Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

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AND HE SAID UNTO THEM, TAKE HEED, AND BEWARE OF COVETOUSNESS; FOR A MAN'S LIFE CONSISTETH NOT IN THE ABUNDANCE OF THE THINGS WHICH HE POSSESSETH.—Luke 12:15.

"NONE OF US LIVETH TO HIMSELF."

It is possible for man to exist in this world apart from his fellows and to subsist on rudimentary elements without the co-operation of others, but such existence and subsistence would be primitive and for most persons wholly unsatisfactory, so much so that few members of our own race have ever elected such a mode of life. God created man a social being and gave him cravings and aspirations which he cannot satisfy apart from others, and powers which would find no activity without a relation to other creatures of his kind. Truly God has set the solitary in families, and these families have grown into communities, and then into nations.

Man needs material things, and nature has resources to minister to his wants; but, beyond the simplest substances, nature furnishes her fabrics only as man by head and hand makes selective requisition. Wealth, in the general significance of the term, is not the free and unappropriated resources of nature, but these modified and brought into new relations by man. One man, having inherited and learned nothing from his ancestors and existing alone, could acquire little in quantity and variety. His life would be drab and uneventful and his accumulations almost negligible. But let him profit by the experiences and hoardings of his fathers, and he occupies a vantage ground with the possibility of more varied experiences and larger acquisitions. Few of us ever by thoughtful elimination realize how little we ourselves originate and how tremendous our personal debt to past generations for their transmitted experiences and wealth. This material world is a marvelous treasure house, and yet who of us would accept the whole of it if he were compelled to utilize its resources without the inherited contrivances and devices of his race?

These observations are trite; and yet so accustomed are we to accepting the gifts of former generations, so completely have we assimilated the results in our daily tasks and pleasures, that we must be hit hard with the facts to become conscious of our debt, of our overwhelming obligation for the benefits accruing through our past and present social relations. Apart from the activities of our ancestors and our cotemporaries we could produce and accumulate practically nothing of large or permanent value. The man who eats a loaf of modern bread should remember that he consumes not merely the product of the Dakota farmer and the Minnesota miller, but of every scientist and inventor who has contributed to the machinery and processes of farm and mill and railroad and bakery. Even his free air and water are kept from contamination by processes beyond his own knowledge and power.

Because the commonplace and yet fundamental things are borne in upon us without our reasoning about them, we are often guilty of folly and of selfishly arrogant assumptions. The laborer (so-called, but infelicitously, to differentiate him from the capitalist), because he seems to himself to be the sole producer, thinks that he is entitled to all the profit; but he overlooks the fact that he inherited experiences for which he paid nothing, was largely trained by others, and is using tools which he did not invent and processes which he did not discover. If he goes to the uninhabited island and divorces himself from the rest of humanity, even then he will carry with him knowledge for which he has not paid, but he may have all he produces, and if he makes progress he unites his own labor and his own capital. Equally narrow and egotistically presumptuous often is the capitalist, who, utilizing his own or inherited savings, takes all the credit for his larger accumulation. Let him, too, go to the desert island and there undertake to increase his capital. He is welcome to make and to enjoy all that he can acquire apart from human society. The capitalist in organizing his industry, has the advantage of the experience of the ages for which he can not adequately pay, and then he is dependent upon his neighbors for the markets which take his products and give him his profits. It is true that a captain of industry must have certain mental powers, and must cultivate and then exert them, but society affords him the field and the opportunity for his activities. If, for example, John D. Rockefeller, as a babe, had been given to a Patagonian squaw, his brain might have been the same and he might have become the head of a Patagonian fish-oil monopoly, but lacking civilization's science to enlarge production and the white race's developed needs, he would not have accumulated his multiplied millions. Rockefeller owes a debt to science for his instrumentalities and to society for his markets. He then is only honest when he pays his debt to science by endowing schools for the promotion of science, and his debt to society by munificent contributions to humanitarian and philanthropic objects. To withhold and selfishly to use his vast wealth, accumulated not simply as a result of his own transcendant organizing ability, but through scientific and economic powers for which he had not paid and with the co-operation of millions of consumers whom he did not organize, would have constituted him the monumental robber of the ages.

It is beyond the purview of this brief thesis to discuss the ethics of acquisition. In the minds of the poor the millionaire is always under suspicion, but they should remember that it is the quality of the motive and not the quantity of the plunder that justifies or condemns. The farmer who conceals the defects of his potatoes, or the little grocer who gives short weight, is intrinsically a thief, although the dishonest profit may be only a paltry penny. The bootblack who buys out his competitor or the barber who takes his rival into partnership, although their customers are mulcted only an extra nickel, are monopolists. Little men seldom have opportunity to steal a million, and big men might not belittle themselves by stealing a penny. It ill becomes those who daily steal pennies to criticize those who occasionally capture a million, nor those who organize mergers for millions to berate others who unionize to capitalize their activities. Anyone who will hold in abeyance his prejudices long enough to observe the diversities and disparities of gifts among men and the different degrees of effort voluntarily expended, may consistently recognize some rich men as honest and some poor men as thieves, and not thereby hold that all rich men are good and all poor men bad. Our classifications and our conclusions in this realm have too often been sympathetic rather than logical or just.

There have been periods when the processes of acquisition were not critically scrutinized and when even burglars and bandits might sanctify their plunder by devoting a portion to holy purposes; but today both law and public sentiment have become so ethicized that getting wealth dishonestly has been penalized and ostracized, and trade and commerce have been measurably purified.

Thus it comes to pass that those who have made money are today less open to criticism than formerly for unfair and dishonorable methods, or, to use the popular phrase, there is less "tainted money" than heretofore. The question now raised is not "How was the money made?" but "How is it being used?" Assuming that the disciples of Christ are acquiring their wealth in ways that Jesus would approve, we have a right to insist that every true disciple must answer for his use of the money under his control. Does God make it possible for disciples in all good conscience to enjoy the luxury of Croesus and of Nero while a large part of his children are still in heathen darkness? Is it not more consistent to think that God has permitted or assisted some of the disciples to acquire wealth so that Christ's program to redeem the world may be financed? Is it reasonable to conclude that God calls the disciple with teaching and preaching gifts to spend his time in propagating the Gospel, and intends that the disciple with money-making gifts should be almost exempt from participation in the propaganda, and free to spend his wealth upon his body just as the worldling does? Is it not more consistent to assume that God wants the preaching gift of the one and the money-making gift of the other, and that it requires both to do the work of the kingdom? As a rule preachers and teachers can not make much money. It is doubtless a wise provision of the Creator to hold them to their spiritual activities. Usually real money-makers are not specially gifted with power to teach or preach. Possibly God intends them to preach through the proper use of their wealth. It should not be necessary for the preaching disciple to demand a portion of the money-making disciple's wealth, but the latter, if he appreciates his part in the Master's program, should be in such harmony with the plan that he will, unasked and cheerfully, supply all the financial support necessary to carry forward the work of "going and teaching."

This wonderful land of ours was not made what it is solely by industrial and commercial activities, but the spirit of Christ, which in some measure has entered into our national life, has made possible the large things that we enjoy. It has been said that wealth is not patriotic, but this war is disproving that, as some of our wealthiest men are freely giving both their time and their money for patriotic purposes. They believe that this land of opportunity is worth all their wealth. This is good. Thus are our captains of industry beginning to repay the debt they owe to organized society. Thus do they recognize that their wealth is worthless without the institutions for which democracy stands.

Disciples of Christ must not stop with the unusual activities and contributions superinduced by the emergencies of the war. To be loyal and truly responsive they must recognize the still higher obligation imposed by the relation to the Master He gave Himself. He expects, not merely the poor, not simply the preacher and the missionary, but the rich who love him, to give all. That cannot be interpreted in terms of material luxury and physical pleasure. The true interpretation for rich disciples is to use their wealth to promote the highest interests of the kingdom. If the disciples who are at ease and live in luxury would divide fairly with their Master and furnish the means for education in our colleges and for the support of missions in foreign lands, the noblest youth of our Christian homes would respond, and the greatest drive ever organized against the forces of sin would be accomplished. Every disciple who has not felt called to become in person a preacher or a missionary should realize that his gift of making money for the kingdom is now needed. The treasure of the world is being poured out in this material warfare. It is time to spiritualize it, to sanctify it, to lay it up in heaven. O disciples who can make money, "who knoweth whether ye are come to the kingdom for such a time as this?"

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PERSONAL AND OTHER ITEMS.

WHILE YOU HAVE THE MONEY, SETTLE FOR YOUR SUBSCRIPTION.

YOU APPRECIATE YOUR CHURCH PAPER. SHOW IT BY GETTING YOUR NEIGHBOR TO SUBSCRIBE.

Bishop Mitchell of the Northern Methodist Church is preaching daily in army camps in the Southeast, beginning at Charlotte, N. C.

Eleven former students of the University of Arkansas are in the list of men who were recently promoted to fill vacancies in the 87th Division at Camp Pike.

U. S. Grant, great-grandson of General Grant, has been appointed a corporal in the 102d Ammunition Train. He was driving an army truck when notified of his promition.

Dr. W. M. Hayes of Third Street Church, Hot Springs, writes that the meeting there, under the direction of the Stephens Party, is the greatest meeting that he has ever seen.

In the **Christian Advocate** a writer in poetic form gives "thirty reasons for not paying the preacher," but sums it all up in the last line, "I'm too low down, stingy, and grouchy to pay."

The Woman's Missionary Council, which was to have met at Louisville, Ky., but has been changed on account of crowded conditions, will meet April 3-11 at Church Street Church, Knoxville, Tenn.

As our forms closed Wednesday, there was no final report from the Committee on Unification in session at Savannah, Ga., and we do not know whether they have been able to reach any kind of agreement.

Dr. J. M. Workman and Mr. R. W. Huie, Jr., write that the friends of Henderson-Brown College are showing great interest in the debt-raising campaign. Several good voluntary subscriptions have been received.

On account of their pacifist views, the superintendent of Los Angeles District and the president of Baldwin-Wallace College in Ohio have been relieved of their positions by the authorities of the Northern Methodist Church.

Rev. and Mrs. D. B. Price of Montana, formerly of Arkansas, have announced the marriage of their daughter, Leta, to Mr. Oscar Duane McCoy, January 19. The young couple will be at home at Pocatello, Idaho, after February 1.

The First Methodist Church of Chicago is planning to build a million dollar office building on its old lot. Of the revenue, $10,000 is to be paid annually to First Church and the rest is to be used for church extension in Chicago.

Rev. R. L. Armour, after a year in New Mexico Conference, transferred back to North Arkansas, and is stationed at Marshall. He writes that he was well received, is pleased with his charge, and expects the best year in his ministry.

Married.—At the home of the bride's parents, Mr. and Mrs. C. E. Moore, at Lavaca, Ark., December 23, 1917, Mr. Dayton Brewer and Miss Lucy Moore, both of Lavaca, were united in marriage by their pastor, Rev. W. F. Campbell.

On account of increased cost of upkeep and decreased revenue due to a loss of 3,000 students, Columbia University faces a deficit of $250,000. It is planned to meet this in part by lopping off non-essentials and getting down to fundamentals.

"The Young Women's Christian Association desires to contradict the absurd report, widely circulated in the secular press, that three thousand girls had been employed by the Association to dance with soldiers at Camp Lewis, Washington.

Rev. Eli Myers writes thus of Dardanelle: "The work is going on in splendid shape in this charge. The official board raised the salary $300 over last year. The heavy snow stopped work on the church building, but with improved weather work will be resumed."

The trustees of Southwestern University (Texas) recently refused to accept the resignation of President C. M. Bishop, but requested him to remain and raised his salary from $3,000 to $3,600. They also resolved to raise the salaries of the members of the faculty at the earliest possible moment.

A writer in **The Congregationalist and Advance,** recalling the change in Saul of Tarsus, suggests that prayer should be made for God to open the eyes of the German Kaiser. It is more probable that the analogy between the Egyptian Pharoah in the time of Moses and the German Kaiser will hold.

It is reported that the Texas, Oklahoma, and Eastern Railway, which now extends from Valliant, Okla., to a point east of Broken Bow, will soon build into De Queen and connect with the De Queen and Eastern Railway, and that the owners have plans for establishing dairy farms along their lines.

Prof. V. A. Hooper, formerly head of the Department of Animal Husbandry, University of Arkansas, is now a lieutenant colonel of artillery, Canadian troops, at the Cambrai front, and was in command of a tank in General Byng's famous drive, and assisted in the capture of several thousand Germans.

Complaint having been made concerning the war attitude of **Der Christliche Apologete,** the official organ of the Northern Methodist Church for its German members, a committee, including Bishops McDowell, Berry, Henderson, Lewis, and Anderson, made an investigation and displaced the editor and his assistant.

President H. S. Lyle of Cumberland College at Clarksville announces that certain friends offer $33,333 on condition that the balance of $100,000 be secured in two years. The Synod of Arkansas has authoriezd the raising of $300,000 on which over $30,000 has been subscribed. The college is enjoying prosperity.

The next session of the Arkansas State Teachers' Association will be held in Little Rock, April 4-6. The fiftieth anniversary of the organization will be celebrated. The program will be developed around the subject,. "Making Democracy Safe Through Our Schools." President Laseter expects a large attendance.

Rev. J. E. Congdon, pastor of the Church of Benton, has been given a three months' leave of absence in order that he may assist the officials of Henderson-Brown College in raising $75,000 for the benefit of the institution. He is planning to preach each Sabbath in his own church as far as possible. —Herald and Presbyter.

Rev. Fizer M. Noe of Sulphur Rock writes: "We are starting our third year here. Our presiding elder was with us for our first quarterly conference. The salary of the pastor was raised $100 over last year. The pounding was 'Methodist measure' and ran over. We find it hard to Hooverize here with these good people."

Last Sunday the pastors of all Little Rock churches were expected to present the plan of Home Visitation and secure workers to carry out the purpose to have every home in the city visited on February 6 between 2 and 4 p. m. The work is directed by Mr. J. S. Durham, International Superintendent of Home Visitation.

January 8 Prof. Olin A. Curtis, professor of systematic theology in Drew Theological Seminary, died at the age of sixty-seven. He had been connected with Drew since 1896, and had done similar work at Boston University from 1889 to 1895, having been regarded as one of the greatest teachers and scholars of American Methodism.

Since New York has granted suffrage to women the wife of the Methodist pastor at Lile, N. Y., is the first woman to vote. It was in a local option election to close the saloons. This is what might have been expected. It may be that the women of New York will make the State dry even before national prohibition becomes effective.

What is the matter with the Church? Fundamentally, this: The rapid growth of the country in every direction has outstripped the expansion of the church. We are just beginning to see this, and its discovery is not only heartening us, but affording a way to more seriously prosecute the work of the Kingdom of Christ.—W. Christian Advocate.

Rev. W. H. Hansford of Thornton writes: "In spite of the bad weather we had a fine Epworth League service last night, with 25 people present. The program was taken from the League Page of the **Methodist** and was led by Miss Molly Young. We had 51 at Sunday school yesterday. Things are moving along pretty nicely here on this good charge."

Captain J. M. Jenkins, formerly of Quitman, Ark., recently died at Lamar, S. C., at the age of seventy-six. He was, while living in Arkansas, one of the most active and influential laymen of our State. He was usually a member of the annual conference and several times a delegate to General Conference. He was a true friend of the itinerant preacher and will be sincerely mourned by many.

The chairman of the General Conference Committee on Entertainment of General Conference and the chairman of the Local Committee have published a full and clear statement of the Atlanta situation, and there should now be no doubt about the ability of Atlanta to care for the coming Conference. There should be no further agitation, because Atlanta is fully entitled to the Conference if it can make adequate provision.

