

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

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REJOICE WITH THEM THAT DO REJOICE, AND WEEP WITH THEM THAT WEEP. BE OF THE SAME MIND ONE TOWARD ANOTHER. MIND NOT HIGH THINGS, BUT CONDESCEND TO MEN OF LOW ESTATE. BE NOT WISE IN YOUR OWN CONCEITS. RECOMPENSE TO NO MAN EVIL FOR EVIL. PROVIDE THINGS HONEST IN THE SIGHT OF ALL MEN. IF IT BE POSSIBLE, AS MUCH AS LIETH IN YOU, LIVE PEACEABLY WITH ALL MEN.—Romans 12:15-18.

"THEY ARE GETTING AHEAD."

The editor of the Christian Advocate (New York), who is himself a member of the Unification Commission, under the above caption, says: "After close attendance upon both sessions of the present Joint Commission, we do not hesitate to declare the conviction that unification is earnestly desired by a large majority upon each side; and that the ruling purpose and disposition is to frame, if possible, the terms of an agreement which will be acceptable to both General Conferences, and to the great denominations behind them, upon whose approval the final success of the whole undertaking depends. There is therefore no occasion for dismay in the fact that the official statement reveals that only a part of the matters involved were brought to a vote and to tentative settlement. When one considers the sluggish pace of the food and tax bills in Congress, though under war pressure, he may fairly congratulate the Methodist constitution makers upon having brought to completion so many vitally important provisions in seven days. * * * The true friends of unification will find in the second session of the Commission many grounds for satisfaction."

A DELICATE AND SERIOUS QUESTION.

The editor of the Christian Advocate (New York), who is a layman and who always writes in moderation, discusses the delicate question of the moral peril in the sex relation of soldiers so wisely that we reproduce a part of his suggestive editorial, as follows: "In justice to the truth, though at the risk of seeming to reflect upon the morality of the men in uniform who are becoming familiar figures in all our towns, it seems necessary to direct attention to a matter too serious to be passed over. * * * It relates to the subtle danger of allowing these young men and the girls of a community to meet unrestrictedly, without supplying proper environment for such meeting. In the city in question there are Christian Associations for both sexes, Hebrew Associations, Knights of Columbus, and other organizations, all designed to help young people to live clean lives. But none of these was alive to the situation which was suddenly created in the city streets at night, when pleasure-loving young girls and privileged boys in all the fascination of soldier clothes were thrown together, with none of the restraints and safeguards of home. It is with extreme reluctance that we face these disagreeable facts. But the beginnings of the evil in this country, and the ripened experience of England, which now has its problem of dealing with unmarried mothers, bring the communities squarely up to their duty. These young men are in the public service. That service exposes them to temptations from which the government cannot protect them. They have idle evenings and seek pleasure. They are for the time being 'homeless' dwellers in tents. We pass them on the streets with a thought about their future peril in France, but with no sense of responsibility for their present welfare, while they are in America. Yet they are somebody's boys. Why should not Christian people follow the good Canadian custom and 'Ask a Soldier Home to Dinner?' Why not open the churches for soldiers' reading rooms or social parlors, and allow both sexes to foregather under proper auspices? Why

may not Christian women act as big sisters to these flighty girls who flutter about the khaki candle? Would it be altogether beyond the bounds of Christian service for a good woman to make these young people at home occasionally at her own house? Or might not the women of a city see that matrons of the right sort are provided for parks and other public meeting places? Often it is only a friendly and motherly word or glance that is needed to keep the wayward or thoughtless girl from taking the wrong fork at the parting of the ways. In all that we have written we have had in mind the high character of the great majority of the men in uniform. This editorial does not concern them. But mingled with them in the great masses of recruits are some whose inward restraints need to be supplemented for their own sake, and for the sake of others, by all the social safeguards which Christian manhood and womanhood supply. Will not the churches whose location brings them into contact with such conditions as we have alluded to consider their patriotic duty? Flags and honor-rolls are evidences of loyalty, but sacrificial personal service for soldiers costs more and helps more."

To this we may add that the two things which the officious social set of our city desire to offer, the dance and Sunday shows, are pernicious and alluring. While it is admitted that respectable and well-meaning people patronize the dance, it is well known that many immoral persons frequent the dance and improprieties are permitted which often lead to moral ruin. It is also understood that the "movies" have lowered sex standards, that they give unusual opportunities for forming improper acquaintances, and that the violation of the Holy Sabbath still further breaks down the restraints of conscience. It will be a reproach if the dances and "movies" are the chief recreations offered to our soldiers by our city.

"GOD IS NOT MOCKED."

God as creator and sustainer is the great worker; and yet after his six days of creative work the inspired record is: "He rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Christ, "who is the image of the invisible God," who so truly represents God that he could say, "He that hath seen me hath seen the Father," said, "my Father worketh hitherto and I work," but it is said of him: "As his custom was he went into the synagogue on the Sabbath day" to worship, and to teach, and outside the synagogue he used the Sabbath only for works of mercy. In rebuking the Pharisees for their punctilious attention to rules and customs, he did not advocate a "wide-open" Sabbath. He sanctioned no work that could be done on another day, and did not repeal the Old Testament principle that the Sabbath is a day holy unto the Lord and that man should not do his "pleasure" in the ordinary sense on that holy day. If Christ were among us today, it is probable that he would approve of a Saturday half-holiday for innocent recreation, but there is absolutely nothing to justify the contention that he would for the Sabbath day sanction such boisterous and strenuous recreations as baseball or racing or such purely secular diversions as the theater or moving pictures. In so far as the Master has given us an example the Sabbath may be used only for rest and the spiritual activities of worship (including teaching) and deeds of mercy. It is clear that he indulged in no service or pastime which required the labor of others. No one today with any sense of propriety can imagine Jesus going on Sunday excursions, patronizing restaurants and drink and cigar stands, or frequenting Sunday dances or games or shows. To think of Jesus as involved

in these things is a practical profanation. The Master, who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," added, "and ye shall find rest unto your souls." He knew the necessity for physical rest and the proper place for innocent recreation, but he valued soul rest yet more. Reasonable hours of labor and genuinely recuperative relaxation really have never existed apart from the Hebrew and the Christian religion. The rights of labor are not fully recognized where there is no Sabbath. Jesus intended to break the galling bonds with which man had desolated the holy Sabbath, but he purposed to restore it to its original use, not to sanction any sort of diversions which indulgent men might introduce to minister to their own "pleasure." The Sabbath is the day for the body to rest and for the soul to feast. Sunday games and shows often tire the body and starve the soul. Of course, the modern Jews, whose ancestors often provoked God's wrath by desecrating his holy day and who now violate their Saturday-Sabbath for gain, and who despise the Christian Sabbath, and various Europeans who are accustomed to the half-heathenish continental Sabbath, and indifferent Americans who have given no serious thought to the fundamental, eternal principles involved in the Sabbath law, and others who have no regard for sacred things, join forces to discredit the true Sabbath and to have their own "pleasure." Unfortunately, even the best Christians are in some degree influenced by environment, and many have unconsciously yielded to the subtle forces permeating the moral atmosphere. The encroachments upon the proper observance of the Sabbath, such as Sunday mails, travel, the newspaper, and simple, and apparently harmless recreations, have insidiously and imperceptibly affected our life so that ideals have become obscured and standards impaired. We need to study the true relation of the Sabbath to man's whole nature, not merely to his craving for excitement, but to spiritual solidarity. The craving for Sunday amusement is akin to the craving for drink and drugs, and the one is no more legitimately entitled to gratification than is another. The necessity for one day's rest in seven has been scientifically demonstrated. The law of the Sabbath is found to be in absolute harmony with man's physical and intellectual requirements. Even if there were no written command, the law is stamped on human nature. But it has not been demonstrated that man must have Sunday excitements. The demand comes largely from those who find their imperatives in perverted passions and appetites, and who have never seen or refuse to see the divine and spiritual elements in humanity. Both divine and human laws have ever been intended to restrain that portion of humanity from destroying itself and degrading others. Wise men have recognized the results that follow the impairment of the true intent of the Sabbath. A great preacher has said: "If the religious character of Sunday be once obscured, there would not remain any influence strong enough to prevent all from being reduced to the common level of continuous toil." Sunday mails and trains and industries have taken their rest day from a certain portion of our laborers. Sunday amusements and recreation are enslaving another large class. The disease is contagious. Sir Walter Scott said: "Give the world one-half of Sunday and you will soon find that religion has no strong hold on the other half." Our Sunday laws are not intended to force men to go to church and read religious books and cultivate the domestic virtues, but to prevent these opportunities from being taken from those who have a right to them. The notorious Voltaire recognized a profound interrelation when he declared: "There is no hope of destroying the Christian religion so long as the Christian Sabbath is acknowledged and kept as a sacred day."

(Continued on Page 3, Column 3.)

CONTRIBUTIONS.

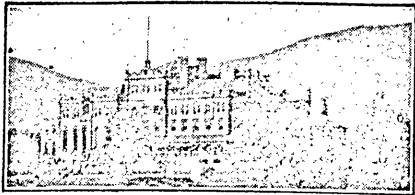
LET US FILL OUR COLLEGES WITH YOUNG MEN THIS FALL.

(The following, which appeared in the Texas Christian Advocate, is appropriate for Arkansas if the names of our Arkansas colleges are inserted.)

America is in the midst of the great war. Already hundreds of our finest young men are being trained as officers for the new army and navy. More than a half million will be called to the colors in a few days. And this is just the beginning. For America will not fail to do her best in this fight for human freedom. We must keep our schools going—not for the sake of our schools, but for the sake of our Church and country. Young men not sent to the colors should by all means be sent to college. Southern Methodist University at Dallas and Southwestern at Georgetown are offering courses of instruction in military science and training which will prepare young men the better to serve the country when they are called. Our Government, by calling first for college and university men out of whom to make officers for the army and navy, has laid tremendous emphasis on the importance and necessity of college training. College trained men furnish the world's leaders in all the higher walks of life. During the war between the States our Southern colleges were closed and the South suffered for years as a consequence. Europe is today bewailing the fact that her universities are closed. If we are to have leaders in business, in religious matters, and in political affairs, we must keep our schools filled with students. It is taken for granted that the education of our young women will go on as usual. We urge that the education of our young men not needed immediately by the Government should go on also. And further, we urge that our Methodist boys should be sent to our Methodist schools, because, as a simple matter of fact, our Methodist schools can give them what they can not get elsewhere. Southern Methodist University at Dallas and Southwestern at Georgetown and the Junior Colleges of the State ought to be filled with students this fall.

We, therefore, unite in calling upon our preachers and people in Texas to observe Sunday, July 22, or a day as near thereto as practicable, as "College Day." On that day we request that a sermon on Christian Education be preached in all our pulpits and that parents be urged to make every reasonable sacrifice to keep their sons in college and to send to college such as are just now ready to enter. Brethren, for the sake of Church and country, for the sake of our children and our children's children, let us make an unusual effort to fill our schools with young men this fall.

James H. McCoy.
Edwin D. Mouzon.



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Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. \$255 covers all charges for the school year. No extras. Randolph-Macon boys succeed—465 graduates of this school have received full college degrees or entered professions in the past 18 years. For catalogue and further information, address

E. SUMTER SMITH, Principal

THE NEGRO AND UNIFICATION.

It is currently rumored that a majority of the committee on the status of the negro reported in favor of granting the colored membership a separate General Conference, while two members of the committee presented a minority report favoring the separation of the colored membership into an independent church. If the foregoing report is true—and we believe it to be reliable—it is very gratifying to us to learn that the majority of the committee that has made a careful study and investigation of this question endorses our advocacy of a separate General Conference for the negro. We trust that those sincere, but, as we believe, misguided friends of the negro, who, admitting the generosity and justice of such a proposal, have regarded it as an expedient created to conciliate our Southern brethren, will now see that it is an honest attempt to recognize the negro's larger rights and to provide for his interests, as those rights have never yet been recognized or interests provided for by either church. A new and better day will dawn for the negro when he is given an opportunity to control his own affairs without the domination of his white brethren.

While the Joint Commission very wisely said that its agreements are tentative only and subject to any necessary revision, and that final agreement is contingent upon the successful settlement of other matters yet to be considered, it is hardly conceivable that the Joint Commission having agreed upon the really fundamental issues, will fail to find a satisfactory settlement of those matters that are incidental rather than fundamental to the reunion and reorganization of the two Methodisms.—Zion's Herald.

THE UNIFICATION COMMISSION.

There were three main questions which awaited the consideration of the Joint Commission at Traverse City—the jurisdictional Conferences, the supreme court, and the status of the negro. It was determined in the beginning of negotiations at Traverse City to take up these questions in the order expressed. While the Northern commissioners adopted the principle, as we were informed, of the supreme court and formulated their report on this question, yet the Joint Commission did not reach before final adjournment the consideration of the supreme court question. Consequently this question and the question of the status of the negro will be considered at a later meeting. The question of the negro was not formally discussed by the Joint Commission.

We hardly think that any of the commissioners realized before they went to Traverse City what a serious and time-consuming question the jurisdictional Conference would prove. Its main principles were tentatively adopted, as is virtually declared in the report to the Church; but practically the whole time was taken up in the consideration of this one question. The two Commissions made a mistake, we think, in sitting separately for two days. This separate consideration did not conduce to the spirit of agreement. It was not until the third day that the commissioners saw that joint sessions are better. This was strikingly manifested in the succeeding sessions.

All of the Southern commissioners were present except Bishop Hoss. His own illness and that of his wife pre-

vented him from attending. His presence was greatly missed, and a portion of the opening session of the Joint Commission was devoted to tender expressions of appreciation of his solid character and distinguished ability. The spirit of Christian fellowship was more pronounced, if possible, at Traverse City than at Baltimore. There was nothing to mar this fine fellowship. Every session seemed to draw the brethren closer together. This personal and spiritual rapprochement was most pronounced and helped to clear eyes for a vision able to take in the ultimate accomplishment of unification.—Christian Advocate (Nashville).

MOBILIZATION CALL TO AMERICAN BOYS—CANADA'S MESSAGE TO THE UNITED STATES.

Enlist the boys and girls in the service of the nation by putting them in college, seems to be the rallying cry of the great leaders of the nation at this time. I have just returned from Washington, D. C., where I conferred with representatives of the government, including Dr. Hollis Godfrey, a member of the National Council of Defense. He had just returned from Canada, where he was in conference with representatives of the Canadian government and of the Canadian colleges and universities. He, with this group of distinguished Canadians and other representative Americans in this conference, unites in sending this message to American colleges:

"Induce your old students and all possible high school graduates to enter college in September and continue until at least the age of conscription, and beyond this age until drawn for active service."

