

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine.

Successor to Western Christian Advocate.

OFFICIAL ORGAN OF THE ARKANSAS, LITTLE ROCK, WHITE RIVER AND OKLAHOMA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH

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EDITORIAL

The Saloons and Political Economy.

It is the business of political economists to tell us the laws that must govern us in our pursuit of material wealth and happiness. Wealth, comfort, ease of production, justice in distribution are matters of law as surely as gravitation is a matter of law. We may ourselves go crazy, on one or more subjects, but God has not placed us in a crazy world. We are in a world governed by law. There are laws of season, of rains and clouds, of soil and climate; there are laws of health; there are laws of morals, righteousness and truth. These do not more truly exist than laws of production of property, of the equitable distribution of property, of the rational use of property. One and all of these laws came, not from the hand of man, nor from the brain of man, but Almighty God ordained them all when he made the world and established the order of it. There are not, as a matter of fact, different sets of laws for different realms, there are different sets of laws for the several departments of God's one great world. They are so closely related that they are not separated; the laws of soil, of climate, and the laws of health cannot be separated from the laws of political economy; they are interwoven. A political economy that would undertake to ignore the Ten Commandments, moral law, would be a sham.

Yet, for purposes of clear statement, we make out a system of laws for ethics, another system for health, another system for political economy, and so on for each department of thought. This is well enough, even necessary, as a process of analysis, only let us not forget that we are not in any ease legislating, making our laws—God made them.

Because God made them they will be found inflexible, inexorable in their action. We cannot change them. We cannot go against them and prosper. We may write down in our books as a law that which is not a law; we may even enact into a civil statute a principle which is not God's law; but we cannot give that principle beneficent vitality. We might as well take it into our heads that we can prescribe for ourselves, by writing them down, a set of pseudo-laws of health and thereby reverse the laws of health which God has written in our natures. We shall come out at the last, not according to these pseudo-laws of our making, but according to the laws God made and imbedded in the heart of things. It is our wisdom, in all departments of life and thought, to ascertain, if we can, what are these laws of God, and to make our laws in entire harmony with them. The serpent of Moses swallowed up the serpents of the magicians. It must be ever so; whatever men make in opposition to what God makes will be swallowed up by what God makes.

We have laid down these premises in order to say that in any sound political economy no element can be tolerated as a factor which has been found to paralyze energy, or to de-

crease production, or to render distribution unfair, or to impair credit, or to lower the spirit of thrift, or to create crime, or to produce pauperism; and on grounds of political economy, morals aside, we must indict the liquor traffic on every one of these points.

We noted recently a learned and really able paper from one of the professors of Harvard University upholding the use of intoxicants from the standpoint of political economy, as a joy-producing factor in human life. He pleads that the people need relaxation, that they need the excitation of the nerve centers which will call off their thought from the strenuous duties and from the perplexities that so continuously vex them. People do need relaxation and recreation, it is true, and drinking will immediately afford it while the excitement of alcohol lasts. Many a man has gotten to feel rich by simply getting drunk.

"O Tam, O Tam, thou art glorious,
O'er all the world victorious."

But this argument loses much of its weight when we remember that when he will find action and reaction equal, and that all the world is victorious over him. Socrates told his friend Crito that his best conception of the immortal life was that of a dreamless sleep, going on forever. "For consider," said he, "what nights of your life you have most enjoyed, and you will see that they have been those nights which were not disturbed even by a dream." We suggest that Socrates, philosopher though he was, forgot that one must awake out of such a night to become conscious of having enjoyed it. But this Harvard professor would put us into the way of enjoying the night, forgetting that we must pay the price next day and perhaps for many days. No, my friend, oh no, the liquor traffic or the liquor habit, cannot stand the test of political economy, whatever pleas men may make for it. It is the most terrible destroyer of every force that enters into the production of wealth. The saloon drains the country of money. The average cost of a single saloon to a community is between \$40,000 and \$50,000 per year. More than one-half of this money must be sent from the boundaries of the community, to the wholesaler, the brewer and others connected with the traffic. The \$2,500,000 spent in Little Rock for liquors adds not a pound weight to the productive energies of the people. On the contrary it dissipates energy. It does not increase credit, but it impairs credit for every man who patronizes the saloon. It does not produce thrift; it destroys thrift. It does not increase the demand for labor; it destroys six-sevenths of the opportunity of labor, for the same money would furnish employment for seven times the labor, were the money invested in any other enterprise. In so far as the laborer is a patron of the saloon, it unfits him for the work he is to do. There is no dodging the issue that from an economic point of view the saloon is the worst enemy of society.

The Randolph-Macon Muddle.

We are in receipt of a letter from Dr. W. W. Smith, Chancellor of the Randolph-Macon System, in which he insists that our criticism of the action of members of the Board of Trustees of that System is not deserved. Certain documents bearing upon the Carnegie matter are inclosed.

We will do Dr. Smith the justice to say that there is in Virginia a difference of opinion certainly. But so far as our reading has gone we have seen no argument denying the ownership of the church in these schools that is worth a straw. And all the argument to that effect seems to come from men on the Board, who were misled by somebody into doing a great wrong, or from men who are defending their action, in part only, as the best means of preserving the peace of the church. Dr. Smith knows very well that the church in Virginia is speaking out. He ought to know that the action of the Virginia and Baltimore Conference will be upheld. We deplore the ingenuity which got the Randolph-Macon Schools in this muddle.

How a Methodist Baptized.

Here is one on a Methodist in Iowa. It comes to us from a Baptist preacher, who speaks from first-hand knowledge. This Methodist preacher had a convert who insisted on being immersed, as the converts of the Methodists sometimes do. The preacher consented to immerse him, though he had never had any experience with this mode of baptism. He asked the Baptist pastor in the town if he might use the baptistry in the Baptist house of worship. The Baptist pastor obligingly said, "Certainly, help yourself, and I have a pair of baptismal pants which you may use also." The Methodist preacher took the pants and put them upon the candidate and immersed him.—Central Baptist.

This is pretty good from the view-point of a Baptist editor; but may we, in the defense of the innocence of our Methodist brother, be permitted to remind the editor of the Central Baptist that the Scriptures admonish us to be children with respect to some things?

The Turkish Constitution.

The complexion of affairs in Turkey would seem to indicate that Turkey is to be governed forever hereafter under a constitution. Some distrust has been expressed of the Sultan's sincerity. It has been intimated that he will revoke the constitution again, as he did thirty years ago. But the world has moved in the last thirty years, and even Turkey has felt the movement. This time it is the army that has compelled the proclamation of the constitution, and the movement is so deep-rooted in the life of the nation that the Sultan will never be able to stay it. It is a tidal wave, not a shower, that has come upon Abdul Hamid. It was the threat of marching on Constantinople with 300,000 men, and the sur-knowledge that millions were behind them that brought the proclamation. The whole world will rejoice.

WESTERN METHODIST

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NOTES AND PERSONALS.

Change of Date of the Arkansas Conference.

At the request of a large number of laymen in the Morrilton district and with the acquiescence of four out of the five presiding elders I announce the change of the date of the Arkansas Conference from Nov. 4th to Nov. 18th. The date of the dedication of the Russell Church will be changed also from

E. R. HENDRIX.

Kansas City, Mo., Aug. 29, 1908.

Rev. J. W. Best and wife, of Ward, Ark., called Saturday.

Mr. Geo. Rule, Jr., a leading layman of Lonoke, called Monday.

Rev. J. G. Parker, of West Point circuit, called last Thursday and cheered us by his genial presence.

Rev. and Mrs. P. R. Knickerbocker, of St. Lukes' Oklahoma City, are spending their vacation in Colorado.

Dr. J. H. Dye, presiding elder of Searcy district, called Saturday and gave a good account of his field.

Remember the meeting at Little Rock Oct. 1 in the interest of our Orphanage. Bro. Umsted is moving things and expects a profitable occasion on that date.

Rev. J. A. Henderson is serving his fourth year on the Mena station and is doing well. He is one of our best pastors and can and will succeed wherever he goes.

Rev. Hugh Revelly is closing his second year on the Mt. Ida circuit, Little Rock Conference. He is a workman of splendid ability and has done a good work.

Rev. W. A. Lindsey, pastor at Cotton Plant, Ark., desires to correspond with some singer who will assist in a meeting beginning October 4.

Rev. C. F. Hively, of Desha, Ark., reports a great meeting in progress at Alderbrook. Twelve conversions and fifteen additions, and the meeting continues.

Rev. Forney Hutchinson of Hunter Memorial Church, Little Rock, will preach the opening sermon for Hendrix College for the

coming session, September 27th, at 11 a. m.

Rev. T. O. Owen, pastor of Lakeside Church, Pine Bluff, assisted Bro. Hutchinson in his revival last week. We do not know exact results, but it was a great meeting.

Rev. J. A. Parker of the Lockesburg circuit, Little Rock Conference, has added one hundred to the membership of the charge this year and expects several more to follow before conference.

Rev. M. L. Butler writes encouragingly of his work at Chickasha, Okla. He has a fine official board and all assessments will be in full. Chickasha is a fine town and they have an experienced and successful pastor.

Rev. L. R. Jones, pastor of our church at Big Cabin, Oklahoma, writes that Rev. N. L. Linebaugh will dedicate the new church at that place on Sunday, September 20. Former pastors are cordially invited to attend.

Rev. Jerome Haralson, after visiting in Lonoke county and helping several pastors in successful meetings, is visiting in our city before he returns to his Texas home. His stay among us has been greatly appreciated.

Rev. S. F. Goddard, presiding elder of the Ada district, Oklahoma Conference, writes that a stay of a month at Sulphur, Okla., has completely restored him to health and that he expects to reach conference with a good report.

The authorities of the Rock Island railway have issued an order positively forbidding the use of cigarettes by their employees on the ground that cigarettes reduce efficiency, and they claim that the order will be strictly enforced.

Rev. J. M. Hughes of Morrilton station, claims the best Epworth League in the district and perhaps in the conference. His prayer meetings are well attended and spiritual. His report to the Annual Conference will be a good one.

Mr. Seth C. Reynolds, a prominent attorney and member of our church at Ashdown, was married to Miss Nelle McCrary of Richmond, Aug. 25. On their wedding trip to Central and Northwest Arkansas, they spent a day with friends in Little Rock.

Rev. W. H. Duncan, who has been in charge of the Sayer station for nearly two years, has given it up on account of bad health. He will leave shortly for West Texas. He is one of our most promising young men and we hope he will have a speedy recovery.