Rev. C. W. Lester of Siloam Springs writes: "We are most pleasantly situated here. The board made a substantial raise in salary over anything they have ever done before, and the outlook is good for a great year. We are engaged in a union revival with Brothers J. B. Andrews and C. P. Curry leading. These men were unanimously chosen by the pastors for the meeting, and both of them are our fellow townsmen. We are expecting a great meeting."

The **Christian Advocate** (Nashville) presents briefly and strongly twenty points to be considered by those who are asked to subscribe. The first, that it is the only connectional newspaper of our church, ought to be sufficient for any genuinely connectional Methodist. We want our people to take our great Connectional Organ as well as the **Arkansas Methodist.** We desire that our people should be genuinely connectional. Let every pastor work for the **Christian Advocate.**

More saloons were put out of business or voted to be put out in New York last year than prohibition put out of business in the five States of Washington, Oregon, Utah, Nebraska and South Dakota. The Anti-Saloon League has been the most effective agency in bringing this condition about. The League will be an active factor in securing a ratification in New York State of the federal prohibition amendment, which question will doubtless come before the next State Legislature. —Ex.

Rev. W. F. Walker, who settled in Brinkley and for the past year has been enjoying the pleasure of improving and beautifying his pretty North Side home, has again been called into service by his church and has already been installed as pastor of the Cotton Plant Church. He will move his family there in a few weeks. The Argus congratulates the good people of Cotton Plant in their good fortune of securing Brother Walker. He and his good wife are highly esteemed as citizens of Brinkley, and we want them to come on back home when they have finished their special work.—Brinkley Argus.

Last Sunday the editor was in Forrest City. The weather was so unfavorable that the Sunday school and congregation were small, and no night service was held. The new church building, just completed, is a gem. It is large, convenient, well constructed, and very complete in all of its arrangements. The pipe organ is being installed and a recital will soon be given. The new pews

have been delayed. As soon as these are in and the weather more pleasant, the new building will become a veritable hive of church activities. The plan for financing is unique and makes the burden easy. Rev. J. F. E. Bates, the pastor, is very happy in his fine charge, both appreciating and appreciated by his people. Forrest City is now one of our best charges, and may be expected to "do things."

WHY SECURE NEW SUBSCRIBERS FOR THE ARKANSAS METHODIST? IT IS THE ASSISTANT PASTOR, A WEEKLY VISITOR AND HELPER TO ENCOURAGE RELIGIOUS THOUGHT IN THE HOME, A MOULDER OF HIGH CHARACTER, AND A CREATOR OF RIGHT SENTIMENT. IT BRINGS THE NEWS OF THE CHURCH AND CONNECTS ITS READERS WITH THE CHRISTIAN MOVEMENTS OF THE DAY. THE PRICE OF MANY OTHER PERIODICALS HAS BEEN RAISED, BUT YOU STILL GET YOUR METHODIST FOR $1.50. HELP YOUR PASTOR TO SECURE THE NUMBER APPORTIONED TO YOUR CHARGE. CONFER WITH HIM ABOUT THE CAMPAIGN.

In a student meeting at Randolph-Macon Woman's College a report from a committee in charge of war work was heard. The principal items of the report are: $2,500 sent to the Y. M. C. A. Friendship Fund for the relief of prisoners of war of all nations; $180 worth of yarn knit into 80 sweaters, 20 pairs of socks and 11 pairs of wristlets, sent to Camp Lee. Twenty Christmas boxes sent to a regiment of engineers in France. In addition, the girls have been knitting for the Lynchburg Red Cross Chapter and have completed 70 sweaters. Before Christmas the Freshmen packed 100 comfort kits which were sent to the Lynchburg men in Camp Lee. The Sophomores at the same time made 50 pairs of curtains for one of the recreation centers also at Camp Lee. President Webb attended the meeting of college presidents held in Chicago in the middle of the month.

Rev. Dr. James W. Lee, chaplain of Barnes Hospital, has been invited by the Macmillan Company, publishers, New York, to prepare a book for them on the subject of Jerusalem. The volume will perhaps be entitled "The Romance of Jerusalem." The Macmillans are among the most influential publishers in the world among English-speaking people. A book on Jerusalem, at this time, will certainly have a great circulation. Dr. Lee has written three books on Jerusalem already, "The Foosteps of the Man of Galilee," "The Romance of Palestine," and "The History of Jerusalem." His first book, "The Footsteps of the Man of Galilee," has had the largest circulation of any book ever published on Palestine. It was first brought out in portfolio form and used as a premium by one leading daily paper in each of the great cities in the United States and Great Britain, and thus the circulation of the work has been without any parallel on the subject of Palestine.

CIRCULATION CAMPAIGN.

Their apportionments of the 3,000 new subscribers to be secured in February have been sent to all the pastors, and many are asking for the wall cards, blanks, and lists. Others should do the same promptly, so that there may be no unnecessary delay. We trust that every pastor realizes the double importance of this campaign and is preparing for full co-operation. We are ready to do all in our power, but are dependent on the men on the "firing line."

ARKANSAS METHODIST COLLECTION.

Little Rock Conference.

Received since last report:

January 24—Waldo, B. F. Scott.....$5.00

North Arkansas Conference.

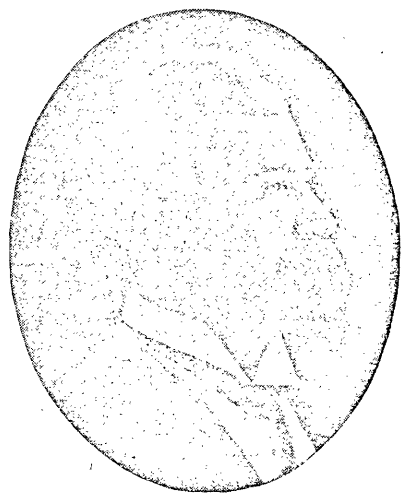
Received since last report..... 0.00

James Thomas, Treasurer.

HENDRIX ENDOWMENT.

In spite of weather conditions the Hendrix team has been at work. We feel that much has been accomplished in the organization and personal work of our team, supplemented by activities of our preachers in many places, as well as by numbers of consecrated, broad minded laymen. If we are not mistaken in our conclusions, the church generally is interested in putting this campaign for a half million dollars over the top. We think success will mean the success of our ministry and failure will mean that we cannot as a church do a big thing.

Help us, brethren, with your prayers and work. Your church needs you now in this task. We can not afford to advertise to the world that the $100,000 given us by the General Board of New York is not appreciated or merited. On to $500,000!—Hendrix Team.



REV. J. W. BLACK, Pastor,
Melbourne Circuit.

One of the most efficient workers in North Arkansas Conference is Rev. J. W. Black of Melbourne. The number of new subscribers which he was asked to secure last year was 25, and he sent in 29. He has already this year done much good work on renewals. He writes: "Our great paper belongs to the Church, the Methodist Episcopal Church, South. I would consider myself untrue to my church, should I prove unfaithful to the great interests of the Methodist. I have been on Melbourne Circuit for two years; have had 250 conversions and more than 200 additions during that time, and I find, in my pastoral visits, that the spiritual state of the family is much better where the Methodist is taken and read. I am also sure that these families pay the preacher's salary more freely and look after the interest of the preacher and the church better. I sent in 29 cash subscribers last year, and you can count on me for my quota this year. I find no difficulty in securing subscribers for the paper. Almost every one has money now, and all true Methodists want the paper."

Before he became a preacher Brother Black had been successful in secular life. He was a lawyer and after fifteen years had a good practice. He was four years clerk of Marion County, and in the Legislature two terms. He held office for fourteen years without defeat. He has been preaching six years and is happy in his ministry. He says: "I have not made as much money in the ministry, but I have lived as well and been a thousand times happier. I would advise any young man who feels called to preach, to keep out of politics and the law."

On his big circuit of 500 members and nine appointments Brother Black last year accomplished good things. One church was repaired, another was purchased, and another donated. He hopes to build two new ones this year. It is not strange that he believes in his church paper and seeks to put it into the homes of all his people.

BOOK REVIEWS.

James Monroe Buckley; by George Preston Mains; published by the Methodist Book Concern, New York and Cincinnati; price $1.50.

For thirty-two years editor of the Christian Advocate, the leading organ of the Methodist Episcopal Church, Dr. J. M. Buckley, at the time of his retirement in 1912, was recognized as the ablest denominational editor in America, perhaps in the world. He had so cultivated memory, discrimination, and judicial poise that he had become the dominant personality in the General Conferences of his Church. He was so active and versatile that he was ready on practically any subject. He was a great preacher and lecturer, and the author of strong books. This biography, although written under the repression which limits the eulogy of a living subject, is the candid characterization of one of the foremost figures of our age. In this day, when we need properly to appraise all the factors in American Methodism, this contribution is peculiarly timely.

Applied Religion for Every Man; by Nolan R. Best, editor of "The Continent;" Introduction by W. P. Merrill, D. D.; published by Fleming H. Revell Co., New York and Chicago; price $1.

This is a collection of editorials which have appeared in "The Continent," hence the style is more popular than it would have been if the same subjects had been discussed in formal essays. They will be found highly suggestive to preachers who seek material for current themes. Some of the subjects are: "Must I Join the Church?" "The Honesty of the Orthodox," "The Successful Man's Debt," "Salesmen for Religion," "Tolerance and Conviction," "The Church That Can Afford to Lose." The following quotation is illustrative: "If the church must be unpopular, it should be unpopular sadly, not proudly. Its Master was very unpopular at times, and couldn't help it, but He was always sorry for it—sorry for the sin that kept people away from the truth He loved. Therefore, if the people are not for the church, the true follower of Christ must regard this serious fact with constant and candid attention, so as to be sure that the fault does lie in the people's opposition to righteousness and not in the church's unsympathy with the people."

A World in Ferment: Interpretations of the War for a New World; by Nicholas Murray Butler, president of Columbia University; published by Charles Scribner's Sons, New York; price $1.25.

This volume contains addresses delivered on various occasions during the last three years by the president of Columbia University. As Columbia is now the greatest university in the world, no ordinary man could become or continue its president, and in the very nature of the case he must be a student of world events. In these strong, forcible addresses the world situation as it presents itself from time to time is analyzed and interpreted and our relation and responsibility are discovered and expounded. Really an ardent advocate of peace, President Butler recognizes the fact that peace in itself is not an end and that justice and righteousness cannot always be attained in peace. He believes that America has a definite mission and that our participation in this war will, if we maintain the right attitude, enable us to fulfill this high mission in the world. These sane philosophical utterances may profitably be studied by all lovers of liberty and democracy. Particularly interesting at this time are the references to Italy's helplessness without coal, Russia's dangers and the protracting of the war if Russia should fail, and the contributions of America in the Hague Peace Conferences.

A fugitive paragraph whose author is not named tells how a woman, longing for a holy life, asked the Lord to teach her if it were possible. Going to a convention, she saw a face which had upon it the joy and peace of heaven. Day after day she watched the minister, but she saw always the same serenity and glory. She went home praising God that He had answered her prayer and shown her a living example of holiness, and she soon entered into the joy of the radiant life. We are told that she wrote the brother of what he had done for her. It gave him great though humble joy. For the hand of misfortune had been on him. His health had failed. He could work no longer. And yet he had been used of God, because like Moses his face told the story that he had been with God in the secret place. Our own holy life will some way transfigure our features, if we go hand in hand with Jesus.—Central Christian Advocate.

We have heard so much of the gospel of bodily comfort that the spring of soul-solace has run dry within us; we are so often told that men can not be honest when they are hungry, nor religious when they are cold ,nor virtuous without full dinner pails, that we have forgotten that the soul has resources of its own. To spend all one's time and energy in an effort to produce better physical environments is trying to boil the kettle from the top. The one great thing is to regenerate the life and bring it into harmony with God. It is a good thing to "make heaven below," but alas for us all if there is no heaven above.—Herald of Gospel Liberty.

CONTRIBUTIONS.

A VISION.

(By the late Rev. Levi Gilbert, D. D.)

Dear land—fair flag, a people noble, free—
Illustrious now, but grander still to be;
Thy hundred millions shall be multiplied,
Thy Commonwealths in firmer bonds allied,
With pride of growth and power, of sons and fame,
But glorying most in their great country's name!

I see a mighty nation—ordering peace—
Where feuds and factions evermore shall cease,
Where law supreme all anarchy shall foil,
Where ample wage remunerates all toil,
Where capital and labor clash no more,
Where justice comes to all and plenty's store,
Where education and religion bless
A puissant race with truth and righteousness!

I see mankind, inspired in every clime
By sight of our democracy sublime,
Resistless rise to curb the tyrant's power,
Proclaiming this the commonalty's hour;
Enfranchised masses break their bars of fate,
Republics spread and kings on subjects wait!

STATEMENT FROM ARKANSAS WAR WORK COUNCIL, ARMY Y. M. C .A.

After many months of forbearance, patience and long-suffering, the United States was forced into the world war, the greatest struggle of all ages. On April 6, 1917, America declared war on Germany, and immediately the National Secretary of the Young Men's Christian Association of America, Dr. John R. Mott, wired President Wilson, offering to him the services of the Y. M. C. A. during the war. The President at once accepted the offer, and the Army Y. M. C. A. was given official recognition as the agency through which the thousands of our soldiers, Jew and Gentile, white or colored, might receive wholesome recreation, proper social surroundings and spiritual uplift. This necessarily involved an enormous expense, but one altogether justified by the final results.

The National Council called a meeting of the leading business men of the nation and laid before them the mighty task to be performed, and a careful survey of all phases of the situation revealed that it would require an immediate fund of $35,000,000.00 to meet the demands until July 1, 1918. Some said it could not be provided, but after much prayer these men decided to lay the obligation upon the hearts of the American people. It was done. The people caught the spirit, felt their obligation, realized their opportunity, seized it, and when our recent campaign was closed and all reports were in, it developed that patriotic Americans had subscribed over $50,000,000.00 instead of the $35,000,000.00 asked for by the War Work Council.

It will be of peculiar interest to the people of your county to know that our own beloved Arkansas subscribed over $225,000.00, or about 100 per cent above our quota. The work done was not excelled in the United States, and the War Work Council feels deeply grateful to the editors of our papers, ministers, teachers, attorneys, churches, lodges, high schools and colleges, women's organizations and other societies for their unselfish and untiring service. The War Work Council wishes also to make honorable mention of the patriotic, self-sacrificing gifts from our negro citizens and the hearty co-operation of their organizations.

No man can foretell when peace will come or how frequently we may be called upon, but of one thing we are sure, and that is, that until the Kaiser and Prussianism have been dethroned and the world has been made safe for democracy, Arkansas will support our soldier boys, even to the last cent. It is very important that all pledges be promptly paid and that we all stand ready to do our duty when the call comes again.

You will no doubt be interested to know that while in some States the campaign expenses ran as high as 7 per cent, the campaign in Arkansas was conducted at a cost of only 4½ per cent. Of the $225,000.00 subscribed, $116,000.00 has already been paid. For the information of the people who have not had an opportunity to visit one of the cantonments, to see what the Army Y. M. C. A. is doing, we submit the following facts taken from the December report of work done at Camp Pike:

Estimated attendance at the buildings	202,150
Number envelopes given out	251,280
Amount of stamps sold	$18,380.75
Amount money orders issued	35,167.59

Religious Activities.

Number meetings held	176
New Bible classes organized	53
Number Bible classes meeting	190
Number soldier-teachers used	117
Number Scriptures distributed	1,182
Personal Christian life interviews	825
Decisions for Christian life	430
Number daily Bible readers secured	784
Number who promised to pray daily	315

Educational Activities.

