

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXV

LITTLE ROCK, ARK, THURSDAY, DECEMBER 21, 1916

NO. 51

AND THERE WERE IN THE SAME COUNTRY SHEPHERDS ABIDING IN THE FIELD, KEEPING WATCH OVER THEIR FLOCK BY NIGHT. AND, LO, THE ANGEL OF THE LORD CAME UPON THEM, AND THE GLORY OF THE LORD SHONE ROUND ABOUT THEM, AND THEY WERE SORE AFRAID. AND THE ANGEL SAID UNTO THEM, FEAR NOT: FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE. FOR UNTO YOU IS BORN THIS DAY IN THE CITY OF DAVID A SAVIOUR, WHICH IS CHRIST THE LORD. AND THIS SHALL BE A SIGN UNTO YOU; YE SHALL FIND THE BABE WRAPPED IN SWADDLING CLOTHES, LYING IN A MANGER. AND SUDDENLY THERE WAS WITH THE ANGEL A MULTITUDE OF THE HEAVENLY HOST PRAISING GOD, AND SAYING, GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN.—Luke 2:8-14.

UNITED PRAYER FOR UNIFICATION.

The commissioners who are to meet December 28 in Baltimore have requested that all the Churches unite on Sunday, December 31, in fervent petition that God's blessings may be upon the Joint Commission in its efforts to agree upon a plan for the unification of American Methodism. At that time the fifty commissioners who represent the two great branches of our Methodism will be in communion and prayer in the city where the Christmas Conference in 1784 organized the Methodist Church in America. It will be a momentous hour. The creed and the purposes of all Methodists are one. The differences are incidental and not vital. We seek no huge ecclesiasticism that shall have the pride of numbers and influence; but we earnestly desire a union which shall eliminate friction and waste, a union which will enable those who are like-minded to advance the kingdom of God and meet the Master's expectations. To this end let us unite in prayer.

REORGANIZATION AND THE RACE PROBLEM.

During the past four months in connection with the prohibition campaign, it has been the editor's privilege frequently to address congregations of negroes and to confer with their leaders. The conviction, expressed in the discussion of "Unification by Reorganization," has deepened, that in the plan under consideration provision should be made for "Jurisdictional Conferences (or Synods) for Races." If only the 300,000 negroes now in the Northern Methodist Church had to be considered, the problem would be simpler. But it would be shortsighted to provide only for them and fail to take into account the 1,500,000 in the three strong, independent negro churches, namely, the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Colored Methodist Episcopal Church. Each of these has a noble history, and each has fully settled the ability of the negro to manage his own ecclesiastical affairs. These churches have educated and efficient Bishops who probably exercise an influence among their own people in greater proportion than is exercised by white Bishops in any denomination. It would be thoroughly unreasonable to expect these Churches to be absorbed into a unified white Methodism. However, unification is even more important for these negro churches than it is for our white churches. Throughout the South in almost every town churches of each of these colored denominations may be found. They are all relatively poor, and yet they are wasting their resources on the maintenance of separate organizations where often one would suffice. Their leaders seem to feel that the white Methodists must first unite, and that then they will follow by unifying the colored

churches. To make the 300,000 negro members a permanent integral part of the white organization would almost certainly prevent the unification of the negroes. But to make a mission Synod out of these 300,000 negroes with the understanding that they might, at will, unite with a unified colored Methodist Church, would encourage that unification. Then to provide for Jurisdictions, or Synods, for the people of China, India, and other foreign fields, as well as for our American negroes, would enable us to encourage the people of each of these countries to look forward to independent, autonomous native churches. By making these Racial Synods missions we would assume responsibility for helping them while they should need help, but we would not quench their race ambitions. The Methodist Protestant Church has solved its race question in this manner, and has given us an example which may well be followed. The evangelism of Africa should be held up as peculiarly the duty of our American negro Christians. White and black Methodism in America should prepare to cooperate in this task. Our churches should furnish the money and the negro churches the men. The nearly 2,000,000 Methodist negroes in America should be led to realize their duty and privilege in this direction. Let our Joint Commissioners adopt a plan which looks to the organization of all negro Methodists in America into a co-operating church and solve the problem of race relations and the salvation of Africa.

THE SEASON OF THE SOUL'S SACRAMENT.

God so loved that he gave his Son. Christ so loved that as a child he came to enter into the life of the world to teach men to become as little children in their relation to his Father. Christmas is not merely a reminder of God's great gift and of Christ's humiliation, but is a period of renaissance. Childhood asserts itself, and we all become as children in joyousness and forgetfulness. Youth and age merge. Hoary heads recall the happy hours of youth. Hearts long hardened become mellow. Hands that have only learned to hold relax and give. Furrowed faces smile. Feet foreign to the fold follow the fallow path and find humble hearth and "home, sweet home," foregleam and harbinger of heaven. Fond fathers and mourning mothers meet long silent sons and dilatory daughters, and gladness returns and heart hunger is appeased. The free interchange of gifts is recompense for patient periods. Prayers long dumb find voice, and silence sobs and shouts and sings. Hearts throb in harmony, and love lightens leaden loads. On the natal day of heaven's holy Child God stirs the soul of mortal man and revives the sense of kinship. Let us give gifts and remember God's greatest gift. Let us love one another and recall the love divine that emptied self to serve and save. Let us sing the songs of Zion and tell of the infinite tenderness of Him who became our brother in the flesh that He might help us to overcome. Let the spirit of the Christ Child prevail in our lives and Christmas-tide comes not in vain. Let us not celebrate the season sordidly, but make it a sacrament to our souls.

BETTER BUSINESS.

The "Better Farming" campaign is essentially a "Better Business" proposition. Farming is our greatest industry. It should be organized on a business basis. In manufacturing every element of the process is studied and the cost of every factor is known. Markets and means of transportation are carefully considered. A successful manufacturer is familiar with every detail from the raw material to the consumer. If he overlooks any important item, he will fail. Not so the farmer. He knows little of soils, rarely estimates the cost of produc-

tion, seldom understands the conditions which unsettle the prices, and has no control over transportation. Most farmers live simply because they can better than others cut the cost of living. As the value of land and labor are not calculated separately, the farmer does not know what his labor brings. He would be astonished if he realized that in many cases he is merely selling soil fertility and receiving practically nothing for his own services. We need farmers who study every element of production and who run their farms as business is conducted. Arkansas, with infinite variety of soil and situation, offers opportunity for scientific business farmers. Standing third in production of cotton and rice and first when relative acreage is considered, Arkansas, with intensive culture and scientific management, could be first in many kinds of agriculture. Let us support our State University and Agricultural Schools, fill them with students, and encourage these trained youth to return to the farm and make it second to none. With fine facilities for diversified farming and everything to gain by following it, let us make Arkansas the ideal agricultural State.

TRAINS IN ARKANSAS.

During the past year the editor has traveled thousands of miles, and in practically all parts of the State. There are still a few slow trains, but most of our trains are now good trains. It is possible now to go from Little Rock to any part of the State in less than eighteen hours. Connections are good and delays are few. When all of the difficulties of flood and mountain and swamp are considered, Arkansas has fine railroads and satisfactory service. New and attractive depots are replacing the old. Tracks have been improved, steel cars introduced, and modern facilities of all kinds provided. We have not reached perfection, but we feel that the people of Arkansas should commend the management of most of our railroads, and, instead of baiting and abusing them, should by fair treatment encourage them to make further progress and improvement. The day for a better understanding has come.

MAKE YOUR PLANS FOR IT.

The Conferences resolved that during February a concerted and organized effort should be made to increase the circulation of the Arkansas Methodist to 15,000. This desirable result can be accomplished if pastors and people plan for it. There is inspiration in the knowledge that a large body of men are simultaneously engaged in prosecuting a common purpose. Let us all get ready to move forward and do what we have resolved.

The atonement is becoming interwoven in the texture of humanity so that men expect to see Christ in us and are disappointed when they find Him not in all our thinking and doing.

The preacher who has not quickened the life of his church has practically failed, because his church is his interpreter to the world.

Some philosopher has said that an ordinary college diploma is an honorable discharge from the ranks of learning.

A preacher's sermon usually has force in proportion to the faithfulness of the church which he represents.

If the school has not trained the youth to stick to a task until the problem is solved, it has failed.

The contests of college life are a foretaste of the struggles of life in the world.

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1. All subscribers are counted as permanent unless notice is given to the contrary.

2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.

3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

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All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers: "I saw your advertisement in Arkansas Methodist," and if anything goes wrong, notify us immediately in writing.