Rev. S. H. Werlein, pastor of Winfield Memorial, Little Rock, has been spending some ten days at Eureka Springs, his pulpit being filled by Bro. Sam'l Warr, Y. M. C. A. secretary, and S. H. Werlein, Jr., rector of the Episcopal Church at Jackson, Miss.

Rev. J. J. Bailey is having a good year as supply on the Bailey circuit. He has been assisted in some of his meetings by that veteran of the cross, Rev. R. J. Deets. Thirty-three have been added to the church and the close of the year will show much advancement.

Rev. H. H. Griffin, of Atkins station, is being assisted in a revival meeting by his father, Rev. C. C. Griffin, of the Mississippi Conference. Bro. Griffin is planning to build a much needed new brick church. He is having a good year and is in favor with his people.

Rev. T. J. Norsworthy, of Malvern, is building up his church in every way. The people pay him and appreciate him. He has just closed a meeting at Leola, on Lono circuit, and now has charge of the Princeton camp meeting. He is an ideal man in a meeting.

Our young friend, Rev. Sidney H. Babcock, formerly of White River Conference, has been transferred from the Missouri to the Oklahoma Conference. During September and October he may be secured for revival work. Address him at 2101 South 14th St., St. Joseph, Mo.

Rev. W. F. Blevins of the El Paso circuit, White River Conference, made us a brotherly call Tuesday. He is now in a revival meeting at Mountain Springs on his work with good prospects of a good meeting. He expects his charge to pay all assessments in full at conference this fall.

Rev. Joe Ramsey, the blind evangelist, and Rev. J. F. Jernigan, the sweet singer of White River Conference, will assist Rev. J. H. Aickelvy in the Salem camp meeting near Benton, including second and third Sundays in September. All preachers cordially invited to attend and help.

Cards have been received announcing the marriage at 8:30 p. m., Sept. 3, at the Methodist Church at Carlisle, Ark., of Miss Elma Estelle, daughter of Rev. and Mrs. F. N. Brewer, to Mr. S. C. Sims, of Hazen. In advance we wish these worthy young people the greatest happiness.

Rev. E. F. Wilson, of Princeton circuit, has finished a fine new church at Carthage, costing \$1,500. He is closing his third year at Princeton in great favor with his people. He has just returned from Mississippi. His father died while Bro. Wilson was there. He has our heartfelt sympathy.

Rev. J. H. Ruble, of Green Forest circuit, is finishing his third year there. The church at Green Forest has greatly prospered. There are good Epworth Leagues, both Junior and Senior, and the W. H. M. S. is active. The church property has been improved and the membership strengthened.

Rev. W. W. Nelson is having a good year on the DeWitt station. New seats have been put in the church and he has painted and papered the parsonage. He is assisted in his work by a consecrated wife who assists in the women's societies and in training the children in the Sunday school.

Rev. F. A. Lark has secured a good parsonage at Eureka Springs by the help of his people and is regarded as the best preacher in the town. He is preaching to large congregations. The Epworth League has been organized and is doing good work. The claims will doubtless be in full at conference.

The young people of First Church, Pine Bluff, are well organized and doing good work in their societies. Rev. T. Y. Ramsey, who is serving his third year as pastor, is closing a good year. The Sunday school is under Mr. C. O. Huber, as superintendent, and doing well. Harmony and prosperity prevail.

Last Saturday, after refusing pardons in sixteen cases of violation of liquor and concealed weapon laws, Gov. Pindall explained that it would be useless to apply to him for executive clemency for offenses of this kind, and declared that it was his purpose to enforce the State liquor laws to the letter.

Rev. A. M. Belcher is having a good year on the Westville circuit Oklahoma Conference. At Westville he has bought a good parsonage lot, remodeled and painted the church on the outside, hard oiled, papered and carpeted it on the inside, installed a light plant and supplied song books and will have a good report at conference.

Rev. A. S. Cameron, of the Chouteau charge, Oklahoma conference, has just closed

a very successful revival in which he was assisted by Rev. W. C. Savage. A young lady of his charge has recently given herself to the work of a missionary and will likely be accepted for service, so we are informed. He is deservedly popular.

Rev. Samuel Checotah, a son of the great Chief Checotah of the Creek or Muskogee Indians, is now serving Hitchita circuit which is expected to become one of our best Indian circuits. This circuit embraces the Cherokee Indian country and includes their remaining grounds. Bro. Checotah is one of our safest and best Indian brethren.

Rev. J. R. Murray, who transferred to the Oklahoma Conference last year from Montana, is serving both the Tahlequah station and circuit. He has held two meetings in town and three in the country on the circuit. He recently held a fine camp meeting at Eureka and has organized a good Epworth League in town. He is a good even Bishop.

Rev. B. A. Toller, who was ordained to preach by the Tulsa District Conference, has started well in his new calling. He was a teacher formerly but decided to devote his time to the work of the ministry. His application will be before the Oklahoma Conference for admission into the conference next year. He is now engaged in a mission at Mounds, Okla.

Rev. H. P. Belder and Mr. L. C. Bowley, who helped in the singing and other work were in our office Monday and reported that their meeting at Timberlake, Okla. Monday with forty-four converts, one of whom twenty-eight joined the Methodist Church and four the Baptist Church. Some were converted, the Baptists most of them being in the pool at the same hour.

Rev. G. W. Hooper, of the Bandlett circuit, Oklahoma Conference, has recently closed a meeting at Cache Valley which resulted in thirty-two baptisms and fifty-one accessions to the church. He was assisted in the meeting by Rev. S. H. Potts of Texas, who evangelizes for the brethren occasionally. This meeting puts our church at Cache Valley on a safe footing.

Rev. J. M. Hill, of the Pioneer circuit, Oklahoma Conference, is one of our most faithful preachers. His present work has been very difficult but he has done well and will have a good report at conference. He has baptized thirty-four into the church and had seven other accessions. The domestic and foreign mission offerings have been met and the other offerings will be paid in full.

Rev. D. L. Pughill has closed the conference at full and successful business on the Oklahoma circuit and has been successful in his revival work. He has baptized one hundred and thirty-five into the church and reclaimed Bro. Pughill's name of one full blood Creek Indian. He has also been successful in the revival at the same place. He has baptized thirty-five into the church and reclaimed Bro. Pughill's name of one full blood Creek Indian.

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Being in favor of progress and believing that the issuance of municipal and county bonds is almost necessary for certain needed public improvements, although doubtful about the form of Amendment No. 10 to the Constitution of Arkansas, we had not intended to oppose its adoption. However, since we have read Senator Clarke's clear, forcible exposition of its flaws, we are convinced that, rather than wait the future, we ought to defeat the amendment, and seek the submission of a new one by the next Legislature. We advise our readers to read Senator Clarke's able argument in the secular press.

According to present plans the Preparatory Department of the University of Arkansas will be gradually eliminated during the next two years. This department has been maintained because public high schools and private academies were not able to prepare all students for university classes. Conditions are rapidly changing and it is believed that after two years the department can be dropped by the University without working against the youth of the State. The students are to be highly commended for their hard work and movements. It is hoped that our best secondary colleges will soon be able to follow this example.

Rev. Fred Long, who has for the last five years been State Secretary of the Arkansas Sunday School Association, having been called to similar work in Mississippi, a most difficult and arduous field, has resigned his office. He was tendered a farewell service at the First Baptist Church, Little Rock, Monday night, just before his departure. A silver watch-service, given by the church, and a Sunday school, was presented to him. His resignation was expressed at the loss of Bro. Long from our working force. As a local preacher in our church Bro. Long has rendered faithful service. He is zealous, conscientious, deeply interested in Sunday school work and well fitted as an organizer. He has accomplished much in this field, and if we need to give him up, we feel sure that he will prosper. The Sunday school interest in our State. His home will be in Jackson, Miss.

Brothers of Temperance, to Your Posts. The question of State-wide prohibition is before you. If the best people in each county go to the polls and influence their representatives and all vote "Against License," a "dry" campaign can be held, and the State can be changed into the "dry" column. The temperance cause is working as never before in this their last desperate fight. They are being met by force, fraud, intimidation, and every other method. Let every friend of the cause be vigilant. Be early at the polls and vote "dry." Guard the ballot box. Let the temperance cause know how to vote. Let every responsible citizen vote "Against License." Keep the temperance cause before you on a question of State-wide prohibition. To the polls, brothers, on Monday, September 14th.

As part of the program he enterprised a temperance rally and gave a barbecue. He was good enough to invite me to be one of his speakers. Dr. C. C. Cline, of Pine Bluff, was the other speaker for the day.

We had a good time. Our crowd was large. It was as orderly as any man could want. The barbecued meat was abundant, and was most excellently prepared. Other provisions in great abundance were also on the ground. The people enjoyed themselves. They were certainly unusually appreciative toward their speakers. Good was done. Bro. Nelson has done and is doing a good piece of missionary service--such as all our stationed preachers ought to be eager to do.

Some of the people of DeWitt were anxious to have a speech on State-wide prohibition in town, and I agreed to stay over a day and address them. We had a fair audience and the speaker did the best he could for a great cause.

Bro. Nelson and his cultured wife are having a good time at DeWitt. They seem to be enjoying both the grace of God and the favor of the people. The church is growing. Our property there has been substantially improved. My stay at the parsonage was every hour of it pleasant.

JAS. A. A.

Sunday at Snyder, Ark.

Rev. M. P. Timberlake, aided by Rev. J. M. Workman, Rev. J. D. Hammons, Rev. F. P. Doak, Rev. H. H. Watson, Mr. A. Trieschmann and others interested in the Layman's Movement held a fifth Sunday meeting at Snyder embracing last Sunday. It was a part of the laymen's scheme for the Monticello district. Bro. Timberlake had been holding a similar meeting at Snyder, which had been done. About twenty-five were converted, a number of whom joined the church on Sunday. The people of the community had entered heartily into the meeting, and had greatly enjoyed it. It was provided that the meeting should end with a programme concerning the purposes of the Laymen's Movement. The last two days were given to these discussions, while evangelistic services were also continued.

Bro. A. Trieschman had invited me to be on hand and take part. I found a welcome from the pastor and all concerned; a most hospitable home with Bro. J. J. Cone and family; opportunity to do all the preaching I could stand, to do business for the Western Methodist, and to make an address for State-wide prohibition, in the two days I spent, besides baptizing and receiving into the church a number of people for the pastor. It was a busy and most enjoyable visit.