Number entertainments	115
Number lectures	10
Number books in library	3,181
Number books taken out	3,240
Pieces reading matter distributed	8,692
Counted attendance at entertainments	48,859
Counted attendance at lectures	3,255

(It should be remembered that the above is but a partial report.)

Your gift reaches from the camp to the trench in France, the outpost. Wherever the soldier goes, the Army Y. M. C. A. goes. Again thanking all who assisted in any way during the recent campaign, we are, yours to serve.—Arkansas War Work Council, Army Y. M. C. A., 1007 Boyle Bldg., Little Rock, Ark.; John L. Hunter, State Secretary.

CONSERVATION SERMONS.

The ministers of Arkansas have been "called to the colors" for a special sermon on Sunday, February 10. The call comes from the Food Administrator of Arkansas, Mr. Hamp Williams, and his communication, which has been sent to the pastors throughout the State, is most impressive and should receive their most prayerful consideration.

The Food Administration strikes the right note when it sets forth that the service is not to be a "cut and dried" lecture on food conservation, but rather a message on saving one's spiritual and moral life, which, in turn, will give one a higher appreciation of the necessities of life. The pastors of Arkansas have never been found wanting in patriotic work. They have been in the front ranks ever since this great war started. They have led in the Liberty Loan, Red Cross, Y. M. C. A., and all other "drives" of a worthy and patriotic nature. They will not be found wanting in this instance either.

City pastors who are notified of this service should immediately get in touch with their brethren in the rural districts and acquaint them with the "call to the colors," so that, from city and country, the pulpits will on Sunday morning or at the evening service send forth the same great message.

The fact that the food situation is so serious that it required a special proclamation from President Wilson a few days ago is proof of the timeliness of the request of the Food Administration. Let Arkansas preachers unite in this great service. It can be made just what Mr. Williams in his letter claims. It should result in much glory for Arkansas, but, far and above that, it should bring about a deeper thought among the people to save their spirituality. The higher the religious ideals of men and women, the less necessity will there be for conservation of life's necessities, for spirituality teaches one the great lesson of thrift.

The following is Mr. Williams' letter to Arkansas pastors, which we commend for its thought and patriotism. It should be accepted as a personal message from him to all pastors who read this:

I am calling the ministers of Arkansas "to the colors" for a specific and important duty. The call comes in the interest of the Food Administration. I know you will rally to your government's support.

On Sunday, February 10, at either morning or evening service, preach a special sermon on "Conservation." I tell you in all seriousness that if I did not believe such a message thundering from the pulpits of the state to be a vital necessity at this time, I would not make this request. Our people are not thinking seriously about this war. It hasn't been brought home to them. They are loyal and patriotic, but indifferent and careless in the home conservation now so vital to the nation.

Scripture is made glorious by the great lessons it contains on saving. The chief object of Christ on earth was to save the world. He, the Great Conservator, gave the world a lesson in saving in one of His greatest miracles. After He had fed the five thousand from five barley loaves and two small fishes, He ordered His disciples to gather up what was left, so that nothing would be wasted.

In the special sermon on "Conservation" the ministers can well point out in forceful and convincing language the result of wastefulness—the wasting of one's spiritual and moral substance, which leads to the wasting of the necessities of life. There never was a time in the history of the nation when such a glorious opportunity was presented to the people to render to God a great and personal service, and to their government a loyalty beyond question.

Call a meeting of the ministers in your town and place this request from me before them. Ask them to personally undertake to get this word to their colleagues in the rural districts. Bring to your people Sunday, February 10, the vital necessity of their saving food, of observing "wheatless" and "meatless" days, and following closely the requests of our government through the medium of the Food Administration. Awaken in them a sense of their own responsibility to God and our nation, and make this service great for the glory of God and Arkansas. Write me, please, and let me know how you are progressing and the result of your request to your fellow-ministers. I am depending on you as chairman of this movement in your town.

Thanking you in advance, with the sincere prayer that God will bless such service, and with personal best wishes, I am, very truly yours.—Hamp Williams, Federal Food Administrator for Arkansas.

HEARING A SERMON.

After observing somewhat closely for several years the hearing habits of church goers, I am convinced that comparatively few people get the maximum benefit from the sermons they hear. It is in the hope of being able to help a little at this point that I offer these suggestions for hearing a sermon:

First. Get to the church and into your seat in time to get settled before the services begin. It pays to have an even start.

Second. Get a seat close enough to the preacher to see the expression in his eyes. That is the regulation distance on the firing line.

Third. Try to get a devotional spirit before the services begin. This can be done by reading a good hymn or a few paragraphs from your Bible, by a few moments in silent prayer, or even by sitting still and refraining from noticing the distractions of a gathering congregation.

Fourth. If you know in advance what the theme of the service is to be, and the preacher should either give notice in advance of the hour or at the very beginning of the hour, study the hymns, the Scripture readings and the prayer for their contribution to the theme.

Fifth. Whatever happens, keep your mind on the theme. Do not permit an inaptly chosen hymn, an overloaded Scripture lesson, or an "around-the-world-and-back-again" prayer to divert your mind from the theme.

Sixth. In case the preacher keeps you guessing what he is to preach about until the announcement of the text, or even later. (It is later sometimes), seize hold of the text as soon as you hear it and begin to study it for "points." Try to outline in your mind even before the speaker has be-

gun to indicate his line of attack. Anticipate his organization and treatment. "Beat him to it."

Seventh. Keep it up. As the sermon develops you will soon be able to see the speaker's plan and to shape your thinking to conform with it. You will recognize a broad division of the topic. Fix the attention upon that and work it out. Try to keep a little way in advance. A sermon sounds better coming than going.

Eighth. When you shall have worked out the organization to your liking, sit back and watch the speaker as he develops his plan. It may be better and fuller than yours—it should be, anyway. The more it surpasses your own hastily worked out plan the better you will enjoy it. Your own efforts, however weak they may have been, will have borne abundant fruit, for you will have come into the spirit of the message and will be in a frame of mind to get the maximum benefit from the sermon.

Ninth. As soon as you get a few moments to yourself, go over the sermon to fix its salient points firmly in mind. Why should you allow yourself to forget a sermon if it has even one good point in it. Get that point in mind. Write it down somewhere, or say it to yourself. **Put it into words of your own.**

Tenth. Do not fail to speak to the pastor about the sermon. Do so when you have a minute at least. Mention the especially good point or points in the message. Your doing so will help him wonderfully and will enable him to do better next time. It will help him by encouraging him, of course, but it will help him still more by showing him what phases of his preaching strikes home. But it will help you more by fixing more firmly in your own mind and heart the truth discussed.

Personally I get a great deal of good from the preaching I hear. When the sermon is good I take it in whole; when it is imperfectly worked out, I finish it in my own mind; when it does not suit me at all I work it over until it does suit. In that way I get a good deal out of even a poor sermon, for the study of the Word is always fruitful of good to the honest seeker after truth.—J. P. Womack, Jonesboro.

HENDERSON-BROWN CAMPAIGN.

To save a great Christian college to the Church is an opportunity of a lifetime. This opportunity now is given to every loyal Methodist, and each noble man and woman who has a part in this grand enterprise is making an investment which will bless generations yet unborn.

The Lord is with us. Contributions unsolicited are coming in from points outside the Little Rock Conference. Our people everywhere are talking, thinking, planning, praying. The Spirit of God is moving our State in a manner heretofore unknown. As one good preacher wrote, "God has already given us the victory." Our campaign will begin in the Camden District by the time this communication is published.

If the Northern Methodists, out of a heart full of love for God and His kingdom, can give $500,000 for the education of the negroes of the South, how much more can we, with our millions, give for the Christian training of our own flesh and blood, the noblest sons of creation? God have mercy upon us if we fail to take advantage of this glorious opportunity to join in this great work.

When our Church moves forward it means business, and every loyal member will rejoice and thank God that he is a part of such a thoroughly organized and efficient body of Christian workers.

"Onward, Christian Soldiers"—"Victory is God's." "If God is for us, who can be against us?"—R. W. Huie, Jr.

THE AMERICAN BIBLE SOCIETY AND THE ARKANSAS METHODIST.

I have been a reader of the Methodist now about thirty-four years. Of course, I began very young. I remember reading one of my first copies in the moonshine as I walked across the cotton patch, right close to the spot where on another night I was wonderfully and gloriously saved. I have said often and in many places, "The paper is stronger and better than ever before." I am impressed more and more with the fact, as the paper comes each week, and now I am writing it down for publication. I really love our paper and I pay my subscription. It is like getting, not one letter only, but several letters from home. Often on Thursday evening, when my day's work is done and I am lonely, being away from home, I walk over to the office and beg a copy to read. I do not want to wait for my copy to reach me through the mail. I do hope the Methodists of Arkansas will get into the campaign in earnest, for the 3,000 new subscribers and as many renewals as possible in February.

I have thought often of asking, a little later on, in the dull season, to get out a special Bible issue of the Methodist. It is said, you know, that "all things come to those who wait." In the issue of January 24 we have a Bible issue, if not the Bible issue.

Let us see. In your "Personal and Other Items" you have a splendid notice of the American Bible Society's great work for the soldiers; the Epworth League lesson is on the Bible, which contains several good things on the Bible, among them, "From the Fly-leaf of D. L. Moody's Bible," "England Has Two Books," "Robert E. Lee and His Bible," "The Anvil of God's Word," "Great Men's Estimate of the Bible," "My Mother's Bible," "The Bible, the Source of Purest Civilization," "The Inspiration of Education," "No Real Democracy Without the Bible," and "The Bible and the World's Sublimest Achievement."

These are all so good that I am clipping them for my scrap book.—D. H. Colquette, Agent A. B. S., 213 Masonic Building.

CHURCH EXTENSION AID.

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held immediately preceding the session of the General Conference.

The Conference Boards of Church Extension, or their Executive Committees, meet early in March to consider applications and make their recommendations to the General Board.

Applications for aid from the General Board should be sent directly to the secretary of the Conference Board. Application blanks and necessary information may be secured from this office. Such requests should be accompanied by information as to whether aid is desired for church or parsonage; also as to the purpose of the trustees to apply for aid to the General or Conference Board, or both.

Delay in preparing applications, and therefore failure to place same before the Conference Board in time for consideration, does not constitute an "emergency case."—W. F. McMurry, Corresponding Secretary, Louisville, Kentucky, 1115 Fourth Avenue.

SOME IMPORTANT HISTORY.

It is a matter of record that the Methodist Episcopal Church, South, expressed and defined through its first General Conference, held at Petersburg, Va., in 1846, its spiritual and ecclesiastical attitude to the black people in the South in the following words taken from the Pastoral Address then issued: "In our new position as a Church peculiar duties and responsibilities devolve upon us, and we would conjure you not to forget that in this respect recent events have thrown around the Methodist Episcopal Church, South, a shade of higher and more fearful interest than has ever before, perhaps, marked any portion of the history of Methodism in this or any other country. A deep and fearful responsibility has shut up and consecrated us, not merely to the duty of evangelizing the world, but to the performance of a peculiar work—a work as difficult as it is momentous, in connection with the moral and religious wants of millions of the children of Africa, found in our midst and intrusted to our care. In this respect a great and effectual door is opened before us, and there are many adversaries, and but too many, it is feared, of our own household. To this great work we stand solemnly pledged as a Church, and we cannot neglect it without guilt and shame—without hopeless apostasy from all the high purposes giving us our new position as a people."

Those who know the history of the work of the Methodist Episcopal Church, South, for the black race must admit that the spirit of the General Conference of 1846 continued to actuate and guide the Church. Up to 1866, and even later, there were thousands and thousands of names of black people on the Church registers, thousands and thousands of black Methodists worshiped with white Methodists at stated times and in the regular places of worship, and thousands and thousands of black people on the great plantations were ministered to by white preachers with missionary zeal worthy of the heroic times of the early Church.

In 1866, just as the South, having emerged, faint and broken, from a terrible war, began to suffer the throes of reconstruction, the spirit and purpose of the Pastoral Address of 1846 showed their vitality in Report No. 2 of the General Conference on the Religious Interests of the Colored People, which was adopted, The recommendations of this report were as follows:

"1. Let our colored people be organized as separate pastoral charges whenever they prefer it and their numbers may justify it.

"2. Let each pastoral charge of colored members have its own Quarterly Conference, composed of official members, as provided for in the Discipline.

"3. Let colored persons be licensed to preach and ordained deacons and elders, according to the Discipline, when, in the judgment of the Conference having jurisdiction in the case, they are deemed suitable persons for said order and office in the ministry.

"4. The bishop may form a district of colored charges and appoint to it a colored presiding elder when, in his judgment, the religious interests of the colored people require it.

"5. When it is judged advisable by the College of Bishops, Annual Conferences of colored preachers may be organized, to be presided over by our bishops.

"6. When two or more Annual Conferences shall be formed, let our bishops advise and assist them in organizing a separate General Conference jurisdiction for themselves, if they so desire, and the bishops deem it expedient, in accordance with the doctrines and Discipline of our Church, and bearing the same relation to the General Conference as the Annual Conferences bear to each other."

Thus it is seen that the purpose at the General Conference of 1866 was to bring the colored members into the same relation to the general Church as is being recommended by members of both the Northern and Southern branches of the Joint Commission on

Unification—a relation meaning common membership, but separate jurisdictions and separate General Conferences. The name of the new jurisdiction was considered, and it was understood that, should the separate jurisdiction be formed, its name should be the "Colored Methodist Episcopal Church, South."

Another very significant action of the General Conference of 1866 was the adoption of the following resolution: "That, in order to promote union and harmony among the colored people, our bishops be and they are hereby authorized to confer with the bishops of the African Methodist Episcopal Church as to the propriety of a union of that Church with the Methodist Episcopal Church, South, upon the basis of a plan adopted by the General Conference for a separate organization for the colored people, and that they report the result to the next General Conference for their action." The conference with the bishops of the African Methodist Episcopal Church came to naught, if indeed it was held.

Thus, as far back as 1866, there was among the leaders of our Church the vision of the colored contingent serving as a nucleus for a general unification of all the Colored Methodist Churches. That non-neucleation has resulted is one of the misfortunes, we believe, of our general ecclesiastical life.

The plan adopted by the General Conference of 1866 for giving the colored membership a separate jurisdiction and a separate General Conference was only partially carried out. We find the bishops saying in their Address to the General Conference of 1870: "Conformably to the wish of the last General Conference, we have organized and presided over five Annual Conferences composed exclusively of colored members; have formed forty-five districts, with circuits and stations, in all of which, with few exceptions in which white preachers have volunteered to act as supplies, our colored brethren are performing the duties of presiding elders and pastors. * * * It is our purpose, unless otherwise advised by your body, to call a General Conference to be holden next winter for the purpose of organizing them into an entirely separate Church, and thus enabling them to become their own guides and governors."

It would seem from this reference of the bishops to their purpose to call a General Conference that the mind of the Church had somewhat changed since 1866 and that an entirely separate Church for the colored membership had become desirable. There are no evidences that Report No. 2 of the General Conference of 1866 did not express its full objective. Any way, we find the General Conference of 1870 approving the purpose of the bishops as expressed in their Address.

In determining the cause for this change, if change there really was, we must look into the peculiar history of that time. We will see that there were at work influences and situations which were strong and compelling. We will see, especially, that the colored brethren themselves strongly desired the change and insistently requested it. Petition after petition was sent to our Church by them. The bishops of our Church in their Address to the General Conference of 1874 said: "The experiment (looking to a "separate General Conference jurisdiction of the colored Churches"), so far as made, proving satisfactory, and a very general and earnest desire having been expressed by our colored preachers and members for consummation of their Church order and independence, we called for them a General Conference to meet in Jackson, Tenn., December 16, 1870," etc. Exercising the right belonging to them and expressly recognized by the enabling act, they chose for their name and title the "Colored Methodist Episcopal Church in America."

