Hope. do 8-9
 Chapel Hill. do 15-16

BATESVILLE DIST.—FOURTH ROUND.

Henry T. Gregory, P. E.

Batesville station. do 8-9
 Sulphur Rock circuit. do 15-16
 Melbourne circuit. do 22-23
 Jamestown circuit. do 29-30
 Ash Flat circuit. do 6-7
 Viola mission. do 13-14
 Mammoth Springs mission. do 20-21
 State Line mission. do 27-28
 Newbury circuit. do 3-4
 Salem circuit. do 10-11
 Wadesville circuit. do 17-18
 Mountain View circuit. do 24-25

CLARKSVILLE DIST.—4TH ROUND.

I. L. Burrow, P. E.

Clarksville ct. at Hays Chapel. do 8-9
 Van Buren station. do 15-16
 Clarksville station. do 22-23
 Van Buren ct. at Browns chapel. do 29-30
 Chester ct. at Chester. do 6-7
 Farthenon miss. at Jasper. do 13-14
 Ozark ct. at Fleamans chapel. do 20-21
 Lamar ct. at Beckers. do 27-28
 Ozark mission. do 3-4
 Dyer ct. at Shiloh. do 10-11
 Altus ct. do 17-18

ARKADELPHIA DIST.—4TH ROUND.

C. C. Godden, P. E.

Murfreesboro. do 8-9
 Clark circuit. do 15-16
 Amy. do 22-23
 Mt. Ida. do 29-30
 Crystal Springs. do 6-7
 Okolona. do 13-14
 Malvern circuit. do 20-21
 Social Hill. do 27-28
 Hot Springs mission. do 3-4
 Malvern station. do 10-11
 Princeton. do 17-18
 Arkadelphia. do 24-25

PINE BLUFF DIST.—THIRD ROUND.

Thos. H. Ware, P. E.

De Witt circuit. do 8-9
 Stuttgart circuit. do 15-16
 District Conference will convene at Sheridan, Wednesday, July 11, at 8:30 o'clock a. m. Opening sermon at 8:30 p. m. by Rev. C. B. Brinkley.

LITTLE ROCK DIST.—FOURTH ROUND.

Horace Jewell, P. E.

Wattensas. do 8-9
 Collegeville. do 15-16
 Centon circuit. do 22-23

DARDANELLE DIST.—4TH ROUND.

G. W. Boyls, P. E.

Dover at Gravelly Hill. do 8-9
 Russellville sta. do 15-16
 Marvinville at Macedonia. do 22-23
 Walnut Tree at Walnut Tree. do 29-30
 Danville at Spring Creek. do 6-7
 Dardanelle station. do 13-14
 Prairie View at Eliza Hall. do 20-21
 Dover at River. do 27-28
 Gravelly Hill at Gravelly Hill. do 3-4
 Dardanelle ct. at F. C. do 10-11

NEWPORT DIST.—FOURTH ROUND.

Geo. M. Hill, P. E.

Jacksonport. do 8-9
 Conference 15, at 3 p. m. do 15-16
 Newport. do 22-23
 Conference 17, at 8:30 a. m. do 29-30
 Portia circuit. do 6-7
 Warrenton circuit. do 13-14
 Powhattan circuit. do 20-21
 Warm Springs mission. do 27-28
 Oil Trough circuit. do 3-4
 Tuckerman circuit. do 10-11
 Corning circuit. do 17-18
 Siloam ct. do 24-25
 Conference 10, at 2 p. m. do 11-12
 Pochontas ct. do 18-19
 Conference 12, at 9 a. m. do 16-17
 Smithville ct. do 23-24
 Conference 17, at 8:30 a. m. do 18-19
 Calamine ct. do 25-26
 Conference 19, at 9 a. m. do 24-25
 Shiloh ct. do 25-26
 Conference 24, at 8:30 a. m. do 25-26
 Lorado ct. do 25-26
 Conference 26, at 9 a. m. do 25-26
 Walnut Ridge. do 25-26

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Big Lake miss. do 8-9
 Chickasawba circuit. do 15-16
 Osceola circuit. do 22-23
 Tyronea mission. do 29-30

HARRISON DIST.—FOURTH ROUND.

P. B. Summers, P. E.

Yellville circuit. do 8-9
 Lead Hill circuit. do 15-16
 Mountain Home circuit. do 22-23
 Bellefonte circuit. do 29-30
 Harrison circuit. do 6-7
 Berryville circuit. do 13-14
 Carrollton circuit. do 20-21
 Elizer mission. do 27-28
 Kings River. do 3-4
 Eureka Springs station. do 10-11
 do 17-18

MORRILLTON DIST.—4th ROUND.

Geo. W. Hill, P. E.

Springfield and Hill Creek. do 8-9
 Conway. do 15-16
 Red River circuit. do 22-23
 Plummer. do 29-30
 Copeland. do 6-7
 Opele. do 13-14
 Clinton. do 20-21
 Morrilton. do 27-28
 Perryville. do 3-4
 Quitman Station. do 10-11
 Bee Branch. do 17-18
 Quitman Ct. do 24-25
 Mount Vernon. do 25-26

SEARCY DISTRICT—FOURTH ROUND.

J. M. Talkington, P. E.

Argenta Mission, at Hillside, Sept. 8, 9
 Red River Ct. at Salem. do 15, 16
 Lebanon Ct. at Union. do 22, 23
 Bradford Miss. at Pleasant Cove. do 29, 30
 Searcy Station. do 6, 7
 Mineral Ct. at Frenchman Mtn. do 13, 14
 Beebe & W. Point Sta. at Beebe. do 20, 21
 Auerly Station. do 27, 28
 Kentucky Valley Ct. do 3, 4
 El Paso Ct. at Cypress Valley. do 10, 11
 Weldon Ct. at Tupelo. do 17, 18
 Union & Revere Sta. at Union. do 24, 25
 Augusta Station. do 25, 26
 Jacksonville Ct. at Jacksonville. do 1, 2
 Searcy Ct. at Gum Spring. do 1, 2

HELENA DISTRICT—FOURTH ROUND.

Frank Ritter, P. E.

Marianna station. do 8-9
 De View circuit. do 15-16
 Taylors Creek circuit. do 22-23
 Holly Grove circuit. do 29-30
 Helena station. do 6-7
 Brinkley and Clarendon. do 10-11
 Brinkley mission. do 17-18
 Spring Creek circuit. do 24-25
 Forrest City circuit. do 27-28
 Forrest City sta. do 3-4
 Cypress Ridge circuit. do 10-11
 La Grange circuit. do 17-18
 Wheatly circuit. do 24-25
 Howell circuit. do 25-26

MONTICELLO DIST.—4TH ROUND.

H. D. McKinnon, P. E.

Mt. Pleasant ct. at Mt. Pleasant. do 8-9
 Warren at Warren. do 15-16
 Lacy. do 22-23
 Holly Grove at Holly Grove. do 29-30
 Arkans City. do 6-7
 Selma at Tyro. do 13-14
 Lake Village. do 20-21
 Bartholomew at Bethel. do 27-28
 Palestine at Fayetteville. do 3-4
 Hamburg circuit. do 10-11
 Monticello. do 17-18

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