Bro. Timberlake is doing a good, strong work appreciated by everybody. He will come into the conference this fall. Bro. W. J. Grantham of this charge was one of the few laymen of Arkansas who went to the great Chattanooga meeting. He has not gotten over it yet; never will.

The Monticello district has the liveliest Laymen's Movement in Arkansas. The brethren mean business. They plan, they go at it, they put their money into it; they are strengthening the weak places, and going into the waste places.

JAS. A. A.

Hendrix College Notice.

The fall term of Hendrix College will open Wednesday, September the 16th. A committee of young men wearing the college colors will meet at all trains Monday and Tuesday, September 14th and 15th, to give information and to otherwise assist students arriving.

STONEWALL ANDERSON.

The Laymen's Movement.

III

W. P. W.

In my last number I said that the Christianization of this world is the most gigantic undertaking ever enterprised on earth. Think for a moment of the condition of the human race when Jesus commissioned his disciples to go into all the world and preach the gospel to every creature. Every nation had its religion; every tribe, its god. The gospel missionary had a double task: first to take from a people a false religion; second, to induce them to accept a new religion. A man's religion is inwoven with all the strands of his life, from infancy up; and it is next to impossible to free him from it. A nation's religion entwines about all the institutions of that nation. Individuals have resented attacks upon their religion, because every man's religion is a sacred thing, though it be the veriest superstition. Governments have seconded, when they did not inaugurate, the persecution of Christian missionaries; not merely for the protection of some national idol, but for the preservation of the governments themselves. These superstitions are hoary with age, they are held as sacred as we hold our own religion, and they are entrenched in all the institutions of the people. The missionary who undertakes to take from a people an ancient and sacred and well entrenched religion has a great task.

We may suppose that getting the same people to accept a new religion is no less a task. It may be easier to prove the old religion false than to prove the new one true. When the missionary has gotten one religion out of a man, it is by no means certain that he will not be confronted with many problems that confront the missionary, after he has gotten among the heathen, must be staggering. The prayers of all who love our Christ should go up continually for the missionaries.

The population of the world is about 1,500,000,000. About one-third of the population, or 500,000,000, live in Christian countries; and are communicants of the Roman Catholic, the Greek Catholic, or the Protestant churches; or are under their influence, and counted as Christian adherents. This leaves two thirds of the human race, or 1,000,000,000 people outside the range of any sort of Christian influence, save for one missionary to every 77,000. The Christian world is now paying \$21,000,000 per year to the work of foreign missions. This sum builds and furnishes our mission churches, schools and hospitals; employs native teachers and helpers; and pays the salaries of 13,000 missionaries sent out by Christian churches. It is estimated that the present missionary force and equipment can get the gospel to 325,000,000 people in the next twenty-five years. This does not mean that they would all become Christians; but that they could have the opportunity. If there were no increase in the heathen population (a thing we cannot suppose) this great achievement would still leave more than two-thirds of the heathen population, or 675,000,000 people, unprovided for. In order that each missionary may not have over 25,000 people to preach to during the next twenty-five years, it is necessary for the Christian church to put 27,000 new missionaries in the field at once, making a total number of missionaries 40,000. In order to sustain these, and furnish them with absolutely necessary buildings and equipment, we must increase our annual contributions from \$21,000,000 up to at least \$80,000,000 for the next twenty-five years. "It looks like a large sum, until you stop to consider that it is the combined offerings of

over 140,000,000 Protestant Christians and that it is for the dissemination of Christian truth among one thousand millions of non-Christians. It is only a small fraction of the amount now being spent for religious purposes in Christian nations."

At present Great Britain, Canada and the United States pay 85 per cent. of the foreign missionary money. It is understood that, if the world is ever evangelized, these countries will have to do the great bulk of it. It has been further agreed that half the work and half the expense must be borne by the United States and Canada. Well, there are 20,000,000 Protestant church members in these two countries. They must raise \$40,000,000 annually, or \$2 per member. We must send 20,000 missionaries or one out of every thousand of our membership. That looks possible. It seems that a thousand church members ought to be able to send a man to the front, in addition to their other church expenses. It is what we must come to if this great work is ever accomplished.

Texas Letter.

Dear Dr. Anderson:

I am due you and Dr. Godbey an apology for not complying sooner with your request to write for the Methodist. Since the failure of my health and my superannuation, I am not much given to writing. Just learning that Submission (i. e. a State vote requesting our next legislature to grant us the privilege to vote on State-wide prohibition next year), has carried by a safe majority, makes me feel like writing.

You are making a fine paper—of the fifteen or twenty taken by us it is among the first to be read. Every department is interesting. Bro. Weems' write-ups are read with a relish. The names of many old friends appear in his articles—the Garners, the Rollows, the Martins, the Moores, the Cazorts and many others. Judge T. C. Humphrey and Hon. A. S. McKennon were among my truest friends, and their wives were jewels.

With much interest I watched your fight for prohibition in Oklahoma, and rejoiced in your great victory. It is cause for gratitude that the South is going for prohibition so rapidly. Arkansas is eighty per cent dry and Texas not far behind. I expect to see both States dry in less than two years. Our county (Borden) went dry last year by more than five to one. I believe if the anti would seriously consider the cost of drink and what it would accomplish if applied to education, fewer would vote for whisky to remain. It is estimated that the annual cost of drink in the United States is \$2,000,000,000. Counting the cost of prosecution and taking care of the victims of the drink habit, it would be much more. But let us figure a little on the \$2,000,000,000. This sum would build fifty college plants in each State and Territory in the Union, at \$225,000 each. Pay fifty teachers to each school a salary of \$3,000. Pay all expenses of 1500 students in each school, and have remaining \$20,000,000 for incidental expenses. The second year they could double the capacity of each school plant, running the value of each up to \$450,000. And for every year after the second, add twenty more teachers, making seventy to each school, and 500 additional pupils making 2,000 to each school, and have remaining \$56,000,000.

Just think—after establishing the schools, pay 168,000 teachers, and the expenses of 4,800,000 scholars. How any sane man with a "speck" of conscience remaining, can look on this picture and then on the wrecked lives and

homes—heartbroken wives and mothers, and neglected, destitute children, and then vote in favor of whisky is beyond my comprehension. This drink bill is greater than the expense of running our government—army, navy, pension and all; and yet men say it interferes with their personal liberty. What about the personal liberty of wives and children who suffer such cruelty and destitution in consequence of drink. What about the personal liberty of temperance people who have to pay millions of dollars every year in caring for the victims of the drink habit? But enough on this line.

We are having gracious revivals in Texas—sometimes 400 conversions in one meeting. Our Arkansas preachers are doing well in Texas. How I love Arkansas, her preachers and people. There I fought some of my hardest battles; there I had some of the true friends; there I enjoyed some of my happiest days; there I persuaded one of the noble girls to change her name to mine. The remains of many loved ones are sleeping in her quads—why should I not love grand old Arkansas? If I could once more visit my old charge there—Clarksville, Alma, Yellville, Val Springs, Bentonville, Eureka Springs, Mountain Home, Dover and Conway,—preach, pray, shout and sing with old friends, I would feel almost like saying as did Jacob when he met Joseph in Egypt, "now let me die." I would so much enjoy a letter from some of the dear ones, true and tried, in my old charge.

H. C. JOLLY

Gail, Texas, Aug. 8, 1908.

Letter From Mrs. Mooney.

Mr. Editor: A tardy expression of thanks is oftentimes a dereliction of duty, and a delayed duty is always a double one. I feel many times a debtor to friends in divers directions for their many expressions of loving kindness in a season of sorrow. Many of these have come to me as tributes to my dear husband through our church papers, and have brought all the solace that can come from sympathy. The Western Methodist has brought me tidings from old friends and introduced new ones, to all of whom I am grateful, especially to those "Confederate Methodist sisters" afar from dear old Tennessee, but with hearts full of yearning for the old friends and the old places. I was more than glad to hear from my one time "beloved presiding elder," Rev. H. A. Hanesworth. You will note that the qualifier belongs to the past period only affecting the official relationship. I sometimes wonder if he and John the Baptist ever get into deep water! Last week's Western Methodist was of unusual interest by reason of Gilderoy's article. His communications have a charm all their own, a distinctive magnetic quality. I wonder if he remembers when the elderly sisters called on him to pray for him and anoint him with oil—when he did not recognize them as elders—had not called them together—and told them it was grease and not grease that he needed! His letter put me in reminiscent mood, recalling vividly the days so sad, so sweet.

"The days that are no more save in the magic light of memories." His tilts with Dr. Winfield recalled some of the contests with that skillful master of the pen—a pen sometimes as sharp as a Damascus blade. He was often in our home, and in the home-circle he was both genial and congenial. The last time he was with us he offered me ten dollars if I would give to his paper the outline of a sermon that I had heard a young man preach from "Blessed are the poor in spirit." I was at an evening service when many repre-

sentative people were gathered, including preachers and members of different denominations. The young man in this exegesis left out the qualifier "in spirit" and grew eloquent in his plea for the poor. I kept saying to myself, "I hope you are not a Methodist," but alas in his peroration he said, "It matters not, my brethren, if the stewards do not collect your quarterage, or if your members are stingy and will not pay—remember—"blessed are the poor, for theirs is the kingdom of heaven!"

Dr. Porter's mention of Dr. Thames, of the North Mississippi Conference, recalled an incident of more than passing pleasure and often reverted to by Mr. Mooney. We were en route to New Orleans for his health and to visit our son. It was about midnight when we passed Holly Springs, the seat of the conference, adjourned that day. Soon the car was crowded with incoming preachers. I knew them at once. Their speech "betrayed" them. No formal introduction was necessary. They soon made themselves known and their cordiality and Christian courtesies and good fellowship did much to enliven the tedium of travel. Brother Thames was insistent that we make him a month's visit returning to Tennessee. Brother Williams, A. H., I think, was equally cordial, while old and young abounded in those graces that beautify and adorn.

Institutes are now the order of the day—many Institutes of many kinds, and if the adoption of methods could make scholars ignorant would not abound. Dr. Chas. Foster Smith's contribution to the Christian Advocate of recent date—Our Old Country School—tells incidentally a truth painfully evident—these methods do not make good spellers, even of the simplified sort. The truth is, we need informed spelling to bring about a reform, and it is just as easy to learn the old way as the new—and it has more sense in it. There is too much pushing of little boys into big books for successful scholarship. I asked a small boy some time ago what he was studying. He went volubly over a long list of books, including higher arithmetic and algebra. "Are you good in fractions," I asked. "What are they," was the astonished and astonishing inquiry. Simplified teaching is all right, but learning made too easy will never enable one to climb the mountain of knowledge.