President Nolen of the Association of American Colleges, a division of the Council of National Defense, sends the following message to the colleges and to the people of the United States:

"The Canadians feel deeply the original mistake made in not holding their students for later and more responsible work. They feel that multitudes of their strongest college men were practically thrown away through ordinary enlistment, and this has already brought about a dearth of educated leaders to the loss of the country and of the carrying on of the war. Already there is a serious shortage of teachers and of doctors, especially in country districts. They report quicker results by training students in the universities and colleges and then in the short officers' training camps than through the ordinary army training.

A great effort is being made at present throughout Canada to bring secondary (high) school graduates into colleges. The Canadians are now convinced that boys of eighteen or nineteen should be dissuaded from enlisting. Recruiting officers have been found very unwise in this matter. The colleges and the churches have been the great agencies for teaching the meaning of the war."

Young men, boys and parents in the United States should give careful consideration to this message from Canada, a message coming out of the painful experience and mistakes of the past three years. Now is the time for boys to enlist, but the enlistment should be in college, not in the army or navy. It can not be repeated too often that the United States has an ample supply of mature men to fight

this war. We must not "grind our seed corn."

The demand for college trained men and women has been doubled by the war, and, if it goes on much longer, it will be quadrupled. The college man will be at a premium for the next quarter of a century. Besides the most sacred calls of national and world service and civilization reinforce the appeal for boys and girls to enter and continue in college.—J. H. Reynolds.

THE COLLEGE Y. M. C. A. IN THE SOUTH.

Perched on the side of the mountain, overlooking Black Mountain station three miles below, and Montreat some three miles further, and surrounded by mountains on every side, is Robert E. Lee Hall, owned by Blue Ridge Association and used for students' conferences. It is a spacious building, three stories high, arranged on the plan of a modern college with dormitories, class rooms, comforts, etc. The auditorium, a little to your left as you approach and in front, Martha Washington and other cottages to your left in the rear, a swimming pool at your right, a dining hall a few feet behind the main building—this is the general scheme of the splendid plant built by the friends of student life under the leadership of Dr. W. D. Weatherford.

The invitation to give a course on "The Social Mission of the City Church," at the Southern Students' Conference here recently, gave me an opportunity to see something of what the College Y. M. C. A. is doing in the South. I have been with conferences like this at intervals for a number of years, but was not prepared for the splendid progress they have made in handling the problems of student life. Our own W. D. Weatherford, Ph. D., was in charge, and a master he is. The conference was well planned in every detail. Noon platform addresses were given every day. The impressive thing about it was the emphasis with which they bore down upon the sins of student life. As these speakers were thoroughly familiar with American colleges, I was constrained to wonder whether the moral standard in colleges and universities was low, and whether Leuba was not right after all in the tentative inference he draws from his investigations that an enormous per cent of professors in the leading institutions believe in neither God nor immortality. I, therefore, sought an interview with Dr. Weatherford as to the real situation. In reply to my question, he asserted positively that not only are college standards of morals not low, but that they are decidedly above the standards in the average communities, and that the charge of unbelief against professors is absolutely false. When pressed for a reason for the emphasis upon sin made in these public addresses, he said that they bore down upon sin because they knew that it was necessary to cut loose absolutely if we are to attain great spiritual heights, that they were not seeking to make average Christians, but mountain-top Christians. Every individual must, therefore, be absolutely released if he is to go to the mountain top. I am wondering whether our people generally understand the high cost of sin, the necessity for cutting loose in order to climb.

Particular stress was laid upon class room work. A curriculum had been carefully worked out covering the

problems of young life today, and each of these subjects was in the hands of a leader supposed to be thoroughly familiar with the field. Every evening, at sunset life problem addresses were given on the hillside or in the auditorium, according to the weather, and the claims of various avenues of usefulness were presented. Those present were bombarded from every corner of the world with pelting pleas for self-surrender in order to serve society in the largest and most effective way.

The working forces were thoroughly organized, meeting every day after the morning address, in order to keep in personal touch with each other; and every item in this organization was directed toward individual touch with each individual student. Every man there was carefully studied, and no pains were spared to bring him face to face with spiritual reality, and with a distinct call, not only for definite decision for Christ, but also for full commitment to some special life work. A committee was appointed to arrange interviews between the leaders and the young men. Each leader was handed a list, at lunch, of those he was to see during the afternoon. It was a great opportunity to touch personally these splendid young men in private in such a way as to have a word about affairs most intimate with their experience. I have never seen such an effective organization for the definite task of dealing with the individual. Would that our churches all were so organized.

Nor was it forgotten that all work and no play makes Jack a dull boy. The yells at table fairly lifted the shingles. Hikes were arranged to the surrounding mountains. Tennis and baseball were in order, and the Gospel of Relaxation was practically and thoroughly preached. I came away glad of the privilege of touching this splendid work for our young men in colleges. I know two whose expenses I would gladly have paid to have had them there, if I had known in time the vitality and power of the Conference.—John A. Rice.

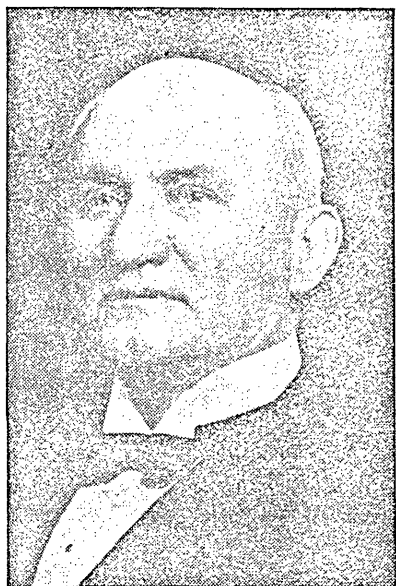
St. Louis, Mo.

METHODISM AND THE PRINTING PRESS.

It is said of John Wesley that during his lifetime he created an appetite for reading among the people of England. Had he undertaken no other task than that of supplying the people with good literature at prices within the reach of the poor, his name would have lived. In that field he was a pioneer; and no man of his day, or even of a later generation, has done a greater work in bringing the printing press to serve humanity's needs.

Concerning his early relation to the press, Wesley said in 1780: "Two and forty years ago, in the year 1738, having a desire to furnish poor people with cheaper, shorter, and plainer books than I had seen, I wrote many small tracts, generally a penny apiece, and afterwards several larger." Even beyond his expectations was the success of his publishing enterprises; for, he adds, and publishers of the present day marvel at the declaration, "unawares I became rich." That he used these "riches" in helping the coming of Christ's kingdom is known of all.

With Thomas Coke, Wesley founded the first Tract Society in the world. Upon his assistants he laid the responsibility of seeing to it that "every society be duly supplied with good



The Late Mr. C. W. Blair of Shreveport, La.

The largest addition ever made to the Loan Fund Capital of the Board of Church Extension of the Methodist Episcopal Church, South, was made by the late Mr. C. W. Blair of Shreveport, La., when he contributed \$60,000 to this fund. The interest on \$50,000 of this amount is to go perpetually to superannuated preachers in the Louisiana Conference, and the interest on \$10,000 goes to Granbery College, Juiz de Fora, Brazil. In addition to this, Mr. Blair gave \$20,000 to the Representative Church, Washington, D. C., to be used in the erection and equipment of modern Sunday school quarters. This part of the building is to be known as the C. W. Blair Memorial Hall. Mr. Blair contributed the above amounts, a total of \$80,000, on January 23, 1917, and on May 1, 1917, passed to his reward.

books." His instructions to the preachers who looked to him as leader were to preach the Word and to encourage the congregations to buy and read books. Establishing his printing press at the Foundry, Wesley used that mighty agency in the instruction of his helpers and the members of the scattered societies until, as one has said, "they became thoroughly grounded in the Wesleyan theology as they could not otherwise have become; they were instructed in morality and practical religion far in advance of the common instruction of his times; and their piety was quickened by a series of invaluable narratives of religious experience and Christian biography."

Those Methodist preachers and helpers of Wesley's day, in some measure at least, caught the vision of their great leader, and they used the printed page so faithfully and well that the new faith won its way in England against all opposition. The fight could not have been won had not the printing press been used to supplement the preaching of the Word. The messages of books, tracts, and papers won many who could not have been reached through the public services; they lifted many a household into a condition of intelligence that otherwise it could never have attained.

With such instruction and training from their leader, it was to be expected that the men who came from England to America to preach the Word according to Methodist faith gave much of their time to the distribution of the books and tracts published by Wesley. Robert Williams, who landed in Norfolk, Va., and Boardman and Pilmoor, who came to New York and Philadelphia in 1769, were distributors of Wesley's books. The first Conference, in 1773, gave much attention to the matter of the circulation of books, thus indicating that at that early day in Methodist history in America this work was in no measure neglected. These men prepared the way for the zealous itinerants who wrought so well during the first few decades of

Methodist history in our own land. The Conference of 1789, five years after the organization of the Methodist Episcopal Church, South, appointed "Book Stewards" to direct the publication and sale of Methodist literature. This business was enterprised at a time when the Methodists in America numbered only about 43,000, but so well did the preachers of that day do their work that the business grew from year to year at a more rapid rate than even the men of the Conference of 1789 believed would be possible. Better still, these men made possible the later growth of Methodism in America and helped to save the new nation from the blighting influence of the literature of French deists and atheists.

In the Discipline of 1796 the bishops said: "Next to the preaching of the gospel, the spreading of religious knowledge by the press is of the greatest moment to the people. * * * The books of infidelity and profaneness with which the States at present abound demand our strongest exertions to counteract their pernicious influence; and every step shall be taken which is consistent with our finances to furnish our friends from time to time with the most useful treatises on every branch of religious knowledge." It was a time of grave peril for the young republic. The fascinating literature which sowed the seeds of infidelity was well-nigh-everywhere read and admired. The Methodist circuit riders, with faith in God and with holy zeal, went throughout the country, not only preaching a gospel of power, but wherever they found a congregation or were given an entrance into the homes of the people, they supplied the people with literature which did its work after the preachers had gone to other fields. Some future writers of American history, we doubt not, will yet give deserved recognition to the service of those men of heroic faith who were mighty agencies in God's hands in saving America from the blight of infidelity. They did a larger service than that of laying well the foundations of Methodism in this land, and all other churches of our country and the nation also are debtors to these Methodist circuit riders.

Present-day Methodism has entered into the labors of these men who endured much that the kingdom might come. Because they labored, and with that vision of the great possibilities of the printed page were not disobedient to the vision, we have enjoyed the fruits of their seed-sowing. Ours is a goodly heritage, and the debt we owe to those men of the past none can compute. And let us not forget that the days of the Church's most rapid growth were during the period when practically every Methodist circuit rider was a colporteur, when these men counted it their business to see that the people were supplied with such intellectual and spiritual food as would bring strength and growth.

From the early days of Methodist history the church paper was one of the influential agencies in the development and strengthening of the connectional spirit. It helped to make ours a connectional Church, the true connectionalism of kinship in aims and in service. The fathers were wise in that they saw that the Methodist hosts must be one in spirit and in the common enterprises of Methodism, and that this could not be except as they had a means of communication

such as the church paper alone could supply.

The Church of today is not using to the best possible advantage the agency which was one of the most useful helpers in the work of building the kingdom of Christ—the church paper. The larger number of our people do not know what are the great enterprises of Methodism; not knowing, they are giving but little of service and of money. We believe it would be well worth while to bring the 75 per cent of our membership now without a church paper into close touch with the movements of present-day Methodism. The General Conference of 1914 declared for such when it fixed as the goal of our efforts "a Methodist paper in every Methodist home." To reach that goal the Church, must, as in the early days of her history, depend upon the men who have been commissioned to lead the forces of Methodism in every district and in every charge.—Christian Advocate.

COLLEGES IN WAR TIME.

Immediately after our entrance into the war a nervous, anxious feeling swept over our colleges and universities that our boys and girls ought to leave school and "do their bit" toward the prosecution of the war. Just what that "bit" was, few had a clear idea. But they were anxious to do something out of the ordinary. In their haste to prove their patriotism and be of service to their country, some almost lost the poise rightfully expected of learned institutions and were about to close their doors and let the students scatter. President Wilson's telegram to the president of Indiana University, in which he says: "I see no necessity whatever for suspending the sessions

NERVOUSNESS AND DISORDERS OF THE NERVOUS SYSTEM.

The energy that gives life to the body is known to be nerve force. It is this hidden energy that creates the difference between the living and the dead body. It is the indefinable something that the body is robbed of in death.

Irregular distribution of the nerve-force is responsible for many of the disorders of the system. Consequently any remedy that has the power to soothe the irritated nerves, thus regulating the supply of nervous energy, is of inestimable value.

Dr. Miles' Nerve is such a medicine. It not only soothes the irritated nerves, but it induces a more regular distribution of the nerve-force, and thus assists the bodily organs in performing their proper functions. Furthermore, it induces a natural sleep, which is nature's greatest tonic and strengthener.

Dr. Miles' Nerve is especially recommended in cases of Sick, Bilious and Nervous Headache; Epilepsy; Fits; Irregular, Profuse and Painful Menses; Neuralgia; Sciatica; Sleeplessness; Melancholy; Backache; Nervous Irritation and Nervous Dyspepsia.

For more than 25 years Dr. Miles' Nerve has been largely used, and the success that it has met with on all sides is the best proof of its merit.

If you think that Dr. Miles' Nerve is suited to your case, procure a bottle from your druggist, take it according to directions which you will find wrapped around the bottle, and then if you are not benefited return the empty bottle, one only, to your druggist and he will return your money in full. The Miles Medical Company repays him the full retail price, so there is no reason why he should not return your money promptly.

MILES MEDICAL CO., Elkhart, Ind.

of the colleges and universities, and think such a suspension would be very much against the public interest," called a halt to this nervous haste. Then patriotic enthusiasm expressed itself in canceling athletic schedules, military drills, and the abbreviation of commencement exercises to allow students to join the training camps or the agricultural forces. Our nation's leaders are agreed that not only ought our colleges and schools to continue to do business, but that every young man and woman, every boy and girl who possibly can, ought to enter school this fall and prepare himself to render the very best service possible to his country when his time comes. Our youth constitutes this nation's reserve line of defense, and if the war be long they will eventually be the first line, and ought to be made fit. If the war be short, they will not have lost any time from their normal preparation for life. Their patriotic duty now is to prepare themselves through education.

General Wood recently uttered in Nashville, Tenn., the keynote of patriotism not only for school people, but for every one. When a man excitedly asked what he could do to help his country, General Wood replied: "Do what you have been doing, only do it better." Our young people need to continue their education, "only do it better," while our schools are open. There may come a time when the opportunity for schooling is not so good.