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PERSONAL AND OTHER ITEMS.

Rev. A. M. Shaw writes from DeWitt, his new charge, that he is delighted with the hopeful outlook.

Rev. A. M. Robertson writes that he has been heartily received at Sheridan and the outlook is bright.

Rev. W. E. Hall writes that he has been well received at Ola and has a splendid new parsonage completed by his predecessor.

Rev. R. A. McClintock writes that everything starts well at Sherrill and Tucker. He has been heartily received and prospects are good.

Rev. H. H. Watson has moved to his new charge, Morrilton, but fell and suffered an accident which prevented him from preaching last Sunday.

Minnesota is preparing for a fight to secure submission of prohibition from the next legislature, with chances very good for success.—Ex.

Rev. A. G. Cason expresses the belief that he is going to be highly pleased with his new charge, Magnolia Circuit. He thinks it has great possibilities.

Rev. Lovick P. Law, evangelist, will rest at home, Siloam Springs, Ark., during December, and open the new year's work at Central Methodist Church, Baltimore, Md.

Rev. J. L. Bryant, North Arkansas Conference evangelist, has just closed a great meeting at Weatherford Street Church, Fort Worth, Texas, and has dates for other meetings in that city.

The Chinese minister to the United States, Dr. V. K. Wellington Koo, was the convocation orator at the University of Chicago, December 19, his subject being "China and the United States."

If God has called you to some blessed ministry, which requires you to give yourself unreservedly in willing service for humanity's uplift, be very thankful for the call.—Michigan Christian Advocate.

Mr. S. M. Kennard, one of our great St. Louis laymen, is dead. He was a member of St. John's Church, a trustee of Barnes Hospital, and a liberal contributor to the enterprises of the church.

Dr. W. F. McMurry of the Board of Church Extension reports two recent substantial donations to the Loan Fund Capital of the Board—one from Arkansas of \$2,000 and one from Missouri of \$3,000.—Ex.

Everything starts well on the Prescott District. Most of the preachers are on the ground and hard at work. The official board at Prescott Station has met and raised the pastor's salary \$300 making it \$1,500.

"The Quarterly Review," edited by Dr. Samuel M. Zwemer, F. R. G. S., the famous author and missionary to Moslems, is to be published in the future by the Missionary Review Publishing Co.,

156 Fifth Avenue, New York. "The Moslem World" has been published for six years in Great Britain. It was the outgrowth of a demand for some magazine in England devoted to the study of conditions among the 220,000,000 Mohammedans of the world.

The Baptist Advance, the organ of the Convention Baptists, has just closed a prosperous year. It lacked only \$67 of paying all expenses during the past thirteen months. Its book sales amounted to \$5,000.

Folder No. 3 of the Noon Prayer Meeting, maintained at Central Baptist Church, Memphis, Tenn., by Rev. Benjamin Cox, is a narrative of wonderful answers to prayer which should greatly encourage believers.

If you believe that Congress ought to forbid the use of the mails to liquor dealers who solicit orders by mail, write a letter to your Senators and Congressmen to that effect. The question will soon come up in Congress.

Dr. L. C. Branscomb, who has been ably editing the Alabama Christian Advocate for a year, has been elected Business Manager also. Having a similar burden, we can appreciate his difficulties. We extend sympathy.

The people of Camden have given Rev. M. S. Monk and his wife a most cordial reception on their return for their fourth year to that historic and excellent charge. The stewards have increased the pastor's salary from \$1,500 to \$1,800.

Rev. W. A. Williams writes from Turner: "We have arrived in our new work and had services Sunday. We like it here very well. Have a fine people to serve. We have made a fair start, and are expecting great things this year."

The Napa Wine Company of Los Angeles, Cal., evidently thinks that Arizona prohibition is going to prohibit. They have just circularized the people of that State for orders, saying: "Last call! Arizona goes dry forever. This is your last chance!"—Ex.

Indiana seems practically certain to have statutory prohibition or a vote on the question. The Democratic leaders are said to have passed the word to swat the liquor interests, and the Republicans are expected to help the good work along.—Ex.

The Journal of East Oklahoma Conference for 1916 has just been received. It is an unusually fine piece of work from every viewpoint. The picture of Bishop Mouzon is superb. The secretary, Rev. W. L. Broome, is entitled to a vote of thanks for his good work.

Rev. W. S. Huggett, editor and publisher of the Journal of the New Mexico Conference, deserves credit for the excellent work done in preparing the records for publication. Receipt of a copy is hereby acknowledged. The good picture of Bishop Lambuth adds to its value.

Some Florida Conference appointments of special interest to Arkansans: Lawtry and Ortega, A. T. Galloway; Miami District, J. D. Sibert; Miami (Trinity and Buena Vista), J. R. Cason; Ocala, J. M. Gross; St. Petersburg, W. F. Dunkle; Tampa (Hyde Park), L. M. Broyles.

The Methodist Episcopal Church won less than 10,000 Christians during the first thirty years of its work in India, and now baptizes many more than that number every year. We even have a waiting list of persons who wish to be received into the church.—Zion's Herald.

Dr. O. E. Goddard, Galveston, has been elected editor for the Evangelistic page in the Advocate. He will tell of the plans for the evangelistic campaign in Texas for the year. We welcome Dr. Goddard to our columns, and expect great things of him.—Texas Christian Advocate.

A gift of \$300,000 has just been made to the University of Chicago Medical School fund by Mr. Frederick H. Rawson of Chicago. The gift will be used in the construction of a laboratory building in connection with the Presbyterian Hospital, which will be a part of the new medical school.

Announcement is made that Mr. Martin A. Ryerson of Chicago has contributed to the medical endowment of the University of Chicago \$250,000. This raises the entire fund of contributions to \$3,750,000 toward the \$5,300,000 needed. This gift will provide for the endowment of one of the half-dozen medical chairs in the schools.

Rev. J. E. McConnell, who joined the Arkansas Conference nine years ago, after serving other important charges in Oklahoma, is this year at Durant, where he has a church of 600 members, a good church building, and an eight-room parsonage. The salary has been fixed this year at \$2,000. It is one of our best churches, with a bright future.

The plan for higher medical education in Chicago involves an addition to the resources of the University of Chicago of the sum of \$5,300,000—one million for the hospital on the Midway to be operated in close connection with the science departments of the University; three hundred thousand for a laboratory on the west side, and four millions for endowment.

The Federal Council of the Churches of Christ in America resolved that the general secretary of the Federal Council be instructed to request the Christian people of this country, in their public and private worship during the ensuing Christmas season, to make earnest prayer for the promotion of Christian fellowship and permanent peace among all the peoples of the world.

Dr. Jas. A. Anderson writes that Rev. J. T. Gossett, who was appointed Conference evangelist, North Arkansas Conference, has now been appointed to Springfield Circuit, which was left to be supplied, and Dr. Anderson asks that this notice be accepted as an answer to the numerous applications for Springfield Circuit, with thanks to the brethren who have written him about it.

Rev. J. A. Sage reports that he began work on the Camden District at Fordyce, where he preached twice Sunday, December 10, and where he received a most cordial welcome from his former friends and parishioners. The pastor, Rev. S. R. Twitty, was absent attending the Federal Council in St. Louis. His return for the second year to that charge has given great satisfaction, and the board of stewards has advanced his salary to \$1,500, which is an increase of \$150 over last year.

Rev. Franklin Moore preached two of the best sermons ever heard in Italy at the Methodist Church last Sunday and Sunday night. Rev. Moore is a fluent speaker, has a large vocabulary, uses choice English and combines all this in expounding the Scriptures. He sticks closely to the Bible and is a logical reasoner. Every man, woman and child in the town should have heard that sermon last Sunday. The Methodists, especially, should feel proud of Rev. Moore.—Italy (Tex.) News Herald.

"Whole Family Day" was observed at the Vantrease Memorial Church last Sunday afternoon and evening. An appropriate program was given in the Sunday school in the afternoon, and the day closed with a fine sermon by Rev. J. W. Vantrease, whose theme was "Religion in Home." A fair sized crowd was in attendance at both services, which were very inspiring and helpful to those present. Brother Vantrease received many favorable comments on the fine sermon he preached.—El Dorado Times.

