ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences, Methodist Episcopal Church, South.

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BEWARE OF FALSE PROPHETS, WHICH COME TO YOU IN SHEEP'S CLOTHING, BUT INWARDLY THEY ARE RAVENING WOLVES. —Matt. 7:15.

WHY NOT LATIN?

The Unpartizan Review discusses the need of a universal language, and suggests Latin, because it is taught already in all civilized lands, is known by all scholars, and is involved in the words and structure of many languages. It is argued that the war will leave prejudices so that some people will avoid French, others will despise German, and others will hate Italian and English; but there is no prejudice against Latin. The case is cited of a woman traveler who easily obtained water in fourteen countries by asking for "aqua pura." It is a logically developed language and not difficult to learn if pursued by proper methods. It would seem that there is merit in the suggestion.

POLITICAL POVERTY.

The two national political parties have held their conventions. The two mountains have labored, and each has brought forth a mouse as a presidential candidate. By no stretch of charitable imagination is it possible for the calm, unbiased student of politics to regard either man as measuring up to the stature of a national statesman. It is positively pitiful that, after all the heroic struggle through which we have gone, two men of really heroic mold could not be found.

Now, as never before in our history, we need statesmen to lead us out of the wilderness. Instead we have partisan pygmies. This situation is partially due to the unworkableness of the presidential preferential primary, and partly to the fact that in a big convention the wily politician can circumvent the statesman.

As a result of the ability of the mere politician to manipulate primaries and conventions, the people who see big pressing problems which puny partisans can not solve, may be provoked into organizing another party. It would not win, but it would worry the hide-bound politicians, and might prepare the way for better things. It might mean political martyrdom for some good men, but in politics, as well as in religion, the blood of martyrs is often needed to fertilize the soil of patriotism and save it from barrenness.

After the notification and acceptance speeches have been made and the character of the candidates more full revealed, there may be ground for further comment.

THE GROWTH OF OUR CAPITAL CITY.

According to announcement of the Census Bureau the population of Little Rock is 64,997, and of North Little Rock 14,048. Although these two cities are separate corporations, they constitute in reality one civic entity; hence our community has a population of approximately 80,000. It is unfortunate that the two can not appear as one city in the statistics, as it would give our capital a higher rating among the cities of our land. The increase of Little Rock is 19,056, or 41 1-2 per cent. As there has been no unnatural attraction, no boom, this is a very satisfactory growth. We trust that this progress has not been made at the expense of rural growth, and yet we fear that the population of the whole State has not kept pace with our chief city. Indeed, it is quite probable that most of our cities and towns have increased far beyond the surrounding country. We are pleased, however, that our capital city has attained its present size, because it adds to the prestige of the whole State to have a real city within its borders. We are anxious that with increased business and new industries Little Rock may continue to grow. Like Oklahoma City and Dallas, it should have representatives of many activities of the larger centers. It is a good distributing point and is a charming place in which to live. All Arkansas should be proud of the capital city, and State and city should co-operate for mutual benefit.

THE PARDONING POWER.

There is general complaint and growing dissatisfaction on account of the free and reckless use of the pardoning power by the chief executive of our State.

It is proper that the power to reprieve and pardon should be vested in the governor, because courts are human, and, if they err, their mistakes ought to be corrected. However, it is common knowledge that it is so difficult to convict that only a small percent of criminals ever get justice, and as juries usually prefer to be lenient, rarely indeed are innocent men convicted. The executive who pardons constantly and almost indiscriminately causes prosecutors and courts to feel that it is useless to convict, or occasionally provokes a jury to convict recklessly on the assumption that, if they err, executive clemency may be invoked.

There is now almost an epidemic of certain kinds of crime. The swift and sure enforcement of law is necessary to arrest this evil. If there should be sudden and unusual outbreaks of criminal violence, there are many good citizens who would be ready to charge it up to the irresponsible use of executive clemency.

In the name of the best citizenship of our State we protest against the further prostitution of the pardoning power. If the governor will announce that he will only pardon when he is convinced that the case is extraordinary, he will save himself much annoyance and regain the confidence of people whose good opinion he would most appreciate.

CERTAIN EVILS.