The weather has been unprecedentedly hot in this section, though prostrations from heat have been few. The intensity of the heat and the many bites from mad dogs recalls an old poem by Oliver Wendell Holmes called The Hot Season. I quote in part:

Plump men of mornings ordered tights,
But ere the scorching noons,
Their candle molds had grown as loose
As Cossack pantaloons!
The abolition men and maids
Were tanned to such a hue
You scarce could tell them from their friends
Unless their eyes were blue!

Seems it not the irony of fate that Springfield should be the scene of a race riot and of mob outrages? Verily

"The mills of the gods grind slow,
But they grind exceeding small."
Sirius rages and I forbear. With good wishes,
MRS. SUE F. MOONEY.
Dresden, Tenn., Aug. 22, 1908.

We would be glad to figure with anyone having book or pamphlet printing to be done. We have the facilities for rapid work in any quantity.

The New Japan is Moving; Christians Must Hustle.

By Dr. J. C. C. Newton.

These two statements express to my mind the real situation here.

Despite all the talk of hard times, war debt, etc., the Japanese never relax their efforts in behalf of their schools.

To see the army of children, both boys and girls, that go forth to school every morning all over this country, is enough to give confidence for the future of this nation, PROVIDED ONLY these children are receiving the right kind of moral training.

But this is very doubtful.

The percentage of children attending school in Japan is probably as high as that of any nation in the world; and the schools are well equipped too. Buildings are plain, but in apparatus and all up-to-date facilities for modern scientific instruction, they are well equipped.

As to their moral training, I am compelled to be sceptical. With utilitarian principles generally accepted among the educators themselves with materialistic interpretations of all things still prevalent, with the influence of Confucianism broken, and Buddhism decadent, what can we expect, there is no true or strong basis for moral character to be built upon. Here is presented the most serious problem of this country. Here is the call for the

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BOTH IN ROUND OR SHAPE NOTES

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mission schools and for thorough Christian education.

And I am glad to note that in this central part of Japan, where our mission is operating, there is one mission school that seems fully alive to the demands of the situation in Japan and is moving out nobly upon larger lines of an expansive policy, the Doshisha in Kyoto.

Kyoto, the old capital, is two hours and a half from Kobe, and the Doshisha, (Congregational) is located there. At the recent annual meeting of the American Congregational Mission, the President of the Doshisha was invited to report upon the group of schools which he represents and upon their needs. He said that the Doshisha group of schools with their eight hundred students were upon the point of a great development—into a University—and consequently needed reinforcements of men and endowments.

"That the Theological Department may become the first department of the Doshisha University," he said, "at least two additional American professors of specifically trained ability, as well as three additional Japanese professors are needed." Already they have five or six. "That at least two American professors were needed for the College; and for the Academy an additional teacher of English was needed; and that new buildings were needed for the Girl's Department." "As for

endowment," he said, "it should be increased to one million yen." The Mission Meeting endorsed the effort to secure the additional endowment.

A letter by yesterday's mail from Kyoto informs me that a Theological Department for women in the Doshisha University is to be opened, and that a building has been secured.

Here then is one Mission institution that seems wide awake to the demands of this country; and with the earnest and practical support which the American Congregationalists will give, we look for a real University to be established in Kiyoto. And if it be made thoroughly Christian, such a university will do untold good for all time.

In no mission field is the expenditure of large sums of money for Christian education more imperatively needed than in Japan. In no country is the intelligent preaching of the gospel of Christ more sorely needed.

The facts and circumstances that lie back of the appeal here in this nation may not catch the imagination as in some other fields. There is nothing specially romantic, or cataclysmic in the movements here, but nevertheless it is a ROYAL BATTLE, a steady, hard conflict of intellect with intellect.

Christian truth has to conquer the most active, strongly fortified and varied forms of scientific and philosophic opinion. It is indeed a "battle royal" for our Lord in which the sword of the Samurai is wielded with determination and wonted skill, and the sanctions of modern thought from Europe and America against our Divine Christ are strongly entrenched.

If the Mission Boards in England and America and the leaders of the great Laymen's Movement wish to fortify us and, as it were, see us win a battle, and for a glorious but hard fought victory for our Holy Savior, here is the field for excellence.

The Money is Coming Already.

Just across from our own school ground there has lately been put up a new dormitory building for the use of the Christian students of our neighboring Higher Commercial College. Upon inquiry was told that the ground and the dormitory are a part of a gift of one hundred thousand yen recently given by rich friends in America for such purpose; and that fifty thousand yen are to be used in the erection of dormitories for Christian students in the Universities and Colleges of the capital of the empire. What a wise use of Christian money! I heartily congratulate those American laymen on their wisdom and Christian generosity.

As to this theological school here at Kobe, founded by the Southern Methodists of the United States, would say that its steady growth and success is getting to be the most serious thing about it. If one wishes to know how this is, let him write to our Missionary Secretaries, Drs. Lambuth and Pinson.

Kobe, Japan, July 23rd.

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THE SUNDAY SCHOOL.

Sept. 6. Saul and Jonathan Slain in Battle.

Golden Text.—"Prepare to meet thy God." Amos 4:12.

Time.—1056 B. C. Place.—Gilboa.

Lesson Text.—1 Samuel 31

With this lesson we come to the end of Saul's career, so promising in its beginning, so gloomy in its ending. It is sadly and solemnly instructive as showing how much a man may have, and yet his life prove an utter failure after all. He was a goodly young man—"there was not among the children of Israel a goodlier person than he" (1 Sam. 9:2). His father was a "mighty man of valor" (1 Sam. 9:1). He was humble (1 Sam. 10:22), and considerate of others (ch. 9:5). But we find him later in life a monster of pride, arrogance, and self-will (ch. 18:7-11; 19:10; 20:30-33; 22:9-19). Here we have a lesson of how little real worth there is in merely natural virtue and how easily it is transformed into devilish sin. But there was promise in the life of Saul for other reasons. God's grace was manifested to him (ch. 10:7-9), the Spirit of God came upon him (ch. 10:10; 11:6), he undertook valiant battle against the enemies of the Lord, and won a great victory (ch. 11). So we see that a man may know something of the power of the Spirit, and win victories for God, and yet, after all, become an apostate and his earthly life close in hopeless gloom (Matt. 7:22-23). Saul seems to have been a striking illustration of such an one. His decline was step by step (ch. 13:8-14; cf. 14:18-20). His loss of the kingdom was foretold at this first step away from God. He takes a long step further downward by positive disobedience (ch. 15:19-23). With this false step his rejection from the kingdom is declared in certain terms. Finally, failing to get any answer from the Lord about the battle with the Philistines, he turns to the devil (ch. 28:6-7), and this crowning act of apostasy leads to the awful judgment and ruin of our lesson (1 Ch. 10:13, 14). No matter how often or how completely Israel routs the Philistines, they are sure to gather strength and renew the attack (v.1). The Philistines had been effectually subdued in the days of Samuel (ch. 7:13). There was a great victory under Jonathan (ch. 14). David wins a great victory (ch. 17:52) but in our lesson the Philistines renew the war. The children of God have a perpetual warfare on this earth (Eph. 6:12, 13; 1 Tim. 6:12), but if we look constantly to God we may also have perpetual victory (Eph. 6:16). "And the men of Israel fled." Here we see a change from the days of Samuel and Saul's early days. Then the enemies of the Lord fled (ch. 7:10; 11:11). There is a return to the days of Hophni and Phinehas (ch. 4:10). The explanation is simple. Saul had disobeyed the Lord; and the Lord had forsaken Saul (ch. 18:12; 28:15-19). However mighty the Lord might have helped us in times past, if we disobey Him and He forsake us, our power will be gone and defeat and shame certain. It seems very sad to think of the noble hearted Jonathan as involved in the overthrow of his father. But parents always involve their children in the consequences of their transgressions. The question arises whether Jonathan for all his generous friendship for David and all his faith (ch. 14:6) was faultless in the matter. He knew that his father was rejected and David chosen of the Lord (ch. 23:17). Ought he not to have broken with Saul and gone to David "without the camp bearing his reproach?" (Heb. 13:13). He came to David as Diocemus to Jesus, under the cover of secrecy (ch. 23:16). So he lost his

place of service, as the secret disciple, however loyal he may be at heart, always does (2 Cor. 6:15-18). What an inglorious ending to what might have been a glorious life (v. 4). A life rich in opportunities, but useless except as a warning. Like Judas Iscariot, Saul was called to a place of privilege, and like Judas Iscariot (Matt. 27:4, 5) he dies a suicide.

This is what came of asking a visible king instead of God (ch. 12:12). It was all very joyful at first (ch. 11:14, 15) but the arm of flesh soon failed them. It will always be thus. Those who look to man rather than to God for help, will always end by being cursed (Jer. 17:5, 6). God let them have their king that they might learn their folly by bitter experience. "They cut off his head, and stripped off his armor, and they fastened his body to the wall of Beth-shan." From 1 Chron. 10:10, we learn further that they "fastened his head in the house of Dagon." Indignity was added to indignity. The world rejoices in nothing so much as in the downfall of one who has been a servant of God (cf. Ju. 16:21-25). When such an one forsakes the Lord and is consequently deserted by the Lord he becomes the laughing stock of the world. They "tell it in Gath and publish it in the streets of Ashkelon" (2 Sam. 1:20). The servant of God needs to walk carefully if he would not be exposed to the brutal buffoonery of the ungodly.

Saul had rescued the men of Jabesh-gilead from terrible suffering and shame (ch. 11:1-11) and they had not forgotten it. There is this one bright spot in the record of his death. The one act to which the Spirit of the Lord had inspired him (ch. 11:6) brought its reward even in his downfall, but that reward was simply honor from man. That was all he sought. That was all he got (Matt. 6:2). But the most touching and lasting tribute to the memory of Saul was that he never, whom he had pursued with such relentless hate (2 Sam. 1:17-27). David had nothing but good to say of his fallen foe.—Torrey.

Sunday School Notes.

By W. J. Moore, Chairman.

A Sermonette—"Sinning Against the Child." Text: Gen. 42:22.