The Hot Springs Sentinel-Record contains a full account of a very beautiful reception given by Circle No. 4 of Central Methodist Church at the home of Mr. and Mrs. Claude Marsh in honor of the retiring pastor, Rev. Theo. Copeland, and his wife. A musical program was rendered and Judge C. T. Cotham and Dr. F. M. Wylie of the Presbyterian Church paid tributes to Dr. and Mrs. Copeland. Many letters of regret were read, and a handsome basket of flowers was presented. The manifestations of love and appreciation were many.

Dean Hoyt M. Dobbs and Vice President C. S. Wright visited the Arkansas Conferences in the interest of Southern Methodist University. They report a delightful visit and the most cordial cooperation of our brethren in Arkansas. The Arkansas Conferences both endorsed the selection of trustees from their territory for S. M. U. and will endow a chair in its School of Theology. With cooperation of this character Southern Methodist University is destined to be an institution of which the South will be proud.—Texas Christian Advocate.

Rev. T. H. Crowder, who has been pastor on the Magnolia Circuit for the past three years, has been transferred to the Willow Circuit, including Willow, Sparkman and Manning. He delivered his first sermon on the circuit at the M. E. Church at this place last Sunday. Brother Crowder is a good preacher and he will do a great deal of good on

this circuit. He and his family moved into the nice parsonage last Friday. Rev. T. D. Spruce, our former pastor, has been sent to Bryant Circuit. He is a hustler, and we commend him to the people of his new charge.—Sparkman News.

We have just received a bulletin of Galloway College, strongly pressing its urgent needs, namely: (1) The loyal support of every Methodist in Arkansas; (2) More dormitory space; (3) More and larger class rooms; (4) A library better equipped for reference and for general culture; (5) Better laboratories; (6) An art studio properly located and sufficiently equipped; (7) Adequate space and equipment for the Home Economics Department; (8) An auditorium, fitted with pipe organ; (9) Literary Science Halls and a Student Living Room, and (10) A permanent endowment fund.

Yucatan has been called the patch of blue in the Mexican sky. That the blue is spreading is stoutly denied by Mexican officials. The debt system, we are told, has been "entirely abolished," the amount of indebtedness for which a laborer can be held being limited by law, and, at the end of a certain period, wiped out. A minimum wage has been decreed, labor unions are encouraged, conscription for the army abolished. In Yucatan alone, according to a statement made by Dr. David Starr Jordan, last July, 2,400 free schools are in existence where there were but 200 in 1914. The man in Yucatan to whom reforms there are generally attributed is General Alvarado, governor of the State.—Ex.

Rev. B. B. Thomas was assigned again to the work at Lonoke by the recent Conference, and preached his first sermon of the new year Sunday. At the conclusion of the sermon he forecasted the work of the year. Brother Thomas is in favor with his people, and deservedly so. His last year was a successful one. In addition to a fair collection of all claims assessed against the church, he had the pleasure of building one of the handsomest parsonages to be found in the Conference. We are reliably informed that two other churches in the Conference asked for him at an increased compensation to what he is getting here, but he came here at a less salary through his own initiative, because he wants to be with our people and fully complete what he has undertaken.—Lonoke County News.

Honor to Whom Honor Is Due—The following resolution was unanimously adopted by a rising vote by the Little Rock Conference, in session at Malvern, Ark., December 2, 1916: "Whereas, the greatest moral victory in the history of our beloved commonwealth has recently been won in the defeat of Act No. 2, which, had it passed, would have again fastened upon this fair State the infamous saloon; and whereas, the one man who is due the greatest credit for this splendid achievement is Col. Geo. Thornburgh, the intrepid leader of the temperance forces of Arkansas, a man who has given the best years of his rich and unselfish life to warfare against the common enemy of our homes and the church of the Living God, therefore be it resolved, that this Conference hereby express its great appreciation of the great work of Brother Thornburgh in leading our people to so decisive a victory, and that we assure him anew of our sincere love and admiration."

Last Sunday the editor spent at Blytheville. The Sunday school was visited and found strong and well managed. The fine Men's Class was addressed. At eleven o'clock a large congregation encouraged the preacher. At four o'clock the conference of the Colored Methodist Church was visited, appreciated, and briefly addressed. The Epworth League service was enjoyed and the editor explained our African Mission. At night the Methodists assembled with the Baptists, who gave an organ recital to introduce their new pipe organ. It was an ideal Sunday. The Christian fraternity was appreciated. Blytheville is a very live town of some 6,000, growing from a mere village in fifteen years. There are evidences of continued improvement. The country is one of the richest farming sections in America. The county (Mississippi) is the banner cotton county of Arkansas. It is developing marvelously under ditching and draining. Our church, with over 500 members, is strong, active, and aggressive. The building is large, but is not adequate. Improvements, including a pipe organ, will soon be made at a cost of

\$10,000. Rev. R. E. L. Bearden is entering upon the second year of his pastorate. He is deservedly popular, and is pouring his energies into this promising field. He hopes to develop it into one of our very best charges. The trip was marred by belated trains and bad connections.

DEATH OF REV. W. J. ROGERS.

We lack direct information, but learn that Rev. W. J. Rogers died at Des Arc Friday night and was buried at Hazen Sunday. He was one of our true and tried itinerants. He had served hard circuits, generally in the bottoms, for many years. He had closed his second year at Des Arc, and, being critically ill at Conference time, he had been put on the superannuate list. The end was not unexpected, and we feel sure that he was ready for the Master's call. We shall expect to be furnished with fuller details.

NO PAPER NEXT WEEK.

Following the custom of many other papers, we shall issue no paper next week. Our columns have been crowded with interesting articles and news this year, and we have printed communications without unnecessary delay, hence we believe that our readers will not begrudge us the brief respite from continuous labors which this omission will give. We trust that our readers will enjoy the holiday season and enter with renewed vigor upon another year.

ARKANSAS METHODIST.

A statement has been published as to our Arkansas Methodist affairs. The two Conferences paid in full \$2,000 each on the purchase price, making a total of \$4,000, and the Little Rock Conference more than \$300 excess. This leaves \$2,000 for each Conference this year, making a total of \$4,000, which completes the payments for the purchase of the paper. I have apportioned the remainder as per Conference instructions, and will say now that it will be necessary to pay up in full this year to come out and clear the decks. One district, viz., the Pine Bluff, paid in full last year, the Texarkana being a close second. In this connection, as your agent, I want to thank the presiding elders and brethren for prompt and loyal support in the matter.

The two Conferences set the month of February as "Arkansas Methodist Month," in which month we are to raise in full our apportionments and remit to the writer as fast as collected. My brethren, if you can get your apportionment at once, it will greatly help us to solve the question of the last payment. Please do not delay in this matter.

Again, during this month of February, we agreed by Conference action to endeavor to collect all past dues and to secure in each Conference 3,000 new subscribers to the paper, making a total of 6,000 new subscribers for the month. We can do this if we try. Three thousand for our Conference, the Little Rock, is not quite 500 per district—about twenty to the charge. The Arkansas Methodist is our paper, and we preachers are its only agents.

I beg the brethren of the Little Rock Conference to act speedily and let's make this a great year for our paper.—James Thomas, Agent of Little Rock Conference and Secretary of the Commission.

HENDRIX ENDOWMENT.

The past has been an exceedingly busy and stressful week of the Hendrix Endowment Campaign, but one marked, as we feel, by many evidences of God's favor. Our force spent Tuesday in planning and praying. In this earnest conference we felt the presence and power of God. Brother Buhler has not had a blank day since he struck the session of the Little Rock Conference. He is a prodigious worker, and, above all, God's man, and knows what our church must do to save itself.

Mr. E. D. Irvine, with his consecrated business ability, is a mighty power for us.

Dr. Johnston every Methodist, nearly, in the State knows. He is the one man among us who knows how to put things across.

We have but one W. B. Hubbell in the State. He never fails at anything assigned him.

Everywhere we rejoice to find that pastors and laymen alike are facing the situation with deep seriousness, and recognizing the unassailable fact that Arkansas Methodists are right now facing the most responsible hour they have ever faced.

I beg that in all the services of our churches

in Arkansas, and in all the homes of our people, unceasing prayer shall be offered that Arkansas Methodists, without an hour's delay, may so address themselves to the one task of securing \$500,000 for Hendrix College that it shall be gloriously accomplished.

It is all up to us. Failure means ruin to Christian education for the Methodist Church in Arkansas. Success means the solution of all our educational problems. The laymen are ready. Are we, my brethren of the ministry, leading? I think so. On to \$500,000!

Pledges to Date.

General Board of New York.....	\$100,000.00
By divers parties.....	50,000.00
	<hr/>
	\$150,000.00

Balance to be secured, \$350,000. It is being pledged every day.—James Thomas, Agent Hendrix College.

