

WOMAN'S BIG WORK

Bill Arp Addresses the Woman's Home Mission Society.

HE GIVES HIS UNSTINTED PRAISE

Tells of the Splendid Work and Self-Sacrifice of Women—His Address Published in Full.

Atlanta Constitution.

Recently in Cartersville, Ga., the Woman's Home Mission Society of the north Georgia conference met. Among those who made addresses were Bill Arp. His talk was interesting throughout, and is by request from many reproduced in the Constitution in lieu of his regular letter. It follows in full:

"If our youth is happily spent, our old age will be crowned with pleasant memories. How blessed are those children whose homes are happy, whose parents are kind and loving, who are not cursed with wealth nor pinched with poverty. I believe that it is possible for parents to make the home so attractive that even the boys would rather stay there in their leisure hours than to seek the careless company of those about town whose homes are not happy. I don't know about David's home, nor what he did in his youth, but his prayer was one of great anguish when he said 'Visit not upon me the iniquities of my youth.'

"But I was ruminating about the state and condition of Methodism and missions in the long ago, when I was young and the most of you were an unknown quantity. When I was in my teens and was just noticing the girls and wondering what they were made for, the Methodist church was the only church in our town—and it had the only graveyard. I was very familiar with that graveyard, for I had to pass right by it every night that I visited my sweetheart's home. I had a rival in her affections, and one dark night he saw a ghost and ran home and I got rid of him, though I was accused of being the ghost. Near there was the church and there were the people, but where was the bell and where was the steeple, for it had neither. It was an old-fashioned unpainted building and had small glass windows of 8 by 10 glass, and two doors in front, which used to be a peculiarity of Methodist churches. It was said that one door was to take in the converts and the other to turn them out. The Baptist churches of that day had but one door, for when once they got in they never got out. This old church contained on the Sabbath nearly all the religion that was in the town, and at night was the trying place of the old people who loved God and the young men and maidens who loved one another. Notice was given that meeting would begin at early candle-light. Candles! that gave what Milton calls a dim religious light. Don't smile, my young friends, for Shakespeare wrote by candle-light and says, 'How for that little candle throws its beams, so shines a good deed in a naughty world.' Everybody was familiar with the amen corner and had reverence for those who occupied it. My wife and I still remember the low, guttural amens of Brother Murphy, the snap-short amens of Brother Ivy, and the deep groanings of old Father Norton in echo to the pleading prayers of the preachers. Father Norton was a very close and stingy man and on one occasion got to shouting and clapped his hands and exclaimed, 'Thank God for giving us a religion that has never cost me 25 cents.' And the preacher responded, 'And may the Lord have mercy on your stingy soul.'

We remember, too, the good Sister Jenkins, who always had three or four little children tagging after her, besides one at the breast, and how she always took them to church and spread them out on the long front bench and took a basket of biscuit and fried chicken to keep them quiet, and all the space between the front bench and the pulpit was their crawling ground, and when they wanted water she reached up to the pulpit and got it from the preacher's pitcher.

"By and by a new preacher came who was determined to purge the church of its loose and languid members. At his second service he had before him the book of membership and read out the roll and remarked that somebody had been adding to some of the names in pencil with such capital letters as D. D., which he supposed stood for doctor of divinity, but learned later that it stood for dram drinker, and there were other letters, such as B. K., which stood for barkeeper, and N. T. for nigger trader, and H. R. for horse racer, and there was G for gambler and an F. for fiddler. He raised a big rumpus over all such as these and declared they should all be burned out and they were. He reminded me of old Simon Peter Richardson, who, while stationed here, went over to visit his old home on the Pee-dee, in South Carolina. When he returned I asked him if he had a good time, and he said yes he had a glorious time in his old church—the church he first joined and used to preach in. Oh, said he, we had a glorious revival, the best I ever experienced. Did you take in many? said I. 'Take in, take in; no my friend, we never took in nary one; but we turned seventeen out, thank the Lord. Oh, it was a glorious revival.'

CHURCH WORK THEN AND NOW.
"But I was ruminating about the difference between now and then in church work and missions and salaries and church environments and the culture of the preachers. There was old Father Donally, with his wooden leg,

who always came to our campmeetings and attracted great crowds, who came to hear him scare the sinners and scalfy the Christians and denounce the fashions and follies of the day. I have not forgotten his rebuke to a gay young couple who behaved unseemly during the sermon and the old man stopped and said, 'If that young man over there with hair on his face and that young woman with a green bonnet on her head and the devil's martingales around her neck and his stirrups on her ears don't stop their giggling while I am preaching God's message to sinners, I will pint 'em out to the congregation.' But we had a number of very great and notable preachers in those days. George Pierce, the bishop, and old Lovic Pierce, his father, and Judge Longstreet, the eloquent president of Emory college, and Dr. Means and Walker Glenn and old brother Parks used to attend our quarterly meetings and our revivals. They were all great and good men and the people came from far and near to hear them. No more eloquent and gifted divines have occupied the pulpits of Georgia from that day to this.