There are many ways in which we may sin against the child and discourage him. It is our duty to study the child's nature; then help and not hinder. What a fearful responsibility is placed upon us in the training of our children. Is it not a wonder that more of them do not become totally discouraged and go off into sin? Here are some of the ways by which we sin against the child:

1. By teaching that children cannot become Christians now. If we do not so teach in words, we do by our actions. Childhood is by far the most fertile field in the world.
2. By neglecting to "train them up in the nurture and admonition of the Lord." We train them in other things. Why not train them in religion?
3. By showing the children that we are more interested in the affairs of the world than we are in the prayermeeting, the Sunday School and the church. The child is a philosopher, if he is young; and he will likely draw correct conclusions.
4. By repressing the child's enthusiasm along a religious line. Young people are by nature enthusiastic. Direct, but do not destroy, their enthusiasm.
5. By adversely criticizing members of the church, the ministers of the gospel, and the church itself. The child listens, and comes to the conclusion that the whole affair is bad.
6. Children are hindered from coming to Christ, are sinned against, by the very con-

struction of many of our churches. But we are improving in this regard. The little red chair is a means of grace, a children's choir is an inspiration. Let pastors so arrange the order and program of service that the children may take part. They will be delighted to join you in the "Apostles' Creed," the responsive readings, and in the Lord's Prayer.

7. Lastly, we sin against the children by not praying for them specially. We pray for every old sinner in the land. That's all right; but it is all wrong not to pray for the children. A little child one day was heard to say, "I like to hear Uncle Jo A. pray a heap better than Bro. M." "Why?" he was asked. "Because Uncle Jo prays for us children, and Brother M. don't," was the reply. Was not that a stinging rebuke, and a suggestion as well?

"Do not sin against the child."

Why March the Children Out.

We have heard of one Sunday School where they march the children out to music and in order at the close of the Sunday School hour. Is not this a suggestion to the children to go home and not to attend church? Would it not be better to have some good lively music that would cause the children to want to remain? One of the problems is "How to get the Sunday School scholars to attend the church service." It is a serious one. If we are not "marching the children out," as in the above case, many of us may be doing similar things, not positively urging and inviting the children to remain, not selecting any angle with reference to the children—not simplifying the sermon so that they may understand it, not remembering them specially in our prayers. Don't march the children out.

The Largest Number.

The four districts which have the largest number of charges that have observed "Children's Day" and reported same to the Teller are given below in order: Mangum, Ada, Duncan, Ardmore. How will the record stand at conference? Many charges have not reported to the Teller, we are sure.

149!

There are, in the Oklahoma Conference 140 pastors who have made no report of a "Children's Day" service! We take it for granted that some have observed the day, and have failed to report to the Teller. The number may be reduced to 100. But that is just 100 too many failures. So gracious and helpful an occasion ought not to be omitted for a trivial excuse. Our "Sunday School Year Book," which will appear soon after conference, will show who have helped and who have failed.

"How can we get the young people to remain for the church service after Sunday School?" Will try to answer this next week
Lawton, Okla.

A Wet Versus a Dry Town.

Brinkley, Monroe county, Arkansas, a city containing 5,000 inhabitants, is located half way between Memphis and Little Rock, where the Rock Island and Cotton Belt railroad cross, and the terminus of the B. I. & H., and W. & B. V. railroads. Four years ago or city had three open schools and all of them well patronized. During their existence, the city was largely infested with drunkenness, gambling, immoral or bawdy houses, with many other demoralizing devices that go hand in hand with the liquor traffic. When the fire

was being waged to defeat the saloon traffic in our city, about all the defense made by the saloon element was revenue—public schools would go down, our streets would grow up in weeds, business houses, also one-third of the dwellings be vacated, all improvements would cease, for the people would follow the influence and boom of the saloons, and of course the city would die. Notwithstanding the frivolous arguments, the saloons were voted out of our city and county.

What of the change from wet to dry? The houses formerly occupied by saloons are now occupied by dry goods and family grocery merchants instead of the ruinous, demoralizing beverage handed over the counters to craze the brain and disenthroned true manhood. Now clothing, hats, shoes, meal flour, meat, sugar, coffee and other articles necessary to sustain life and make home happy are sold and weeping wives and mothers have ceased to go to those houses to lead drunken husbands and sons home.

The associations are very different. Since the removal of saloons nearly all the gambling elements are gone, the five lewd or bawdy houses are closed and the inmates have moved away. The moral tone of our city has improved fifty per cent, public school interest is increasing continually, not a business house nor a dwelling in the city for rent, all occupied. Revenue? Yes, when we had saloons we had only a few dilapidated sidewalks. They were plank and not sufficient to keep the traveler out of the mud. Without whisky revenue our streets are beautified and we have 28,070 lineal feet of granolith sidewalk put down, and a resolution passed by the council to sidewalk the remaining part of the city district. The criminal dockets both municipal and State decreased fifty per cent. No blind tigers allowed to exist in our city, public sentiment and true manhood comes to the front and the whisky violator pays a heavy fine or travels to the county farm. Much to the credit of our attorneys. Not one in our city or county can be employed to defend a man charged with selling liquor. The financial condition of our city is greatly improved. Merchants report more cash spent for family groceries and dry goods, and supply bills more promptly paid, the laboring man and also the property holder, when they collect their wages or rents, now go and pay, then purchase clothing and provisions for their families, then have money left, and many now are buying homes. So different when many of our honest toilers had access to saloons with its seductive influences; their wages or income were pledged and went for drink and its allies, then the rent, the grocery bill, the dry goods bill, the doctor's bill were not all or fully paid; for the liquor, the calaboose and other criminal bills had to be paid.

Prosperity with and without saloons. Take the statistics at the time Brinkley was voted dry: our city was \$2,500 in debt and our scrip worth fifty cents on the dollar. Now that \$2,500 debt has been liquidated, and we have \$900 in our treasury and city scrip at par, streets in good condition with granolith walks all over the business part and a great portion of the dwelling part, and our city taxes are no higher. We have been convinced and believe the rum traffic to be an evil, its influences are destructive and detrimental to the high morals and upbuilding of reputation and refined character of manhood and womanhood of our city. It also greatly retards the progress of stable improvements, such as are necessary to advertise and cause refined and cultured people to move with their families and locate and invest in our city to make

it their future home.

Thus with our experience of four years in our city void of saloons and the liquor traffic, we are willing to continue and hope to have the youth and citizenship of our city free from its destructive and ruinous influences for at least nineteen centuries yet to come.

A CITIZEN.

A Note from Hendrix College.

The season is sufficiently advanced to enable us to measure the crops of the year. The general report is that taken all together farmers have not, for years, gathered so abundantly from their fields.

Now the school year opens, and as for years our people have shown an increasing interest in the education of their sons and daughters, and the schools have been increasing their efficiency for this great work, we expect the gathering of students about the middle of September to be unusually large.

If expectations of the schools here are realized there will be a thousand young men and women in their care this fall. The patronage of Hendrix College and of Central College are factors which past experience enables us to fix approximately. The Normal which will open Sept. 23 is a new institution, the movement for the State is new and therefore how it will open is vaguely guessed. But boarding room has already been secured for almost one thousand students for the schools.

The Hendrix dormitories are in good trim and there are not many rooms yet to be taken. Such as desire rooms in the dormitory should engage them promptly. The new professors, Simmons and McSwain have taken their quarters. The president's home will still be upon the campus, near the college. Of course the professors will gladly greet the return of old students, with whom they have personal acquaintance and who already are classified. A large number of new students will be present. They should secure board in time, and be ready for classification at the start. The last to start in a race seldom wins a prize.

To all the pastors of our church and all Christian families it will count for much to know that of 243 students last year 203 were church members and 191 passed the year without a single discredit. This tells what the moral atmosphere of the school is. We also remind the preachers again that while the collections for education from the conferences last year were \$3,282 Hendrix College gave in free tuition to preachers and their sons \$3,148. I am pleased that my work this year will require me to meet once or twice a week every student in the college department. I regard this as an important responsibility, but at the same time a high privilege.

To all our Methodist people I would say, You built this institution, you sustain it with your means. It represents your ideal of Christian education. Its graduates have not disappointed expectations. Send us students until you hear us call for room, more room in study hall and dormitory. J. E. GODBEY.

The Saloon and the Penitentiary.

More than one-half of the inmates of our State Penitentiary have come to their sad experience through intoxicating liquors. Considering inherited tendencies, and indirect influence brought to bear upon our "prison" population, it can be said that two-thirds, perhaps three-fourths of them have come to prison as a result of liquor. The intoxicating cup keeps up its record of breaking up homes and filling up prisons; and the state maintains its record of inconsistency by licensing the crime and punishing the criminal. Wherever

the saloon flourishes, the home must go down. The question for decision is between the saloons and the boys and girls. To vote for the saloon or wine shops is to put poison into the moral life of the next generation. At any cost, should not this venom of the serpent of the still be kept out of the coming life of the State and nation? The saloons and their temptations must be removed. They have often furnished the breeding places, and school houses of crime. Emma Goldman's St. Louis lectures on anarchy were delivered in a saloon. She inspired a man to assassinate President McKinley. A business so crime-producing, so innately wicked, should be exterminated at the polls. The saloon and American manhood cannot exist together. The question for decision is a question between the saloon and the life of the State itself. The wealth of the State consists not in its cash nor in its values in live stock, real estate and railroads, but in its men. Anything that interferes with this highest product of the country, the development of man's immortal character, must greatly impoverish the State. The "uncivil" war pauperized our country not so much by a debt of \$2,700,000,000, but in the loss of a million good citizens. But intoxicating liquors in sending good citizens as its victims into the grave, have more than quadrupled this number. The saloon thrives at this awful expense to the nation's manhood. And what must the arguments amount to when the results of drink in imbecility and insanity and the inherited disposition to continuous drink and crime are taken into account. The State in licensing the saloon is therefore thrusting a dagger into its own heart. Life to the saloon is suicidal to the State.

No reasonable voter can go with me through the penitentiary in search of a prisoner as to the cause of his confinement without that voter's becoming aroused against the saloon. Here is one that under the influence of whiskey committed murder and was sentenced to prison for twenty-one years; another, drunk, murdered his wife and got sentence of death, but commuted to lifetime imprisonment; another inflamed by liquor kills a man and woman and wounds another man and is now in prison; another in drunken cups attempts to take the life of a friend and is in stripes serving the State; another intoxicated scots a stranger to death in a restaurant and gets sentence of death, but a new hearing makes sentence twenty years in penitentiary; another is in prison for the murder of his father; another for the murder of a brother-in-law; another half intoxicated committed the awful crime of rape and is here under long sentence in the penitentiary; another stirred by liquor and guilty of the crime of carnal abuse is in the penitentiary. And thus the list goes on indefinitely. Whiskey inspired crimes committed in the saloon and outside the saloon.