ARKANSAS METHODIST COLLECTION.

Little Rock Conference.

Amount due, 1917.....	\$2,000.00
Amount paid and previously reported.....	\$ 311.51
Amount received since last report.....	0.00
	<hr/>
Total	\$ 311.51

North Arkansas Conference.

Amount due, 1917.....	\$2,000.00
Amount paid and previously reported.....	\$ 0.00
Amount received since last report.....	0.00
	<hr/>
Total	\$ 0.00

BOOK REVIEWS.

Teaching High-School Latin: A Handbook; by Josiah Bethea Game, Ph. D., Professor of Ancient Languages, Florida State College for Women; published by The University of Chicago Press, Chicago; price \$1.

After reading this charming and practical book of suggestions, one who has been a teacher of Latin after the old-fashioned method, or lack of method, may wish that he could go back and do his first work over. Certainly Latin taught as herein suggested would become a modern, living subject integrated with the world of today. It is announced that this is: "A practical working manual for Latin teachers, prepared by one who has had long experience in the high school, the normal school, and the college. The progressive teacher can not afford to be without this book. It is an actual working manual fitted to the needs of high-school instructors." The claims made in the advertisement are fully justified. School directors and high-school principals may properly insist that their Latin teachers shall have read this book. Parents who have studied Latin will enjoy it, and may be able, after reading, to determine whether their child's teacher is qualified for his work. This reviewer's interest is heightened and intensified by his personal acquaintance and former association as a colleague with the author, but judgment is not weakened thereby. The author is well prepared for his undertaking and has done an unusually good bit of pedagogical writing. The book deserves a wide circulation.

In The Valley of Decision; by Lynn Harold Hough; The Abingdon Press, New York and Cincinnati; price, 50 cents.

This is a strong, helpful little book. In striking and forceful language critical situations are presented so that they may inspire and encourage youth to wise choice. It is a fine gift book for parent or teacher to put into the hands of youth. Use it for Christmas and birthdays. The subjects discussed are: "Getting Lost in the Crowd," "The Man Who Finds Himself," "The Town and the God of the Town," and "The World We Must Master and the World We Must Serve."

THREE PREACHERS WANTED.

I have one double station paying \$800 and two circuits paying smaller amounts to be supplied. There is a parsonage on each charge. Earnest, energetic men are wanted. Send your application with recommendations from your P. E. and others at once. Do not expect me to write for your recommendations. I want men at once.—J. M. Hughey, P. E., Paragould District, Paragould, Ark.

CONTRIBUTIONS.

A CHRISTMAS PRAYER.

At Christmas-time the garnered fields
are white,
And every roof and haystack all be-
dight
With snowy splendor, while afar on
high
The cawing crows sail black across
the sky,
Mourning for Summer's store, and
generous days gone by.

Who heeds? Behold, we deck the
church and hall
With clustering holly, coral-branched
and tall,
With balsam-breathing pine, and
hemlock bright.
And where the Yule log flings its danc-
ing light
We tell the old-world tales of love,
and field, and fight.

We give and we are given! We pile
the board
With plenteous viands of Earth's har-
vest stored.
And mid the lilting laughter and the
glow
We sing a tender carol, soft and slow,
And kiss our own once more, beneath
the mistletoe.

Such is our Christmas. But, O God of
all,
Bid us to heed thy lowliest creature's
call.
To crown with blessing heads grief-
bowed and low,
Give of our plenty to the wide world's
woe,
That cruel need may cease, and broth-
er's love may grow.

Let no heart go uncomforted today.
Mourning, loss-forgetting, still be
H. H. GAY.
As thou hast given us peace, give
peace to all!
Bid carnage cease, and war's red ban-
ner fall!
So shall we keep once more our Lord
Christ's Festival.—Amen.
—Eleanor Duncan Wood, in The
Christian Herald.

OUR BETHLEHEM PILGRIMAGE.

A Sermon By Bishop Matt. G. Hughes.
"Let us now go even unto Bethle-
hem, and see this thing which is come
to pass, which the Lord hath made
known unto us."—Luke 2:15.

Revelation always calls for action.
When the anonymous shepherds of the
Judean hills were told of the Savior's
birth, they acted upon their informa-
tion. Leaving their flocks, they sought
the place where the young Child lay.
Tradition has fixed the spot where the
shepherds received the news not far
from the modern village. But the
words "in that same country," and
the call "let us go even unto Bethle-
hem," would appear to indicate dis-
tance. God seems to wipe out the
memory of the places where His glory
is revealed, lest men should neglect
the revelation in satisfying curiosity
as to location. We need only to mark
that the shepherds acted on the reso-
lution of the text and made their pil-
grimage to Bethlehem.

Each succeeding Christmastide the
world's attention is directed afresh to
the great event heralded by the an-
gels so long ago. The thought and love
of Christendom again seek the place
of the nativity. But the angels have
finished their song; the star no longer
shines; the messenger has returned
to the skies; and the Child is no
longer cradled in the manger. We

are separated from the place by thou-
sands of miles in distance; we are
separated from the event by long cen-
turies in time. It is not for us to
find the Christ as did the shepherds
of old. We must perform our pilgrim-
age to Bethlehem in another way and
by different lines of travel.

As one reads the Christmas litera-
ture, he is struck by the variety of
ways in which the event we celebrate
is approached. Some seek Bethlehem
over the highway of history, and it is
good for us to remember that our re-
ligion is historical; that the founda-
tions of Christian faith are laid in his-
torical facts; that its revelations are
so interwoven with the life of our
race that the gates of hell shall not
prevail against it until the forces of
evil discover some method for the de-
struction of history. Others seek
Bethlehem along the bypaths of doc-
trine. And it is good for us to remem-
ber that the events of Christian his-
tory have their rational interpretation,
and that the historical Christ is the
center of which the whole Christian
system is the circumference. Others,
again, approach the incarnation along
the dark and dismal thoroughfare of
human conditions. And it is good to
remember that a Savior needs no
apology for coming into such a world
as ours; that the sufficient reason for
all we call Christianity is found in sin
and its consequences; that when you
prove there is no sin, the offer of a
salvation is a supreme impertinence.
Others approach Bethlehem by way of
personal experience. And it is good
for us to remember that a great mul-
titude, which no man can number,
have seen a star shining in the sky
of the soul, have heard the choring
angels making melody in their own
hearts, and have found, in their own
lives, Bethlehems unto which the
Christ has been born, so that the an-
cient story is to them a present and
beautiful reality.

There are times, however, when it
is peculiarly helpful to approach the
sacred shrine of Christian truth along
other than "the main traveled roads."
A new point of view is likely to give
us a fresh impression; a familiar
truth in a new light frequently has all
the force of a revelation. We may
therefore make our pilgrimage to
Bethlehem this Christmas time, not
over the beaten tracks, but by a less
familiar route. We shall study the in-
carnation in the light of the divine
nature, both as it has been revealed
to us and as that revelation has been
interpreted by our own hearts. Our
pilgrimage may be made in three
stages.

We make our whole journey over
the highway of love and the inscrip-
tion on the guideboard for the first
stage is this: "God is love." This
is the supreme and comprehensive
disclosure of the divine nature. It is
not the only revelation, for God has
spoken to us of Himself by many
voices. Human ignorance on this most
important subject has been illumina-
ted by the light of nature. There is a
natural theology—a knowledge of God
to be found in the created universe.
The heavens declare His glory; the
firmament sheweth His handiwork;
"the invisible things of Him from the
creation of the world are clearly seen,
being understood by the things that
are made, even His eternal power and
Godhead." Made in God's image, man
thinks God's thoughts after Him. He
deciphers what God has written in
hieroglyphics on all His work. He
traces accomplishment back to plan
and makes inferences as to God's

power and wisdom. In the play and
interplay of forces we see God's
power; in form and color and motion
and sound we glimpse the beauty of
the Lord; in the combinations of force
and matter we discover God the
scientist; while in geology and astron-
omy we see God as architect and
builder. This knowledge comes by
intellectual process.

But the light of nature at best is
only "a dim religious light." We do
not love an architect as an architect,
a scientist as a scientist, an artist as
an artist, or a builder because of his
achievements. A study of a church
building does not convince us that our
hearts would welcome the person who
drew the plans and specifications or
the person who actualized those plans
in wood and stone. We cannot tell in
reading a scientific treatise whether
one would enjoy personal relations
with the author. The study of a paint-
er's works does not assure us that we
would love the artist. Even so the
God of nature must seem cold and dis-
tant until we have more intimate
knowledge.