Our colleges ought to be fuller this year than ever before, in spite of the fact that a considerable proportion of the senior students and younger instructors will be called to the colors. There is no reason why the women, the lower classmen, and a far larger number than ever of high school graduates should not be in college this fall. England and other countries involved in this war are urging their youth to go to college. The education of a larger number of men is more necessary in war time than in peace. This is shown by the fact that 20 new American colleges were opened during our Civil War. The University of Leyden was founded while Holland was at war with Spain. The University of Berlin was established in the midst of the wars with Napoleon, and since the present great war began Germany has opened a new university at Frankfurt-on-the-Main. Certain college activities, the conspicuous side shows, might well be suspended during the war and perhaps afterwards. But those activities for which colleges are founded were never more needed than now.

Some felt that the National Educational Association should postpone its meeting, called for July 7-14 at Portland, Oregon. But its far-reaching officials believing that one of the things most needful to our country is the maintenance of as nearly normal

A SUCCESSFUL MEDICINAL COMBINATION

And one that had long been needed and had not seemed to be possible, is Hood's Sarsaparilla taken before eating and Peptiron Pills after eating. These two great medicines supplement each other in purifying and enriching the blood, strengthening and toning the nerves, putting life into the body and color into the face. Taken in conjunction, they are the ideal remedy for the blood and nerves. All druggists.

C. I. Hood Co., Lowell, Mass.

educational conditions as possible at this period of transition from a peace to a war basis, and that now is the greatest opportunity for serious constructive thinking about educational problems, have decided to hold the meeting as scheduled. They are right in assuming that loyalty and patriotism are best expressed by preparation for the best and most efficient service to one's country. They have adopted as key words of the meeting "preparedness, patriotism and nationalism."

The Catholic Educational Association at its 14th annual convention in Buffalo, N. Y., the last week in June, indorsed the call of patriotic duty in this war and urged a vigorous policy in support of parish schools, "because of the necessity of religious education in this crisis." It passed two war resolutions. One recognizes as proper obedience to law and patriotic devotion to the country's welfare and response of the young men in Catholic colleges and universities to the call of duty in war. The other urged parents to follow President Wilson's injunction to keep their children in schools and colleges during the war, "so that their interests and the interests of the nation may not suffer unduly by an interruption of their studies." The Association adopted the slogan: "Every Catholic child in a Catholic school." Can we Methodists do less? Let this be our slogan: "Every Methodist youth in a Methodist college this year."—G. A. Simmons.

THE SUPREME RETURNS OF THE CHRISTIAN COLLEGE.

It is entirely proper that our people should inquire into the possible returns for any investment which they are asked to make. We are now asking for the equipment and the endowment of our two Connectional Universities. Emory University is asking our people east of the Mississippi for the round sum of five millions of dollars. One-half of this amount, in grounds, buildings and endowment, has been secured.

Southern Methodist University is asking our people west of the Mississippi for an additional five millions. One-half of the amount, in grounds, buildings and endowment, has been secured.

What returns may our people expect from such an outlay of money? Can this question be answered and can it be answered in a way that should inspire our people to make the necessary sacrifices for the firm establishment of these institutions? We believe that it can.

Did we choose, we might speak of the vast industrial expansion of the world which the college has made possible. The chemical laboratory of the college preceded that which has made possible the vast steel and iron works of the country. The experiments of a college professor made possible the Bell Telephone System. Students from a single American College (Yale) have made discoveries and inventions which underlie our vast cotton industry, telegraph system, submarine cable, artificial ice plants, road-building and the whole rubber industry of the world.

The college has pioneered the industrial and commercial development of the country. The strength and resources of any country are measured by its colleges. The efficiency of the German nation at this moment is the product of her schools. She would have gone to the wall before this but

for the ability of her educated men to discover substitutes for commodities without which the masses of her people never dreamed of their ability to subsist at all.

The Christian college, surely, shares with the secular school in the material strength and development of a people. Indeed, the Christian college was the forerunner of the secular institution and Christianity alone has supplied the world with ideals and motives, altruistic enough upon which to erect its system of state schools.

We say nothing, however, of this character of returns from the Christian college. Our appeal for our new universities is based upon the single item of Christian leadership. These great schools are needed to supply a Christian leadership which will give high moral direction to the tremendous agencies and forces of the South and of the Nation. These institutions are needed in order that they may produce men. The colleges of the South need these crowning institutions to reinforce them in the production of leaders for both Church and State.

The Church itself is dependent upon her own institutions for leaders. The leaders of her vast enterprises at home and in foreign fields are the gift of her Christian schools. She cannot depend upon State institutions for the supply of such leaders. Carefully compiled statistics show that her own colleges furnish more than 80 per cent of her theological students, nearly 85 per cent of her foreign missionaries, and nearly 85 per cent of her home missionaries. Less than 20 per cent of men for the ministry at home and abroad come from State Universities.

The Church which does not educate must entrust the training of her leaders to others. The Church which does not maintain her professional schools must send her graduates to others for their professional training. The Church which does not provide for the training of her own ministry must—go out of business.

Leadership for the Nation, too, must continue to come from the Church college and the Christian university. The denominational college and university alone can keep this Nation Christian. From these institutions in the future, as in the past, must come our great leaders of State. A few years ago it was found that eight of the nine Justices of the Supreme Court of the United States were college men; seven of the eight were from Christian colleges. Eighteen of the twenty-six Presidents of the United States were college men; sixteen of the eighteen were from Christian colleges. Eighteen of the twenty-six masters in American letters were college men; seventeen of these eighteen were from Christian colleges.

We cannot resist the conviction that our country is now imperilled by the secularization of its education. The divorce of culture from religion in the United States is proceeding with an alarming rapidity. What does it mean for the future leadership of America when a majority of her leading educators, scientists, sociologists, historians and psychologists answer in the negative the question as to belief in a God who hears and answers prayer? What does it mean for the future of culture in this country when a majority of such men unhesitatingly write themselves as disbelievers in God as

revealed in our holy Christianity? What harvest shall our Nation reap from such sowing? Look to Germany for the answer. A materialistic leadership in that doomed country has pulled down upon its head the whole fabric of social and political government. And only the Christian college and Christian university can avert such a catastrophe in our country. Only as our leaders are trained in the atmosphere of vital Christianity can we hope to escape the doom of the German people. Only as the Church is wise and generous in the provision for her schools is the future of our Nation secure.

Shall we not, then, rally as one man to our great educational program?—Texas Christian Advocate.

WHAT A FATHER OWES HIS CHILDREN.

(An address delivered before the Presbyterian General Assembly at Birmingham, Ala., by Rev. Walter L. Lingle, D. D.)

Gen. 18:19—"For I have known him (Abraham) to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him." (Am. R. V.)

I have wondered why the General Assembly's Committee on Family Religion, which assigned me this subject, limited it to the father. Why did they not include the mother and make the subject read, "What Parents Owe Their Children?" I believe that I can guess the reason. It was because they believed in their soul that as a rule fathers are more negligent of their Christian duties toward their children than mothers are. I believe that the great majority of us who are fathers will have to plead guilty to this intimation. It is much easier to find an ideal mother in the

CALOMEL SELDOM SOLD HERE NOW

Nasty Drug Salivates, Makes You Sick and You Lose a Day's Work.

Every druggist in town—your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine. No biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow and you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrassment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

Bible, in history and in present day life, than it is to find an ideal father. When I turn to the Bible there comes crowding to my mind the names of Jochebed, Hannah, Elizabeth, Mary, Eunice, Lois and others. If I turn to the pages of history I think of Monica, the mother of the great Augustine, Anthonia, the mother of the golden-tongued Chrysostom, of Susannah Wesley, the devoted mother of John and Charles Wesley, and of a host of other noble and consecrated mothers. It is not so easy to find the ideal father. It seems as if women both by nature and by grace were more religious and more Christian than men. In the last census made by the United States government sixty-three and a half per cent of all the members of the Presbyterian churches in this country were women and girls and thirty-six and a half per cent were men and boys. This is about the proportion in all of the great denominations in the United States. When we face these facts we can understand more readily why the committee asked me to speak on "What a Father Owes His Children."

1. First of all, the father owes it to his children to know them. "The good Shepherd knows his sheep," and the good father knows his children. He does not simply know their names and their faces, but he knows something of their inner lives, of their joys and their sorrows, of their temptations and their victories, and of their longings and aspirations. He enters sympathetically and understandingly into their lives. He is their friend and companion.

The other day I was talking to a well-known business man who is an active worker in the Baptist church in my city. As we talked he pointed to a splendid looking young fellow in soldier's uniform, and said with justifiable pride: "That's my boy!" After a moment's hesitation as the tears glistened in his eyes he said: "I don't know my boy and I don't know how to get acquainted with him." That was a sad confession for a father who must soon say good-bye to his boy and send him across the sea to the blood-stained battle fields of Europe, without any assurance that he will ever see his face again. I wonder how many fathers would have to make the same confession if they would earnestly search their hearts and be perfectly honest with themselves. Just here is the sad secret of many a father's failure.

Our text is taken from the life of Abraham and tells us that God knew him to the end that he might train up his children to keep the way of Jehovah and to do righteousness and justice. How did Abraham accomplish this? Was it by sheer authority and austerity? I think not. There is a beautiful scene in the life of Abraham which well illustrates his methods. It is found in the twenty-second chapter of Genesis—Abraham and Isaac are journeying toward the

mountain where Isaac is to be sacrificed. On the third day they leave the servants behind and the father and son go forward alone. What sweet converse they hold together—Isaac is perfectly at home with his father and feels perfectly free to ask him the questions which are burning in his heart and mind. Abraham answers these questions most tenderly and reverently. What intimate companionship! We feel that here are a father and son who know and understand each other perfectly.

When you find a good father you will find a father who knows and understands his child. A few years ago President Woodrow Wilson was speaking before one of our Presbyteries. In the course of the address he made a beautiful reference to his father. The thing which impressed me most in that reference was the statement that no boy ever had a more intimate and sympathetic companion in a father than he had in his father. Perhaps the world will never realize the full significance of that statement. Fathers, do you really know your children?

2. A father owes it to his children to live before them a godly life. The best way to teach our children to "keep the way of Jehovah and to do righteousness and justice" is by walking in the way ourselves. This is precisely what Abraham did. He lived so close to God that he is called the friend of God in the Scriptures more than once. To this day the Arabians and Mohammedans instead of calling Abraham by his name speak of him as "The Friend of God." More frequently they simply call him "The Friend." Everybody knows to whom they refer. Henry Martyn, the great missionary to India and Persia, lived so close to God that he was known everywhere as "The Man of God." Today the tombstone that marks his lone grave in Persia bears this inscription in English, Armenian, Turkish and Persian, "One who was known in the East as a 'Man of God.'"

Lives like these count more for Christ and Christianity than all the words we can ever speak. They have more influence upon the children in our homes than all other influences combined. It was Emerson who said: "What you are speaks so loud that I cannot hear what you say." Some time ago I met a friend whom I had not seen for a good many years. We had been students together in the Seminary. In the course of our conversation he asked me to think back over the years and tell him whether my teachers in the high school, in college, and in the Seminary had influenced me most by what they were or by what they taught. It took only a moment to be convinced. Their teaching had meant much to me, but their lives had meant infinitely more. I so assured my friend. He told me that such had been his own experience and the experience of every man to whom he had put that question.

I tried the same experiment with the senior class in Union Seminary last year. I was endeavoring to impress upon them the thought that their lives would count for as much and for even more than their preaching. I then asked the thirty members of the class to think for a moment of those men and women who had influenced their lives most deeply and to tell me whether they did it by something they said or by the lives they lived. Twenty-eight men out of the thirty testified that they had been most deeply influenced by what some-

body was, rather than by what somebody said.

A group of men were discussing the various translations of our Bible. One man liked King James' version best. Another liked the British Revised version best. Still another was partial to the American Revised version. The fourth man of the group was silent and did not volunteer an opinion. When asked which translation he liked best his prompt reply was: "I like my mother's translation best. She translated it into life and made it for me a living Epistle that has meant more to me than all other translations combined."

Fathers, do you see the point that I am trying to drive home to your souls? Your lives are going to count more with your children than any other single influence that you can bring to bear upon them. God wants you to let your light shine and he wants you to begin at home. The light which shines rightest at home will shine farthest and count for most.

3. A father owes his children a Christian home. Wherever Abraham put down his tent there he put up an altar to Jehovah. He daily led his family in worship to the very throne of grace.

In Rock Hill, South Carolina, there used to be a unique sign over the door of a colored restaurant which read as follows: "Plenty to eat and a place to sleep." It seems to me that there are too many fathers who feel that their whole duty has been performed when they have provided for their children plenty to eat and a place to sleep. But they are sadly mistaken. Our children cannot live by bread alone. God expects us to provide Christian homes and Christian nurture for them. A home is not simply a place to stay. You may have a palatial house and yet you may not have a home. You may have a home and yet you may not have a Christian home. Let us look at a few of the fundamental things which one would expect to find in a Christian home;

(a) We would certainly expect a blessing at the table. How often we are told that the Master gave thanks or blessed the bread as he sat down to a meal. It was Jesus' way and he expects us to have the same mind that was in him. But there are many professing Christian homes where there is no blessing at the table. How appropriate to such cases are those words of Isaiah: "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider." Fathers, will you not begin today and by the help of God have a blessing before every meal? It will mean much to your children as the days and years go by.

(b) We would expect to find a family altar in the Christian home. It was found in Abraham's home. That was one way Abraham had of teaching his children to walk in the way of Jehovah and to do righteousness and justice. It was found in the home of many of the patriarchs and saints whose lives are recorded in this book. This is a striking picture of the patriarch Job in the first chapter of the book which bears his name. We see him rising early every morning to offer up sacrifices and to present the names of his children before the throne of grace. "For Job said, It may be that my sons have sinned—this did Job continually." In the fifth chapter of Ephesians fathers are commanded to bring up their chil-

dren "in the nurture and admonition of the Lord." Note that this obligation is distinctly laid upon the fathers. One of the most effective ways that fathers can have in meeting this obligation is the way of the family altar. It means much to the children of the home to have the father gather them about the family altar each day, to read to them a message from God's word, and by an earnest prayer to lead them into the very secret of His presence. There are many here today who could rise up and testify that the family altar was one of the great moulding influences in their lives.

Fathers, if there is no family altar in your home will you not erect one today? It will probably take a great deal of grace and courage, but God will give these to you if you will only try. If you do not know how to begin, invite your pastor to come and help you to start. Nothing could give him more genuine joy than just such an invitation.