"The saloon helps business?" Yes, the penitentiary business. J. F. TAYLOR.

Chaplain Arkansas Penitentiary.

The Vest Pocket Commentary contains the lessons for the whole year. It is almost indispensable to a Sunday School teacher.

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THE EPWORTH LEAGUE.

J. W. Lester Editor

Weekly Devotional Meeting.

Topic for September 6—Epworth League Rally Day—Our Charge. (1 Tim. 4:6-16; Matt. 24:45-51).

The Theme of the Scripture—

1 Tim. 4:6-16. There is gain in bodily exercise, whether Paul means by that phrase the exercise of the gymnast or the discipline of the self-denying abstainer from any physical satisfaction. But there is more gain, and more desirable gain, in godliness, that is to say, in genuine and thorough-going religion.

Rally Day may mean much beside, but it must mean something for the practice of everyday religion among us or it will be no blessing to the League.

The League does not need to set itself up as being better than the rest of the church. And yet Paul tells young Timothy to be an example. Of course Timothy was a pastor, but nowadays we do not think that the people have any smaller need for piety than the preacher. Every Christian should be an example to every other Christian, for that matter.

How can Epworthians on Rally Day decide to be examples to the church? In no better ways than those that Paul suggests, in conversation—that is, in conduct—in word, in charity in spirit, in faith, in purity. Each of these marks of a Christian is easily shown in one's life, if the thing itself has place in the heart.

And the Epworthian if this year's Rally Day has need also to listen while Paul tells him to give attention to reading, to exhortation, to doctrine. What are these three, in modern Christian life? Are they not Bible and mission study, personal evangelism and Christian experience? So they belong to our present League program.

Matt. 24:45-51. Every Christian has been put in charge of the king's business. His work is to do his Lord's will, as long as his Lord keeps the responsibility where it is. If the duration of this service is long, that is no reason for slackening; it is the reason for greater diligence. God's delay is not discharge from duty. The more delay, the more duty. There are no vacations in Christ's service, for vacation would spell surrender.

So Jesus shows in the parable the dreadful result of presuming on God's indifference. God is not indifferent. He is profoundly concerned that we should be faithful and wise servants. The measure of his concern is shown in the penalty which is fixed for unfaithfulness. That is not harshness; it is a mark of the high estimate God puts upon faithful service.—Epworth Herald.

Our present topic affords a good opportunity for each local chapter to set its work public before the church and community. Let the whole Sunday evening hour be used in this meeting. Let the pastor and the president of the League plan the meeting, putting the strongest representatives on the program. A brief resume of the past year's work could be given in a ten minute paper. The pastor or some other capable person could in a fifteen minute address state clearly and strongly the purpose of the League in the church. This address should make it plain that the League is a distinct field committed to it not covered by the other services of the church, viz.: a specific work of training the young Christian life of the church along the lines indicated by the four departments of its work. Then another, say the president, in a fifteen

minute address, could state in outline the policy of the chapter for the incoming year.

The general purpose of such a service is two-fold. First, it would set the work of the League more intelligently before the community, and the church and community would feel a keener interest in the welfare of the League upon knowing it better. Second, it would serve to quicken the interest of the members and would probably add to the membership of the chapter.

Let us undertake the work of another year giving heed to the double injunction of Paul to Timothy concerning his conduct and his teaching. Let us see that our lives are clean and consistent in conduct and that our teaching is none other than the things of God. Take heed to thyself, and to thy teaching."

Epworth League Conference—McAlister District.

The McAlister District Epworth League Conference met at Caddo Tuesday evening, August 18. The program consisted of brief but interesting talks by the leaguers of the several churches represented, several special songs and a live experience meeting. Eight Leagues were represented by ninety-three of their members. The reports showed that the League is becoming a power in the church in this district. One League had had thirty-five conversions in its meetings. Some are contributing to missions; some are doing mission work in their home towns. Two hundred and eighty-eight senior members were reported, and four hundred and sixty-two juniors, making a total of seven hundred and fifty, being an increase of four hundred and fifty-eight since the Annual Conference. Besides this, two or three Leagues made no report. The election of officers for the ensuing year resulted as follows: President, R. H. Glen, Durant; vice president, Jesse Maytubby, Caddo; secretary, Miss Jessie Edwards, Colbert; treasurer, Walter McLarty, Wilburton. After the dismissal of the session the visiting Leaguers were most delightfully entertained on the parsonage lawn by the Caddo Leaguers. Delicious cake and cream were served. It was a great occasion for the young people.

J. A. PARKS.

To the Epworth Leagues of Oklahoma.

Most of you are familiar with the Chattanooga Assembly debt that has been hanging over the Leagues of our Conference for the past two years. Provision was made at the last Annual Conference at Durant to wipe this debt out at the coming November Conference. This was arranged by assessing each pastoral charge in the Conference a pro rata part of this debt; and wherever there is an Epworth League it is expected that the League assume this assessment. This debt must be paid this year, as it is materially hampering the work of the Epworth League today, and we cannot allow anything to stand in our way. Up to date only twenty-seven charges have reported this assessment. It is right square up to us now, and we cannot afford to lie down. Pastor and president of the League, if your charge or League has not already raised its assessment, do so immediately, and report the amount to Rev. T. L. Rippey, conference teller, Ada, Okla. If you do not know what your assessment is, Brother Rippey will take pleasure in informing you.

I appeal to the Epworth Leagues to do their part in this, and let it be a matter of record when the Annual Conference meets in November that there is not a single delinquent League. It is not only a matter of duty, but should be a matter of pride to see that your

assessment is raised and forwarded to Brother Rippey at once.

We are planning great things for the Epworth Leagues of Oklahoma for next year, and we must not have anything standing in our way. EUGENE P. GUTHRIE, Pres. Oklahoma State Epworth League.

Special Call to Epworth Leaguers of the Ada District.

There is hereby called a District Conference of the Epworth Leagues of the Ada district of the Oklahoma Conference of the M. E. Church, South, to meet at Roff, Okla., on Thursday and Friday, September 17th and 18th, 1908, for the purpose of organizing a District Epworth League for said district. The business session of the conference will begin at 10 o'clock Thursday morning, and every delegate is urged to be on hand promptly at that hour.

The great need of District Leagues is keenly felt throughout the State; and I urge every chapter to send a full quota of delegates, as great and lasting good can be accomplished if we have your co-operation.

The pastor of the charge and president of each chapter are delegates ex-officio; and in addition each chapter shall be entitled to one delegate for each ten members or fraction thereof over five. Pastoral charges having no regularly organized chapter shall be entitled to one lay delegate.

The presidents and pastors are most earnestly urged to take this matter up at once, and see that your chapter has a good representation. Notify Rev. J. E. Ditch, Roff, Okla., at the earliest date possible of the number of delegates your chapter or charge will send, so that entertainment may be provided for them.

An interesting program will be announced through the Western Methodist next week. Remember your co-operation alone can insure success. EUGENE P. GUTHRIE, Pres., Oklahoma State Epworth League.

God's Call to Men.

I want to tell the Methodist readers what an inspiration it has been to me to read "God's Call to Men," the official report of the great Chattanooga Conference. I wish every layman in the church could own a copy, not only for one perusal—though worth many times the price for that use only—but for frequent reference and re-reading. No Methodist family can afford to be without it.

Afton, Okla. I. D. HITCHCOCK.

Agents Wanted.

We want live agents in every community in Arkansas to sell our Bibles and other books. The people are buying books. Will you help us to sell the books that are wanted? Active agents can make money and circulate good literature. We make favorable terms to the right kind of agents. Write to us, but be sure to inclose references from reliable men showing your financial responsibility. Get ready for the fall trade. Anderson, Millar & Co., 122 E. 4th St., Little Rock, Ark.

The Cradle Roll.

And How to Conduct It.

A booklet of useful helps and suggestions for this important department of Sunday School work. It contains a price list of Cradle Roll supplies. Price of booklet is three cents. Order from Anderson, Millar & Co., Little Rock.

Baptism according to the Scriptures, 44 pages. Rev. E. N. Watson, now ready, 15 cents per copy, \$1.25 per dozen. Anderson, Millar & Co.

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Co-Educational. Healthful Location. Speech, Gynecology, etc., and Expression. Steam Heat. Electric Lights. Modern Sanitary Arrangements

The secret of true education is in adjusting the work to the boy or girl. To do this teachers must have the desire and the opportunity for the careful study and proper training of each individual. At Henderson College teachers live with the students; they are together in the class-room, on the athletic field, in the laboratory, wherever, aiding, directing, stimulating, uplifting. This accounts for the high moral tone, the fine athletic spirit, the scientific accuracy of the instruction, the strong college spirit, the freedom from demoralizing influences and class distinctions everywhere a model of a college institution.

Right living is as important as right learning. The Henderson faculty is to establish right ideals of life among the students. To this end all our efforts are directed. The college has the best endorsement of the work and character of this school. Enrollment session 1905-1906, 1233; a class of 1907, 1233, of whom 954 were non-residents, representing seven states and forty-two counties in Arkansas.

Henderson holds the state championship in football and team championships in the State Track Meet and first place in the State Oratorical contest. Judged by outside observers the high esteem in which it is held throughout its patronizing area. Last summer every room was engaged for a month. The fall the rooms were engaged for a month before school closed this year. For catalogue or further information apply to the college.

JOHN H. HINEMON, President.

W. M. S. Arkansas Conf.

Mrs. P. H. Prince, Editor.

The following letter will be of interest to the W. M. S. of the Arkansas Conference. Miss Rogers is doing a noble work in China, and as one of the two missionaries that the women of the Arkansas Conference are supporting, we should heartily give her our prayers and sympathy.

MRS. P. H. PRINCE,
Conf. Ed. W. M. S. Ark. Conference,
Conway, Ark.

Seochow, China, June 10th, 1908.

My Dear Mrs. Hanesworth: Our time is mapped out by the fifteen minutes here in the school work and the Extra Woman's Meetings. Prayer Meetings, visiting and callers take every moment of the day, and our evenings are spent in study and preparation for the next work—often I have to retire early to be ready with strength for the duties.