The bishops say in this same Address: "Our people extend their aid and sympathy to the organization. They have in many cases given them church lots and helped them to build houses for religious worship. Whenever they are prepared to receive them, our trustees have turned over the titles and possession of churches that were formerly held for the use and benefit of our colored members."

The Colored Methodist Episcopal Church in America in 1874 had four bishops, fifteen Annual Conferences, 74,799 members, and 49,955 Sunday school scholars. There are now 240,798 members and 79,876 Sunday school scholars. No inconsiderable growth!

Although the colored members of the Methodist Episcopal Church, South, left the Church as a body between 1866 and 1871, yet it should be kept in mind that many of them remained with the mother Church. As late as 1890 the names of 534 colored people were on the rolls of our Churches scattered throughout the South. Today the Methodist Episcopal Church, South, has a large number of colored members in some of its mission fields. We are not an exclusively Caucasian Church by any means.

We have given this brief history of our relation as a Church to the colored people because we felt that in a suggestive way at least it might prove profitable in turning the attention of our people to several facts which deserve emphasis at this stage of the march toward the unification of the Methodisms. We will advert to only one of them. In a most admirable editorial in the Central Christian Advocate of recent date strong emphasis was placed upon this: "Whatever status comes out of the approaching Savannah Conference of the Joint Commission must be a status which is best for the Negro. We could not found a reorganized Church and ask the blessing of God upon it if the corner stone of the proposed structure involved an injury to any, for that would be asking God to bless a wrong." This thesis the Methodist Episcopal Church, South, holds and maintains today just as strongly as it was held and maintained in 1846, when the Pastoral Address of the General Conference was delivered. That this is true is shown in every development of the history of our Church's relation to the welfare of the colored people. We do not say that we have measured up to our full duty to our brother in black, especially since he was set apart at his own request; but we have ever had an eye single to his highest welfare. We do not know what the commissioners of the Methodist Episcopal Church will say as to his place in the reorganized Church. Speaking simply as an individual, we would ask for him, what our General Conference of 1866 had in mind, a separate jurisdiction and a separate General Conference. Only such a location, with the proper nexus, we are now convinced, would quicken to the utmost his race consciousness, develop to the utmost his initiative and self-resourcefulness, promote to the utmost his racial solidarity, and save him completely from anything which might look like ecclesiastical dependence. Yet such a location would keep him close enough to his white brethren to receive their fostering guidance, to enjoy with them a common membership in a great unified Methodism, and to stand with them on a common basis of unseamed Christian and denominational brotherhood. This is our own personal view. We do not know what our commissioners will say; but, whatever it may be, we are persuaded that it will represent no political or social prejudice, but only that judgment which carries the warmth of a sincere brotherly desire for the highest welfare of the colored contingent of the Methodist Episcopal Church, of the Colored Methodist Episcopal Church in America, and of all other colored Methodists. In this day of Christian freedom, when the old regime is but a memory, when new civic, social, and religious foundations underlie the old structures battered down by the war of the 50's, when the call to a unified brotherhood is ringing among our altars, let it be understood once for all that, whatever recommendation the Methodist Episcopal Church, South, may make for the fixing of the black man's place in reorganized Methodism will be made, and must be made, in the same spirit as breathed in those noble words of 1846, when a great Church spoke its heart to the world on one of the profoundest problems that ever confronted Methodism. — Christian Advocate (Nashville).

LET US MAKE DEMOCRACY SAFE FOR THE WORLD.

It is important to make the world safe for democracy. So speaks President Wilson and so all good citizens agree.

But it is also equally as important, if not more important, to make democracy safe for the world. The form of government under which any people may best live depends upon the character of the people. Many millions of the inhabitants of the earth are not prepared for a democratic form of government, and some who are trying it are manifestly failing in the experiment—the Bolsheviki of Russia, for example.

The people of the United States believe that a democratic form of government is best for themselves, but they would hardly insist that it would be best for each and all nations upon the face of the earth. Indeed, most thoughtful people in our country will admit that the majority has imposed upon our own Nation hurtful measures more than once since the Republic was established. Few would now deny that the enfranchisement of the emancipated slaves in the Southern States immediately after the war between the States was good for them or anybody else, but this unwise and injurious legislation was enacted by the ruling majority. It was not imposed by a monarch, but by a democracy.

The fathers of the Republic seem to have had a wholesome fear of the unrestrained rule of the majority, and they put into the Constitution restrictions upon the power of the majority to the end that the rights of minorities might be safeguarded and that the Republic might not be overthrown by any wave of popular fury which might arise. They desired to save the Nation from the tyranny of mobs as well as from the oppression of monarchs.

It is sometimes said most erroneously that our Government is the rule of the majority, but it is not the bare rule of the majority. It is the rule of the majority under the limitations and restraints of the Constitution. There are some things which the majority cannot do under our system of Government, even though that majority be never so large. And this is well. It is to be regretted that in recent years there has been a too general indifferenc to the Constitution, and thereby the people have allowed some of the safeguards of their liberties to be filched from them by executive orders, legislative acts and judicial decisions which violated the Constitution. They cannot hold the Constitution with a too jealous regard, and they will do well to resist every attempt, under whatsoever pretences of patriotism it may be disguised, to nullify the constitutional defenses of their freedom.

But with all the wholesome restraints of our great Constitution which fix the nature of our Government as a limited democracy, we must not allow ourselves to fall into the delusion that even this restrained democracy is safe for the country in the absence of general intelligence and virtue among the people.

Democracy cannot be safe for the world unless the world becomes intelligent enough to know what is

right and best. The ignorant creatures who have recently seized the reins of authority in Russia in the name of democracy have wrought no good for the people of that unhappy land nor for the welfare of mankind, but the masses of Petrograd have hailed them as the apostles of freedom. They have betrayed their country into the hands of German militarists because they were lacking in intelligence or virtue, or deficient in both intelligence and virtue.

And in our own country we have seen examples of cities and commonwealths turned over to the rule of the worst men by ignorant and vicious majorities. Certainly democracy was not safe for these municipalities and states.

Intelligent bad men and ignorant good men are unfit to rule, although they be in the majority. Not infrequently the most intelligent and virtuous people are in the minority, and when that is the case democracy becomes dangerous to both the majority who direct it and the minority who are oppressed by it.

It would be interesting to show, if it could be approximately ascertained, how many millions of money have been extorted in taxes from the American people by unwise legislation which was dictated by ignortant majorities. And it is probable that still greater amounts have been squandered by corrupt officials, who through the arts of the demagogues were elected to office by enthusiastic but misguided majorities.

Madame Roland cried most bitterly and justly in the frenzied days of the French Revolution, "O liberty what crimes are committed in thy name!" And crimes have been committed in the United States in the name of liberty amid the acclamations of unreasoning and unreasonable majorities. Nevertheless we must not lose faith in democratic institutions on this account. We must candidly and honestly face the duty of making democracy safe.

Every patriotic man must concern himself with making the people intelligent enough for self-government. We wisely refuse to let minors vote, but there are thousands among us who are as ignorant as children concerning what is best for the public welfare and who are no more fit to vote than infants. We cannot now take the franchise from them, although they may hurt both themselves and others with it; for once the ballot is put in the hands of a man it is very difficult to take it away from him.

What then shall we do? The answer is plain. We must do all in our power to increase general intelligence. Ignorance is far more costly than education. If half the money which the American people have lost by the voting of ignorant majorities which might have been saved by intelligence were in our hands today the enormous sum would amply provide for the liberal education of all future generations. The losses sustained by the Southern people alone because the South has not had since the war strong colleges and universities would endow most richly all our educational institutions. We have paid a high price for ignorance. Popular passion, unguided by trained intelligence, has cost us far more than our people conceive.

But education is not enough. Democracy will not be safe for our land or for the world in the absence of popular virtue, and virtue will not prevail among the people if religion wane in its influence. Monarchies may exist and flourish in the absence of religion, but republics cannot. Lamertime perceived the need of religion in France to safeguard the first French Republic, and lamented its absence in these strong and sad words: "I know and I sigh when I think of it, that hitherto the French people have been the least religious of all the nations of Europe. The Republic of these men without a God was quickly stranded. The liberty won by so much heroism and so much genius, did not find in France a conscience to shelter it, a God to avenge it, a people to defend it against that athetism which was called glory."

If France had been blessed by some great religious movement like the Puritan revival in Great Britain, to the great awakening in our own country, French history would have been less bloody and far nobler.

Benjamin Franklin was the furtherest removed from anything akin to fanaticism, but he perceived clearly and asserted strongly the dependence of government upon religion. In the convention, assembled after the Revolutionary War to frame the Constitution, when he was above eighty years of age, he offered a motion for daily prayers in the body, and in support of the proposition he said: "In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard and they were graciously answered. All of us who were engaged in the struggle must have observed the frequent instances of a superintending providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future National felicity. And have we now forgotten this powerful Friend? Or, do we imagine that we no longer need His assistance? I have lived, sir, a long time and the longer I live the more convincing proofs I see that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice is it possible that an empire can rise without his aid? We have been assured, sir, in the sacred writing that except the Lord build the house they labor in vain that build it. I firmly believe this, and I believe alos that without God's concurring aid we shall succeed in this political building no better than the builders of Babel."

We do well to lay these words to heart. We will pull down the structure which our father raised with so much heroism and wisdom and virtue if our people forget the God of our fathers. That which was founded in faith must be preserved by faith. Godlessness never made or kept a good government since the earth was created.

Democracy will not be safe for our country without deep and general piety among our people, and democracy will not be safe for the world unless the world become more intelligent and more religious.

And let us be well assured that in these days of swift communication and transportaion between the nations no nation lives to itself, or can live to itself. Because of prevalent ignorance and vice in Russia thousands of our precious boys must go to France and fight and die. What an awful price we are paying for leaving Russia unenlightened!

We are fighting to make the world safe for democracy. And it is a great war for a great cause. It is as much greater than the Revolutionary War as the world is wider than the thirteen Colonies for whom Washington and his barefoot heroes of Valley Forge and Yorktown fought.

But when we engage to make the world safe for democracy we must not overlook the duty of doing what we can to make democracy safe for the world. We must wage a war against ignorance and iniquity as earnestly and heroically as we fight the Germans. What would it profit us if we made the world democratic and left it in ignorance and sin? What will it profit mankind to make men free, if at the same time mankind is not made intelligent and virtuous enough to preserve free institutions?

The engagement of our country in a war to make the world safe for democracy calls for a still greater effort to make democracy safe for the world.

A wild democracy, in either Church or State, means ruin, and a world-wide democracy without world-wide intelligence and piety would mean a world burning down in a conflagration kindled by ignorance and vice. A world Russianized by Bolsheviki methods would perish and would deserve to perish. It would not be fit to exist.—Bishop W. A. Candler in Texas Christian Advocate.

WOMANHOOD.

A good woman is God's greatest and most sacred creation, and her divine attributes are one of the strongest evidences of immortality. Last at the Cross and earliest at the Tomb, has ever been her mission, and wherever sin and suffering are found there we will find woman a ministering Angel. No greater proof of this can be found than in the Salvation Army, from Catherine Booth, wife of General William Booth, the founder, to the humblest lassie who wears the Army uniform.

Good women have been the pioneers and inspiration in all great movements for the world's moral and spiritual progress.

It was Florence Nightengale, a young English woman, who in the Crimean war pioneered the way for the great Red Cross work, now so heroically and efficiently carried on by women in the great World War.

It was Frances E. Willard, the uncrowned Queen of America, who organized the Woman's Christian Temperance Union, which has proven to be the greatest human agency in sweeping the infamous whiskey traffic from the earth.

It was Susan B. Anthony who pioneered the equal suffrage movement, which is destined at an early day to revolutionize the political, moral and religious world, for when women have a voice in making laws, justice and righteousness will be promoted and humanity sacredly safeguarded.

It was the death of little Florence Crittenden that inspired her father, Chas. N. Crittenden, to found the Florence Crittenden Rescue Home, and consecrate his life and fortune to the rescue of fallen women, work that has set wheels in motion that will be instrumental in destroying red light districts and in sacredly safeguarding womanhood and childhood.

It was Grace Darling, the young heroic daughter of a lighthouse keeper, who in the face of almost certain death, drove her frail boat for hours through the raging surf of a storm-tossed ocean and rescued a shipwrecked crew. This deed of heroism has never been surpassd and will forever prove an inspiration to others in life-saving.

It was Joan of Arc, the angelic maid of Orleans, who guided by heavenly voices, led the French armies to victory and saved France from conquest, and for centuries the remembrance of this heroic maid has thrilled and inspired the world to a high and holy patriotism, and her influence was never more powerful than it is today, in nerving the hearts and arms of France in saying that the Germans shall not pass.

Again it was the heroic women of the South who inspired the men of the Southern armies to battle for four years against overwhelming odds, and had it not been for the women of France, Belgium and England, the German war machine would have long since crushed Europe beneath its iron heel.

And in our own country today, it is the noble, patriotic women who are the inspiration of the gathering legions of a mighty Nation, preparing for a world conflict that must mean victory or death, and thus it has ever been, and thus it will ever be that women are the inspiration and power in all great movements that have made the world better and happier.

They have proved themselves the superiors of men in all things, except in physical strength and brute courage, and are entitled to every right and privilege under the law that men have, especially in making laws under which they and their children may live, and in receiving equal pay for equal service performed. This is a matter of justice that no well balanced man can deny. It is also a political necessity, as an ideal Christian civilization can never be reached while the superior half of its citizens are in political bondage.—Chas. R. Robertson.

CONFERENCE MINUTES.

The Minutes of the North Arkansas Conference have reached me by my pastor, J. B. Stevenson and presiding elder, J. M. Hughey, and a copy by mail from the secretary. It is good to be kindly remembered. With no reflection on the Minutes in the past, for the secretaries have always done well and been faithful, yet I pronounce the present copy the best in many respects that we have had. Certainly we are under great obligation to the secretaries, specially the editorial secretary, for such good and quick work. In the Conference Minutes we are Methodistic, "going on to perfection."—M. M. Smith.

LIQUOR AND THE WAR.

Food, Labor, Life—These are the chief factors in winning the war, and the liquor men are wasting all three!

They are wasting food. Last year the waste amounted to 7,000,000,000 pounds of foodstuffs! And they have no right to starve some men by making others drunk!

They are wasting labor. About 300,000 men are engaged in the manufacture, sale and distribution of booze—in breweries, saloons and restaurants, as brewers, bartenders, and waiters—at a time when every man is needed in some useful occupation to help win the war. The labor of these 300,000 men is worse than wasted; no possible good can come of it, but much harm is done.

They are wasting life. Bartenders, brewery workers and waiters in saloons lose an average of six years of life on account of their occupations. If the 300,000 men who make and sell booze lose an average of six years of life, it will make a total of 1,800,000 years of life. The average man works about thirty years—so that the liquor traffic is using up the equivalent of 60,000 men in each generation. And this is too great a price for the nation to pay.

For these reasons—first, the waste of food; second, the waste of labor; third, the waste of life—for these reasons we have a right to demand that the liquor business be abolished.

If you believe that the traffic in Alcohol does more harm than good, help stop it!—Strengthen America Campaign.

Woman's Missionary Department

Edited by
MRS. W. H. PEMBERTON.....303 East Sixth St., Little Rock, Ark.
PRESS SUPERINTENDENTS:
North Arkansas Conference.....Mrs. A. B. Haltom, Paragould, Ark.
Little Rock Conference.....Mrs. H. C. Rule, Crossett, Ark.
Communications should reach us Friday for publication next week.