"But mission work was totally unknown as an organized feature of church work. The first we ever heard of was introduced by some northern emissaries who came to this region to plant Christianity among the Indians. Two of them, whose names were Worcester and Butler, were suspects, and arrested by order of Governor Gilmer and placed in jail in Lawrenceville, where my father lived. It was believed that these men, who were Massachusetts yankees, were secretly trying to influence the Indians to violate the treaty and not to sell their lands to Georgia; but this was never proven, and Governor Gilmer turned them out on condition that they would go back to New England, and they went. I remember the excitement that pervaded our townspeople during the event. John Howard Payne, the author of 'Home, Sweet Home,' was another suspect. He, too, was arrested and sent to Milledgeville a prisoner, but was soon released and sent to Washington city with an escort. Two years ago I received a letter from an old woman in Texas, who said she was born near Cartersville in 1831, while her father, who was a Methodist preacher was teaching an Indian mission school up the Etowah river at a place called Laughing Gal, which was the name of an Indian chief. My old partner, Judge Underwood, knew him well, and said he was a good Indian. He got his feminine name according to Indian custom, which was to name a newborn child for the first thing that the Indian doctor saw from the door of the wigwam after the child was born, and so, when the doctor looked out and saw an Indian maiden laughing, the little baby boy had to be named Laughing Gal. Old man Harrison, who has been living here for sixty-five years, is familiar with the name and the home of Laughing Gal. The Cherokee Indians took kindly to this missionary work. John Ross and Major Ridge, who were half-breeds, became converts, and Ross' son became a preacher, and so did his grandson and I and my daughter, Mrs. Aubrey, heard him preach at Little Rock about twenty years ago.

CHANGE WROUGHT BY WOMAN'S WORK.

"But you must pardon me. I did not forget that the object of this conference was home mission work, but eloquent men and cultured women who have preceded me have faithfully covered that ground in every phase and have left for me nothing but memories that are only kin to it. There is, however, no dividing line. Both foreign and domestic missions are founded in Christian charity and Christian progress. There was a time when there was no such organization as home mission conference. When there was not a parsonage in the State, and the itinerant preachers were sheltered in any house that was vacant and could be rented for a trifle—when their household goods were moved from place to place by a single team and the good wife and little children were mixed up with the load; when two or three hundred dollars was considered a liberal allowance for a year's support. But woman's work has wrought a wonderful change over these conditions, and almost every town and village has provided a comfortable home for the preacher's family. The advance on this line has been rapid and it has been contagious. Ten years ago there was not a preacher's permanent domicile in Cartersville, but now every church has a comfortable home attached. But let me say just here that there is yet room for improvement. A house is not all of a home. It takes shade trees and flowers and fruits and green grass and vines to adorn and shade the veranda. Even a few pretty pictures and a mirror would not come amiss, for such things cannot be safely moved, if nothing better can be supplied, you might put a painted motto over the mantel, 'God Bless Our Temporary Home.' Our Cartersville Methodists have built a nice, comfortable house, but I have to furnish Brother Yarbrough with Presbyterian strawberries, and he feels constrained to pay me back in Methodist tomatoes. I promise now to furnish every parsonage in town with strawberries and raspberry plants next fall if the good ladies will have them planted. I have noticed that the children of preachers are as fond of these things as other children, and their wives and daughters are as fond of flowers. Yes, my friends, mission work, whether foreign or domestic, is advancing all along the lines. Home missions are but a nursery for those wider fields that take in all mankind. The spirit of charity—love of God and love to man—is the foundation of all and there is no boundary to that, no conference limits, no Mason and Dixon lines. The good Samaritan did not stop to inquire where the sufferer lived. Charity is the only thing upon which all mankind agree. Pope

'In faith and creed the world will disagree, But all mankind unite on charity.'
"And Wadsworth says:
"The charities that soothe and heal
Are scattered at the feet of man like flowers."

MADAME DE STAEL AND MISS STONE.