(c) In a Christian home we would expect to see the word of God definitely taught to the children. "These words—shall be in their heart: And thou shalt teach them diligently to thy children." This command was given to fathers and mothers and it is impossible for them to avoid the responsibility or to thrust it over on the Sunday school and the Church.

A few years ago the mother of a sixteen-year-old daughter was criticizing the Sunday school in her church very sharply. These are practically her exact words as they come back to my mind: "The Sunday schools of today are very inefficient. When I was sixteen years old I knew the Shorter Catechism and whole chapters in the Bible. But I do not believe that M— knows a single question in the Catechism or a single verse in the Bible. The Sunday schools are very inefficient." It never seemed to occur to her that she

I OWE MY HEALTH

To Lydia E. Pinkham's Vegetable Compound.

Washington Park, Ill.—"I am the mother of four children and have suffered with female



trouble, backache, nervous spells and the blues. My children's loud talking and romping would make me so nervous I could just tear everything to pieces and I would ache all over and feel so sick that I would not want anyone to talk

to me at times. Lydia E. Pinkham's Vegetable Compound and Liver Pills restored me to health and I want to thank you for the good they have done me. I have had quite a bit of trouble and worry but it does not affect my youthful looks. My friends say 'Why do you look so young and well?' I owe it all to the Lydia E. Pinkham remedies." —Mrs. ROBT. STOPIEL, Moore Avenue, Washington Park, Illinois.

We wish every woman who suffers from female troubles, nervousness, backache or the blues could see the letters written by women made well by Lydia E. Pinkham's Vegetable Compound.

If you have any symptom about which you would like to know write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for helpful advice given free of charge.

was in any way responsible for her daughter's lamentable state of ignorance. She laid the whole responsibility upon the Church and the Sunday school. Some weeks ago a graduate of one of our well-known Presbyterian colleges told me that one of the puzzling problems of his college life was to understand how it was possible for sons of Presbyterian deacons and elders to grow up in these Presbyterian homes and to come to college as absolutely ignorant of the word of God as the majority of his classmates were. One day in the city of Atlanta an Egyptian called at my study and told me that he had become deeply interested in the Christian religion and that he wanted to unite with the Church. I naturally asked him what his religious faith had been up to that time and was surprised when he told me that he had never had any religion of any kind, for I had always been taught that everybody had some kind of religion. I then asked what was the religion of his father and mother. He replied: "I do not know anything about it. They belong to a religious sect called Druses, but all Druses take an oath that they will not tell their children anything about their religion until they are thirty years old. I left Egypt before I was thirty, so they never told me anything about their religion." My first thought was that this was a very strange kind of religion and that these were very strange fathers and mothers. But on second thought I remembered that there are thousands of fathers in the Christian Church who are very much like these Druses fathers. They never tell their children anything about their religion. They never teach them the word of God. This is the reason why young men come from Christian homes to college absolutely ignorant of the Bible. Fathers, begin today and teach your children the word of God. They need it as a lamp to their feet and a light to their path as they take their journey through the world.

(d) In a Christian home the very atmosphere should be permeated by the teachings of the word of God and by the Spirit of Jesus Christ. Turn to Deut. 6:6-9 and see how forceful this thought is brought out.

You may have a blessing at the table, you may have family prayers, and you may teach the Bible to your

WATCH THE BABY.

If he is fretful, restless and out of sorts, you can trace the cause to his stomach and liver. If the bowels do not act regularly, there is a possible danger of serious illness. Constipation if allowed to continue may produce self-poisoning or auto-intoxication, and this condition should be promptly rectified. The best general tonic for the baby or for the older folks is Plantation Chill and Fever Tonic and Liver Regulator, a purely vegetable compound. It contains no Calomel or other injurious drugs. Highly recommended for babies and growing children. It excites and invigorates sluggish livers and puts you on your feet again. Buy a bottle and keep it handy. Price 50c. For sale by the best druggists. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

ARKANSAS SONG LEAFLET.

This contains both words and music of "My Own Loved Arkansas," published by request of the Arkansas State Teachers' Association for the schools of the State. All schools should have it. Price, 25 cents a dozen; \$1.25 per 100. Order of Arkansas Methodist, Little Rock, Ark.

children, and yet you may not have an out and out Christian home. All of these exercises may be performed in a purely perfunctory manner. You may go through the forms of godliness and lack the power thereof. The atmosphere which pervades the home will, in the long run, count for more than all your formal teachings. Let your mind run back to the home in which you were brought up. Did you get your great life convictions from some set form of instruction which was given you or did you get them out of the atmosphere which you breathed in your home?

In the Christian home the principles of the teachings of Jesus should be the guiding principle of each life. Each member of the home should be taught that he must do his part in making the home just the kind of home in which Jesus will delight to dwell. When a stranger comes into such a home he will be compelled to say: "This is none other but the house of God, and this is the gate of heaven."

Fathers, have you provided a Christian home for your children? If you have already done so will you not resolve today that by the help of God you will make it more Christian? If you have not done so, will you not begin today? You owe it to your children, you owe it to your God.

4. A father owes his children a Christian education. Practically all fathers recognize that they owe their children an education. But there are still multitudes of professing Christian men who do not seem to realize that they owe their children a Christian education. It is passing strange that fathers and mothers will bring up their children with the greatest care in the nurture and admonition of the Lord until they are sixteen or seventeen years of age, and then send them off to a school or college without the slightest inquiry into the religious influences of that school or college. As a result many of the boys and girls from our Christian homes are being sent to schools and colleges where their minds and morals are poisoned for life. I have seen one splendid young fellow after another go from Christian homes to such colleges and have seen them return utterly indifferent to religion. When you think of sending your child to college your first question ought to be: "What will be the moral and spiritual influences of that college on my child?" Fathers, you owe your children a Christian education.

5. A father owes it to his children to train them to attend the services and ordinances of God's house. That is precisely what multitudes of fathers and mothers in this book did for their children.

We have a significant touch in Exodus 12:26. God has been directing Moses concerning the observance of the sacrament of the Passover. In the twenty-sixth verse he says: "And it shall come to pass when your children shall say unto you, What mean ye by this service? That ye shall say." Then follows the explanation of the Passover which they were to give to their children. Do you see the picture? The little children are present at this most holy service of the Old Testament Church. Their hearts and minds are burning with questions concerning the meaning of the service. You and I would probably have told them to wait until they were a little older and could understand better these deep things of God. But that is not God's way. He directed that their questions should be answered clearly and explicitly.

Perhaps there is no service which so stirs the heart of little children as the Sacrament of the Lord's Supper. There is no service concerning which they ask so many questions. What an opportunity this gives to parents to speak to the little ones about the love of Jesus and about their need of him. But the custom now is to send the children home before the Sacramental service begins. In fact, it has become the custom in towns and cities to send the children home every Sunday before the preaching service begins, and thus we are training up a generation of non-church goers.

You will find that the Old Testament saints took their children with them to the services of God's house and to the great religious festivals. You will find in the New Testament that when a father came into the Church he brought his entire household with him.

We have just one glimpse of the boy Jesus between his infancy and the time of his baptism at the age of thirty. Luke gives us this glimpse in the second chapter of his gospel. Joseph and Mary are going up to Jerusalem to the feast of the Passover and Jesus who is twelve years old is going with them. You remember how he was lost in the crowd and how they searched for him for hours and even days and found him in the temple. To Mary's question he replied: "Wist ye not that I must be in my Father's house?" (Am. A. V.)

In this picture we have an example for the fathers and mothers and children of today. Joseph and Mary took their child up to the services and ordinances of the house of God. The boy Jesus delighted to be in his Father's house. It is no wonder that it is said of Jesus so often in after years that he went into the synagogue on the Sabbath day as his custom was. He learned that custom when he was a child. There would be more people in our churches today if fathers and mothers would follow the example of Joseph and Mary. The question is often asked why men do not go to church. The chief reason is that their fathers and mothers never trained them to go to church and never taught them to love the house of God.

Fathers, are you leaving the Church of the living God out of the lives of your children? If so, they will have a right to rise up in after years and reproach you for your negligence, for the services of God's house are among the greatest influences for good that can ever come into the life of a child. Go back over your own life for a moment and think of all that the Church has meant to your own soul. Will you rob your child of these gracious influences?

These are some of the things which a father owes his children. As we who are fathers stand face to face with these obligations our hearts sink within us. We know that we have come infinitely short of being what God wants us to be and of doing what God wants us to do. Let this be a day of penitence and humble confession to God on our part. Let it also be a day of rededication and reconsecration when we shall make the holy resolve that, if God will help us, we will try anew to meet these obligations, and to teach our children "that they may keep the way of Jehovah, to do righteousness and justice."

AN APPRECIATION.

In the passing away of Brother A. O. Evans, Commissioner of Henderson-Brown College, former pastor and friend, the Woman's Missionary Society feels the loss that has come to the college, is ever mindful of the ties that bound us to him and each other, and, though there is no tangible presence, we feel conscious of that sweet spirit guiding and holding us.

We loved him and shall always strive to live up to the ideals and standards he has given us, and, with these before us, we can but "press toward the mark for the prize of the high calling of God in Jesus Christ." We also feel that we have a cherished trust in having his wife and children in our midst to live and we invoke our Father's richest blessings upon them.—Mrs. Ed Graves, Mrs. F. R. Fleming, Mrs. R. W. Huie, Jr.

REV. A. O. EVANS, D. D.

Rev. Achilles Olin Evans, D. D., was born in Calhoun County, Alabama, January 16, 1857, and passed to his home in heaven at 7:15 Wednesday evening, May 23, 1917.

He was the fifth son of Alexander Thomas and Elizabeth Waldrop Evans. His father was born in Georgia and moved with his parents to Calhoun County, Alabama, when a boy. He was the oldest of fifteen children, all of whom lived to be grown and married.

His mother was born in Laurence County, South Carolina, and came with her parents to Calhoun County, Alabama in childhood. She was the second of fifteen children, all of whom lived to be grown and fourteen married. Her people were devout Baptists, but after her marriage she joined the Methodist Church with her husband and lived a devoted member of that church.

The Evanses were Methodists of Welch descent. They were great singers and were possessed of devotional spirits that made them leaders in all religious gatherings. The family loved the family altar and all prayed in public and talked in love feast. Many of them shouted aloud the joy and glory of salvation they felt and experienced in their souls. Dr. Evans had three uncles who were local preachers in the Southern Methodist Church. He was brought up in a religious home, where God was honored and the family altar was the throne of power. He was soundly converted in early childhood at old Walnut Hill and never let the altar fires go down. He lived his religion from his spiritual birth. He was an active worker in church and Sunday school in boyhood. Every one knew where to find him on all moral question. His godly and pious life was a living rebuke to the wayward boy with whom he came in contact. To invite him to a dance or card party would have been taken as an insult, and all who knew him understood it. He lived by convictions and not by notions and emotions.

He was among the boys of his community who established what was known as the "Pole Pen Prayer Meeting." Here the boys of the community met on Sunday afternoons and spent a while in song and prayer. It was claimed by many of the devout

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citizens that the "Pole Pen Prayer Meeting" set the influences that led to the greatest revival ever known in old Walnut Hill. It was known as the "Christmas Revival." The ten Evans boys, himself, four brothers and five cousins, were all workers in the prayer meeting at the "Pole Pen." The church at Walnut Hill never forgot the young life and work of "Olin Evans."

He was a member of the famous class in the Walnut Hill Sunday school taught by Mrs. Mary E. Dickson. She had charge of all the beginners in Sunday school and largely directed their lives after they passed through her class.

From this famous teacher in Sunday school there went eight preachers, the six Evanses, the writer and his brother, Rev. A. P. Few. All, with the exception of one, became members of the Little Rock Conference.

Dr. Evans, descending from a sturdy religious Methodist stock, lives again in the life of his children. His own good and useful life is but the reproduction of the faith and life of his devoted Christian ancestors, and is to be reproduced in the characters of his descendants. His children are ornaments of grace to the church and society, adorning it with Christian homes and Christian characters that mean the extension and projection of wholesome influences to the coming generations.

His first sermon was preached at old Walnut Hill Church, where he was brought up, converted and began his active work in the church. He was licensed to preach at the then, Lewisville Circuit, at Randolph Church. Dr. Evans loved to preach and was a devoted pastor. He always had a good, telling thought in his sermon that lifted one up and fed one. His passion for souls never grew cold. He loved God and humanity. Having known him longer than any man in the Conference, except his cousin, I tenderly and lovingly lay this tribute upon his new made grave.—B. A. Few.

CLEANLINESS.

"Cleanliness is next to Godliness." We are too prone to think that "cleanliness" refers only to the exterior of our bodies. But unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no Calomel and no habit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale by the best dealers everywhere. In bottles—price 50c. Manufactured by the Van Fleet-Mansfield Drug Co., Memphis, Tenn.

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The Infant Catechism prepared by Mrs. Thornburgh for young children is the best for giving the little fellows correct ideas on Scriptural subjects. The Catechism No. 2, prepared by Geo. Thornburgh is fine for older children. These have long been used in Arkansas Sunday schools. You need them. A dozen of either kind sent postpaid for 50 cents. Order of A. C. Millar, 200 E. Sixth street, Little Rock, Ark.

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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, Newark, Ark.

Little Rock Conference.....Mrs. H. C. Rule, Crosssett, Ark.

Communications should reach us Friday for publication next week.

"The beginning, middle and end of our whole religion is, that all things are ours, and we are Christ's, and Christ is God's."—F. W. Fisher.

OUR EDITOR PRO TEM.

Through August and September Mrs. F. S. Overton, 1311 Welch street, Little Rock, will serve the Woman's Missionary Societies of the Little Rock and North Arkansas Conferences as editor pro tem. of the Missionary Department in the Arkansas Methodist.

Having kindly and ably filled this position several times during past years, Mrs. Overton needs no introduction to our readers, but for her we bespeak sympathetic co-operation and many "items" from our auxiliaries. We need to hear from each other often in hot weather lest we lag in our work and forget one another's burdens and joys.

Y. P. M. S. CONFERENCE A GREAT SUCCESS.

Mrs. C. F. Elza, first vice president, Little Rock Conference W. M. S., writes:

From all sides pour in congratulations on the success of the first Y. P. M. S. Summer Conference. We appreciate the congratulations and rejoice with you in this dream come true. And as we look back on those five days, joyous and jubilant with youth, yet earnest and fervent in devotion, we naturally think through the causes that contributed to its success.