CHRISTIAN EDUCATION.

"In all effort for missions, education is the essential foundation upon which is built Christian character that expresses itself in prayer, gifts and service."

PROGRAM FOR FEBRUARY.

Topic: Fruits of the Years in China.

Bible Lesson: "The Challenge at a Time of Great Prosperity and Possibility." (1 Kings 3:4-15.)

Hymn 45.

Prayer: That special strength may be given our missionaries in China, that they may lead the young lives under their care into vital touch with Christ.

Reports of officers.

Reports of committees.

General business.

Leaflet: China — Beginnings in China, Types of Work, Story of McTyeire.

Character Sketch: Story of Helen Richardson.

Quiz: Name and locate schools; name missionaries. (See Council report.)

PRAYER, GIFTS, AND SERVICE.

"A time of crisis is not the time to retrench! The present world situation calls upon every Christian to double his or her interest, gifts, and service—not to transfer them."

NORTH ARKANSAS CONFERENCE WOMAN'S MISSIONARY SOCIETY.

The annual meeting will be held at Conway, February 11-15. A good delegation is expected and a fine program has been arranged. Look over the program published in this department of last week's Methodist and note the many grand things to be enjoyed by those who attend the Conference.

HONOR ROLL FOR 1917, NORTH ARKANSAS CONFERENCE.

Jonesboro (First Church).
Van Buren (First Church).
Augusta.
Blytheville (First Church).
Holly Grove.
Searcy.
Conway.
Clarksville.
Osceola.
Marion.

I believe the fourth quarter reports of Imboden, McCrory, Paragould (First Church) and Waldron were lost in the mails. If so, having the necessary points, they are entitled to a place on the Honor Roll.—Mrs. W. A. Steel, Conference Second Vice Pres.

FROM THE SECOND VICE PRESIDENT.

The year books, blanks and literature for the first quarter of 1918 were sent to the second vice presidents who held office during 1917. In case a new one is elected, please (Mrs. President, or some member who reads this), see that the new one receives the literature and year book, which were sent to the retiring officer. The blanks did not reach me until December 24, hence my seeming slowness in sending them out (December 25). I am afraid some were lost in the mails during the Christmas rush; in fact, I have heard some were. I fear, also, several reports were lost en route to me. I have plenty of literature on hand, but the supply of year books was exhausted before I got around. Very few responded to the request for names of second vice presidents. Year books may be ordered direct from Nashville to save postage. Help the children win.—Sincerely, Mrs. W. A. Steel.

OVER THE TOP.

Congratulations! Young People's Missionary Societies of Little Rock Conference, we're proud of your year's record. We're glad to tell you that in every goal set you went "over the top." Twenty-eight per cent increase in membership, 50 per cent increase in number of auxiliaries, pledges overpaid! It gladdens our heart to write the record. And now we'll pull up stakes and set them farther ahead for 1918. We'll raise the wire a little higher, so get a running start for a high jump.

Yet think what it might have been, if only all of you had made four good reports during the year. For it was the splendid record of the few that put us over. Eleven Y. P. M. S.'s failed to report this quarter. Surely we'll begin with the new year and make 1918 the great drive for missions with our young people.

Have you seen the year books? I have mailed one to every first vice president on my record book. They are unusually pleasing and artistic. The Bible studies on "Women of the Bible" promise rich, beautiful lessons. Surely it will be a real joy to study these with our fine, responsive American girls. The Social Service studies are well thought out. Let's make every program a soul feast.

Make your pledge now for 1918, if you have not already. Make it a real offering. If twenty girls altogether pay on their pledge less than any one of them paid for one pair of shoes, would you call it an offering? Ask the girls if they would. Let us present the pledge as something worthy of sacrifice.

Mission Study this quarter! Please let's begin now and study the new book, "The Lure of Africa," by Patterson. Order it now from Smith & Lamar, 810 Broadway, Nashville, Tenn. Three of our young women, fresh from Scarritt, are now beginning work in Africa. Let's go with them in thought and prayer. Begin to study Africa while it's a new field and grow with the work.

Will every new vice president send me her name? I have literature you need. Let's grip this year's record while it is new and fresh. Make 1918 the best yet. And in order to do this, shall we not remember every day the source of our strength and renew it? Let's make 9 o'clock in the morning a time of lifted hearts for our young people. Wherever you are, pray with us then. I know you will.—Mrs. C. F. Elza, First Vice President, Little Rock Conference.

LITTLE ROCK CONFERENCE W. M. S.—REPORT OF TREASURER, FOURTH QUARTER, 1917.

Balance on hand	$ 296.17
Dues	1,641.72
Pledge	3,065.73
Retirement and relief	65.78
Scarritt endowment	81.45
Week of Prayer	866.81
Specials	110.00
Conference Fund	272.74
Hotchkiss End. Scholarship	590.52
Total	$ 6,990.92
By amount to Council Treas.	$ 5,831.49
By Conference expense	137.36
By balance on hand January 20, 1918	$ 1,022.07
Total receipts for quarter	$ 6,694.75
Local reported	5,239.68
Value of supplies	894.95
Grand total	$12,829.38

The specials for the quarter are as follows:

Scholarship and special gift from Mrs. Walker, Pine Bluff	$50.00
S. S. work in China, Mrs. Goetz' S. S. class	30.00
Bible woman, Mrs. Rhodes	20.00
Bible woman, by Y. W. Bible class, First Church, Little Rock	10.00

—Mrs. S. W. C. Smith, Conf. Treas.

This is a splendid report for the last quarter of 1917, and Mrs. Smith will send her annual report soon—perhaps for next week's paper. We hope the auxiliaries will watch for it and have it read in their meetings. As Mrs. Smith says, every auxiliary has had a part in making it the "great whole," and it is a "whole lot" when put together.

NORTH ARKANSAS CONFERENCE WOMAN'S MISSIONARY SOCIETY.

Report of Superintendent of Study and Publicity for fourth quarter, 1917:

Number auxiliaries reporting this quarter, 37.

New adult Mission Study classes, 13, with 166 members enrolled.

Two new Young People's Mission Study classes, with 26 members enrolled.

Eleven new Junior Mission Study classes; members enrolled, 231.

Missionary libraries reported: Seven auxiliary, seven district.

Adult auxiliaries reporting organized Bible study classes, 9.

Members in Bible Study classes, 284.

Prayer circles reported, 8.

Auxiliaries using Bulletins regularly 24, and those sending missionary news to daily and weekly papers regularly, 9.

Very few news items were received for our page in the Arkansas Methodist the past quarter. We need to bestir ourselves along this line.—Mrs. A. B. Haltom, Conf. Supt. Publicity.

ITEMS FROM AUXILIARIES.

Texarkana First Church.

Mrs. J. W. Maxwell, corresponding secetary, sends the list of newly elected officers of Texarkana First Church auxiliary, which is starting out for another year of splendid accomplishment under the leadership of Mrs. A. B. Ross, president, and Mrs. C. A. Hamner, treasurer.

Fairview.

Mrs. J. H. Moore, corresponding secretary, sends the list of newly officers elected by Texarkana Fairview auxiliary, which starts out with new zeal.

Camden District.

Mrs. B. W. Bowe, district secretary, sends a list of new officers for all auxiliaries in Camden District who have reported to her.

Prescott.

Mrs. J. H. Croner, corresponding secretary, reports new officers for Prescott auxiliary and says the society has begun the new year with renewed vigor. They have increased their pledge to $100 and intend to raise it by March. In local work—that is, work not connectional—they will help a Sunday school class to raise $36 for the support of a French orphan, and they recently sent a barrel of supplies to our Methodist orphanage. She says: "We hope for great things this year."

Blevins.

Mrs. S. T. Baugh, corresponding secretary, reports the election and names of new officers at Blevins, and writes of a pleasant meeting held with Mrs. J. D. Stephens. After a short program, led by Mrs. M. L. Nelson, and the business meeting conducted by Mrs. Ethel Gorman, retiring president, Mrs. J. M. Hays and her co-laborers were installed. Dainty refreshments were served by the hostess.

Crossett.

Mrs. H. C. Rule writes: "Our auxiliary held their annual business meeting the first Monday in January. All funds were reported paid in full and the pledge was a little overpaid. A box was sent to a student at the Vashti School. This young girl has been maintained by our auxiliary at this school for several years. She graduated in June. She is now caring for herself and says she intends to become a deaconess. Although we have been doing much Red Cross and other war work, we do not intend to let our interest in our mission work lag, but, on the contrary, hope to increase it. Our financial report for 1917 follows:

"Dues, $141.60; pledge, $311.34; Bible woman (Soochow, China), $80.00; Week of Prayer, $21.00; Hotchkiss fund, $35.00; box to Vashti, $75; local work and parsonage, $167.88.

"This, with the other funds all paid in full, made a total of $871.29."

Pine Bluff (First Church).

Mrs. J. C. Fisackerly writes that the auxiliary of First Church, Pine Bluff, has had a very successful year. At the final meeting for 1917 everything was reported paid in full, including the Hotchkiss fund and the Conference pledge. This auxiliary also paid $10 to the Red Cross work and $25 for maintaining a city nurse. Through their auxiliary, Mrs. J. R. Walker sent $40 to the Conference treasurer to continue the scholarship in China; $75.00 was raised for a Bible woman, and over $400 was expended in local work. They overpaid their $325 Conference pledge and contributed $50 to Hotchkiss Scholarship. For 1918 they have increased the Conference pledge to $350. They will maintain the district nurse and will contribute $10 to the Associated Charities.

HELP OUR MOKA GARDEN EMBROIDERY AGENCY.

Miss Frances Burkhead, one of our workers in China, writes:

"At the last Council meeting a committee was appointed to secure a satisfactory method of disposing of the goods of the Moka Garden Embroidery Mission of Soochow, China, and at the recent meeting of the Executive Committee in Nashville I was authorized to establish an agency for the sale of the goods at Winston-Salem, North Carolina.

Mrs. H. B. Pulliam, one of the most interested and efficient missionary workers of the city, has consented to become our agent, and I am here working with her in order to get the agency on a proper basis before I leave for China.

"The work of the agency is to be done largely through the mails. As we have no money to invest in newspaper advertising, we have concluded that the best means of reaching the women of the Church and of the South will be through the women of the Missionary Societies. They are already interested in the Chinese women, and if one woman in each auxiliary should order one piece of embroidery at $5 the total amount of sales would more than double our very best year and we would be able to reach a great many more women with the gospel of Christ.

"We wish to send to the women of the auxiliaries some information about the Embroidery Mission, and later send to as many as are interested a copy of our catalog. The district secretaries in Arkansas will please send names and addresses to Miss Frances Burkhead, Box 449, Winston-Salem, N. C., at once, because she is very anxious to get the mailing list in shape before leaving for the Orient. She expects to sail from Vancouver some time in April, and so has only a few weeks to give to the work here. We feel sure some of our members will respond to this call in behalf of our Moka Garden Mission."

IMPORTANT NOTICE NORTH ARKANSAS CONFERENCE, W. M. S.

All delegates to Annual Conference meeting at Conway February 11 to 15, are requested to pin names and addresses on their coats before arriving. All auxiliaries are urged to send names of delegates and visitors at once or as soon as possible to Chairman of Reception Committee, Mrs. J. D. Farris, Conway, Ark.

Sunday School Department

CONTRIBUTORS:

A. L. DIETRICH.....Field Secretary, Gulf Division
1414 Twenty-third Ave., Meridian, Miss.

REV. C. N. BAKER.....Field Secretary, Little Rock Conference
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SUNDAY SCHOOL LESSON FOR FEBRUARY 10.

Topic.—Jesus Chooses the Twelve. Mark 3:7-35.

Golden Text.—He ordained twelve that they should be with him, and that he might send them forth to preach. Mark 3:14.

Introduction.—The events of this lesson occur near the middle of Jesus' ministry. For nearly a year and a half he had been laboring both in Judea and Galilee, preaching the gospel of the kingdom, casting out demons, and healing the sick. His fame had spread abroad. Multitudes flocked to hear him and to witness his miracles. Some believed on him and were his disciples. Others were his enemies. The work had become so great that it became necessary for Jesus to have helpers. And it was needful to have trained men to whom he could leave his work when he went away. So Jesus selects men to be with, learn of, and help him. The present lesson centers about the appointment of these chosen men, 12 in number.

Comment.

1. Jesus and the Multitude. Verses 7-12.

Retirement.—When Jesus had healed the man with a withered hand on the Sabbath day, the Pharisees went and took counsel with the Herodians how they might destroy him. We see two factions who hate one another, drawn together by their mutual hate for Jesus. It was a case where common hatred united antagonists. Such alliances are not entirely out of date yet. When Jesus perceived their plot he at once withdrew, not to escape danger, but his hour was not yet come, and his work was not yet done. Under certain conditions it is right to flee from one city to another. It is right to run from peril, though one should remain with duty. Jesus knew when such times had come to him. And may it not be said he only can show us which way to act?

Following.—The hatred of the Pharisees was not the only feeling manifest toward Jesus. There were those who believed on him, and there was a great multitude who sought him. This may have been, and was one cause of the hatred of his enemies. At this time popular enthusiasm was running high and great throngs waited on him, moved more by the miracles than a desire to learn the way of life, but they came. Mark tells us they came to him from all parts of the land, even from Tyre and Sidon. He also tells us that they came because they heard of the wonders Jesus did.

Power.—The curiosity of the multitude could not prevent Jesus from helping those in need. There was the same putting forth of his divine power, in this instance by a healing and casting out of demons. He shows his power over disease and demons, but only to deliver men from their scourges.

2. Jesus and the Twelve. Verses 13-19.

Again when the multitude pressed upon him, Christ withdrew from them. He was not seeking popularity as he was desiring proper persons to teach. From his place of retirement he issues a call for certain ones. This was not a general invitation, but a call for specified individuals to come to him. This was a selection of fit men made after a night spent in prayer. (Luke 6:12-13.) We are told also that they came, which can but mean that they voluntarily yielded to the call. Those were chosen who would accept the call. We are not told why he selected certain ones. But there was a fitness in the ones chosen that made them the object of his call. But from what we learn of them elsewhere he chose men of different temperaments, types and ability. This would enable him to reach all kinds of men through them; also it shows that Jesus can use all kinds of men in his work.

The Appointment.—Bruce calls attention to the fact that there were three stages in the choice of the twelve. First, they were simply believers on him and spent most of their time with him. This call and succeeding events of that stage are found in John, chapters 1-4. In the second stage they were with him continuously, involving abandonment of their employment. This call is recognized in Luke 5:1-11, though all are not there mentioned. They entered on the final stage of discipleship at the time mentioned in our lesson, when they are called Apostles.

The reason for the appointment is given "that they should be with him, and that he might send them forth to preach." This tells us that they were chosen for two ends, the first of which was to be with him, probably for companionship, but undoubtedly in order for training. Jesus desired friends, but he was now selecting an inner circle of his disciples to give special training to do his work. The other object in view was to send them forth to preach, heal, and cast out demons. Pribrity is given to preaching, indicating its importance above the other works to be done by them. They were to be his witnesses more than miracle workers.

The Men.—These twelve men present an interesting study. Not only do they differ individually, but we also find them holding different places in groups if we study the other lists of the gospels and Acts. Matt. 10:2-4; Luke 6:13-16; Acts 1:13. There are three groups of four each. A certain four are always named first, likewise the other groups always appear in the same order. Those who are conceded to be the chief apostles are in the

first group. And we note further that Simon is always named first and Judas last. From what we know of them we believe that each one is placed as near Jesus as he is fitted by grace to go. Another thing is seen in connection with their names; some of them have other names given them by Jesus. These names indicate some noted characteristic after they have been qualified by grace. It cannot mean some defect antedating their call. Christ never reminds one of his past faults. The special mention of Judas is to tell us of his sins.