"Charity is the essence of love, and love is the fulfilling of the law. Charity, like mercy, is not strained, but droppeth as the gentle dew from heaven upon the earth beneath. It is twice blessed. 'It-blesseth him that gives and him that doth receive.' Madame de Stael said, 'The only bank account we will have in heaven will be what we gave away in charity.' Sometimes we question the self-sacrifice of missionary work in foreign lands, and the recent case of Miss Stone has staggered the faith of those who help unwillingly; but the command of the Savior after His resurrection is ever before us: 'Go ye unto all the world and preach the gospel to every creature.' Not long ago a lady said to me, 'Well, if we cannot convert them, we can civilize them.' The gospel of a clean shirt goes side by side with that of repentance. Wherever the missionary has gone, his or her message has been addressed to the head as well as to the heart. John Wesley said that cleanliness was next thing to godliness. A clean body and a comfortable home is the beginning of religion. But neither the abduction of Miss Stone nor the personal sacrifices of thousands of others for a moment stops or impedes the work of the missionaries. It broadens and lengthens as the years roll on, uplifting the lives of the ignorant and degraded in the dark places of the earth. The twenty millions contributed this last year to this cause proves that the god of greed and selfishness has not assumed entire sway over this nation. These millions bring no return in wealth to the donors, nothing but the reward of duty performed.

"Just think of it for a moment. Do you know that we have eighteen thousand missionaries in foreign lands? In China, India, Turkey, Egypt, and Cape Colony, and these missionaries are reinforced by eighty thousand native preachers and teachers. They have churches in twenty-three thousand towns and villages, with one and a half million communicants and Christian communities of over four million pupils. These missionaries have over four million pupils under instruction. They have ninety-four universities and colleges, and some of them are world-renowned and rank well with our own. The best endowed of these colleges are at Constantinople, Beirut, Pekin, Egypt and Cape Colony. Then there are over one thousand secondary schools for training in the arts and industries, and also one hundred and twenty-two kindergarten schools. The most gratifying and significant fact is that more and more rejoice, for it is a pitiful fact that girls. The colleges have over two thousand of them, and in the common schools they constitute more than half the number of pupils. Just think of it and rejoice, for it is a pitiful fact that for centuries in these benighted lands women have been under the ban, and young girls were slaves to man's domination, convenience and passion. What a beautiful and glorious picture she now has of the freedom and elevation of her sex, and it has all come through the work of missionaries, and is worth a million times more than it has ever cost.

WOMAN'S GREAT WORK.

"The freedom and elevation of woman is the most glorious and heavenly work of the past century, and it still goes on, not only in foreign lands, but here at home. Woman is now at the head of every charitable work. Who else is educating our children in the public schools? Who is foremost in the church, the Sabbath school, the Epworth League and the aid societies? who is in almost exclusive charge of this conference? Fifty years ago she had no voice in these things and they were considered beyond her sphere and St. Paul was quoted against her every time she presumed to talk in meeting or speak very loud at home. The Savior did not so speak to the woman of Samaria, nor condemn the one the Jews wished to stone because it was the Mosaic law. 'Neither do I condemn thee. Go and sin no more,' was the most beautiful sermon on forgiveness that was ever preached. But the halt cannot be now told you a relation to our missionary work. Think of the 159 publishing houses that last year sent out 10,800,000 volumes. Think of the 456 different translations of the Bible into foreign tongues. Think of the department of medicine that goes side by side with the mission work in every land. We have now 379 hospitals and 783 dispensaries or drug stores and during last year 6,500,000 cases were treated. There are sixty-seven medical schools and training schools for nurses, with 650 pupils, male and female. There are 247 orphanages and asylums, over one hundred homes for lepers, thirty for the mute and blind and 156 for the insane and the slaves to opium. Is it not amazing, the extent of this work? Can we stop it? Can we impute it? Shall we neglect it? If it be of man it will come to naught, but if it be of God we cannot overthrow it, and if we oppose or neglect it it will be like fighting against God.

"My Christian friends, I thank you for the privilege of making these farwell remarks. When your presiding officer wrote to me a kind letter, inviting me to participate in these exercises, I was surprised and pleased, for it was another sign of that growing fellowship which is now pervading all Christian denominations. The bitterness of sectarianism is passing away. I heard a gentleman say the other day; 'I am a Lutheran, and prefer that church to any other, for I was raised up in it, but when I travel and find no Lutheran church in the town or vil-

lage where the Sabbath catches me I always find a welcome and feel at home in any Christian church. Love of God and love of man covers all creeds and all forms of worship.'