There is another revelation of God
given to all men—that which we find
in the human conscience. God speaks
to man within by the voice of con-
science, and He speaks to man with-
out by the voice of law. But here God
seems to be the great antagonist. He
is the Lawgiver and we are the law-
breakers. The lightnings of Sinai
strike us with terror and the thunders
of the mount make our souls tremble
within us. The voice of God inspires
no hope when it proclaims the law
to a sense of guilt. As men could not
leave a great architect of the universe,
knowing Him only as such, so men
can find no peace and satisfaction in
the revelation of law and the unwill-
ing amen of conscience.

Above and beyond these revelations
of God, including them and transfigur-
ing them, is the revelation made to
the human heart in Jesus Christ—the
revelation of the Fatherhood. God in
His world commands the powers of
the human mind; God in His law lays
His authority upon the human will;
but God in His love comes to sover-
eignty in the human heart. "God is
love." In that simple sentence, three
English monosyllables, we have the
sublimest theology the world can ever
possess. Heaven itself can have no
more transcendent revelation of God.

"God is love." God is a thinker—
but God is not thought; God is omni-
potent—but God is not power; God is
omniscient—but God is not wisdom;
God is just—but God is not justice;
God is eternal—but God is not eter-
nity; but God is not only loving—"God
is love!" His thought is the thought
of love; His power is the might of
love; His wisdom is the knowledge of
love; His justice is the righteousness
of love. All conceptions of God must
stand or fall by this simple, compre-
hensive declaration. What is God?
The creed has answered: "There is
one living and true God without body,
parts, or passions." What is God?
The catechism has answered: "God
is an infinite and eternal Spirit."
What is God? And the One that in-
habiteth eternity bends the heavens
and whispers to the human heart:
"Child, I am love." To that there is
nothing to add. From that there is
nothing to subtract.

God makes revelation; man gives
interpretation. Man the thinker in-
terprets God the thinker; so man the
lover interprets God the lover. The
elements revealed in the divine char-
acter must not be essentially different

from those same elements in human
character. Truth is not one thing for
God and another thing for man; jus-
tice is not one thing for God and an-
other for man; purity for God must
be of the same nature as purity in
man. "Be ye holy, for I am holy," is
an expression of identity. Unless this
be true, revelation is an impossibility;
and any supposed revelation is only a
cruel mockery of human inability to
understand. We may know only in
part; but we are under the necessity
of interpreting the divine by the hu-
man. This principle of interpretation
has abundant sanction in the teaching
of Christ. For our present purpose we
only emphasize the facts that God is
revealed as love and that we must in-
terpret that revelation by our knowl-
edge of love and its processes.

In the second stage of our journey
to Bethlehem, we are guided by the
fact that love always seeks a form of
expression, a method of manifestation
—in a word, always and everywhere
works under a law of incarnation. The
assurance that God is love is at the
same time an assurance of another
plain fact. Love must have expres-
sion. Here we make the discovery
that the incarnation is not a doctrine
to be monopolized by theology. The
event we celebrate is not something
to be spoken of only in connection
with religion; it is something that
falls under a golden law by which love
always operates—whether in heaven
or earth, whether in God or man. In
other words, we shall find the true phi-
losophy of the incarnation, not in
man's lost condition and not in the
necessities of the divine government,
but in the necessity of the divine na-
ture as that nature has been revealed
to man. The incarnation, like every
other doctrine of the Christian reli-
gion, must have thrown upon it the
white light of the declaration, "God
is love."

Love is invisible. No man hath
seen love at any time; but life hath
declared love and it has been manifest
in the flesh since the beginning. All
the many varieties of life are known
to us in the assumption of form. Life
always clothes itself. Vegetable life
is never disclosed except in the forms
of the vegetable kingdom. We come
to the knowledge of it in the plant in
which at once it hides and discloses
itself. We see oak life in the stalwart
tree, lily life in the fragile flower,
lichen life in the rock moss, horse life
in the horse, eagle life in the king of
birds, and human life in the human
form. You never find life of any kind
wandering naked and vagrant, without
any form as a means of manifestation.
This is true of the love life. It must
have a form of expression; it will find
a method of manifestation. The great
principle of incarnation governs it in
all its varieties.

There is that great life force of our
republic called patriotism. It is a form
of love—love of country. No man hath
seen patriotism at any time. It is
something invisible and impondera-
ble; but who doubts its existence? In
times of greed and corruption, the
modern Herod may be ignorant of its
hiding place; but in times of the coun-
try's realized danger it is always man-
ifest in the flesh. Not once, but many
times, in the history of our country
the world has seen that love incar-
nated. In times of war it has found
its visible form in mighty armies and
great navies. What magnificent bod-
ies it has assumed! How it has suf-
fered! How it has died! This love
has its Bethlehem where it is born;
its Nazareth where it grows in stature

and wisdom; its wilderness where it is tempted; its Gethsemanes where it suffers; and its Mount of Sacrifice where it dies. But it is known to the world only when it becomes incarnate in an individual who is a patriot or in any institution like an army.

So that other familiar love—the love of the beautiful—must needs find expression. It can no more be seen by the eye nor touched by the hand than can the human soul; but it always strives to manifest itself in visible form. The fine arts are the visible forms of the love of the beautiful. In architecture it finds expression in temple, cathedral, and palace; in sculpture it finds a body in marble or bronze; in painting it is manifest in canvas and colors; in music the unheard melodies of a single soul are expressed in composition and reproduced by means of voice and instrument; while in poetry the love of the beautiful gives us thought clothed in purple and fine linen. All the products of the fine arts are the necessary manifestations of the invisible love of the beautiful implanted in the human soul by the God of beauty.

This same great principle is verified in our own experience of love. It is never content to dwell in the hidden depths of the heart, giving no token of its existence. It must express itself by the very law of its being. So it speaks with the tongue, beams in the eyes, clasps with the hand, and in a thousand ways seeks to make its presence known. Love knows few tortures like inadequate expression, for to the full extent of its powers it must manifest itself. This is always true of love—human or divine. If it were published that God is love, and there was nothing in human history like an adequate incarnation of that love, skepticism would be justified in laughing that revelation to scorn. If God is the greatest lover in the universe, we may be sure His love will find the greatest expression love has ever known.

The final stage of our Christmas pilgrimage brings us to the Hebron hills within sight of the little town of Bethlehem. Our ears may hear once again the angelic minstrelsy proclaiming the glad tidings; our eyes may see the glory of the Lord shining from heaven upon the earth. We are coming to Bethlehem, and that which guides our feet like a shining star to where the young Child lay, is the familiar fact that love always identifies itself with its object. The depth and genuineness of love can always be tested by this necessity of its nature. The language of true love is always that of Ruth to Naomi: "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me."

Whatever its object, worthy or unworthy, love clings to it and makes its cause its own. The lover of liberty will be found identifying himself with the forlorn hope, and crying in

A BARGAIN FOR CHRISTMAS.

One dollar is the price of my book of foreign travel, "Letters From Italy, Switzerland and Germany," but during December, if ordered direct from me, I will mail three copies to one address for \$2.00. Your friends might be pleased to have it for a Christmas present. Mrs. W. H. Pemberton, 303 East Sixth Street, Little Rock, Ark.

the abandon of his devotion, as did Patrick Henry: "Eut as for me, give me liberty or give me death!" He who loves his country will make her cause his own, as did Washington and his followers, obscure heroes who left the bloody prints of their feet on the snows of Valley Forge. He who loves humanity will share its fortunes, as did John Howard, of whom the prisoners of Europe could say: "I was sick and in prison, and ye visited me;" as did Livingstone, whose heart was buried in Africa, the home of the people of his love. Love, as a mother, will follow the child of her bosom to the very gallows, her devoted action the earthly echo of the heavenly promise: "I will never leave thee nor forsake thee." Love, as a father, will lament as did David over a rebellious son: "O my son Absalom, my son, my son Absalom; would God I had died for thee, O Absalom, my son, my son!" We, being evil, have learned the lesson of love as we have seen it manifested among men.