First, we devoutly lift our hearts for a divine leadership. For often, as the program progressed, we could see His hand in the wonderful way in which one talk would almost miraculously prepare for the next, and even substitutes, hastily provided, brought a needed message that seemed divinely sent and timed by the Spirit itself. And surely there came to each one present a truer revelation of the Master himself through the heart talks of His servant, our beloved Miss Fuess. Surely our Council has found the woman of special gifts and graces whom it sought. She has brought to the young woman of Little Rock Conference a living message from their Lord, and their love and prayers follow her.

Again, co-operation—a beautiful responsiveness throughout the Conference, both from officers and members. Your first vice president appreciates more than you can ever know the splendid team work which made this great feature in young people's work possible. And then, too, the setting—Arkadelphia is enthusiastic, progressive, devoted. The spirit of Henderson-Brown exemplified in its presidency, the response of the local auxiliary, the work of the local committee in providing such exceptionally strong features in music, entertainment, and recreation—all these constituted a setting that meant much for success.

But let us not forget a last and important element in that success was our own young people. Girls to whom the Y. P. M. S. has come to stand for something real, something vital; girls who preferred a summer outing which would bring to them new outlook,

stronger Christian ideals, quickened inspiration, rather than a mere good time, filled only with fun and frivolity. We are proud of them! Our young people! How we pray that the inspiration of this meeting may prove the dynamo of 1917. And, greater still, that to some young life may come a persistent call for entire consecration to the work of the kingdom."

LITTLE ROCK CONFERENCE W. M. S.—DISTRICT MEETING AT STUTTGART.

Mrs. W. D. Ferguson, secretary of Pine Bluff District, writes:

We were splendidly entertained by the Stuttgart people. Mrs. Williams came out for the evening session and gave such pleasure to every one who heard her, and I was especially glad to have her there. Mrs. Goetz was splendid in her talk to the conference, and I heard many complimenting her. Then Mrs. Steele's fine report of the Council in New Orleans was much appreciated and enjoyed.

Friday morning we presented every phase of the work in papers, prepared by Mrs. Earl Phillips of Lake Side, Mrs. J. P. Walker, First Church, and Mrs. Seaman of Stuttgart. Mrs. Steel and Mrs. Goetz helped me on all subjects and we had a very profitable meeting."

LITTLE ROCK CONFERENCE W. M. S.

Report of Conference first vice president for quarter ending June 30, 1917: Number of young people's auxiliaries, 35.

Reporting this quarter, 20.

Added during quarter, 5.

Members in entire Conference, 604.

Net increase in number of members added during quarter, 87.

Subscribers to Missionary Voice reported, 45.

Subscribers to Young Christian Worker reported, 3.

Number of mission study classes this quarter, 9.

Books used: Comrades in Service, The Unity of the Americas, South American Neighbors, Makers of South America.

Number of auxiliaries presenting Christian stewardship, 8.

Auxiliaries having committee on social service, 12.

Auxiliaries presenting social service topic, 7.

Number of boxes of supplies sent this quarter, 1.

Number auxiliaries using press, 14.

1. Are you keeping the young people's work before adult auxiliary first vice presidents? Yes.

2. Do you write a quarterly letter to your young people's auxiliaries? Yes.

3. Have you held institutes at district meetings this quarter? Yes. How many? Four, and a summer conference for Y. P. M. S.

Financial Report.

Membership offering for quarter, \$81.00.

Relief and Retirement funds for quarter, \$2.55.

Pledge paid during quarter (Korea

FRECKLES

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and Sue Bennett), \$86.50.

Total for missions, \$170.05.

Conference Expense fund, \$7.00.

Total sent to Conference treasurers, \$177.05.

Local Work and Social Service.

Amount expended in giving relief, \$65.25.

Amount expended on parsonage, \$99.78.

Amount expended on church, \$16.91.

Value of boxes of supplies reported to superintendent, \$35.00.

Delegate's expenses, \$27.16.

Total, \$244.10.

Grand total, \$421.15.

GOOD NEWS, Y. P. M. S.

The Y. P. M. S. of the Little Rock Conference are asked to take as their goal of increase this 10 per cent in membership, number of auxiliaries, and gifts to missions. Already this year the Y. P. M. S. have made the following record for 1917:

Increase in membership, 20 per cent.

Increase in number of auxiliaries, 40 per cent.

Increase in gifts to missions, advance over first quarter last year, 24 per cent.

CAMDEN DISTRICT.

Local work reported to Mrs. B. M. Bowe, district secretary, for second quarter:

Bearden adult expended on parsonage, \$30; on local charity, \$40.

Camden young people sent box of supplies, \$34.50.

Huttig adult spent on parsonage, \$16.65; on local charity, \$14.50.

Junction City expended on parsonage, \$75.

Stephens juniors raised for local charity, 65 cents.

Total, \$211.30.

MONTICELLO DISTRICT.

Local work reported to Mrs. W. H. Anderson, secretary Monticello District, for quarter ending with June:

Tillar, \$17.66.

Willmar, \$4.

Hermitage, \$19.

Dermott, \$15.

Warren, \$42.50.

McGehee, \$125.25.

Dumas, \$3.

Winchester, \$33.

Portland, \$27.20.

NORTH ARKANSAS CONFERENCE W. M. S.

Report of Mrs. A. B. Haltom, Conference superintendent of study and publicity, for quarter ending June 30:

Number of auxiliaries, adult, young people's and juniors, reporting, 51.

New adult mission study classes reported, 15.

Members enrolled, 215.

New young people's mission study

Permanent Muscular Strength cannot exist where there is not strength. Young men giving attention to muscular development should bear this in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.

classes reported, 1, with 14 members.

New junior mission study classes reported, 11 with 246 members.

Adult auxiliaries reporting organized Bible study classes, 20.

Members enrolled, 402.

Young people's Bible study classes, 1, with 7 members.

Junior Bible study classes, 5, with 111 members.

Auxiliaries using Bulletin 42, and number sending news regularly to weekly and daily papers, 14.

Number of prayer circles, 18.

I attended three district meetings during the quarter and made talks on mission and Bible study and publicity. I found the women much interested in this department. I have heard of a number of fine study classes, from which I received no report. One district in the Conference did not send a single report. Jonesboro District led with 12 reports, and Helena came second with 11 reports. Very few enrollment cards have been sent to Mrs. Steele at Nashville. Each new book studied should be reported. I will be glad to supply all classes with the enrollment cards.—Mrs. A. B. Haltom.

ITEMS FROM AUXILIARIES.

Juniors at Holly Grove.

A friend to the juniors writes:

This society met July 6 with Mrs. Harry C. Hoy. After the devotional, led by the president, Mary Mayo, the roll was called and the children paid their dues for the quarter. The little ones then greatly enjoyed pulling the strings from the big "missionary pie," each child drawing a stick of candy



R. K. MORGAN, Principal
Morgan School, Fayetteville, Tenn.

NOT EQUIPMENT BUT THE MAN MAKES THE DIFFERENCE IN SCHOOLS.

A man to whom you may trust your boy with absolute confidence is Mr. Robert K. Morgan, Principal of the Morgan School, Fayetteville, Tennessee.

During the past twenty-five years, Mr. Morgan has built up this training school for boys, around his own long experience, and his study of boy nature and of the problems of giving the boy the mental preparation, physical well-being and spiritual strength for an honorable, manly, successful life. He has chosen his faculty, equipped his school, and ordered its conduct, with one purpose in view.

Mr. Morgan is a graduate of the Webb School, Bell Buckle, Tenn., and the Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who comes under his care. His close, personal relations with his boy students, his attention to their work, their talents, their special needs, have given his school a position of high distinction. The citizens of Fayetteville have recently presented him with a \$15,000 building as an addition to his school.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring you a catalog and full information about this school.

with a verse enclosed. After outdoor games were enjoyed, refreshments were served to 27 children. Our junior missionary society has the record of being the first in the Helena District to send reports in full.

Pine Bluff, First Church.

Mrs. J. C. Fisackerly, superintendent of publicity, writes:

Our auxiliary has been very busy, and we are striving to do our part in every line that is presented to us in charity, day nursery and Red Cross work. We sent one box of underwear to the Orphans' Home recently. Our pledge of \$325 is half paid, \$45 out of the \$50 Hotchkiss fund assessed us is paid. We also contributed \$10 to the Red Cross fund. The more we undertake for the Lord, the more easily do we succeed. Our first and second vice presidents are busy with the young people and children. The children had a mite box opening this week, and they contained more than \$8. Our new corresponding secretary and also our new social service superintendent are proving to be women in the right places, as they are not leaving "a screw unturned in their line of duties. So we are praying for and looking for the most successful year in the history of our society.

Cotton Plant Adults.

A friend writes:

On June 21, at the Methodist Church in this city, the Woman's Missionary Society held an informal reception, it being the regular time for their quarterly mite box opening.

The church looked cool and inviting with its decorations of potted plants and flowers. The guests were received by Misses Cain and Mrs. McCain, who served refreshing punch. After the devotional service by the auxiliary president, Mrs. Lula Hill, and the pastor, Rev. B. L. Harris, Deaconess Hemenway was introduced and told about "A Week Spent in a Wesley House." We were delighted to have Miss Hemenway with us and to see a "real deaconess costume."

Our Conference superintendent of study and publicity, Mrs. A. B. Haltom, was present and brought an inspiring message on "Mission Study, the Key to the Situation," showing how, through the study of missions, we may "dispel ignorance, remove prejudice, overcome indifference, arouse interest, stimulate prayer, and provide missionaries." The Cotton Plant auxiliary was happy indeed to have a visit from this gifted Conference officer.

The music of the evening was fine. Miss Duchess Cain gave a splendid vocal selection, and the numbers rendered by Mr. John Diffey and his two accomplished daughters, Misses Dorothy and Mildred, were much enjoyed. Mr. Diffey, on the clarinet, and Miss Mildred, on the violin, were accompanied by Miss Dorothy, pianist.

During the social hour the ladies served cream and cake in the church parlor, and Miss Dionicia Kennedy played a beautiful selection. The evening was a success and a neat sum realized, which will be applied to the pledge.

"THE GIRL AS A CHRISTIAN CITIZEN."

By Miss Louise Stevenson.

With a charming "good morning" to the Young People's Missionary Conference at Henderson-Brown College, and sprightly reference to the progress of woman's suffrage in Arkansas, Miss Louise Stevenson of First Methodist Church, Little Rock, read her

interesting paper. She said, in part:

A citizen is one who owes allegiance to a government and is entitled to protection from it. Something given for something taken. Would your government be glad to protect you because of the high type of your citizenship? And when we add Christian citizenship the responsibility is doubled, but the return is more than doubled, and citizenship is ours now.

But, friends, we do not need to think so much of our rights and privileges as we do of what kind of citizens we are. Have you ever thought of what your ideal woman is?

"She must be pure."

"She must be faithful."

"She must be gentle in speech."

"She must be popular."

"She must be clothed in humility."

"She must be serviceable."

Are you serviceable—to yourself, your friends, to your church, and to your community?

The many splendid men and women who are working to make possible the serviceable girl use very often the term, "four-fold life," meaning development of the physical, mental, social, and religious life. These, properly and equally developed, will assure a broadened outlook.

Let us consider these four folds that will make possible our ideal woman. Our bodies are the temples in which God has placed a bit of Himself, and we must be loyal to physical selves if we are loyal to God. We need proper food, not knickknacks, but wholesome, nourishing food, taken regularly. Rest; everyone should have at least a few minutes to be absolutely quiet each day, that she may relax. And would it not be a good idea to start each day five minutes sooner than to be five minutes behind all day? And we need to be sane with our pleasures. You know sleep is said to be the greatest preserver of beauty known.

Dress—for the sake of looks, don't run the risk of a death-dealing cold, and don't try to stand all day on heels the size of a ten-cent piece. When you cramp and push and pinch your feet the hundreds of tiny nerves in your body grow taut, and you are undermining your nervous system. One asks, "Isn't there some way we can make our girls realize that the truly well dressed woman is the woman who wears the appropriate dress for the occasion, and a woman who does not follow an extreme fashion?"

Exercise—Don't expect your body to keep young and strong if you do not give it proper exercise.

And if our bodies are not strong and to be relied upon, our minds cannot be normal. And just as the body needs proper usage, so does the mind. There is little or no excuse for an undeveloped mind today. Through the many, many sources comes the material that, if properly used, will educate one to keep step with the world. Just because you are busy, or live in a small town, or are not a college graduate, is no reason why the progress of men and affairs should not be a part of your daily life. Keep your eyes wide open, and remember, your ears are not purely decorative.

Because we are seeking to be Christian citizens is no reason our social side should not be developed. A long face and a solemn, sanctified air will warp your social nature and turn others against you. Don't be selfish with your better self. We all turn to look at a happy face, naturally; who wouldn't? We girls need to make the social gatherings of our communities

happy and bright, so they will warm hearts, kindle smiles, and make eyes sparkle. Do you realize the power in your hands—the social power? You should make yourself so attractive, personally, mentally and physically, that you will be acclaimed a social leader. I am using "social" here in its broad sense. Once you gain that place, your opportunity to do good is unlimited.

Here I do not want to limit a vision. We have done too much of that. Vision grows, and who likes to say, "To the end?" There is no end. Only remember that the kingdom of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit. The "four-fold life" is not complete if it does not enter with joyousness and youth into the more abundant life.

Surely our ideal woman would be an ideal citizen and a beloved Christian citizen. She would not be afraid to give of her time and herself to the interest of God's kingdom.

"The more you give, the more you have; the more you take without giving, the less you will have that you can call your own."

This, then, is my heart's ideal: Every girl developed into the "four-fold life," and every girl a Christian citizen.

ECHOES FROM THE YOUNG PEOPLE'S MISSIONARY CONFERENCE AT ARKADELPHIA.

The co-operation of the Local Nine with the officers of the conference brought about on the first day a reception known as a "Who's Who" gathering, where charming girls, who could be both serious and gay, and attentive matrons met and talked. The orchestra, under Mrs. Roy Woodburn, and the punch, supervised by Mrs. Neill Sloan, gave the necessary touch for completeness.

The messages of the evening were from the presiding officer, Mrs. Elza, the chairman of the Local Nine, Mrs. Jackson, and the president of Henderson-Brown College, Dr. Workman.

The attendance on Tuesday taxed the capacity of the "Y. W." hall. After devotional exercises by Dr. Richardson, the presiding officer, Mrs. Elza, outlined clearly and concisely the plans that had been made with care and in love for the young people, and urged them to enter into them eagerly.

Dr. Few extended greetings from the Arkadelphia District. His message was that nothing great is accomplished without first a vision, no life amounted to anything without a vision.

The climax to the morning session was when Mrs. F. M. Williams, in her sweet, gracious manner, presented the world's greatest library, the Bible, to the young people.

The afternoon was enjoyed ad libitum, followed later by a car ride over the city.