Lessons.

Christ carries on the work of his kingdom through the agency of his followers.

Christ selects and calls to the various fields of service the different disciples as he wills.

One may be enrolled in the ranks of Christ's servants, may call him Lord, Lord, and yet be cast away and lost.

Questions.

Why did the multitude follow Jesus?

Why did he not allow the unclean spirits to make him known?

Why did Jesus withdraw before choosing his apostles?

What kind of men did he choose?

What is the difference between a disciple and an apostle?

Why did he choose twelve?

Whose name always appears first in the list of apostles?

Whose last?

MISSIONARY STUDY IN THE SUNDAY SCHOOL.

Is your Sunday school a Missionary Sunday school?

The Sunday School is the strategic factor in all missionary optimism. Neglect of missionary instruction in the Sunday school means another generation deprived of the Gospel of Christ. You have already come to that conclusion, or you will.

No one thinks that the study of missions in the Sunday school is putting the Bible out of its place. It is simply bringing the Bible to bear on the crucial responsibility of Christian faith. A Christian must be a missionary; a trained missionary, if you please. The study of the Bible and Missions go hand in hand; you cannot take up the one without coming to the other. Every pupil in your school is a prospective factor in the missionary propaganda of the church.

Our Sunday School Board has provided for the Sunday school this year two excellent books on Japan. They are quarter courses, and may be substituted for the regular lessons for any one quarter of the year. The book for Seniors and Adults is entitled, "Japan the Key To the East." It is a wonderfully illuminating manual, written by an expert, one who has a heart for the Master's work. In a most compelling way it presents the urgency of our opportunity in Japan. It is a serious and purposeful study.

The superintendent can do nothing which has the promise of larger spiritual results for his school (and which will at the same time awaken a keen missionary conscience), than to persuade every adult and senior class to use this book for one quarter's lessons. If he cannot do this, let him read aloud to the school, as often as once a Sunday, one or more of the gripping paragraphs of Dr. Pell on the peril of Japan without religion, or the tales of amazing faith and triumph in the missionary annals of the Sunrise Kingdom. The work of our own Church is set forth in a charming way, compelling our gratefulness to God, and appealing for larger consideration.

For Junior and Intermediate Classes there is another book, entitled, "Heroes of Faith in Japan." It is splendidly adapted to its purpose. No teacher will find it difficult to use. It is running over with life and interest from the first page. Biblical material there is in abundance, and every help needed for both teacher and pupil. It is a book to make missionaries with.

In this manual one finds told in a most interesting way the life story of great leaders like Verbeck and Neesima. Here will be found names and facts perhaps unknown to the missionary intelligencer which help us to realize how greatly God has blessed the labors of his servants here. Our own Mary Lambuth and Dr. Newton have received the attention they deserve, and the student must have a poor imagination who does not get an impulse for such service for Christ as will make a provincial faith forever impossible.

Is your Sunday School a Missionary Sunday school?—H. E. Wheeler, North Arkansas Conference Missionary Secretary.

OFF FOR THE FIELD AGAIN.

After quite a long "internment" in the office, enforced by Conference, Christmas, a lot of office work, and a lot more of the worst weather Arkansas ever had, I leave next Friday for three weeks' field work in the Texarkana District. After that, a month in the Camden District, and then the month of April in the Prescott District, with only four or five days between times to run home and fix the frozen water pipes. The Sunday School Board has very generously provided me with a stenographer to look after my correspondence in my absence, so anyone writing me will please address me at my office.

It is my purpose to visit every pastoral charge in the Conference this year, so, brethren, look out, I am coming. In the meantime, pray for me that I may be able to measure up to the task assigned me by the Church.—Clem Baker.

DID YOUR SUNDAY SCHOOL FREEZE OUT?

Practically all over the State public schools and Sunday schools have been frozen out for the past month. Did your school freeze? If so, Mr. Superintendent, do not let it stay frozen. Thaw it out. You cannot afford to wait for the spring sunshine. Every public school in the State will make up for all lost time. Is the religious education of our boys and girls of less importance? If we cannot make up for the time that is lost, let us by all means not lose any more Sundays. There never was a time when Sunday school workers needed to be more earnestly consecrated to their task than today. Our best young men are being taken from the church by the thousands. To the Sunday school is assigned the task of furnishing trained recruits to take their places in church work. Again, brethren, I beg you, in the name of the blessed Christ, who said, "If you love me, feed my lambs," to let us redouble our energies and in some measure overcome the serious handicap that has come to our Sunday school work by the recent bad weather. If the Little Rock Conference Sunday School Board can help you in any way, remember that we are ready at all times. We are in business for the Methodist Sunday schools of our Conference.—Clem Baker, Sec.

CAPITOL VIEW SUNDAY SCHOOL.

According to previous engagement, the Field Secretary met with the Workers' Council of Capitol View Sunday school last Wednesday night. In spite of the snow and ice, the pastor, superintendent, and practically all of the teachers were present. The interest in Sunday school work at Capitol View is enough to charm even a Sunday school "crank." This school comes as near measuring up to our standard for graded organizations as any school I have found. A Home Department and a monthly missionary program would make Capitol View measure up to the 100 per cent mark on the standard of efficiency. This school had two delegates at Junaluska last summer, Miss Marcia Coltart and her mother. Miss Coltart is superintendent of the Junior Department and is rapidly developing into a specialist. Mrs. Byron Harwell is superintendent of the Primary Department, and her interest is manifested by the fact that she made Byron stay at home with the "Bishop" while she came to our Conference. Mr. Herbert Kauffman is the new superintendent, and is of the kind that is destined to make his mark in the Sunday school world. Like all of us, he realizes that he has much to learn and misses no opportunity of fitting himself for his work. The retiring superintendent, Brother Eaglebarger, is much loved by the Capitol View people. He is now busy building up an Adult Bible Class.

The whole church is delighted with the new pastor, Brother Roy Farr, who, though young as a minister, is taking hold of things with a master hand. We shall hear good things from Capitol View and her loyal band of workers this year.—Clem Baker.

Warning Order.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Henry Savage, Plaintiff,
vs. No. 22256.
Lillie Savage, Defendant.

The defendant, Lillie Savage, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Henry Savage.

January 5, 1918.

W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
A. J. Newman, Solicitor for Plaintiff.
C. T. Coffman, Attorney ad Litem.

EPWORTH LEAGUE DEPARTMENT

H. F. BUHLER, Editor.....Y. M. C. A., Little Rock
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EPWORTH LEAGUE LESSON FOR FEBRUARY 10.

What Methodism Stands For. 1 Peter 2:9-21. (Pastor's Meeting).

Suggestions To Devotional Chairman.

Assign speaker's parts at least a week before hand and call two or three days before Sunday to see that parts are prepared.

Plan and expect punctuality, real effort, and genuine success of your League members. Being in a rut is like being in your grave; in either case you are a dead number. Do not let your singing drag. Nothing live ever drags. Do not do all the singing yourself. The first thing you should do is to get everybody to sing. When you have done this, then you can get your Leaguers to do other things. You have not learned the first lesson in leadership if you do not know that your succees depends upon getting every Leaguer a job. Let your members know that you expect something worth while of them. Do you have ushers in your services who are present ahead of time ready to greet with a winning smile and let young people know that the League is glad to have them. This is a job for four or more worth making a study of.

Contributions To This Lesson.

Most of the articles that comprise the discussion of the present lesson were prize contributions by the men whose names they bear. Hence you have the choice thought on some of the vital things that "Methodism Stands For" by some of the best speakers, writers and thinkers in our church. They are from men who are leaders of young life.

Program.

Open on the dot with the following questions in rapid fire. Who was the founder of Methodism? Was he ever in America? If so what part of it did he visit? Of what Conference are our church and League a part? Who is our presiding elder? How many Leagues in our Conference? How many Leaguers? How many Leagues in the Southern Methodist Church? How many League members? When was the Epworth League founded? Are we willing to organize a League in some charge where there is no League, and will we do it? Have answers given in concert after some one has answered correctly.

Special music.

Song—"Church in the Wild-wood."

Prayer—Several Points: That we be true, loyal, deserving, not afraid of the right.

Song—"A Charge To Keep I Have."

Ask: Do we feel any responsibility in making League success, in winning to Christ? All who do stand. Sing one verse, then the rest who are willing to assume some obligation stand with those standing, all stand and sing.

Scripture—(By Leader). Request all to listen. After reading, ask for thoughts contained in the passage. If attention has been given each one should be able to remember something.

Special music.

Talk—"Distinguishing marks of a Methodist."

Talk—"Why I am a Methodist."

Song—"O For a Thousand Tongues To Sing."

Talk—"I Wish the Lady Would Explain Me."

Talk—"Repentance."

Song or Solo—"When Christ Doth in My Heart Appear."

Talk—"Justification By Faith."

Talk—"Universal Redemption."

Benediction.

Do not read any of these articles, but study them until you can tell it. Better memorize and recite. Another way. Tell it as best you can then read your part. Each talk is short and the whole program can be rendered in 40 minutes.

THE DISTINGUISHING MARKS OF A METHODIST.

1. The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or of another, are all quite wide of the point. Whosoever, therefore, imagines that a Methodist is a man of such an opinion is grossly ignorant of the whole affair; he mistakes the truth totally. We believe, indeed, that "all Scripture is given by the inspiration of God;" and herein we are distinguished from Jews, Turks, and infidels. We believe the written Word of God to be the only and sufficient rule both of Christian faith and practice; and herein we are fundamentally distinguished from those of the Romish Church. We believe Christ to be the eternal, supreme God; and herein we are distinguished from the Socinians and Arians. But as to all opinions which do not strike at the root of Christianity we think and let think. So that, whatsoever they are, whether right or wrong, they are no distinguishing marks of a Methodist.

2. Nor is he distinguished by laying the whole stress of religion on any single part of it. If you say "Yes, he is, for he thinks we are saved by faith alone," I answer, you do not understand the terms. By salvation he means holiness of heart and life. And this he affirms to spring from true faith alone. Can even a nominal Christian deny it? Is this placing a part of religion for the whole? "Do we then make void the law through faith? God forbid! Yea, we establish the law." We do not place the whole of religion (as too many do, God knoweth) either in doing no harm or in doing good, or in using the ordinances of God.

3. What, then, is the mark? Who is a Methodist according to your own account? I answer: A Methodist is one who has "the love of God shed abroad in his heart by the Holy Spirit given unto him;" one who "loves the Lord his God with all his heart and with all his soul, and with all his mind and with all his strength." God is the joy of his heart and the desire of his soul.

4. The one desire of his life is, namely, not to do his own will, but the will of Him that sent him." His own intention at all times and in all things is not to please himself, but Him whom his soul loveth.

5. Lastly, as he has time he "does good unto all men," unto neighbors and strangers, friends and enemies; and that in every possible kind, not only to their bodies, by "feeding the hungry, clothing the naked, visiting those that are sick or in prison," but much more does he labor to do good to their souls, as of ability which God giveth ,to awaken those that sleep in death, to bring those who are awakened to the atoning blood, that, "being justified by faith, they may have peace with God," and to provoke those who have peace with God to abound more in love and in good works. And he is willing to "spend and be spent herein," even "to be offered up on the sacrifice of service in their faith," so they may "all come unto the measure of the stature of the fullness of Christ."—John Wesley.

"I WISH THE LADY WOULD EXPLAIN ME."

All the doctrines which are worth anything at all are found clustered around the supreme doctrine, and that is the doctrine of the life that is hid with Christ in God. You may weigh, measure, and value your doctrines by this standard. This is powerfully illustrated in the following, which we clip from an exchange:

A woman came into one of the towns of the North of England to lecture against the reality of the religion of Jesus Christ. She told the large audience of illiterate men and women that she would give them three lectures on the subject, but two of them were never delivered for this reason: At the close of her first lecture a man with an open, honest face arose and said: "Men, you know me. Twenty-five years ago I was a poor, miserable drunkard. I used to beat my wife, and I turned my home into a hell. It wasn't me; it was the drink that did it. But I couldn't let it alone. And then there came along a missionary preaching to us about Jesus Christ. And he taught us how, if I would pray to him and try to love and follow him, he would help us to overcome temptation. Men, you know me. For twenty-five years I have been trying to be a good man. My home is happy now; there isn't a happier woman in this whole town than my wife, and it's all been because I've been trying to serve him. Well, now, this lady tells us that Jesus is a myth. I don't know what a myth is, but I suppose she means that there never was such a person. But there is one thing I don't understand which I wish the lady would explain. If there isn't any Jesus Christ, and if Christianity isn't what the missionary said it was, I wish the lady would explain me."

WHY I AM A METHODIST.

1. Because Methodism preaches a gospel of hope to all. It cries "Whosoever will, come," and teaches that all may will.

2. Because Methodism represents a joyful religion, a result of the consciousness of one's sonship, the Spirit bearing witness thereto.

3. Because Methodism points unceasingly to the atoning blood of Christ as the sinner's only hope.

4. Because Methodism honors the Holy Spirit, recognizing his work in conviction, regeneration, sanctification, and as the Christian's ever-ready teacher and guide.

5. Because Methodism is not a formal, dead religion, but a religion that hath life and force; in other words, "is Christianity in earnest."

6. Because Methodism adapts itself to all sorts and conditions of men, but especially, like the Master, preaches the gospel to the poor. The Methodist Church is the church of the masses and not of the classes.

7. Because Methodism uncompromisingly opposes the great evils of the age and is foremost in seeking to extirpate them. In every great forward movement Methodists are ever in the lead.

8. Because Methodism ministers to the entire man—to the spirit, to the intellect, and to the body. It builds churches and provides a ministry for preaching and teaching the great spir-

itual truths of the Bible. It establishes and maintains schools of every grade for the education of childhood and youth and men and women. It builds hospitals for the sick, homes for the aged and the orphan, and asylums for the outcast, and encourages benevolence in every form.

9. Because Methodism is and has been from the beginning a truly missionary church, endeavoring to obey the command to "disciple all nations," to "preach the gospel to every creature," "the world is my parish."

10. Because Methodism adheres to the Bible as an inspired word of God and "contends earnestly for the faith once delivered to the saints," as presented therein."—W. P. Andrews.

REPENTANCE.

The first pangs of the new birth felt in the human spirit during the processes of personal salvation follow upon a deep conviction of sin after a revelation of its hideousness to the inner consciousness of the sinner by the agency of the Holy Spirit, who was sent into the world to "reprove the world of sin, of righteousness, and of judgment." (John 16:8.)

Genuine repentance is marked by a "godly sorrow that worketh repentance to salvation," "sorrow after a godly manner," in opposition to "the sorrow of the world that worketh death" (2 Cor. 7:9, 10), and "which has no relation to God, or the intrinsic evil of sin, but only to sin's harmful consequences." It involves such a "change of mind," including the whole nature, the will, the intellect, and the affections as results in the renunciation and denunciation of all known sin. Hence it is vitally connected with the law of restitution—a willingness to make all possible reparation, to undo to the utmost extent of the ability all the wrong ever done, as taught by Christ, reflected in the ritual of the "trespass offering," a species of sin offering, and which ceremonially atoned for all trespasses, both upon the rights of God and man, but always on condition that restitution be made by the offering, an indispensable element sadly absent in many modern revivals.