"That is the spirit of universal brotherhood. Love is stronger than creeds or kindred or country. Especially the love of woman. David's highest tribute to Jonathan was that his love of women. Ruth, the Moabitess, was not an Israelite, but she left her home and her native land to live with her husband's mother because she loved her. How often do we see Methodist or Presbyterian women choosing their mates outside of their church and joining the church of their husbands. They do not stop to consult the creed, but change their church as willingly as they change their name, and I have known them to do that two or three times. Brother Sam Jones is not ashamed to tell how he found his wife in a Baptist duck pond, and I make no secret of telling how I found mine in that same old Methodist church I have described to you—not up in the 'Amen' corner among the saints, nor afar back among the sinners, but about midway, where the angels congregate. Men do not change their churches to please their wives for they still maintain their rightful lordship as the head of the family. But for love a woman will change not only her church but her name. The love of woman has no parallel. It extinguishes all fear. The apostles shrank from danger and hid themselves, and one betrayed and another denied his Lord and master, but woman was last at His side.

"Then we bid you God-speed in your noble work, you members of this mission. It Paul had respect for the Jews because unto them was committed the oracles of God, how much more shall we have respect for the Christian women of this land who are planting those oracles at home and abroad.

A DOG SCHOOL.

An Institution in Paris Devoted to Canine Culture.

In M. Edward Gillette's school of etiquette for dogs in Paris canines are trained. The school room is a large square apartment, furnished with a few rugs on its polished floor, some chairs and a table or two. On the school assembling in the morning the roll is called. The teacher, looking exceedingly dignified, taps his desk, and the dogs immediately form in line.

Then, in a pleasant but commanding voice, he calls the dogs' names in rotation, each animal being trained to respond with a sharp, quick bark and a wag of the tail. The first lesson after the performance of the regulation discipline is to learn to welcome visitors. No matter who comes into the room unexpectedly, each dog is taught to greet the newcomer with a low, short bark. The animal must also jump up and wag his tail, but must keep far enough away from the visitor to cause him no discomfort. Each dog goes through this performance three times, and returns to its place in line like a soldier.

If a dog is unruly, it is marched to a chair in the corner of the room and made to crouch on its hind legs beside it and pray for half an hour. Then the dogs are taught gallantly. For instance, if you drop your handkerchief at one end of the room and an educated dog happens to be at the other, he will scamper along to pick it up, then come running after you with a few barks to attract your attention, after which he surrenders his burden most fastidiously. The dogs are taught to pick up any dropped article in this fashion.

Prancing, dainty little steps are taught the animals for the street, as well as a deep and profound obeisance. A visitor to any house where an educated dog is kept never leaves without the dog following her to the door either beside or behind its mistress. Then, stretching out its fore paws, it bends the front part of its body until its head rests on the floor. It does not rise, moreover, until the door is closed. —London Express.

Dining Customs.

A student of social customs has called attention recently to the fact that man eats today practically the same viands as he did in ancient times. However far back we push our researches, the foundations of all dishes are the same—the same birds, the same meats, the same fish—though, perhaps, the list of the ancients' fish is somewhat more extensive. Modern man has forgotten the flavor of the porpoise or dog fish, and in the north, at all events, has learned to shudder at the mention of a dish of octopus. The meats, the courses, the principals, and in some cases even the names remain the same. In spite of Alexandre Dumas' assertion that napkins were first used in the thirteenth and fourteenth centuries, they must have been of much more ancient origin, since the Roman cuisine necessitated their use much earlier; Giles Rose, master cook of Charles II., gave methods for folding them in a variety of ways, but the general adoption of forks among the middle classes did away with the serviette to a great extent. At dessert, when the cloth was removed, a bowl of water was presented to each guest, and this stood on a plate covered with a square cloth, our present doily. —Chicago News.

THE SABBATH SCHOOL

INTERNATIONAL LESSON COMMENTS FOR APRIL 6.

Subject: Saul of Tarsus Converted, Acts ix., 1-20—Golden Text: Acts ix., 10. Memory Verses, 3-5—Commentary on the Day's Lesson.

1. "And." "But."—R. V. The "and" marks the contrast between the missionary zeal of Philip, and the persecuting zeal of Saul. One is inflamed by hatred, the other inspired by love. "Saul," the same as mentioned in the story of Stephen. His name in Hebrew was Saul, his Roman name was Paul. "Yet." Up to this point he had not stopped to consult the disciples of the Lord burned as fiercely as ever. "Breathing out threatenings and persecuting the disciples who were increasing in violence, as if he could breathe without uttering threatenings against them, or would, if able, have smothered them with the breath of his lips. "Lord, the high priest." "Being a zealous Roman soldier in the service he devised plans for fully exterminating the religion of Jesus, and was ready to carry them into execution to the utmost of his ability."