The constant demands of every kind keep us drained, and if we are not careful to take time for study and meditation, and receive our "food," we would not be ready to break the "Bread of Life" to the needy ones around us.

The Boarding School Department has almost ninety in it this term (the number is eighty-seven I think). I teach English Reading Classes, Grammar and Geography, also have two singing classes, all of which I enjoy very much.

I am studying the Fourth Year's course in Chinese, so spend a portion of my day studying.

The Bible Woman's Department has had some additional young women to begin to take the course this spring term.

The Industrial School Department is prosperous. We have been able to increase the number of salaried women, so that the women number fifty-five at present. The school has had many orders this spring, so we consider it as doing well. In all, the Davidson Memorial Bible and Industrial School has under instruction and guidance more than one hundred and fifty girls and women.

Miss Atkinson has just begun the building for a kindergarten. The building is to be small, but will be for a beginning, and can be added to later. Our teacher, an old friend, departs this summer, and a new one opens in the fall sometime.

Miss Ny, the teacher in Chinese lady who has been employed in our schools, and has taken the kindergarten course at Miss Gaines' School in Hiroshima. She has done so well that she

remains with Miss Hanesworth and of our work.

Her work has been to the point of meeting and having probably heard Miss White tell of the work.

The work in the school has in fact been blessed by the Lord.

My dear Mrs. Hanesworth, the last two years of my work in the school, I have had a number of dear friends who have been in the school, and I have had a number of dear friends who have been in the school, and I have had a number of dear friends who have been in the school.

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manufacture or sale of the white liquor.

Under these conditions and environment I was born in a new country just being settled. In those days every body drank liquor who wanted to. Many didn't till they could not get the bottle to the lip. This was the limit.

There were seasons or times of pandemonium. On occasions when horse-racing and gambling drew crowds of the toughest element together this new abbe whiskey was so freely imbibed that sometimes more than a hundred lost their balancing power. Then pandemonium reigned.

Looking down from the roof of a building to where several of us boys had gathered to keep out of danger and to get an unobstructed view of what was going on below (a general fist-fight) in the only broad street of the village.

Now a man throws his old wool hat in the air above him, and with a yell waves his hand and he can whip any man that says he ain't. In a moment the challenge is accepted, and the two undertake to move toward each other, but being unable to direct their feet in a straight forward line each began to the right, and missing each other failed to collide and fell prostrate on their faces in the dust. Friends of each rushed forward to take them up. China made the seconds down over the separate forms of the two heroes concluded that Kentucky chivalry was being violated which prohibited one to slouch his antagonist while down, rushed to the melee and in much less time than it takes in reading this, there were piles of men down pulling and pulling, cursing and whooping and pulling.

But you must not conclude that all the population of that part of the State were of this type. There was a small number of sober citizens who never touched the white liquor nor permitted it to enter into their homes.

About this time, now about sixty years ago, these sober citizens began the war on whiskey. The legislature of the State began to devise ways and means, which it should be placed under legal and controlled by legal process. The fight against the liquor has been on, and now in that county, then with a scattering population of about five hundred, now with a polling population of fifty or thousand or more and daily day, peace, plenty and wonderful prosperity abounds. The old toper and his descendants have passed away and the family names of the old time toper are no longer known among men. While on my visit to the old home I drew the contrast between

these old time toper families and their descendants, and the non-drinking class, for their were a number of families who did not permit the white liquor nor any form of intoxicants into their homes.

Of the latter class I counted of my kinfolks alone, offspring of my father and his three brothers more than a score who are now strong men, ranging from sixty to seventy-five years, all closely related to the old plow boy.

This is true and has been verified by actual count. "I will visit the iniquities of the fathers upon the children to the third and fourth generation of them that hate me."

No fifth generation comes to be counted.

C. H. GREGORY.

Bingen, Ark.

The revival meeting which has been in progress at the Methodist church here for several days will close tonight. The pastor, Rev. A. D. Jenkins, has been assisted in the meeting by Evangelist John P. Lowry, of Little Rock, and a great spiritual awakening has been had in the community. Twenty-nine conversions have resulted from the meeting in addition to many reclamations.—Nashville News.

HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too.

Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, faint spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

The McLeod charge will close out in good shape for conference. We have had during the year something over sixty members. The carpenters went to work this morning on the erection of a splendid new chapel in the Fowler community. At the same time a crew of men went to work on a nice five room parsonage at Union Chapel. We expect to erect, finish and dedicate these buildings before the sitting of the Annual Conference. So you see the charge is going forward this fall. My conference collections were increased over one hundred per cent above last year and yet they will all be paid in full. My salary is \$200 above last year and I expect to receive every cent of it. The finances of the McLeod charge will approximate \$5,000 this year. This in the face of over \$1,000 last year and a money panic this year seems to us to be a good report. Bishop from what the boys called a hard church. It paid less than last year on all proposals the year before we came. This is a great country for the development of Methodism. I rejoice to labor in the Lord's work with these Oklahoma brethren. Notwithstanding the hardest visitations of sorrow to our home this has been the greatest year of my life. I hope to be able to furnish the Methodist with photos of our new building in a few weeks. When the present structures are finished we will have done \$6,000 worth of church and parsonage building and improvements during the two years. I suppose this report is large enough for the present.

McLeod, Okla.

D. A. GREGG.
August 31, 1908.

Greene District

The Greene District Conference is a closed book, but the echoes of its delightful and profitable sessions, its able sermons and able men, and the charming

ing hospitality of the good citizens of comely Cabot, are pleasant memories in scores of grateful hearts, and subjects of frequent and favorable mention on as many lips. The disciplinary order of procedure constituted the program, and there never was a lull in the interest and business of the conference. Bros. Gregory and Skinner, two of our worthy superannuates, gave us the pleasure of their presence. Brother Gregory said it was the best district conference he had seen in fifteen years, and in many respects the best he ever saw. Bro. Skinner's good and useful wife was with him. He said it was good and she shouted it was glorious to be there. These brethren were ex-presiding elders and ought to be good judges. Rev. James Thomas, Commissioner of Education, said he had attended many over the State this year, but had seen none equal to it. Dr. Wilson attentively observed its proceedings with mingled emotions of surprise and pleasure. All of which was greatly gratifying to our ministers and laymen who worked hard to make it a success. Brother F. M. Daniel, the efficient Secretary of our Annual Conference, and Lay Leader, was with us with maps and charts, able and anxious to convince the most sceptical of the magnitude and importance of the work he has in hand and the possibility of its achievement. I sincerely wish he could devote his entire time to it. Brother Roberts discharged his secretarial duties with credit to himself and pleasure to the conference. Bro. Hunt, though small in stature, was equally equal to the multiplicity of demands and calls upon him. He took the time and occasion by the forelock and the conference was followed by a gracious revival. Most of our P. C.'s have had revivals, several going on now, and more to follow. I earnestly and lovingly urge our official boards, and all our members, male and female, to heartily co-operate with their pastors in raising all assessments in full.

J. N. H. DYE.

Hampton Circuit.

We have just closed another meeting which was held at Lakeside under a beautiful arbor, which was built by the school children of Lakeside. We had a good meeting and a wonderful victory. Lakeside is an infant organization. We organized it last year, but it is a working little crowd. We held a seven days' meeting this time and received fourteen into the church and baptized two babies. Bro. Watson of Camden was with us Monday night, Tuesday and Tuesday night. Bro. Watson is a fine revivalist and a strong preacher, and one of the most pleasant men I ever met. He preached with power. My people all fell in love with him. Bro. Fizer came out with him and spent two days with us. We all love Bro. Fizer. Bro. Watson and Bro. Fizer spoke many words of encouragement to the sawmill boy preacher, which was highly appreciated.

We have our new church complete at Forest Bayou, and it is a good one. The house and lot is valued at \$1000. We expect to hold our meeting in it commencing Wednesday night before the third Sunday in September. We have repaired the Woodberry church, and have it in good shape. The repairs on it amount to \$100. We have something near \$200 in the Hampton Bank, placed there by the Woman's Home Mission Society for the purpose of repairing the Hampton church. Hampton people are

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The Home School FOR BOYS

The Ideal Home School for Your Boy—Send for Catalogue. V. E. Mooney, A. P. Principal. Murfreesboro, Tenn.

They propose to have us also a church as anybody. I am sure we will have it, because we have the people and the cash, and men that can do the work. So you may expect to find a complete Bible church when you come to the District Conference next summer. I think I will be able to report on all my duties. I don't believe the people on Hampton itself will suffer me to go to the Annual Conference short of a full report.

J. C. WILLIAMS, P. C.

Woman's Meeting, Central Church, Ft. Smith, Ark., Sept. 13, 17.

Wednesday Evening, Sept. 16, 7:30 O'clock—

Devotional service—Conducted by Mr. P. W. Furry.

The Laymen's Missionary Movement.—Mr. W. B. Stubble of Seemann, Ga., general secretary of the Laymen's Missionary Movement for the Methodist Episcopal Church, South.

Thursday Morning, Sept. 17, 8:30 O'clock—

Day school service—Conducted by Mr. Walter Clinton.

Present Day Opportunities and Responsibilities.—Rev. William Sherman, Bentonville, Ark.

Demands of Our Local Field.—Mr. J. H. O'Bryen, Conway, Ark.

The Lay Leader in the Local Church.—Mr. W. G. Parry, Van Buren, Ark.

The Laymen's Duty to the Local Church.—Mr. W. D. Young, Fort Smith, Ark.

The Home of the Local Church.—Mr. W. R. O'Neil, Doniphan, Ark.

The Layman and his Church.—Mr. J. W. Anderson, Ark.

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THE GREAT REVIVAL

Wanted for the purpose of a great revival in the city of Detroit, Mich. Bro. T. W. White, A. P., Detroit, Mich.

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OBITUARIES.

(We find it impossible to publish manuscripts in this department containing more than 200 words. We therefore ask our contributors to limit their obituaries to that amount of space. Poetry is often very impressive but we find it necessary to ask that it be left out of all obituaries as we cannot publish it. A due regard for these regulations will save our friends annoyance and the Editors much labor and trouble.)

GARDNER.—Mrs. Alex Gardner (née Fannie Thomas) was born in Howard county, Arkansas, November 29, 1853. Her childhood days were spent under the godly direction of her devoted parents, who gave her every advantage available for her development and welfare. She joined the Methodist church in 1901; was married to Mr. Alexander Gardner, November 5, 1905, and died on the morning of August 15, 1908. Funeral services were held at the Graves cemetery Sunday morning, August 16 by her pastor and Rev. C. G. Hughes.