And shall we expect less of the love of God? If so, then we have a Gospel to be put to shame by the love of men. If not, then we may look for God manifest in the flesh at some point in human history. If God is love; if all love is under a law of incarnation; if love must identify itself with its object, these are the stages of the pilgrimage by which we are brought to Bethlehem on the first Christmas day. The message of the festival is this: "Behold the tabernacle of God is with men!" Dr. Kane, the famous Arctic explorer, told the story of a company of his men who were sent out from the ship, and were overcome by cold and fatigue. One of the number stumbled back delirious with suffering, and Dr. Kane set out with a small party to find them if possible. After days of searching, they came upon them in a cave, just alive. The intrepid leader relates that when he crawled in on his hands and knees, the men tremblingly whispered, as the tears filled their eyes: "We knew you would come!" If men knew God was love, and if they had remembered that love makes common cause with its object, the world might have cried when it first heard the story of Bethlehem: "We knew God would come!"

There is a beautiful significance in the very name of the place to which we have made our pilgrimage: Bethlehem is by interpretation the "House of Bread." That name by which it has been known for milleniums, in its original reference, was expressive of the fertile fields with their rich crops, and the terraced slopes with their vines, olives, almonds, figs, and pomegranates. It was a fitting thing that the "House of Bread" should be the birthplace of Him who came down from heaven to be the bread of life for men. And that is the reason why humanity, with its poverty of life, its unsatisfied desires, and its groping aspirations, turns at Christmas time with such eager longing to the little town with its wonderful Gospel. The great interests involved were given beautiful expression in the familiar lines by Phillips Brooks:

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight."
—In Zion's Herald.

A GIVING CHRISTMAS.

It is surely somewhat to the credit of our much maligned human nature that the great majority of us give a hundred thoughts to what we shall give to one to what we shall get. Of course there cannot be givers without receivers, but many of us at Christmas time, at least, have a fairly apostolic conception as to which is the very best end of the exchange. Of all years this year should see a giving Christmas, a Christmas time in which it would be very easy for us all to understand the "more blessed." So many are giving, giving so heroically and splendidly, and without reserve, that selfish thinking or planning or withholding should easily appeal to us as a sordid and a sinful thing. If the Christ spirit of giving does not come to us this year, surely there is small chance that it ever will; if in this day and time we can be selfish and grasping and forgetful of the needs and wishes of others, is there any chance that we can ever be made unselfish and kindly and considerate?—The Christian Guardian.

A VOICE FROM THE FAR WEST AS TO UNIFICATION.

I believe every one who has anything to say on this subject should be heard. Let the most mighty and the most lowly alike give their views. The question involvessso much, it weighs down on the hearts of so many of our members, and the effects of the final outcome of this question on the work of Christ for all coming ages are so great, that surely none should be made to keep quiet who might care to express himself.

Now, I wish to state that I am heartily in favor of union according to the plan adopted by our church at Oklahoma City. I am opposed with all the strength of my nature to the plan suggested by the Northern General Conference. Inasmuch as I have given 26 years of my life to the ministry of the Methodist Episcopal Church, South, I do not think it out of place for me in a spirit of love to state candidly, plainly, fearlessly, why I am opposed to the plan of the M. E. people. Before I do so I want it known that I have no prejudice against the Northern Church. I am well acquainted with a number of them and I have uniformly found them to be a great and noble people. I have traveled considerably over their section, and it stirs me to think of their great civilization. I am well acquainted with the history of their Church and I regard them as the greatest force for Christianity on the American continent.

The reasons why I am opposed to the Northern General Conference plan are, first, it puts all legislation for the united church exclusively in the hands of the Northern section. Can any one who understands plain English doubt this? It proposes a General Conference which is to be supreme in matters of legislation. Now in this General Conference will not they be overwhelmingly in the majority? Are not majorities in the habit of legislating as suits the majority? What protection could they offer a minority from unjust legislation of a General Conference, which is the sole judge of its own acts? I am sure Southern Methodists could not legislate for Northern Methodists and I know they could not for us. The reason is not far to find. The viewpoint of the two sections is entirely different. Suppose the states of Maine and Mississippi should undertake to have a joint Legislature in which Maine has an over-

whelming majority, what chance would Mississippi have of getting legislation she needed? It is fortunate no such thing as this is ever attempted in the National Union. If you ask what I mean by a different viewpoint, I will answer by giving several concrete cases. Recently I was traveling on the train with a cultured Methodist layman of the Methodist Episcopal Church. We were discussing the proposed union in the most brotherly way. He made the remark: "I am anxious that we unite. It seems so foolish to have the two churches. I think the 'South Church' should not be asked to make any apologies whatever. Let us unite and let nothing more be said about it." He was perfectly sincere. I know that he felt that he was making remarks which were highly pleasing to me. I did not say another word, but I thought of several things.

The superintendent of one of their largest Sunday schools here in the west, speaking in all seriousness a short time ago said: "I think the 'South Church' ought to come back, but I do not think we ought to make any special arrangements for them. They ought never to have gone off from us."

Several years ago I was the pastor of a New Mexico town the citizens of which were nearly all ex-Texans. We had a leading minister of the Northern Church to visit with us for several months. I had him to preach for me a number of times. His sermons were of a high order. I learned to love him very much. One morning while talking to my congregation he said: "While I was president of one of our church schools I became very much interested in two little negro girls who were students of the school. They were so bright and studious. Often they would meet me at the door and kiss me." He was as innocent as a baby of having made a mistake.

In 1905 the Southern Methodist Church went into an unoccupied town in New Mexico, and for seven years they were the only church in the town. They built a church which burned and then they built another, costing about five thousand dollars. It happened nearly all the people in this town were Northern people. They became dissatisfied and invited the Presiding Elder of the Northern Church to take charge of the church, which he proceeded to do, taking charge of the members, the building and everything. He has had charge ever since. He is one of their leading men. He has been a member of several of their General Conferences. He can not see anything out of the way in this procedure. His position is that the "South Church" ought to have turned everything over to him without causing any trouble. He stated to me if we tried to stand for what we considered our rights in this matter, we would be violating the rules of church comity. His Conference, made up of true and loyal men, approved of his action. His Bishop, a young, up-to-date man, with a fame spreading over the whole continent, approved of what he did. In fact, the whole Methodist Episcopal Church approved of his action.

Just once again, I heard one of their Bishops, speaking in their strongest pulpit in this section, proclaim himself over and over again a Republican. He severely criticized the Democratic party of Oklahoma. He believed the Solid South was a bad thing for the South and for the Nation. The different viewpoint in this case is, our bishops would not think of doing this.

Our people would not stand for it. I ask, could a General Conference, a majority of which was made up of people whose viewpoint is like those I have mentioned, legislate acceptably for Southern Methodists? I answer, no. Not because they are not as true Christians as are to be found on earth, (because they are), but because they do not understand the South. Whenever the South comes under a General Conference like that, Methodism in the South will gradually cease to exist. Their legislation will destroy us.

But second, I am opposed to the Northern plan, because the plan carried out will take the leadership of Methodism in the South out of the hands of Southern men. Let no man think this is a small matter. Our present success is largely a result of the princely leadership we have had for 73 years. Our success in the future depends in no small degree on our leadership. There may be those who think that a General Conference dominated by Northern men will magnanimously elect a number of Bishops, secretaries of General Boards, and the editor of the Advocate at Nashville from the South, but there is nothing in the world more unlikely to occur than that. The man who believes that has not studied the history of the Northern Methodist Church. He does not understand that mighty people who are the sons of the followers of Lincoln and Grant. I have not overstated the case. They propose a General Conference which is to be supreme in matters of legislation and all other matters. Read the plan and see if I am not correct. This has been their position ever since the Civil War. They are perfectly consistent. They have not changed their position one iota. I admire them for their sincerity and their consistency. But let us face the issue. Will our people follow the leadership they will give us? When the leadership of our Church passes from the hands of such men as Hoss, Candler, Atkins, McMurry, Pinson and all of our great leaders and is put into the hands of men not in sympathy with our ideals, customs and view point, brilliant, scholarly and most devoted Christians though they may be, our church will go to pieces. Do not let it be said that myself and those who agree with me are fighting union. We are sure we can not have union according to this Northern plan and for that reason we oppose that plan. It ought to be understood once for all by those who have this matter in hand, if it comes to pass that the Northern plan is adopted, there are

BISHOP LAMBUTH COMMENDS IT.

"Rev. H. H. Smith, Ford, Va., has thrown into pamphlet form a number of prize articles and others which appeared in the doctrinal number of the Christian Advocate, April, 1916. The editors of our general organ rendered a great service to the Church by giving large space for this purpose in the Asbury Memorial Number. Brother Smith has happily hit upon the idea of selecting the cream of these articles and of giving our membership the benefit of the same in permanent form. I sincerely hope that a copy of this valuable pamphlet will be placed by our preachers in the hands of the members of their Official Board and in every Methodist home. I took particular pains to recommend the Memorial Number at more than one Annual Conference and give personal endorsement to this plan for securing a careful reading and wide circulation of these clear, strong statements of our doctrines."