The greatest need of today is revivals that are marked by all the notes of genuine repenatance, that make men fit by the experience of regeneration (to which true repentance leads), to be members of the Church —revivals that kill worldliness and greed, make men honest (pay their debts), destroy hatreds, reconcile enemies, and that are marked by many restitutions, as well as additions to the church.—J. T. Cherry.

SPIRITUAL ADJUSTMENT AS JUSTIFICATION BY FAITH.

The present age is practical rather than metaphysical. For that reason the Christian believer today is not so much concerned with definitions of "justification by faith," formulated in past centuries, as he is with its meaning for his own life.

Whatever takes place in the mind and government of God when a soul is justified, the result on the human side has the greater interest for us. When one by the free forgiveness of God feels guilt slip away, one who, having been "consciously wrong, inferior, and unhappy," becomes "consciously right, superior, and happy" as the result of a definite change of attitude toward God and the world, he may be said to have entered into a state of justification. Although justification implies an act on the part of God, the important matter is the attestation of it in the believer's soul. When justified, a man is justified to himself as well as to God. He stands acquitted before his own sense of justice and truth. It is a continuous experience and not an isolated event. It is the conscious experience of the believer who from day to day lives a life of trust and faithfulness which merits and receives the approval of God, the approval of his own conscience, and the confidence of all good men.

This experience comes by faith—not necessarily "blind faith," but intelligent, appropriating faith; faith in Jesus as the supreme sacrifice and the supreme example, faith in and cooperation in Jesus' program for humanity, faith in the power of Jesus to give strength to cope with evil and to live the victorious life, and faith in the commandments as well as the promises of Jesus. By such faith, ever growing and enlarging with experience, one enters into an even larger and completer justification.—Edward Hislop.

UNIVERSAL REDEMPTION.

The Scriptures teach that Jesus Christ tasted death for every man and that all may be saved who come unto God by faith in him. The gospel is good tidings of great joy to all people. In view of this fact, all men everywhere are commanded to repent. It would not be good news for some if there were no redemption for them, nor would it be right to require repentance unless they might also be saved, for God does not mock men.

It would be contrary to the justice of God for him to offer salvation to a part of mankind alone. He who is no respecter of persons could not have prejudice against one class of people in favor of another. Would he condemn and reject without first giving an opportunity? Would he say to those unborn, "You shall never inherit eternal life?" Not so, for it is written in Timothy that God wills to have all men saved and that Christ Jesus gave himself a ransom for all.

Again, if the atonement is limited, God must be limited in his power or in his love. Either he could not redeem the whole race, or he would not, because he did not love all of them as he did some of them. But we read that he is able to save to the uttermost; and that because he so loved the world, not a part of it, but the whole of it, he gave his Son for its salvation.

The claims, then, of justice, of power, and of love are fully met by the Scriptural teaching that Christ died for all. With confidence we proclaim that whosoever will may take of the water of life freely, and each is left to make his own eternal choice.—Rev. H. M. North.

MISS HARVEY HALEY

Secretary Monticello District—Member of Hamburg League.

Miss Haley is an indefatigable worker, sweet-spirited and winning. She held the first Epworth League district institute last fall ever held in the Monticello District. She did a great work in the Methodist campaign in which over 700 cash subscribers were secured by the Leaguers for the Arkansas Methodist. She is sure to get a League in every charge by April 1. Dr. Crume is the president of her district and can be stopped by nothing but victory. Miss Haley believes in the power of prayer and in her devoted life wields a wonderful influence. Miss Haley is determined to see that each League in her district pays the chapter dues of $2.50 in January.

NEW LEAGUES.

Snyder has organized a League. Rev. T. M. Applewhite is the pastor and Miss Johanna Wilcoxen is the president. Monticello District is determined to have a League in every charge by April 1.

Thornton has also organized a League. Rev. W. H. Hansford is the new pastor. He is planning to build a strong organization through his young people.

SNOW NO BARRIER TO HAMBURG LEAGUE.

The League room of the Hamburg Methodist Church was full of Leaguers last Sunday night, although the ground was covered with snow. We had a splendid program, the talkers bringing out the importance of young Christians always looking for higher ideals and reaching upward.

We had the pleasure of having with us our former president, Mr. T. C. Hundley, who is now stationed at Camp Jackson, S. C. He made a splendid talk, which was enjoyed by all present. He told us something of camp life. Said that although they did not have the opportunity of attending church services as they do when at home, they can live a Christian life and enjoy their religion in camp as well as at home.

We are glad we have two members of our League who are putting their training into every-day life.

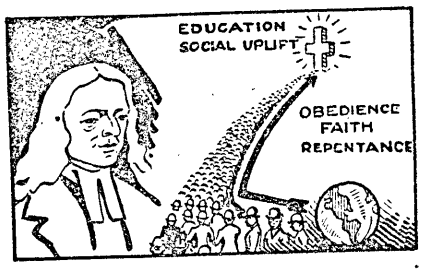
The social department gave a social last Monday evening in the home of Mrs. Forest Baker, in honor of Mr. Hundley's homecoming. It was enjoyed by about 25 Leaguers. Thanks to Mrs. Baker and Miss Lois.—Harvey Haley.

JUST A FEW CHAPTER FEES.

Just a few Leagues have not paid their $2.50 chapter fees. Please attend to this at once. Send check to J. H. Pierce, Box 529, Little Rock. Leaguers, let us make a clean sweep of this obligation. Nearly every League paid at the appointed time in January. We know you will not intentionally hold back your Conference. Act now. Let us show Methodism that the Leagues of our Conference are not only loyal, but progressive and businesslike.

A POSTER HINT.

Many Leagues have found it best to advertise the devotional meetings by means of posters. This hint may suggest something to the committee which has in charge this work. There



are those in each chapter who can draw with pencil, crayon, or brush, just a hint on cardboard to be put up at postoffice or other prominent place. Then by doing this work the talent will develop. The artists of your town or community will be glad to help you if they find you are progressive.

CHILDREN'S DEPARTMENT.

LITTLE SOLDIERS.

Though we never may be soldiers
On the battlefield,
Though we may not carry banner,
Bayonet, or shield;
Each man can be as true and valiant
Till life's work is done,
Each can be as brave a soldier
As George Washington.

There are mighty hosts of evil,
Armies great and strong,
Each can be a little soldier,
Fighting all day long.
Let us ever fight them bravely,
Let us valiant be;
Fight the host of greed and envy,
Pride and cruelty.

—Exchange.

THE LITTLE WELSH MAIDEN.

Mary Jones, a little Welsh maiden, lived over a hundred years ago in a village in the Welsh mountains. Her parents were poor, but God-fearing. The minister of that region opened some schools where children were taught to read a little English, but especially to read the Bible in their own Welsh tongue. In one of these schools little Mary soon learned to read. Thus she became acquainted with the wonderful stories in the Bible. Yet she had no Bible of her own. In those days there were few Welsh Bibles, and they were costly.

The little maid, who was only ten years of age, would trudge two miles away to the house of a relative who had a Bible which she could read. She also began to earn and save money that she might buy one for herself. After six long years she thought she had enough to buy one, and hearing that the Rev. Mr. Charles, at Bala, 25 miles away, had some for sale, she toiled across those many miles of Welsh mountains and valleys, with her hard-earned and precious money, taking off and carrying her shoes to save them.

She did not reach Bala until after the minister had gone to bed, but found shelter with an elder of the Calvinistic Methodist Church. Early the next morning the elder, who had learned her story, took her to the pastor's house. But Mr. Charles had disposed of all his Bibles, and told her so. The eager, weary girl, frustrated in her labor of six years and her long, lonely 25 mile walk, with the eager hopes and the great longing of her desire balked, collapsed with sorrow, and "wept as if she would break her heart."

But her sorrow was too much for Mr. Charles, and he gave her a Bible which he had kept for a special purpose. One can easily imagine Mary fairly flying back the 25 miles to her home, with her precious Bible.

Mr. Charles then went to London and there told a company of Christians this story, pleading that a society should be formed to supply more Welsh Bibles. The appeal touched the hearts of the company, and one of those present exclaimed—"If for Wales why not for the whole world!" This led to the formation of the great British and Foreign Bible Society, in 1804. Inspired by its example, Christians of other lands have formed other Bible societies, the American Bible Society being organized twelve years later, in 1816. By the work of these societies the Bible which was then in less than one hundred languages, has been translated and printed in over five hundred languages and dialects. Over four million copies of the Bible, in whole or in part have been distributed by them.

Does not the story of little Mary Jones remind one of the small lad whose eagerness to see Jesus resulted in his five loaves and five fishes being multiplied to feed five thousand and more? That little boy, as also little Mary, did not dream of what would follow; but they both wanted to know more about Jesus, and God blessed it to the benefit of many, many others.—Selected.

THE GIVE AND TAKE OF FRIENDSHIP.

"I am sorry to have Cousin Mary go home," said a young girl to her mother as they waved a last good-by to the departing guest. I wonder why I enjoy a visit from her so much more than one from Cousin Isabel? Isabel is educated, has traveled a good deal, and is so pretty and stylish, while Mary leads such a quiet life and is really plain."

The mother smiled. "Cousin has one rare gift," she said. "Can you think what it is?"

"Yes," was the reply, "I believe I can. She knows how to be really interested in some one besides herself. Isabel talks entertainingly and for a day or two you like to listen, but after a while you want to speak of your affairs, and, though she makes some polite answer, in a few minutes she has to write a letter, or go upstairs, and she never really hears what you say with her mind at all."

Not long ago a certain woman received a letter from a relative who wrote: "How I did enjoy those long talks! We must not fail to have more of them next year."

"Long talks," was the scornful comment. "Long monologues would be nearer the truth. Martha talked for hours about her experiences. It was all right, and I was ready to sympathize with all my heart, but she did not ask me one question about mother's health, my pupils, my plans of any kind, and I suppose she has forgotten the existence of my friends, some of whom she has more than once met here. I was so fond of Martha, but it is not possible to feel quite the same toward her now."

"Martha' 'is a real woman. Hers is a character of much loveliness, and she is prominent in her chosen line of work; indeed, her enthusiasm for it accounts in some measure for her extreme self-absorption. She would be astonished indeed if she knew the increasing disappointment her friends feel as they meet her from year to year.

The affairs of others may seem of small moment in contrast to the weightier matters to which we have given our thought, and it is not always easy to get outside the charmed circle of self. But the effort is worth making, and lest we have never realized the need of making it, is it not well to ask ourselves from time to time: "Am I becoming morally selfish? Am I accepting, yes, demanding from others, yet failing to give them in return, that sympathetic interest which is the richest offering that friend may bring to friend."—Josephine Brown, in Christian Herald.

THE SLAVE BOY BISHOP.

Have you ever read any stories about slavery? Our story this month takes us to the land of Africa. Here, years ago, cruel white men left their ships on the coast and went inland, raiding and burning the little villages of defenseless black people. Men and boys, girls and women were chained together and driven back to the coast. There they were huddled into the holds of ships and amid sickness and despair were carried to America and sold to labor in the cotton fields of the South.

Over a hundred years ago a little black baby was born in Africa. His name was Adjai. His parents belonged to one of the largest tribes on the West Coast of Africa, in the Yoruba country.

One day the men stealers entered his village and captured men, women and children and drove them, chained to the seacoast and put them aboard ships to carry them to the slave markets.

Adjai's family were among the captured ones. He was then a little boy about eleven years old, and he was separated from his father and mother and brothers and sisters. After a long, weary march and many days in a crowded slave pen, Adjai was placed on board a slave ship, which fortunately, was taken by a British steamer sent out to capture slavers. Adjai was placed in the home of some missionaries in the English colony at Sierra Leone. Here he went to school and for the first time heard about Jesus Christ and his love for all boys and girls. Adjai's story somehow reached England, and an English clergyman arranged to pay for his tuition at the best school in Africa, at Freetown. Here, when he was sixteen years old, he was baptized and given a new name—the name of his good friend in England, Samuel Crowther.

In a few year's friends took him to England for a year's schooling there. He was quick to learn and showed great skill in languages. He also mastered the carpenter's trade, and both of these acquirements were of great use to him in his later life.

When he returned to Africa, he married a native Christian girl, who like himself, had been rescued from a slave ship. Together they established and carried on a very successful boarding school for negro boys and girls and in many ways devoted their lives to winning the people about the Niger River to Christ.

England was at this time most anxious to explore the Niger River, first, to put a stop to slavery in the interior of Africa, and also to start trade with the natives. Two missionaries were to be sent with the expedition, and one of those chosen was Crowther. It was a long, dangerous journey; but Crow-

ther's acquaintance with the language and customs of the people was a very great aid. They passed through heathen countries, and Crowther tried to tell the chiefs and their people about Jesus and aided as far as he could the sick and dying. His work on this trip showed the Englishmen who were with him that he was far above the average negro worker, and they wrote to England recommending that he be ordained to the ministry.

One day when he was preaching at Freetown, near where he was taken when rescued from the slave ship, he saw a very old negro woman in the congregation who looked very sad and unhappy. Crowther spoke kindly to her, and she told him about her hard life as a slave and how all her children had been torn from her. "But worst of all was losing my little boy, Adjai," she wailed.

The son had found his mother, and his lifelong prayer had been answered. His mother became a Christian and took the name of Hannah, whose son was Samuel.

Many years of faithful service followed; and when, in 1864, West Africa was in need of a bishop, who should the House of Bishops in England choose as best fitted for this responsible task but Samuel Adjai Crowther. He was consecrated in Canterbury Cathedral before an immense audience, and until his death, at the age of eighty-two, in 1891, he labored unceasingly to win his people to Christ.

The Bishop of the Niger was once only a little African slave boy. Christian people gave him a chance, and he made the most of it. There are thousands of just such boys in Africa today, waiting for the boys and girls in our Sunday schools to give them the chance to win all Africa to Christ.—The Spirit of Missions.

NEWS OF THE CHURCHES.

CHINA WAR EMERGENCY FUND—LITTLE ROCK CONFERENCE.

Amount previously reported	$604.75
Since last report:	
J. W. Harrell	10.00
L. J. Ridling	10.00
Hugh Revely and wife	5.00
Total	$629.75

—James Thomas, Treasurer Board of Missions.

LITTLE ROCK CONFERENCE WAR FUND.

Amount previously reported	$ 94.00
Bright Star Circuit, S. B. Mann, P. C.	10.00
Total	$104.00

—James Thomas, Treasurer Board of Missions.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Present: Monk, Harrison, Hundley, Meux, Whaley, Farr, Hammons, Rorie, Hively, Wilcoxsen.

Capitol View (Farr): Clem Baker was with us at prayer meeting; very good attendance; two additions.

First Church, Argenta (Wilcoxsen): Raised $600 on church debt; one addition.

Asbury (Whaley): Small Sunday school and congregation Sunday.

Gardner Memorial, Argenta (Hively): One addition. Finances moving along quite well. Our P. E. brought us a splendid message.

Highland (Harrison): Saturday night had first pounding for the year. Good prayer meeting; small congregations. Women are starting off well.

Hunter (Rorie): Small congregations. We have had some bad weather in East Little Rock.

Pulaski Heights (Hundley): Good prayer meetings. Good attendance at church services.

Twenty-eighth Street (Meux): Small congregations.

Winfield (Hammons): Unusually good services and attendance.

The District (Monk): Missed the first appointments of my life; Benton Circuit Saturday. Jesse Galloway has done marvelously; Mabelvale Wednesday.

PORTLAND.

The following members of the Methodist Church of Portland have adopted French war orphans for the year and have already sent in checks for same: Mrs. J. W. Pugh, Mrs. R. A. Pugh, Mrs. W. R. Roddy and Mrs. J. D. Dean. Five other people here have taken over the care of an orphan.