Sister Gardner was a faithful member of the Methodist Church and did all within her power to make the world bright around her. She was attentive to her aged father and mother and gave much of her time, which could have been spent in other ways, to providing for their welfare. She was a most devoted wife and companion to her now heart-broken husband. They were truly devoted each to other and were apparently supremely happy. We have lost a noble member of our church but she has left to us a "mantle" waiting to be carried in the ranks of the good. Our loss is heaven's gain. We shall hope to meet her again. May God bless her aged parents and her young husband whom she leaves sad and lonely. And to her friends: Be cheerful and take up the work where she laid it down. LOUIS HUNDLEY, P. C.

ELLIS.—Lelia Esther, the little daughter of Rev. H. B. and Sister Ellis, of near Duke, Okla., was born November 27th, 1906, and died August 7th, 1908. Little Esther was an unusually bright and interesting child, a constant joy to the home and loved by all the friends of the family. Her mission seemed to be to link hearts to her own, and then go away to draw others after her to a better world.

Her sickness was of short duration, and her pure child-spirit hurried away to be with Christ—the ever tender Friend of children. While her going has left aching hearts and a vacancy which cannot be filled, they know in whom they trust and submit to the divine will. For one so young she was very fond of flowers, and it was her custom and delight, each morning on arising to ramble among them in the home yard and enjoy their unfolding beauty. But from these earthly flower beds which last but a short season, she has gone to enjoy the eternal beauties of that spirit-land.

The writer baptized her at Indian Okla., June 30th, 1907, and also conducted the funeral service in the presence of a very large gathering of friends and sympathizers, and then we laid her away to await the glad resurrection morn.

L. L. JOHNSON.

SEELY.—Our hearts have been much sad indeed by the visitation of the silent and invisible angel of death, and the dark crepe of anguish and despair would forever hang suspended over the entrance of our hearts, were it not for the light shining from Calvary's cross and the empty grave from which our Savior has arisen, which assures us our sister still lives. Jennie M. Seely (née Keene) was born at Pleasant Hill, Neb.,

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Dec. 14, 1877. She was graduated with honors from the Centre High School, also graduated in shorthand from the Kansas Wesleyan Business College. While there she gained the acquaintance of Bro. W. R. Seely, whom she married on Oct. 19, 1883, moving to Byars, Okla., which place she resided until Aug. 15, 1908, when the Savior sent the silent messenger to call her to him. A devoted wife and earnest, consistent and hard worker I never met. A faithful member and liberal contributor to our Ladies Home Mission Society. One of her greatest Christian virtues was her care for the poor and orphans, and you will seldom find developed so nobly in one so young. I can never remember with the deep-voiced mother and she took two little homeless children under her protection, cared for them like a mother, showed their tender affections around her loving heart, adding in the great tribulation of her life who had said "Suffer little children to come unto me for such is the kingdom of heaven." I have heard the voice of her saying come into the joy of thy Lord, for I was naked and ye clothed me, hungry and ye fed me, thirsty and ye gave me drink. To her heart-broken husband I would say keep your faith in the great physician and one day he will gather you in that home where death can never enter and separation be no more. Her pastor, A. CRUMPTON.

Bro. Drake—Elihu Drake was born in Jefferson county, Tenn., Aug. 31, 1827. Died at Rogers, Ark., July 22, 1898. He was married to Miss Katharine Phillips when twenty-four years of age. By this union was born three children, only one of whom lived to be a man, Bro. Drake—who now resides at Rogers, Ark. The wife died four years ago. Bro. Drake moved from Tennessee to Arkansas in 1851, and lived in White county, near Rogers, and here he lived until a few days ago, when he came to Rogers. He was a member of the M. E. Church, and was sixty years of age. For forty years he was a member in the church. I trust the members of the church will remember his name of old. The writer as a mere boy was his pastor ten years ago. He died in faith and the writer conducted the funeral. J. E. BATES.

Bro. Taylor and Maysville Charge. I have attended in two revivals of this district, the first with Bro. B. P. Taylor and his good folks at Dougherty, and the second with Bro. Taylor in thirty conversions and five accessions. Then I came home to White Bend, Bro. Taylor assisting, and the result was a great revival and sixty-four conversions and thirty additions. We will receive more yet. Then I went to Moral to assist

Bro. A. G. White. Oh, what a great old time revival we had. I was only with him one week. We had forty conversions. I don't know just how many joined the church. The conversions were bright and a great shout went up to God from the camp of Israel. They gave Moral the proper name and they have the right pastor. Bro. White is in fine favor with his people. He is one of the most consecrated pastors that I have worked with in this conference. I am now back in the bounds of my own charge. In a meeting under a brush arbor five miles west of White Bend. It would surprise you to see the crowds we have out there. We are having a great meeting. The Lord is with us in power. Have only been there since last Tuesday and this is Monday, and we have had seven conversions. Yesterday was a great day—three services and five conversions last night. I don't know what the result will be.

I begin a camp meeting at Maysville next Friday night, Sept. 4th. Everybody is invited to attend. We are expecting the Lord to do great things for us. I have Bro. W. H. Brown, an evangelist from Whitesboro, Tex., to assist me. I will also have some fine help in the singing. Brethren, please pray for me, that God may bless us. May God bless all of his servants and may we gather many souls for Him this conference year. G. M. DELBECK, Pastor.

Pastors and Laymen Ardmore District. Again I am calling your attention to the meeting, authorized by action of the District Conference, to be held in Broadway Church, Ardmore, beginning Monday night, the 7th, and closing Tuesday night, the 8th, of September. I trust that there is not a pastor or layman in the district who fails to see the open door of opportunity and the great possibility of this forward movement among the laymen of our church. It is our aim at this meeting to have the laymen elect a "lay leader" for the district, and also to set on foot a plan for the employment of a "district missionary" for the ensuing conference year, to assist the pastors of the rural churches in revival work and to hold meetings and organize churches in our unoccupied territory, under the direction of the presiding elder and lay leader of the district. No more important

problem... than how to bear with... charges... fields in... hand of the first...

G. W. FREEMAN, P. E. ...

Dear Methodist: I have just closed a... Ben Leland... the most powerful... There were... many members of the... who were... were... to... will join the other churches... presiding officer was... He... Bro. Seely... has... has... has never before... have had... to... conference. Very kindly, B. J. PARKER.

We have just... 31 days'... gracious revival... Holloway... for us... The Old... in the good old way... twenty-eight... to the church... in the future. C. C. WILSON.

... I will... GRAD... Write for... ROBERT... 640 Garrison Ave...

QUARTERLY CONFERENCES.

Arkansas Conference.

MORRILTON DISTRICT—FOURTH ROUND
Plumerville Ct. at Oak Grove... Sept. 6, 7
Flat Rock Ct. at Higden... Sept. 12-13

HARRISON DIST.—FOURTH ROUND.

Bellefonte and Marshall at Mt. Zion... Sept. 12, 13
Harrison... Sept. 13, 14
Cotter... Sept. 19, 20

FAYETTEVILLE DIST.—FOURTH ROUND.

Bentonville Station... Sept. 6, 7
Gentry Station... Sept. 5, 6
Springtown Ct... Sept. 12, 13

FT. SMITH DISTRICT—FOURTH ROUND.

Branch Ct. at Liberty... Sept. 12, 13
Paris Station... Sept. 12, 13
Van Buren Ct. at Longbell... Sept. 19, 20

DARDANELLE DIST.—FOURTH ROUND.

Lamar Station... Sept. 12, 13
London and Knoxville at L... Sept. 13, 14

Oklahoma Conference.

GUYMON DISTRICT—FOURTH ROUND.

Beaver... Sept. 9, 10
Boyd... Sept. 12, 13
Carthage... Sept. 19, 20

WEATHERFORD DIST.—FOURTH ROUND

Berlin Ct. at Liberty... Sept. 6, 7
Oip at Liberty... Sept. 12, 13
Ruler at Center Point... Sept. 13, 14

DUNCAN DIST.—FOURTH ROUND.

Q. C. Carnegie, a. m... Sept. 7
Hastings... Sept. 12, 13
Preaching at Hastings... Sept. 20

Walter... Oct. 13
Duncan Ct. Oak Grove... Oct. 13, 14

ARDMORE DISTRICT—FOURTH ROUND.

Lebanon at Lebanon... Sept. 5, 6
Madill... Sept. 6, 7
Kingston at Kingston... Sept. 12, 13

Let the pastors see that all reports...

Let the pastors see that all reports...

CHOCOLA W.P. CONFERENCE.

Sugar Land at... Sept. 12, 13
Choclaaw at... Sept. 13, 14

ADA DISTRICT—FOURTH ROUND.

Waco Ct. at Waco... Sept. 12, 13
Mound Ct. at Mound... Sept. 13, 14

CREEK & CHICKEN DISTRICT—FOURTH ROUND.

Uchee Ct. at... Sept. 12, 13
Sepulcher Ct. at... Sept. 13, 14

MANCUM DISTRICT—FOURTH ROUND.

Manum Ct. at Center... Sept. 12, 13
Sayder at... Sept. 13, 14

Little Rock Conference.

MONTICELLO DISTRICT—FOURTH ROUND.

Monticello Station... Sept. 12, 13
Wilbur Station... Sept. 13, 14

TEXARKANA DISTRICT—FOURTH ROUND.

Texaslana Ct... Sept. 12, 13
Harris Ct... Sept. 13, 14

SHERRILL DISTRICT—FOURTH ROUND.

Sherrill at... Sept. 12, 13

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CHICKEN DISTRICT—FOURTH ROUND.

Uchee Ct. at... Sept. 12, 13
Sepulcher Ct. at... Sept. 13, 14

MANCUM DIST.—THIRD ROUND.

Manum Ct. at... Sept. 12, 13
Sayder at... Sept. 13, 14

SHERRILL DIST.—FOURTH ROUND.

Sherrill at... Sept. 12, 13
Harris Ct... Sept. 13, 14

TEXARKANA DIST.—FOURTH ROUND.

Texaslana Ct... Sept. 12, 13
Harris Ct... Sept. 13, 14

SHERRILL DIST.—FOURTH ROUND.

Sherrill at... Sept. 12, 13
Harris Ct... Sept. 13, 14

SHERRILL DIST.—FOURTH ROUND.

Sherrill at... Sept. 12, 13