Furnished at three cents a copy by Rev. H. H. Smith, Ford, Va.

thousands of true, loyal Methodists here in the West who will not unify with such a unification.—J. H. Messer, of the New Mexico Conference.

THOUGHTS ON THE CONFERENCE

Of all the sessions of the Little Rock Conference we believe the one just closed at Malvern was the best attended in our thirty-five years of membership. As I am now a member of our First Church Quarterly Conference in Pine Bluff we all rejoice over the return of Rev. E. R. Steel as our pastor and hope to be all the help possible to him this coming year. Have just read most of this week's Methodist. That was a happy idea to get those brief but pointed Field Notes from the pastors of the several charges of both the North Arkansas and Little Rock Conferences. They read like chapters from the Acts of the Apostles. Not a discouraged note among them. Surely in the coming year there will be great material and spiritual progress like compound interest. As one of the superannuates it rejoiced my heart to see so many noble and consecrated young men coming into the Conference to fill the places we older men have tried to work in. Having been born and reared in this Conference territory, I have lived to see so much progress in all church work of all denominations. How different we go to Conference now to what we did just before and some time after the Civil War. In 1858, in Arkadelphia, when only eight years old, we looked upon our first Conference, then called Ouachita. Bishop Early presided, who was quite old. The old frame church then was almost surrounded with horses and a few buggies and wagons, upon which and in which the people came to the Conference. No railroads then. We remember how the "good things" were "saved for Conference." Now, not only we have railroads, but Presiding Elders and pastors in charge are traveling districts and stations and circuits in automobiles. What a change! Now, also there are so many more beautiful and substantial houses of worship, in which such consecrated and educated men are preaching. No more "early candle light" services at night, but lamps or electric lights. When a boy we saw the preachers closely watching the flickering candles and gauging the length of their sermons to close out before the candles burned out. Praise the Lord for all this progress, and may the next be the best year of all." Pray for us.—J. R. Sanders.

CHILD LABOR SUNDAY, JAN. 28. Look at the Children at Work in Your Town—What Do You Know About Them?

Child Labor Sunday falls on January 28 this year and the National Child Labor Committee announces it as a "Look-around-you-Day." The recent passage of the federal child labor law has made the regulation of child employment in factories, mills, canneries, mines, and quarries uniform throughout the country, but children working in stores, and offices, on the streets, as telegraph messengers, and in other industries not engaged in interstate commerce, are outside the field of federal legislation and must be protected by the state. It is to the children in these perfectly familiar but more or less unregulated industries that the National Child Labor Committee calls attention this year. "It is not the child in some far away mill or mine, we ask you to think of," says

the committee, "but the child just around the corner—the cashgirl in the downtown department store, the baker's delivery boy, the newsie, the messenger, the child workers you see every day and therefore accept as facts of life. They are not all of them working under good conditions. Many of them work long hours; many of them come in contact with evil influences; many of them have not had their proper schooling. What do you know about them?" To facilitate the study of local child labor conditions the National Child Labor Committee has issued a "study outline" giving the main facts as to the industries in which children may be at work, an analysis of the child labor and school laws that should protect them and suggestions for improving educational conditions and making school, mothers' pensions and child labor laws coordinate. The pamphlet also contains a program for a child labor meeting which will be of great help to all who plan to observe Child Labor Day. Copies of the pamphlet together with other special printed matter and information as to Child Labor Day may be obtained from the National Child Labor Committee, 105 East 22nd street, New York City.

CHRISTIAN WOMEN AND INTERNATIONAL RELATIONS.

Christian women have their indispensable part in establishing lasting peace among the nations. A Woman's Auxiliary is, accordingly, being formed of the American Council of the World Alliance for Promoting International Friendship through the Churches. The membership is drawn from all the principal Protestant denominations. Many of the women are leaders and officers in Home and Foreign Missionary Boards of the Churches, the Woman's Christian Temperance Union, the Young Women's Christian Association, the Federation of Women's Clubs, and other national organizations of women.

The first National Conference will be held January 13-14, 1917, at Garden City, New York. The closing session will be a Woman's Mass Meeting on Sunday afternoon, January 14, 1917, at 4 o'clock in the Broadway Tabernacle, New York City. Women of national renown will speak on "The Responsibility of Christian Women for International Justice and Goodwill."—Bulletin.

MESSAGE OF THE BRITISH CONFERENCE.

The following communication, being the answer of the British Conference of 1916 to the address of the General Conference of the Methodist Episcopal Church, South, was received by the Secretary of the College of Bishops, read to that body, and directed to be given to the Church:

"Dear and Honored Brethren: The yearly Conference assembled in London, under the presidency of Rev. Dr. Tasker, and meeting for the first time in our new church house in the city of Westminster, received with unfeigned pleasure your address. We give God thanks for the success which you report to us and for the spirit of hopefulness which inspires you. We regret that the circumstances of the time prevented our receiving and welcoming a delegate from your great Conference. It would have been our joy to have listened to his voice and shown him similar courtesies to those which were showered upon our representative, who told us in his own graphic way of the greatness of your

work. We are all well aware, and not least those of us who have visited America, how difficult it is to realize your conditions. You think in millions and work in cities of magnificent distances which make our islands shrink in proportion. But we remember the 'essential oneness of Methodism,' to borrow your own words, and in this we rejoice.

"We are not able, judging by figures only, to report the success our hearts long for. There are many explanations, into which it is not possible to enter in this communication. Taking a wider survey of our influence, we are thankful to remember that at no former period have we touched the nation's life as we do today. The impalpable in Christian work will not submit to representation. We are touched by the eloquent references you make to our fiery trail of war. A visitor to our country at this moment might easily misunderstand the strange calm of the people. He would attribute it to indifference born of ignorance. The reasons are much deeper. Never before did we engage in a conflict as a nation. Our soldiers were professional and to some extent apart from the general life. This battle is fought by the people. There is scarcely a home, from the palace of the king to the cottage by the wayside, that has not sent a son to the field or a daughter to nurse the wounded or to work in the munitions factory. Death that enters one house today may enter the next tomorrow. We are like one family whose interests are identical. We are sustained by the grace of God, because our own cause is just. Our Conference responded wholeheartedly to the words of our president in his inaugural address when he said: 'If we had kept out of this conflict, it would have been the loss of our honor.'

"We note your generous wish that we may be represented at your next General Conference. We feel that circumstances must decide when the hour strikes."

"We again assure you of our sincere and prayerful interest in all your affairs, of our gratitude for your sympathy, and may your God and ours guide you continually."

"Signed on behalf of and by order of the Conference.—Simpson Johnson, Secretary."

DATES TO BE REMEMBERED.

Farmers' Week of the College of Agriculture of the University will be held January 2-7. The work will be both instructive and practical, and well worth the time of every farmer. The Home Makers' Course, January 2-7, is carefully arranged work for the women of the State. The work will be instructive, timely, vital and practical. The course is open to all women of the State. Farmers' wives are especially invited.

The Annual Short Course for farmers and farmers' sons is given January 8-February 3. The short course is arranged as follows, for the convenience of people who want one line of work only: Cotton classing, production and marketing is given January 8-20. Here is an opportunity for every cotton farmer, but especially for the man who wishes to prepare for special work based upon a thorough knowledge of cotton grade standards. Those who want general information in crops and soils will be interested in that line of work given January 8-20. Address a postal card to the Dean of the College of Agriculture, Fayette-

ville, Ark., and ask questions regarding any part of the work. January 22-27 will be occupied with work most important to persons interested in live stock and dairying. Thousands of Arkansas farmers are turning to the live stock industry. They should have the information to enable them to start right. January 29-February 3 will be devoted to fruit production. All phases of the fruit business will be thoroughly handled. The work of the courses is so arranged that a person can get all or any part that he chooses. The live stock grower, the fruit grower, the general farmer, the cotton farmer or the would-be expert cotton grader can get work in his line with the least possible expenditure of time.—Bulletin.

AN INTERESTING CONVERSATION —WHY HENDRIX SUCCEEDS.

The following is a liberal version of an interesting conversation between one of our leading preachers and a prominent layman:

Layman—"They tell me that Hendrix College has spent comparatively little time in public campaigns; perhaps less time than many of our other colleges; that she has been out of the field now almost seven years. Is this true?"