We are following Brother Roy Farr and find it delightful to follow so lovable and so loved a man. Wife and I have been beautifully received. We never received any old-fashioned pounding, because the people here have a way of their own in doing things, and it is as beneficial and creditable as any you see. We have been overwhelmed with the beautiful and charitable spirit of the people of this place. We have been to Blissville to fill the regular appointment, and find their grace and goodness is able to maintain itself even among vigorous rivals.

We are a bit late in sending our China special, pledged at Conference, but it is forthcoming in full, and the War Camp Fund will be paid in right away. We have no regrets in making a 300 mile move when we can live in a place like this.—A. L. Miller, P. C.

SEARCY CIRCUIT.

This is my first year in the North Arkansas Conference. Having transferred from the Mississippi Conference, I was placed in West Searcy, on the Searcy Circuit. We have been cordially received. Surely we represent a great church, and we are located in a great country, among a great people. What an open field for service! We found a nice new parsonage here, and it is furnished with nice furniture. We also received a great pounding upon our arrival. We hope and pray for a great year.—G. P. Fikes.

LAMAR.

We reached our new field on Wednesday following the close of Conference at Helena. We arrived in time to get into our parsonage before the zero weather struck Arkansas.

The good ladies, after furnishing the parsonage with new furniture, brought in a nice pounding. Seeing the parsonage force were not offended at this, they repeated and redoubled the shower of good things for the pantry on Christmas Eve, and in addition to this a load of hay, a ton of coal and a cord of wood were also placed at the parsonage.

We held our first quarterly corference January 23. We enjoyed very much meeting our new presiding elder and having him in our home.

This charge increased P. E.'s and P. C.'s salary 50 per cent over what was paid last year, and the first quarter overpaid.

Sunday schools, Leagues and prayer meetings are doing good work. Contract is let for a new $2,000 church at our country point. This is a very loyal people, and we are looking forward for a great year.—H. L. Wheeler, P. C.

WARREN.

We arrived at Warren for the fourth time on time. Our people gave us a hearty welcome. They have given us many tokens of their love and appreciation. I think that the best expression was a voluntary raise of $300 in the salary. This is one of the best all-'round churches in the Conference, and next year they want one of the biggest men you have. They will be able to say this fall, "We

What Is An Internal Bath?

By R. W. BEAL.

MUCH has been said and volumes have been written describing at length the many kinds of baths civilized man has indulged in from time to time. Every possible resource of the human mind has been brought into play to fashion new methods of bathing, but, strange as it may seem, the most important as well as the most beneficial of all baths, the "Internal Bath," has been given little thought. The reason for this is probably due to the fact that few people seem to realize the tremendous part that internal bathing plays in the acquiring and maintaining of health.

If you were to ask a dozen people to define an internal bath you would have as many different definitions, and the probability is that not one of them would be correct. To avoid any misconception as to what constitutes an internal bath, let it be said that a hot water enema is no more an internal bath than a bill of fare is a dinner.

If it were possible and agreeable to take the great mass of thinking people to witness an average post-mortem, the sights they would see and the things they would learn would prove of such lasting benefit and impress them so profoundly that further argument in favor of internal bathing would be unnecessary to convince them. Unfortunately, however, it is not possible to do this, profitable as such an experience would doubtless prove to be. There is, then, only one other way to get this information into their hands, and that is, by acquainting them with such knowledge as will enable them to appreciate the value of this long-sought-for health-producing necessity.

Few people realize what a very little thing is necessary sometimes to improve their physical condition. Also, they have almost no conception of how a little carelessness, indifference, or neglect can be the fundamental cause of the most virulent disease. For instance, that universal disorder from which almost all humanity is suffering, known as "constipation," "auto-intoxication," "auto-infection," and a multitude of other terms ,is not only curable but preventable through the consistent practice of internal bathing.

How many people realize that normal functioning of the bowels and a clean intestinal tract make it impossible to become sick? "Man of today is only fifty per cent efficient." Reduced to simple English, this means that most men are trying to do a man's portion of work on half a man's power. This applies equally to women.

That it is impossible to continue to do this indefinitely must be apparent to all. Nature never intended the delicate human organism to be operated on a hundred per cent overload. A machine could not stand this and not break down, and the body certainly cannot do more than a machine. There is entirely too much unnecessary and avoidable sickness in the world.

How many people can you name, including yourself, who are physically vigorous, healthy and strong? The number is appallingly small.

It is not a complex matter to keep in condition, but it takes a little time, and in these strenuous days people have time to do everything else necessary for the attainment of happiness, but the most essential thing of all, that of giving their bodies their proper care.

Would you believe that five to ten minutes of time devoted to systematic internal bathing can make you healthy and maintain your physical efficiency indefinitely? Granting that such a simple procedure as this will do what is claimed for it, it is not worth while to learn more about that which will accomplish this end? Internal bathing will do this, and it will do it for people of all ages and in all conditions of health and disease.

People don't seem to realize, strange to say, how important it is to keep the body free from accumulated body-waste poisons. Their doing so would prevent the absorption into the blood of the poisonous excretions of the body, and health would be the inevitable result.

If you would keep your blood pure, your heart normal, your eyes clear, your complexion clean, your mind keen, your blood pressure normal, your nerves relaxed, and be able to enjoy the vigor of youth in your declining years, practice internal bathing and begin today.

Now, that your attention has been called to the importance of internal bathing, it may be that a number of questions will suggest themselves to your mind. You will probably want to know WHAT an internal bath is, WHY people should take them, and the WAY ot take them. These and countless other questions are all answered in a booklet entitled "THE WHAT, THE WHY AND THE WAY OF INTERNAL BATHING," written by Dr. Charles A. Tyrrell, the inventor of the "J. B. L. Cascade," whose life-long study and research along this line make him the pre-eminent authority on this subject. Not only has internal bathing saved and prolonged Dr. Tyrrell's own life, but the lives of a multitude of hopeless individuals have been equally spared and prolonged. No book has ever been written containing such a vast amount of practical information to the business man, the worker, and the housewife; all that is necessary to secure this book is to write to Dr. Chas. A. Tyrrell at No. 134 West Sixty-fifth Street, New York City, and mention having read this article in the Arkansas Methodist, and same will be immediately mailed to you free of all cost or obligation.

Perhaps you realize now, more than ever, the truth of these statements, and if the reading of this article will result in a proper appreciation on your part of the value of internal bathing, it will have served its purpose. What you will want to do now is to avail yourself of the opportunity for learning more about the subject, and your writing for this book will give you that information. Do not put off doing this, but send for the book now, while the matter is fresh in your mind.

"Procrastination is the thief of time." A thief is one who steals something. Don't allow procrastination to cheat you out of your opportunity to get this valuable information, which is free for the asking. If you would be natural, be healthy. It is unnatural to be sick. Why be unnatural when it is such a simple thing to be well?

have done," rather than "we will do."

We have had a hard time here thus far this year. The extreme cold and war, and hardly a car to be had for our lumber. It has been hard on the men who own, as well as those who run the mills. The prospects are better now. Our church is proud of her soldier boys. Twenty-four are now in service, and of the twenty-four, sixteen are officers. When the next call comes we will have about fifty in service. We are trying to be true to God, the church and the nation. Much of our best blood will go to the front. The church grows and all the departments are at work. We have reason to believe that this year will be the best of the four. We want to meet every obligation of the church and government. I think our people have a will to work.—R. W. McKay.

PARKDALE AND WILMOT.

Again we followed Brother H. E. Van Camp, and again we found everything in good shape. We find the footprints of other good men. Brother L. E. N. Hundley, Brother Toombs, Brother Drake, Brother Clanton, Brother John Hoover, and other good men have served this work. Of course, following such men, we could not but find everything in good shape.

We arrived here on Wednesday afternoon, December 19. We were met by some good ladies and gentlemen at the train and escorted to the parsonage, where we found a blazing fire, a new bedstead and two new mattresses, as well as four pairs of new blankets and a big pounding waiting for us. We have felt good right from the start. We have received a welcome in abundance. We expect to keep this good feeling at high tide all the year. We have a good people here—second to none anywhere.

The weather has been very bad indeed ever since our arrival. Our church services have been hindered on that account. But with such a willing people we expect great things when the weather allows. We do not blame people for staying away from church in such weather as we have had. If the people will come to church when the weather is good we can well afford to excuse them when the weather is bad.

Fuel has been scarce, but somehow I struck it lucky. I have purchased already $60 worth of wood, which is delivered on the ground, with more coming. It seemed providential. We have not suffered at the parsonage for lack of fuel. And our people have supplied us with what money we needed, and besides other considerations. Surely this is a noble people.

Our people are patriotic. They have subscribed in large sums to war work and to the Red Cross. They have a Home Guard organization, and, best of all, they have given their sons to their country. Our people are with the government on every inch of the ground. Nor is their devotion to God and the church lacking in any sense whatsoever.

We are glad to hear good reports from others.—Frank Hopkins, P. C.

HAWLEY MEMORIAL.

We feel that we were wonderfully fortunate at the last Annual Conference by having assigned to us one of the most brilliant and consecrated pastors of the Little Rock Conference, Rev. Walter Scott. He comes to us possessed with the godlike spirit of love and sympathy that leads men to higher and nobler thoughts and ideals. His very life theme is characterized by the one central thought: I have come that I might lead men to the God that I adore, or that I might be able to magnify the truths of my Lord through example of every-day living in such an admirable manner that men will want to follow after me. This we find to be his keynote to success.

We are looking forward for the greatest year in our history, for many improvements are on foot and we are well assured of divine direction and competent leadership. We have a pastor that believes in doing big things, things that are worthy of your and my co-operation. He is also a firm believer in the theory that two can live cheaper than one, and has set about to prove this theory true, when on last Wednesday afternoon he was married to Miss Inez Thomas of Arkadelphia, returning Friday to the parsonage with his beautiful bride, where a wedding luncheon awaited them. We feel that we have been doubly blessed, and extend to our pastor and wife congratulations and best wishes for a continuance of success along their line of duty. May this year be one of success and happiness, and when the next Annual Conference rolls around may nothing but victory be ours.—A Member.

DEWITT.

We are moving along nicely in our work and our people have given us a most cordial welcome to our old field of labor. We were sent to this place 25 years ago in connection with Stuttgart. There are but few here now who were the leading members of the church then, but we have a most excellent Board, who are planning for a great year.—W. A. Steel.

AMITY MISSION.

After having served in the ranks of the Methodist Protestant Church in the Arkansas Conference 21 years, I took my letter from that Conference and went up to the M. E. Church, South, Conference which met at Arkadelphia December 5, and put my letter in that Conference, and was received as a traveling elder and then located at my own request. I then put myself in the hands of the P. E., Rev. J. A. Henderson, and told him I would take work as a supply as long as I was able to work. I was sent to Amity Mission. I went home and began to get ready to move. We landed at Amity December 24. When we arrived our household goods were in the depot. We drove out to a good brother's house (Brother I. Modisett). There wife and I were entertained until the morning of the 25th. Then we began to move things from the de-

pot to the place which Brother S. L. Durham had bought for a parsonage for Amity Mission. We got set up in this beautiful little home. From there we went on our mission. The weather getting so bad and cold, we had to stop and go in. But if the Lord wills, when the weather will permit we will take up the work and do our best to build up this charge. I am hoping to see Amity Mission one of the leading circuits in the Prescott District. We have a great field to build from, a lot of mighty good people to serve. The P. E., Rev. J. A. Henderson, was with us January 8; held our first quarterly conference. The weather was so bad the attendance was light, but he got us started off, and by the help of the Lord I aim to build. We are planning for a great year. May the good Lord mightily bless the Conference this year.—W. A. House, Pastor.

CASS CIRCUIT.

After a long, tiresome journey of about 425 miles from St. Francis, we arrived at Cass Monday, December 17. On account of delay in getting our household goods we did not get moved into the parsonage until January 8.

That night we received a pounding good and proper, so we have plenty to eat for the present, with prospects of more in the future. So much, so good, for the temporal blessings.

We hope and trust, yes, and pray, that these good people will be as solicitous for the spiritual life of the community as they are for the temporal welfare of their preacher.

On account of the cold and snow we have not had a very large attendance at preaching services. However, the cold and snow have not kept me from meeting all my appointments.

The prospects are promising for a good year on Cass Circuit. Spring will be here after a while, the dogwood will blossom, the buckeye will bud and the turkey will begin to gobble, and the minnows will begin to bite. With these signs of the coming of spring, yet the gospel bells ring over the hills and valleys of Cass Circuit.—A. L. McQueen, P. C.

SHERIDAN CIRCUIT.

At the close of the Conference the Bishop read us out for Sheridan Circuit. We returned to Delight on Monday evening, packed our goods Tuesday, loaded them on the car Wednesday morning, put wife and the three girls in "old Liz," and so we rolled. We made the run from Delight to Sheridan in three and three-quarter hours. We found Brother Fuller and his good wife packing with all their might. We did not get into the parsonage until Monday evening, but we fared sumptuously. Brother Johnson and Brother Baugh took good care of us. We left at Delight some people that proved to us that they loved us, better than words could tell. They cared for us in the days of our sickness and sorrow. We love them and will never forget them in our prayers. But our lines have fallen in pleasant places. We are among God's people. They love their preacher, they speak well of all of them, and they know just how to take care of their pastor. Our good elder came in the snow and held our first quarterly conference yesterday, the 22d. Some of my stewards came many miles in the snow. I gave them a good dinner at the parsonage, and they gave the pastor a good raise in salary. May God help me to give them my best this year.—G. M. Yearwood.

AMITY.

We are delighted with our new charge. I feel sure that if I had been compelled to choose my place of work for this year I could not have pleased myself better than I am. This is an old charge, as you well know, and has been served by many of the very best men in the Conference. We have a very fine class of people at all three places on the work—Amity, Glenwood, and Rosboro. I think I can see great things possible for these good people to accomplish in the Master's service, and I am praying that I may be used of Him to lead them in the accomplishment of them.

Our reception has been all that any preacher and his family could desire to make them feel welcome and at home. Our first quarterly conference has come and gone. Brother Henderson, our presiding elder, was with us and preached once to the delight and edification of all who heard him.

The assessment for the support of the ministry was fixed at a liberal figure and a good financial report was made, better than at the first quarter last year. Everything starts off well, and we confidently look for a great year. We are happy every day and rejoicing in the Lord's work.—R. H. Cannon, P. C.

QUARTERLY CONFERENCES

PARAGOULD DISTRICT.
(First Round—Continued.)

Black Rock and Powhatan, at Black Rock, Feb. 16-17.
Hoxie and Portia, at Hoxie, 7 p. m., Feb. 17.
Walnut Ridge Ct., at Old Walnut Ridge, 11 a. m., Feb. 18.
Walnut Ridge Station, 7 p. m., Feb. 18.
Smithville, at Smithville, Feb. 22.
Ravenden Springs, at Williford, Feb. 23-24.
Mammoth Spring, 7 p. m., Feb. 24.
Salem, 7 p. m., Feb. 25.
Ash Flat, at Ash Flat, Conf. 10 a. m., Feb. 27.
Lorado, at Warren's Ch., Mar. 2-3.

J. M. HUGHEY, P. E.

CHURCH EXTENSION NOTICE.

The Executive Committee of the Board of Church Extension is called to meet at Benton, Ark., in the Methodist Church, on Tuesday, March 5, at 10 a. m. All parties who want to apply for aid, either by loan or donation from the General Board, must have their applications in the hands of the secretary on or before this date. Application blanks can be secured by writing to the secretary. Please see that your application is in order. Only applications to the General Board will be considered at this meeting, and emergency cases needing help from the Conference Board.—J. W. Harrell, President; W. D. Sharpe, Secretary.