On July 3, at 8 p. m., Rev. Forney Hutchinson of Little Rock preached a splendid sermon from Isaiah 32:2. Drawing an Oriental picture of the sand drifts of the desert, covering and destroying all life except that under the shadow of a great rock, so young

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life should avoid the many sin drifts in the world by taking refuge under the protecting rock, Christ the Savior of the world.

July 4, the third day of the Y. P. M. S. Conference, opened with breakfast on the bluff. Arkadelphians are accustomed to eating one meal a week at one of our many beautiful outing places, but this was voted as the most unique breakfast of any ever attended by any of these girls, and girls older grown.

The devotional at 9 a. m., by Miss Fuess, stirred the hearts of those present to be more active in their service to God.

The patriotic note was carried out through the entire morning's program. Patriotism was the double lens featuring loyalty to God as being cause and result and as working both ways.

In the afternoon the "ole swimmin' hole" found the echoes and re-echoes ringing and swinging toward.

The climax of the day was reached when auxiliary night gave each representative a chance to show what she could do. Miss Fuess closed the evening service with her experience in "pearl fishing," giving in concrete expression the joys of service.

Thursday was a banner day for the summer conference. The patriotism and loyalty of the Fourth was brought over, and evidences of same were seen from the early morning devotional to the splendid address of the governor in the evening. Patriotism, the watchword of the nation; loyalty to Christ the keynote ever of Christian service.

Mrs. Workman, in her devotional service, showed how loyalty to Christ gave the water of life.

Mrs. Barkman, in her social service talk, showed how the private in the ranks of christendom could serve God and humanity. Miss Algerina McFadden read a poem illustrating this thought.

Mrs. W. H. Pemberton, also of Little Rock, and one of the Conference officers, told him the loyalty of the women of Southern Methodism had been wrought in our schools, a potent force for the salvation of souls and the making of better citizens.

Miss Fuess talked interestingly of the Mexicans in our midst.

Mrs. Moffatt Rhodess told us of the beautiful land of Japan and its charming people, showing pictures, articles of apparel, etc.

In the afternoon Miss Harris again spoke of her work in Korea, showing on living models the quaint dress of its people, also curios of the Orient.

The beautiful missionary cameo of Miss Mae McKenzie, deaconess, once at Crossett, was given by Miss Honeycutt, a Crossett girl.

The musical features of the day were a solo by Mrs. Atticus Douglas; a violin selection by Miss Thelma Strange; piano solo by Miss Bowen.

A band concert was given in the evening at 7 o'clock, following a delicious picnic luncheon served on the college campus by the ladies of Arkadelphia.

The feature of the evening was the

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

address of Governor Brough, who spoke at length from the depths of his heart, and his wise words were along the line of thought uppermost in the minds of the people—the war. An immense crowd heard the address. The chorus rendered patriotic songs both before and after the governor's talk, the climax being reached with the winding of the flag pole, during the singing of the "Star Spangled Banner" by the living flag.

"Friday evening found a large crowd assembled to hear Dr. M. N. Waldrup of Hot Springs, whose address was prefaced by a solo by Dr. Charles Evans and a "bread and butter" message of appreciation to the people of Arkadelphia by Mrs. Elza. The message was thickly buttered on each side and her delicate and appropriate expressions mayonnaised with wit, charmed the people of Arkadelphia, who have so loyally helped to make this first conference a success.

Dr. Waldrup's message was "The Missionary Urge." The missionary urge is to all the people—it is impelling and propelling. The Christian man without this urge is both ignorant and unchristian, for without the last command of Christ to his disciples being enforced, his life becomes useless. His call for workers was an eloquent tribute to his sermon, as twelve young girls gave themselves as wanting to do specific work for Him who gave Himself for us.

Our thanks for these delightful echoes are due, and they are hereby tendered to Mrs. R. W. Huie, Jr., and the Daily News of Arkadelphia.—Editor Missionary Dept.

YOU ARE INVITED.

The Southern Sociological Congress and the National Travelers' Aid Society will hold a joint conference at Blue Ridge Inn, N. C., July 30-August 3. Blue Ridge is unsurpassed for scenery. It is only fifty minutes by automobile from Asheville, and a short drive from Black Mountain, the railway station. Frequent excursions will be run from Black Mountain station to the top of Mt. Mitchell, the highest peak in the wonderful "Land of the Sky." The secretary of the Travelers' Aid writes:

"Our big brothers are being called to the colors, leaving our girls more than ever in need of the friendly watch-care of Travelers' Aid.

Travelers' Aid workers from our Southern cities will be present to lay on our hearts the startling girl problems at our very doors. These workers, most of them residents and some of them natives in the very cities where they work, have developed with the magnitude of the field and with the increased responsibility.

It will be well worth the cost of your trip to hear these workers relate their experiences, not to mention the messages from our national officers, especially Secretary Baker. When you hear these, you will know that Travelers' Aid is one of the biggest tasks in the world of social service, and has the largest promise of growth and joyous returns.

Who should attend? Governors, judges, lawyers, ministers, municipal officers, legislators, state and national, railroad men, traveling men, teachers, private citizens, men and women, young people, philanthropists, social service workers—all who care for the welfare of our girls.

For further information, write to J. S. Williams, Box 311, Asheville, N. C.

Sunday School Department

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SUNDAY SCHOOL LESSON FOR JULY 29.

By J. H. Glass.

Subject: God's Gracious Invitation. Isaiah 55.

Golden Text: Seek ye the Lord while he may be found; call ye upon him while he is near. Isaiah 55:6.

Time: No definite date can be given for this lesson. We may suppose the prophecy was written in the latter part of the life of Isaiah.

Place: No place is mentioned.

Isaiah.—Since the first of July we have been studying the kings of Judah, beginning with the introduction of Isaiah as an active prophet in the year that King Uzziah died. After this lesson we pass from the times of Isaiah, as he is not mentioned again. We think it well, therefore, that we study more about him. He was the son of Amoz. There is a tradition that Amoz was a son of Joash, and therefore a brother of Uzziah, under whom Isaiah began his active prophecy. Uzziah was therefore his uncle. He had two sons whom he mentions. Tradition has it that he also had a daughter whom he gave in marriage to Manasseh, king of Judah, but this is discredited. We do not know his age. He is said to have been about twenty years old when he had the vision in the year King Uzziah died. He prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, a period of more than sixty years. A tradition of the Jews has it that he

was put to death by Manasseh, king of Judah, being sawn asunder in a hollow tree where he was hiding because of a prophecy which he had uttered against the king. By other writers it is claimed that he died during the latter part of the reign of Hezekiah. He is spoken of as the "prophet of the highest dignity," and "a prince of all the prophets." The book which bears his name occupies first place among the major prophets, not only in its order of arrangement in the Bible, but also in the scope and sublimity of prophecy. He wrote of future events as though they were in the past, thus giving to us the most perfect picture of Christ and his kingdom which we have in the Old Testament. The fifty-second, fifty-third and fifty-fourth chapters are instances of this, as well as the chapter we study today.

The Lesson.

1. The Universal Invitation. V. 1. "Ho" is a word used to attract attention, as a commanding officer calls "attention" to his army that they may be ready to catch every word of command. It is something more than the ordinary which he has to say, therefore he begins with "ho." It is said that this prophecy was a call to Judah in Babylonian exile to return to God, for many of them had forsaken him, but the invitation is also universal in its scope. "Every one that thirsteth" is co-extensive with the human race. It reminds us of the universal call in Rev. 22:17. "And the Spirit

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NEW YORK, N. Y.—"One glance is enough to tell which people have iron in their blood," said Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European Medical institutions, in a recent discourse. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics for nervous weakness, stomach, liver or kidney disease and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you any good; you don't get the strength out of it. The moment iron is supplied the multitude of dangerous symptoms disappear. I have seen dozens of nervous, rundown people who were ailing all the time, double and even triple their strength and endurance and entirely get rid of every sign of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in

the proper form. And this, after they had in some cases been doctoring for months without success.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. There is nothing like good old iron to put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless.

NOTE.—Nuxated Iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous run-down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 100 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

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and the bride say, Come. And let him that hearth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Thirst is used to express the most intense of human desires. Hunger is an intense desire, but "The gnawing of hunger's worm is past, But fiery thirst lives on to the last."

—Eliza Cook.

Thirst is also universal with man, and water is the universal need. So the soul is ever thirsting, desiring, hoping for something. God looks upon man and sees him thirsting for wealth, position, power, pleasure, and the consequent activity to possess these things, so that the man's time is all taken up with these and the things of the world in the effort to satisfy himself, without a thought of God, or without a consciousness of the fact that all the needs of the soul are found in God. It is to such God says, "Ho, every one that thirsteth, come ye to the waters." God made the soul for himself, and the soul's satisfaction is found in meeting the end of its creation. The great task of the prophet is to awaken men to a knowledge of this fact. When the prodigal son "came to himself," he knew the source of his life and happiness, so he said, "I will arise and go to my father." David knew the object of his intense desire, the need of his surging soul, when he said, "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." Ps. 42:1-2.

"And he that hath no money." The best things in life, health, character, contentment, love, forgiveness, joy, peace, and all in the life to come, salvation, cannot be bought with money. They are the gifts of God, and all may have them who will come to him. So we are invited to come to him and buy without money and without price that which will sustain us and give fullness of joy.

2. Failure of the World to Satisfy. V. 2. "Wherefore do ye spend money for that which is not bread?" The prodigal son spending his substance in riotous living is a parable of the world's wild rush after that which

does not satisfy and perishes with the using. The following story illustrates: "A strange plant called the 'nardoo,' closely allied to the fern tribe, grows in the deserts of Central Australia. A peculiarly melancholy interest is connected with it, owing to the fact that its seeds formed for months together almost the sole food of a body of explorers who a few years ago crossed the continent. The 'nardoo' satisfied their hunger; it produced a pleasant feeling of comfort and repletion. The natives were accustomed to eat it in the absence of their usual roots and fruits, not only without injury, but actually with positive benefit to their health. And yet day after day King and his friends became weaker and more emaciated on this diet. Their flesh wasted from their bones, their strength was reduced to an infant's feebleness, and they could only crawl painfully a mile or two a day. At last, when nearing the bourne of their hopes, they perished one by one of starvation, a solitary survivor being found in the last extremity under a tree where he had laid him down to die, by a party sent out in search of the missing expedition. When analyzed, the 'nardoo' bread was ascertained to be destitute of certain nutritious elements indispensable to the support of a European, though an Australian savage might for a while find it beneficial as an alternative. And thus it happened that these poor, unfortunate Englishmen perished of starvation, even while feeding fully day by day upon food that served to satisfy their hunger. Is it not precisely so in the experience of those who are seeking and finding their portion in earthly things?"—Homiletic Commentary.

3. The Everlasting Covenant. Vs. 3-5. "I will make an everlasting covenant with you, even the sure mercies of David." The prophet has reference to Christ and the covenant by him. Paul quotes this passage in Acts 13:14, when he is preaching Christ and salvation through him to the people at Antioch. And this was a covenant which not only benefited the Jew, then in exile, but which, through them, should be extended to other nations.

4. The Earnest Call. Vs. 6, 7. "Seek ye the Lord." For only those who seek him find him. God can never give a blessing except to one who realizes his need. Especially is this true of salvation from sin, and the gift of the Holy Ghost. "Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you."

The time to seek God is now, while he may be found, while he is near, for to the soul continuing and delighting in sin, God becomes more distant every day, and finally he may not be found. When and where, we know not. It is certain that death will end the time of probation, also the chances for salvation grow less with each passing year, as the opportunities are neglected. God is sought by repentance and faith. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord." This is a good definition of repentance. To such as meet the conditions the promise is that he may be found, that he is near, that he will have mercy, that he will abundantly pardon.

5. The Encouraging Call. Vs. 8-11. Judah, suffering captivity in a strange land, and remembering that this was because they continued to sin against God, felt that God was so offended that he would not forgive if they should return. So may a sinner feel who has

gone long in sin in defiance of God. But God assures them that his thoughts are not as their thoughts, nor their ways as his ways, and that the contrast between God and man in this respect is as great as the contrast between the heavens and the earth. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." V. 9. And so sure as the rain and snow comes down from above and waters the earth, making it to bring forth and bud, that it may give seed to the sower and bread to the eater, so sure is God's promise of salvation to them who come to him in penitence and faith.

6. The Joyful Blessings of Salvation. Vs. 12, 13. "For ye shall go out with joy and be led forth with peace." Joy and peace are the fruits of righteousness. The fruits of the Spirit are love, joy, peace, and the kingdom of heaven is righteousness and peace and joy in the Holy Ghost. This is really what the soul is looking for when it is seeking the things of the world, but is only found in God. The Christian life is the life of joy, because we are in right relation to God and to man and to truth, and makes all work together for our good and our joy. In

that condition even nature itself appears in right relation to God and joins with us in this joy and praise. "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." "These are general poetical images, expressing a great and happy change for the better. The wilderness turned into a paradise, Lebanon into Carmel, the desert of the Gentiles watered with the heavenly snow and rain which fall not to have their due effect, and becoming fruitful in piety and righteousness. * * * Instead of the wicked shall arise the just, and instead of sinners such as fear to sin."—Clark. David expresses this state of the godly man: "He shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper." Ps. 1:3.

Some Meditations.

1. God is intensely interested in those in sin. He sees and knows the desires of the soul and tries to attract attention to himself.

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WARNING ORDER.

State of Arkansas, County
of Pulaski—ss.
In the Pulaski Chancery Court.
George Kelly, Plaintiff,
vs.
No. 21624.
Lillie Kelly, Defendant.

The defendant, Lillie Kelly, is warn-
ed to appear in this court within thirty
days and answer the complaint of the
plaintiff, George Kelly.
July 13, 1917.

W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
J. I. Trawick, Solicitor for Plaintiff.
Archie House, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County
of Pulaski—ss.
In the Pulaski Chancery Court.
R. Lee Bowman, Plaintiff,
vs.
No. 21561.
Myra Bowman, Defendant.

The defendant, Myra Bowman, is warn-
ed to appear in this court within thirty
days and answer the complaint
of the plaintiff, R. Lee Bowman.
June 25, 1917.

W. S. BOONE, Clerk.
C. M. Walser, Solicitor for Plaintiff.
James Coates, Attorney ad Litem.

2. Why can we not hear God's invitation, and turn to Him who is life, rather than to spend our all for that which will disappoint at the last?

3. It will not avail us anything to have once been so near to God and yet not to find him. Many a one has godly parents, the church, the Sunday school, the ministry, and Christian friends—all these bringing Christ near to him, and yet he will never be saved.