Preacher—"Yes; what you say is a fact, though we hear the contrary view expressed sometimes. Hendrix has certainly done no more, probably less, public campaigning than most of our schools, yet she has succeeded. Not considering the Twentieth Century campaign, because all schools alike took part in it, and shared its undirected gifts, Hendrix has probably not been in the field in public campaigning, all told, more than three years in the last fifteen years. In 1908 and 1909 the college conducted a campaign that culminated in raising \$300,000 endowment. This campaign closed in March, 1910. Between 1910 and 1914 the subscriptions taken in this campaign were collected and invested. Yes, you are right; Hendrix for over six years has not been engaged in an active campaign. It is true that the Board in 1913-14 worked out plans to put on a campaign beginning January, 1915, but on account of the financial depression decided to postpone it. It is just now being

launched."

Layman—"Perhaps you can answer another question for me. Hendrix succeeded in her campaign of 1908-09, and from present indications she will succeed even more brilliantly in her new movement for half a million dollars. What I wish to know is, why she succeeds?"

Preacher—"Probably different people would answer your question somewhat differently, yet, speaking from a rather intimate knowledge of our educational work in Arkansas for the last quarter of a century, I will attempt to answer briefly your question. In the first place, the college has succeeded in assembling at its council board the ablest business and educational statesmanship of our church in Arkansas. This has included big-brained business men as well as our strongest preachers. Before any important movement is entered upon, these men hold frequent conferences and thoroughly discuss and pray over every question. The decision, therefore, represents the best thought of the church. For illustration, the campaign, as now organized, represents the collective thought of our ablest leaders evolved in councils extending over a period of two years. I might add that in collaborating their plans they had before them the plans and experience of similar campaigns in other parts of the country. So in a broad way the wisdom of the nation was involved in developing our plans.

In the second place, the college puts the ablest financial leadership of the church in charge of her campaigns. The men whom the college sends out honor the cause; they represent it in a big way. They impress the public with the importance and the bigness of the enterprise. Business men welcome conferences with such leaders, because they know how to talk to business men. People like to give to a big thing, and Hendrix College has come to be one of the big things of the Methodist Church, because it has been typed by big men. Closely related to this is that Hendrix asks for big things and never takes public collections. Preachers like for such men to come around, because they leave their churches stronger by their visits. Such men will never embarrass any preacher or congregation. Hendrix College is a real friend of every Methodist preacher and congregation in Arkansas. In a large sense she is educating the whole State. Her campaigns are educational. In the next place, the trustees administer wisely every cent that comes into their possession. The Hendrix board makes a dollar go further and accomplish more than any other body of which I have knowledge. Last spring, after the executive committee had been discussing for hours the college budget for this year, ex-Governor Donaghey, a member of the committee, said that he knew of no bank or business concern, the details of whose business were so thoroughly scrutinized and discussed as were the affairs of Hendrix College. The board has so wisely administered the endowment that they have never lost a cent of it, except the stock in the State National Bank, and that stock Capt. W. W. Martin gave to the college. The board never invested it. It was invested for them. The public has confidence in an institution whose affairs are so carefully administered. In the last place, Hendrix is most happily located. Conway is the best college town in the nation. Conway is the cleanest and most progressive

place in Arkansas, and it is thoroughly loyal to Hendrix College. The town has probably given more to the college than any other town of its size in the United States has given to an institution of learning. Conway people have big views and act generously."—J. H. Reynolds.

NEW MEXICO CONFERENCE.

Our last Conference, which closed at Clovis, New Mexico, October 10, was one of the best we have had in many years, notwithstanding the fact that along our borders we were under the strain and fear of war. All the reports were in advance of previous years. Bishop Lambuth has completely won the heart of every preacher in this Conference by his wise and brotherly dealing with us during the last two years.

My going to Conference this year was a new experience. In going to and returning from Conference and in reaching my new appointment I traveled 1,394 miles. Wonder if that can be beaten? The drouth and prospect of war last year greatly hindered our work, but the reports that have reached me from all over the Conference are that we are now entering the most promising year in our history.

Dr. Percy Knickerbocker, at Trinity, has just received 103 into his church. Rev. C. K. Campbell of Asbury, El Paso, has just moved into a modern \$4,000 parsonage, and has begun to build a new church to cost not less than \$25,000. Gallop, New Mexico, has just completed a new \$16,000 church.

I have just returned from Santa Rita, fifty miles north of this city, where I went to represent our Conference Board and my presiding elder looking toward building not less than a \$10,000 church, and possibly a \$25,000. This is a town of 7,000 white people, without any denomination holding services except the Catholics. It is one of the richest mines in the West. The company makes, clear of all expenses, \$12,000,000 a year, and the property is valued at eight times the value of the city of El Paso.

Within the last twelve months, within twenty-five miles of Santa Rita, we have allowed the Congregational people to come in and establish good churches, with parsonages, just because they aided liberally in the finances. Bishop Lambuth has appointed two preachers since Conference to two new works near Deming, and we hope to see them strong pastors by Conference.

Rev. C. L. Williams, my brother-in-law, has been appointed to Santa Rita, and his family is in my home, so that his two grown girls can attend school in Deming.

I would like to say to those who have loved ones here in the army that the general health of the soldiers is fine. The government has made their winter quarters very comfortable. The Y. M. C. A. has built for the Arkansas soldiers a building 40x80 feet. I was up there a few weeks ago, on Thursday night for prayer meeting, by invitation to lead the meeting, and to my surprise found about 500 soldiers present. The boys love to sing. I have not heard such singing in many years. Their favorite song in the army is, "Where Is My Wandering Boy Tonight?"

I do wish their dear loved ones in Arkansas could have heard them sing this soul-stirring song. The men, all, both in the army and in this town, love Chaplain Gee. He is doing a most noble work among these soldiers.

We ask the prayers of all Christian people for the soldier boys on this border, who are exposed to all evils.

I was appointed to Artesia, New Mexico, but owing to some complications at this place the Bishop changed me here.

This is a growing town of about 5,000 people. We have a new two-story pressed brick parsonage, with all modern conveniences. The whole church gave me the warmest reception I have had in several years, and for the last six weeks the church has been filled to its full capacity, and at a few services, after using all the chairs from the Sunday school and parsonage, many were turned away.

We have a splendid board of stewards, and this year they are paying the salary at the end of each month.

We need a new, modern church at Deming badly. We are having some conversions and a large number have already joined the church. We are most happy in this promising field, and the future for our church is most encouraging.

I am sorry to say that my poor wife grows weaker all the time. We send love and blessings to all our friends in Arkansas.—W. W. Nelson.

HENDERSON-BROWN CAMPAIGN.

I had the great pleasure of spending last Sunday with our Malvern church. Brother Harrell begins his fourth year in that excellent charge most propitiously—a fine man among a fine people. We may expect great things from them this year. The pastor and his royal people gave the Henderson-Brown College representative a cordial reception and pledges of hearty co-operation. I was hospitably entertained in the princely homes of Brothers Chamberlain and Vance. Thank God for such homes and such people, and the capacity to enjoy and appreciate them. Brethren, I am driving ahead and hope to be able to report progress from time to time. Keep your eye on me. Pray for me. Stretch out your sympathetic hand across the miles and shake.—Your For Success, A. O. Evans.

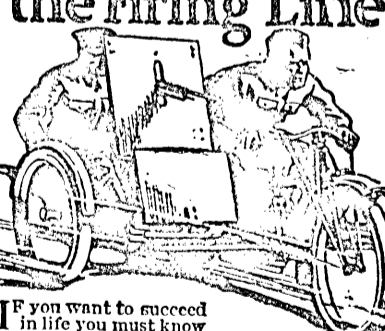
GALLOWAY COLLEGE BUILDING AND ENDOWMENT CAMPAIGN.

I am very glad to report this week that we have secured the services of Mr. Thomas B. King, one of the best lay-products that Arkansas has ever furnished to Southern Methodism. Mr. King is coming to us to give his entire time toward carrying on the work so ably commenced by Brother Watson. He will continue to solicit cash subscriptions and notes just as Brother Watson has done for the past three years. With his help and the help of Rev. H. H. Griffin we shall carry on the work for Arkansas's womanhood, feeling assured that the pledges which have been made us by our Conferences during the past six years will be fully carried out. Surely the Church will make ample provision for an institution that has given such evidence of prosperity as to be forced to turn away from its halls a large number of

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