2. "Damascus." This is the oldest city in the world, situated about one hundred and forty miles northeast of Jerusalem. 3. "Suddenly." About noon (chap. ix., 6); at midday (chap. 26: 13), when the sun was shining so there could be no deception. "Light." It was "above the brightness of the sun." Chap. 26: 13. It was in the midst of this glory that Christ was seen by Saul (1 Cor. 15: 8), so that he could enumerate himself among those who had beheld the Lord after His resurrection.

4. "Fell to the earth." The whole company fell to the earth. Chap. 26: 14. "Heard a voice." In the Hebrew tongue the voice was clear and distinct to Saul, but to those with him it was only a mysterious sound. (See on v. 7). "Why persecutest thou Me?" Canst thou give any good reason for it? Must I afresh be crucified by thee? Those who persecute the saints persecute Christ Himself, and He takes what is done against them as done unto Himself.

5. "Who art Thou?" Jesus knew Saul before Saul knew Jesus. "Lord." Used to denote respect for some unknown or superior person. "I am Jesus." He takes the name which was the object of Jewish hatred. His enmity is against Me and My religion. He whom you persecute is the Lord of glory, not simply poor, fugitive disciples. "It is hard," etc. This clause at the first part of v. 6 are omitted from the Revised Version, but they belong to the account for Paul himself utters them in chap. 26: 14. "Kick against the prick." Or goads; as stubborn oxen did, thus wounding themselves the more deeply.

6. "Trembling," etc. A true description of a sinner who sees the wickedness of his heart. "What wilt Thou," etc. Convinced that he had persecuted Christ, and that his religious views and character were wrong, he submits himself to the will of Him who had arrested him in his blind career, with the consent that he would be obedient to all His directions. "Arise." Until now he had continued prostrate on the ground. "Go." Into Damascus, to be instructed by one whom he has his way to destroy.

7. "Hearing a voice." In chap. 22: 9 we are told that those with Paul "heard not the words." What is meant is clearly that they did not hear the words as words—could attach no meaning to the sound. We say that a voice is not heard, or that we do not hear him, when, though we hear his voice, he speaks so low or indistinctly that we do not understand him.

8. "Saw no man." "Saw nothing." The dazzling brightness of the light had made him totally blind. This blindness was, no doubt, mercifully intended by Providence to give him an opportunity to attend to the great matter of his soul's salvation.

9. "Neither did eat," etc. The mental anguish for a time overpowered the natural craving for food.

10. "Ananias." We know nothing of this man except what we find in this lesson and in chap. 22: 12. He was a devout man, in good report among the Jews, was in communication with the brethren at Jerusalem, and was trusted by them. "A vision." Saul was prepared for the visit by a vision, and by a vision Ananias was told to go to him.

11. "Straight." Main thoroughfare of Damascus; so-called from its running in a direct line from the eastern to the western gate. It was a mile long, a hundred feet wide, and divided by Corinthian columns into three avenues. "He prophesied." "Breathing out" no longer "threatenings and slaughter," but struggling desires after life and light in the persecuted One.

12. "Have heard," etc. This hesitating on the part of Ananias to visit Saul does not prove that he was either fearful or inclined to disobedience. He was merely exercising due care; he desired to be sure about the matter. "Thy saints." The Christian converts were probably called "saints," that is, "holy persons," at a very early period after the death of Christ because of the marvelous outpourings of the Spirit upon the first converts.

13. "Go." This brief, expressive word of the Lord (1) demands implicit obedience, (2) puts the doubts of a weak faith to shame, (3) contains a promise of the Lord's aid and blessing. "A chosen vessel." One whom in view of his fitness for a man, Jesus had chosen for a great mission. This, however, implies neither impossibility that he would disobey His call, nor any eternal predestination to salvation. God chose and appointed Saul because Saul chose the Lord.

14. "He must suffer." Compare Paul's own words in chap. 20: 23. See also chap. 14: 19; 2 Cor. 11: 23-28.

15. "Ananias went." How beautiful a childlike is the obedience of Ananias to the heavenly vision. "Brother Saul." Knowing that the Lord had chosen Saul to a sacred office, Ananias felt a great respect for him and an interest in his salvation.

16. "As it had been scales." There is a difference of opinion as to whether there were scales fell from his eye. There is no mention, however, but that the restoration of his sight was supernatural. The nature of the injury was not determinate, but it is certain that the recovery was instantaneous and complete. "Arose—baptized." From this we see that he was immediately baptized before he had received meat.

17. "Meat." Food. "Certain days." How long is not known. It might have been for some months, as he did not go to Jerusalem until three years from that time. He remained some time at Damascus, then went to Arabia and returned again to Damascus, and then went to Jerusalem.

18. "Straightway." Immediately. "Preached Christ." He proclaimed that Jesus was the Christ. V. 22.