4. God can never save a man in his wicked ways. He must turn from them to the ways of God.

5. How thinking the thoughts of God ought to uplift man, when God's thoughts are as high above man's thoughts as the heavens are above the earth.

6. Since Christ's dominion in the earth means the happy estate of man, may we hasten that day by prayer and a personal devotion to his will?

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LESSON FOR JULY 29.

"Evangelistic, Educational, Medical and Industrial Work in Foreign Missions." Isa. 61:1-3.

Hints On Scripture Lesson.

Preaching that is not spirit-inspired is mere lecturing (v. 1).

To get the blessing we must be meek, willing to learn. The self-satisfied and proud remain unhelped (v. 1).

The gospel has two sides, and there is no neutral position between them (v. 2).

The Bible and history agree in showing that the one transforming power in the world is the gospel (v. 3).

Suggestive Thoughts.

Sin and ignorance are the great powers that bind humanity, and ignorance comes from sin. Christ cures both.

Charles A. Dana's rule for journalists was, "See both sides and get the facts." The only way in Missions is to read the literature.

Churches that have interested themselves in foreign missions have found that they can also do more and better work at home. Love extended anywhere, creates more love, and so does service.

The example of medical missions reflects in character. In Africa the natives abandon their old folks to die. But after Missions came, an African will nurse a smallpox case back to health.

Heathenism wastes life, Christianity saves it. Medical Missions illustrate the value of a man and his soul.

Only a few years ago missionaries in China were liable to be stoned. Now, especially where their work through the hospitals is known, they are honored and trusted.

Mission schools in China have given the Chinese a thirst for Western learning. The best equipped schools are the mission schools. Girls have been sent from them to American colleges and supported on the Boxer Indemnity Fund.

The foreign mission program often grows in this way: First, a little street preaching; then a small day-school which grows and divides; others are scattered in the city and surrounding country; then a high school; then a college and a university. Often a hospital has to be established. The need is there. The weakness lies in the indifference of the people at home.

Jonah Was the Unwilling Foreign Missionary.

Read the book of Jonah. There are only four chapters. An Old Testament illustration of God's love and concern for the heathen. Jonah was the "unwilling foreign missionary." "By a series of miracles God taught him the lesson which had to be taught to Peter and Paul, and which many Christians today have not learned.

The purpose of the book is to prove that "God has granted to the Gentiles also repentance unto life." It tries to persuade a prejudiced mind that God's love and mercy is for the Gentiles as well as for the Jews, and that they are susceptible to it. Jonah did not want to preach to Nineveh because the idea of sharing the best that Israel had with the heathen was

utterly abhorrent to a Jew; and because of racial pride and prejudice, and political enmity.

Jonah 1, 2. Jonah is called to be a missionary to Nineveh and attempts to escape.

Locate Nineveh on the map. Why did Jonah refuse to go to Nineveh? To what place did he seek passage? Locate Tarshish. How was his flight arrested? How did the sailors discover the cause of the tempest? What did they do with Jonah? The result? What effect did this have upon the men? Jonah prays to the Lord and is delivered.

Jonah 3, 4. Jonah is called a second time and goes to Nineveh with the message of destruction. Jonah then becomes very angry because God reverses His decree and shows mercy to Nineveh.

What did the people and even the king of Nineveh do when they heard the message?

What does God always do when a person repents and turns from his evil way? In chapter 4 Jonah is like the "elder brother" in the story of the Prodigal Son. Why was he angry? What lesson does Jehovah teach him and us from the growth and decay of the gourd vine? This is the real lesson of the book. He was concerned more about the loss of the gourd vine (it was personal) than about the loss of all Nineveh.

Suggested Program.

Open with just ten quotations from the Bible.

Standing, all repeat (from black-board) "Go ye into all the world and preach the gospel to every creature," closing with Lord's prayer, standing. Song, "Throw Out the Life Line."

Have a young man name our seven Mission fields: China, Japan, Korea,

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Cuba, Mexico, South America, Africa. He must have them memorized, then let all present say them over until every one knows them.

Special music. (Have it well prepared and full of life).

Two boys and two girls each tell a missionary story covering the four divisions of the lesson. (Evangelical, Jonah; Medical, Good Samaritan; Education, Prov. 8:10, Prov. 1:7, etc.; Industrial, Eph. 4:28, also the accused woman).

Song, "Let the Lower Lights Be Burning."

Ask the questions given on Jonah in the first part of lesson.

Song, "I'll Go Where You Want Me To Go."

Four-minute Talk: "Some Reasons Why Emphasis Should Be Laid Upon Evangelistic Work on the Mission Field." The speaker will mention the following reasons, with others: (1) Only Jesus Christ can give men the power to live out in their daily lives the teachings of the various kinds of missionaries, advocating higher standards of life in the home, school and nation as taught by educational missionaries; new methods of healing and physical culture as taught by medical missionaries; new industrial standards as taught by industrial missionaries. (2) Only through faith in Jesus Christ will the peoples of the earth entirely forsake their old creeds, family life, and superstition to accept the education, medical knowledge, and industrial leadership of Christian teachers. (3) Christian peoples will not be able to establish and always maintain institutions of learning, hospitals, and industrial headquarters throughout the length and breadth of the heathen world. Without the unselfish principles of Christ in the hearts of the enlightened natives, they will not take up the work we established and maintain it for their less fortunate brothers.

Song, "Rescue the Perishing."

Four-minute talk: "Some Reasons Why Emphasis Should Be Laid Upon Medical Work on the Mission Field." Among other reasons, suggest: (1) That through physical relief men are most directly reached, opening their lives for spiritual ministry as well as physical. There is no more direct

way by which to establish faith in the God of the missionary. (2) To abolish witchcraft and other superstitions processes of healing, thus saving hundreds and thousands of lives annually. (3) The widespread knowledge of the importance of sanitation must come through the medical missionary work, and that phase of their work alone will cause wonderful changes nationally and individually. (4) Laying aside all results, nothing is more Christlike nor more human than to answer the call of suffering humanity.

Four-minute Talk: "Some Reasons Why Emphasis Should Be Laid Upon Educational Work on the Mission Field." Speaker will suggest, among other reasons, the following: (1) That the national government may be based on highest and broadest principles; (2) that the gospel may be more rapidly spread through the work of trained native Christians; (3) that lives may be broadened, outlook enlarged, superstition destroyed, and democracy established; (4) in order that the great facts of Christian history and that Christian literature may be given the nations for their inspiration; (5) to train the minds of natives in lands where there is no educational system, as in Africa.

Song, "Send the Light."

Four-minute Talk: "Some Reasons Why Emphasis Should Be Laid Upon Industrial Work on the Mission Field." The following are a few reasons: (1) Where men have no knowledge of industry or labor, there is no civilization. To be without labor is to be idle, therefore reckless, indolent, evil, and unhappy. A convert will not remain a Christian without being given useful work to do. (2) The lifting of national standards and the worth of a nation to the world that results from teaching its people to be useful contributes immeasurable profit to the kingdom of God. (3) Not least among the blessings of industry is the share men are thus enabled to take in financing God's kingdom on earth.

Several minute talks on "What Missionary Has Meant Most To Me?"

Song, "Onward Christian Soldiers."

Benediction.

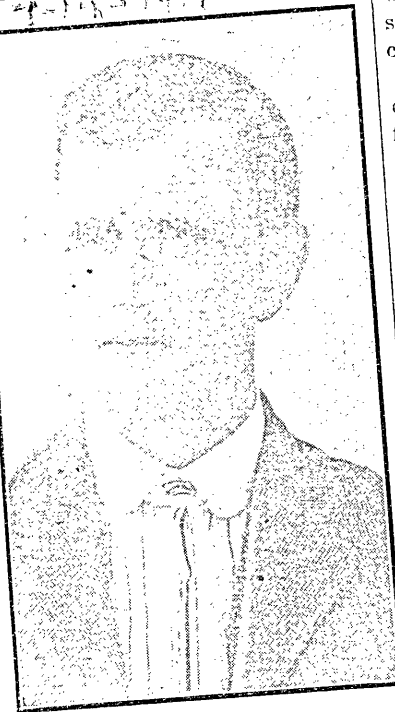
How To Be Successful Agent For Methodist.

Read it. Know its good points, and they are many. Study its value to the Leagues. Understand that the best workmen must have the best tools. The up-to-date farmer not only takes an agricultural paper, but he has two or three and they are among the best. The same is true of a banker, fruit grower, miner or manufacturer. Then remember that your League is getting big pay in cash for doing the work. Pray over your work. Do not get discouraged, but be determined to win.

TO LEAGUERS OF THE ARKANSAS DELPHIA DISTRICT.

The district president has called a conference at Traskwood beginning at 8 p. m. July 27, and continuing through the morning service Sunday, July 29. Elect your delegates right away and send their names to Mrs. W. T. Cash, Traskwood, Ark.

We want to plan work that will make our district a real, live, "All For Christ" district. Every League has its problems and this conference will do its best to solve those problems. Every president of an Epworth League should realize the best thing he can do for his League is to send



Rev. C. R. Mann, President Little Rock District and pastor Hickory Plains Circuit. It was Bethlehem Church on his work that won the banner at League Conference for largest Anniversary Day offering.

as many delegates as possible to this conference. If a president wants a good League he must arouse enthusiasm and give his Leaguers something on which to work.

Let every Leaguer in the district be a booster and every League have a good representation at the Conference.—Lillie Babb King, Secretary of District.

LEAGUE CAMPAIGN FOR THE METHODIST.

Pine Grove League, on Holly Springs Circuit, has the Methodist in every home.

Who will send in the largest number of subscriptions this week? Let each chapter get busy. Remember, that each League gets 50 cents on each new subscription.

The prizes for the individual chapter and for the district will be announced as soon as they have been selected. They are to be of exceptional value and it will be a high honor to win them.

Let each Era agent get awake to the opportunity. Chapter, if your agent will not work, get one that will. Do it yourself. Contest closes August 31.

NORTH ARKANSAS LEAGUE CONFERENCE AT MORRILTON JUNE 28 TO JULY 1, 1917.

The best Conference that delegates from the various Leagues in North Arkansas have attended was held at Morrilton from Thursday, June 28, to Sunday, July 1. Those who were fortunate enough to get to attend came away feeling that they had been benefited in many ways because they not only carried away many good ideas and suggestions how to get the young people in their churches interested in the services of Christ through the League work, but felt that they had made many warm friends in Morrilton.

Automobiles were at the train to meet the delegates, who were then taken to the church and assigned homes.

The first meeting of the Conference was held that evening at the Methodist Church. The feature of the evening was an address by Rev. C. J. Greene of Hendrix College on "The Evangelical Message of the Bible,"

which was followed by a delightful social hour to give the delegates a chance to get acquainted.

The next morning at six o'clock the delegates assembled at the church for sunrise prayer meeting. At nine o'clock that morning the delegates again met at the church and listened to a helpful address by Rev. H. E. Wheeler of Conway, "The Choice of a Life Work," which was followed by a very interesting and instructive discussion, conducted by Mr. Nollner of Nashville, concerning the problems of the first department. After this Mr. Nollner gave "The Social Message of the Bible."

After the afternoon meeting, which was given over to a discussion of the Junior League work, a reception was tendered the delegates by Mrs. Dowdle.

The feature of the evening meeting at 8 o'clock was Rev. M. N. Waldrup's address, "God's Word and God's Work."

On Saturday morning the sunrise prayer meeting was conducted by Rev. W. J. LeRoy of Ozark. A very profitable half hour was spent in testimony and prayer.

At the 9 o'clock meeting that morning the reports of the district secretaries were made, and some very good work was reported. After these reports Mr. Nollner spoke on "The Big Drive," a campaign for an Epworth League chapter in every pastoral charge, and each one a standard League. Mr. Tippens of Nashville then had charge of a discussion of the problem of the other three departments. After this Rev. H. B. Trimble of Fort Smith delivered an address on "The Missionary Message of the Bible."

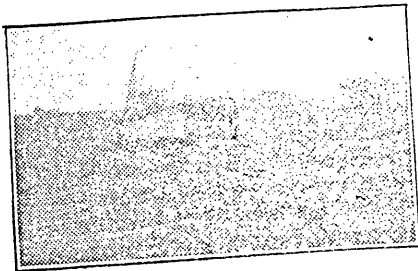
During the morning and afternoon meetings the election of officers took place. Rev. A. W. Martin was unanimously elected president; Mr. White, vice president; Mr. Ben Sloat, secretary; Mr. Howard Johnston, treasurer. Earle was unanimously chosen as the place for holding the conference. At the close of the afternoon meeting the delegates were given a car ride through the courtesy and kindness of the Morrilton League.

At the evening meeting certificates of efficiency were awarded to the following Leagues: Van Buren, Conway, Searcy, Booneville, Cabot, Morrilton, Pocahontas, Heber and Clinton. This was followed by a stereopticon lec-

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WHEN IT COMES BE PREPARED



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SAMPLE CATECHISMS.

If you have never seen the Thornburgh Catechisms for Infant Classes in Sunday school, send a stamp for sample copy to A. C. Millar, 200 E. Sixth Street, Little Rock, Ark.

Sunday schools that have used the Thornburgh Catechisms will be pleased to know that they may be had at 50 cents a dozen from A. C. Millar, 200 East Sixth Street, Little Rock.

A GOOD BOOK.

Dr. J. E. Godbey will send his book, "Lights and Shadows of Seventy Years" to any one who sends him an order for it accompanied with \$1. J. E. Godbey, Kirkwood, Mo.

ture on conditions in Africa by Mr. Tippens. Pledges for the "African Special" Mission fund were then taken to help raise \$1,000, which the Conference had pledged.

Sunday morning Miss Fuess conducted a very helpful service at the sunrise prayer meeting. Many expressed their appreciation of the Conference. Mr. Nollner delivered an excellent sermon at 11 o'clock.

Sunday afternoon at 6:30 Mr. Nollner met with the district secretaries and at 7 o'clock the Morrilton League conducted a model League service.

At 8 o'clock was the final session of the Conference. The feature was the consecration sermon by Dr. Forney Hutchinson. At the close of the service some thirty young people came forward and consecrated their lives to the service of Christ.

This was the largest Conference that has been held in North Arkansas and had the most faithful attendance. The delegates have only praise and gratitude for the splendid way they were entertained by the Morrilton people and for the courtesy and kindness shown them while there. Everybody is looking forward with much eagerness and expectation to the next year's Conference at Earle.—Reporter.

PROGRAM FOR LITTLE ROCK EP-WORTH LEAGUE DISTRICT INSTITUTE, CARLISLE, ARK., JULY 30-31, 1917.

Monday, July 30, Evening.
 8-8:15. Song and Devotional Service, led by Rev. W. S. Butts.
 8:15-8:30. Organization and Report of Delegates as to Churches Represented, Rev. C. R. Mann, presiding.
 8:30-9:00. Address, Rev. Jas. Thomas.
 9-9:10. Report of Secretary, Miss Bryan McHughes.
 9:10-9:20. Report of Treasurer, G. T. Overton.
 9:20-9:40. Talk, "Outlook and Plans For Conference Year," Arthur Jones, President of Conference.
 9:404. Social half hour.
Tuesday, July 31, Morning.
 6:30-7:00. Sunrise Prayer Service, Mrs. C. C. Arnold.
 8:15-8:30. Song and Devotional Service, led by Rev. W. S. Butts.
 7:30-9:30. Department of Worship and Evangelism.

- (1) Devotional Meetings.
 - (2) Cottage Prayer Meetings.
 - (3) Fellow Workers and Quiet Hour Covenants.
- 9:30-10:30. Social Service Department.
 (1) Field of service in city.
 (2) Field of service in rural communities.
 10:30-10:40. Recess.
 10:40-11:00. How To Handle the Finances of the League, John Pierce.
 11:00-12:00. How To Make the Culture and Recreation Department a Benefit to the League.

Afternoon.
 2:00-2:30. Songs and Their Histories.
 2:30-3:30. Missionary Department.
 (1) Home Work.
 (2) Foreign Work.
 (3) Model Mission Study Class.
 3:30-4:30. Use of the League Papers in the Devotional Service, Rev. W. S. Butts.

No. 666

This is a prescription prepared especially for **MALARIA or CHILLS & FEVER.** Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

CHILDREN'S DEPARTMENT.

THE FAIRY LAND OF PLAY.
 'Tis a land of fun and fancy,
 The Fairy Land of Play;
 Of its scenes you never weary,
 Though you stay there all the day;
 For there's all things heart can wish for,
 And no one say you nay.
 Who, then, could not be happy
 In the Fairy Land of Play?

There are tigers in the jungles
 And Indians on the plain;
 There are eagles in their aerles,
 All waiting to be slain;
 There are giants in their castles,
 Just waiting for a fray,
 And ogres if you want them
 In the Fairy Land of Play.

Sometimes it's kings and courtiers
 Or queens and ladies fair;
 Perhaps a fiery dragon
 Has a princess in his lair;
 Then comes the prince a-prancing,
 The dragon's brought to bay.
 Oh, the glory and the shouting
 In the Fairy Land of Play!

But yet this lovely country
 Is only just for play,
 It would not do for children
 To all go there to stay;
 For the world is full of duties
 That no one ought to shirk,
 And the land that is the finest
 Is the truly Land of Work. —Ex.

JIMMIE MacINTOSH AND HIS DOG.

The school bell was ringing. Jimmie MacIntosh threw down his comb and brush and called: "Mother, where are my school books?"

"Why, son, just where you left them. No one has touched them."
 After looking once more through the house, Jimmie remembered that he had left his books under the big tree in the front yard. Out he ran, and there they were; but there too was his little dog, Jip, playing with his reader and shaking it as he might a rat. Here and there all through the book the pages were torn and soiled, and the cover was loose and almost off. The one certain fact that Jimmie grasped was that he would have to have a new reader. However,

Arkansas Methodist Contest, Leslie Smith.
Evening.
 7:30-7:45. Song Service.
 7:45-8:15. Report from District Secretary as to the work of year.
 8:15-8:45. Address, "Bettering One's Best," Rev. H. F. Buhler.
 8:45-9:00. Closing service.

A competent leader will have charge of each department of work and the Round Table Discussion. These leaders are now planning interesting and helpful programs for their hours of Institute Work. We urge every League in this district to have at least two delegates at this Quarterly Institute, for it will mean much to the Leagues in their work for the coming year. "The Big Drive," which is going to be put on by the central office will be fully explained and plans made for each League to do its part so that this district may come out 100 per cent in Leagues that conform to the Standards of Efficiency and in every other phase of the work.

Send now the names of your delegates to the President of the Carlisle League, Mr. W. L. Frensemier.

there was no time to waste; he was already late. So he slammed the gate, and away he ran. Jip, unmindful of his disgrace crawled under the fence and trotted at his heels. Jimmie whirled around and made a dive for him: "You good-for-nothing dog! I'll beat you to death." Then Jimmie picked up a stone and threw it. There was one yelp, and the picture that Jimmie carried with him all through lessons and recess was that of a pitiful little dog limping home. When he neared home that afternoon, no little dog came bouncing out to meet him. Jimmie ran through the hall to the kitchen to get a drink, and there lay Jip wagging his tail as a greeting to his young master. Then Jimmie's mother came in. "I can't think what is the matter with Jip," she said.

Jimmie felt ashamed; yet when he thought of his book, he found courage to say: "Why, he tore my reader all to pieces, and I threw a stone and hit him."

"O, I'm sorry," said Jimmie's mother. "I'm afraid his leg is broken."

"Well, he had no business to tear my book," said Jimmie.

"Where was your book?" asked his mother quietly.

"I just forgot to bring it into the house last night and left it under the big tree."

"O," said his mother, "I am very sorry!"

Jimmie wished she would say something more. He didn't like for his mother to be sorry. He was glad to escape to the garden to pull up the weeds as his father had told him to do. He worked with a will, and at four o'clock the garden looked very clean.

That evening when Mr. MacIntosh came home, he picked up the hose to water the young vegetables that were just springing up, when he noticed that with the weeds Jimmie had pulled up all the beans. Not one bean was left.

At supper Mr. MacIntosh said: "Jimmie, you mistook the beans for weeds and pulled them up. What punishment do you think you ought to have?"

Jimmie looked at his father in surprise and said: "Why, daddy, I didn't do it on purpose. I didn't know they were beans."

"Well," said Mr. MacIntosh, "suppose I should say this because you did not know they were beans was no excuse, and I threw a rock and broke your leg, what would you think of me?"

"Why," said Jimmie, "that would be cruel. I couldn't think of you doing that, daddy."

"Neither could I think of you doing a thing like that," said Mr. MacIntosh, "until I found your little friend, Jip, with a broken leg. Jip mistook the reader for a plaything, just as you mistook the beans for weeds. I think

NEWS OF THE CHURCHES.

NOTICE—FOUKE CIRCUIT QUARTERLY CONFERENCE.
 Quarterly conference for Fouke Circuit will be held at Rondo, August 23, at 2 p. m.—J. A. Biggs, P. E.

SEARCY DISTRICT CONFERENCE.
 It has become necessary to change the place for the Searcy District Conference from Clinton to Kensett. The date is the same, July 25-27.—R. C. Morehead, P. E.

PINE BLUFF DISTRICT CONFERENCE.


Absence for a few days from the exacting duties of a busy pastorate affords the preacher a delightful experience. The pleasure is augmented with change of scenery and social environment, and still further increased by companionship with congenial spirits. These conditions met and materialized when the Pine Bluff District Conference for 1917 opened in the beautiful town of Stuttgart, June 27. Rev. W. C. Watson, the presiding elder, conducted the business of the conference with marked ease and ability, looking carefully into the details of the various interests which came up for consideration. This is Brother Watson's first year on the District and he has impressed us as being eminently qualified for his responsible office. By his executive ability, affable manner and kindly bearing toward the brethren he has already won their love and approbation. The sermons he preached on the closing day of the session made a profound impression. These discourses had the true evangelistic ring and will not soon be forgotten.

Rev. A. M. Shaw preached the opening sermon, to the delight and edification of everybody.

A marked feature of the conference was a great missionary address by Rev. E. R. Steel, the popular pastor of First Church, Pine Bluff. His unanswerable logic and thrilling eloquence found a ready response in the hearts of his hearers, and impressed us anew with the profound importance of the missionary enterprise which should enlist our hearty sympathy and co-operation at this time, when the high cost of living is keenly felt in heathen lands. An excellent discourse was delivered by Rev. A. M. Robinson, a nephew of the late Dr. A. R. Winfield, that grand old veteran of the cross, whose unswerving devotion and abundant labors endeared him to

we had better find Jip a kinder master."

"O, no, daddy. Please don't. I have been sorry all day. Please forgive me, and I'll not be unkind to him any more."—E. M. Roff in Christian Observer.



Chronic Catarrh is Curable

Nothing is more distressing to the sufferer and his friends. Chronic catarrh is systemic—that is, it is present throughout the body, though it may manifest itself in a local ulceration.

Only a constitutional treatment will overcome systemic catarrh. Local treatments sometimes help the acute manifestations, but they cannot overcome the systemic disorder.

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The Peruna Medical Department will be glad to assist you to overcome this disease. The doctor's advice is free. Don't delay treatment.

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all sorts and conditions of men.

Dr. A. C. Millar, editor of the Arkansas Methodist, favored us with his presence, and preached to the delight of the Conference. This wide-awake editor is known and recognized as a prominent and successful man of affairs in whatever field he may be called to labor. His ability on the tripod is apparent to all who consider his able editorials and the general make-up of his paper.

Dr. James Thomas and Dr. J. M. Workman were present, representing Hendrix College and Henderson-Brown College, and Rev. H. H. Griffin, agent for Galloway College. They were well received and given a great hearing.

Reports from the pastors showed advancement in all departments of church activity. Sunday schools and Epworth Leagues are receiving merited attention, as we fully recognize

their necessity in the program of an aggressive church. Brother Clem Baker captured and captivated the Conference. By the way, he is doing a wonderful work in the Little Rock Conference.

A spirit of harmony and brotherly love pervaded the entire session of the Conference, and left a favorable impression on the community. Brother J. F. Simmons, our host, and the citizens of Stuttgart entertained us in royal style, sparing no pains to make us comfortable and happy.

We returned to our work with a deeper sense of the duties and responsibilities devolving upon us, and trusting God to help us to reach and realize our lofty ideals, and make full proof of our ministry.—Theodore Cope-land.

CAMDEN DISTRICT CONFERENCE.

The fifty-first session of the Camden District Conference convened at the beautiful little town of Waldo, in the northern part of Columbia county, Friday night, July 6, 1917. The conference was opened by a sermon preached by Rev. M. K. Irvin, pastor of Magonia Station. The conference assembled for organization and business Saturday morning at 8:30, with the presiding elder, Rev. J. A. Sage, in the chair. Few in the conference but know with what ease and brotherliness the business of a district conference is conducted when he is presiding.

R. H. Cannon was elected secretary of the conference and W. H. Hansford assistant secretary. In response to roll call nineteen of the twenty pastors of the district answered present. Rev. S. R. Twitty of Fordyce could not be present on account of the state of his wife's health. Four local preachers, four charge lay leaders, and 37 lay delegates answered present. The conference was favored by the presence of a goodly number of visitors, those present being: Drs. A. C. Millar, James Thomas and J. M. Workman; Revs. W. W. Nelson, H. H. Griffin, D. H. Colquette, C. N. Baker, and F. M. Freeman of Oakdale, Louisiana Conference.

The preaching before the conference was of a high order, notably the sermon preached Saturday at 11 a. m. by Dr. Millar. His theme was the world-wide mission of the gospel in relation to the present world situation. He set forth, in words that burned and glowed, the divinely appointed place of opportunity which America, and especially the Church in America, holds in the midst of this, "the most important crisis the world has faced since Christ hung on Calvary." We all felt that to be living in the midst of this epochal time is a privilege than which no generation ever enjoyed a greater. To fail to measure up to our responsibility and so to let the opportunity pass without improvement would be a calamity too great for comparison. Surely no one who heard him went away without a new vision of the meaning of the "great commission" as stated in Matt. 28:19. Others who did preaching of a high order were Dr. Thomas, on Sunday morning, and Revs. A. Turrentine, Hilliard, Freeman, Monk and Griffin.

Reports showed marked advance in Sunday school work, League work, and in revival activity. A number of new Leagues have been organized. Two hundred and twenty-two members have been received into the church this year, a goodly number of these as a result of the good meetings held

during the year. Finances showed an increase of \$2,025 over last year in assessments for the support of the ministry and an average of 50 per cent paid.

J. D. Fomby was recommended for admission on trial and J. P. Williams was received as a local preacher from the M. E. Church.

The following were elected delegates to the Annual Conference: W. F. Moreland, R. H. McClendon, C. D. Gee, and J. H. Waters; alternates, Dr. C. H. Williams, C. W. Connor.

A strong resolution was passed endorsing the stand taken by Acting Mayor Hollis of Little Rock, upholding the Christian Sabbath in our capital city.

A strong spirit of Christian fellowship was evident from the first, reaching high tide in the love feast Sunday morning. The innovation of having Sunday come in the midst of the conference was fully justified in the minds of many as they felt the power and presence of the Spirit coming up on them while they communed one with another concerning the things of Christ.

The next district conference goes to Kingsland.—R. H. Cannon, Secretary.

HOT SPRINGS METHODISM.

Present: Hayes, Steele, Cleveland, Duckworth, Waldrup, Vaughan.

Duckworth (Central Jr.): We had a good Sunday school. Good congregation of juniors. Our work looks good. The children are all interested in our work. I will leave on Friday for Junaluska for the Summer Training School.

Steele: At Central yesterday morn-

ing. I did not go anywhere at night.

Cleveland (Park Ave.): We have been having a great meeting. The week was full of good results. More than thirty have joined the church to date. Sunday school was large. A large number of men have been converted during our meeting.

Hayes (Third Street): Conducted a meeting at Gardner School House last week, with Rev. Roy Jordan doing the preaching. He made a fine impression and got good results. Fifteen have joined the church and two others will come in later. Had good congregations at all of our services. Sunday school was full. Very fine prayer meeting. Roy did some fine preaching and some good personal work. The pastor and people all appreciate him very much.

Vaughan (Oaklawn): Had good day. House full at all services. Good Sunday school. A great deal of interest manifested. Good League. Good prayer meeting. Our League brought from the League Conference a certificate of fourth place in the work done. We are all happy in our work.

Waldrup (Central): We had a very fine prayer meeting on Wednesday night. Our Workers' Council and luncheon were well attended. We installed fans in the church last week and made our church quite comfortable. Good congregations at all services. The League was well attended.—R. L. Duckworth, Secretary.

A man who lives right and is right has more power in his silence than another has by his words.—Phillips Brooks.

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The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea—1 cupful.....	1.54
(hot) (5 fl. oz.)	
Green tea—1 glassful.....	2.02
(cold) (8 fl. oz. exclusive of ice)	
Coca-Cola—1 drink, 8 fl. oz.	1.21
(fountain) (prepared with 1 fl. oz. Syrup)	
Coca-Cola—1 drink, 8 fl. oz.	1.12
(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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