When preachers criticize certain evils they are by some persons regarded as puritanical or prudish. Surely that cannot be said of the novelist. It is therefore of more than ordinary interest when Irving Batcheller writes thus of the stage and fiction: "These time-honored agencies of the human spirit are being turned into schools of degeneracy out of which floods of vile suggestion are poured into the public mind. The moving picture is largely controlled by Mammon. It is the greatest moral menace since the dawn of the Christian era, because it reaches the tender soul of childhood with its own language—that of pictures—and gives it a false impression of the salient facts of life—which are not robbery, murder, drunkenness, lust and seduction—not yet."

Then, commenting upon woman's exhibition of her physical charms, the novelist says: "No form of conceit is so alarming and so frankly degenerate as Beauty—Beauty that throws wide the bridle of shame and makes a vain display of its most suggestive accessories. Young women, middle-aged women, old women, plain women, even poor women, are aping this devilish fashion of display which their wealthy neighbors have set them. Does not the beautiful young woman, of whom we see so much at the ball, remind you a little of Herodias at the birthday party of Antipas? Quite innocently and playfully, let us hope, but in effect is she not asking that the head of Civilization itself be brought in on a charger and that we return to the morals of the jungle? Without clean women there can be no civilization."

FIVE MILLION BANANAS.

When we joined our ship at Cristobal we were informed that it would go next to Matanzas, Cuba, and spend a week in discharging and receiving cargo. Next morning, while maneuvering in the harbor, the anchor chain again broke, and it was necessary to employ a diver to recover it. It became quite evident that ,if we remained on the Nika, our home-coming would be late in May, and as I had not planned to be away after May 1, we decided to transfer to the steamship Atenas of the United Fruit Company, which ship, on account of a change of schedule, was leaving that day instead of three days earlier. This was an unexpected opportunity, as ships do not leave every day for New Orleans. As I had an understanding with the Hodge Ship Company providing for such transfer, it was not difficult to make the necessary arrangement. Hastily packing and bidding adieu to our good friends of two months, we soon found ourselves on board the Fruit Company's big white ship. A few weeks earlier we could not, only two hours before sailing, have engaged passage; but the lateness of the season for tourists and the irregular schedule of the Atenas had reduced the demand for berths. As we were arranging for the transfer a young man in the office, seeing my name and address, inquired if I had been connected with Hendrix College, and introduced himself as H. S. Stanley of Van Buren, Ark., a student of Hendrix three years ago. He has a good position and seems pleased with his surroundings.

Our ship was scheduled for only one stop between Cristobal and New Orleans—at Bocas del Torro, about 125 miles west, at the northwestern corner of Panama, only a few miles from Costa Rica. Consequently we were awakened early next morning for medical inspection, and found ourselves at anchor in a fine harbor half a mile from the village on a low-lying peninsula. Soon a big barge was towed out by a launch and about fifty negroes put on our lower deck. Then the ship slowly steamed about ten miles up the channel between little islands to Almirante, the Fruit Company's port, and was tied up at a fine dock. Here is a town of about fifty houses and several warehouses and offices, carefully constructed and clean, all owned by the United Fruit Company. From here its narrow-gauge railroad runs out sixty miles, and with several branches reaches the great banana plantations, where the biggest of bananas are grown by the shipload. On the tracks were some fifty cars loaded with the big bunches covered with green leaves. Immediately the four hatches were opened, and four conveyors were placed and connected with the ship's steam. The conveyors are something like the straw-carriers of a threshing machine, but attached to the belts is strong canvas

(Continued on Page 3, Column 2.)

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A. C. MILLAR.....Editor

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CENTENARY CONSERVATION SLOGAN:
"NO SHRINKAGE, BUT A SURPLUS."

METHODIST CALENDAR.

Batesville Dist. Conf., at Mt. Home, July 12-14.
Little Rock Dist. Conf., at Bethlehem, July 21-23.
Conway Dist. Conf., at Pottsville, July 23.
Texarkana Dist. Conf. at Foreman, July 26-29.
Young People's Summer Conference, Henderson-Brown College, August 2-6.

PERSONAL AND OTHER ITEMS.

Born.—June 18, to Rev. and Mrs. M. N. Johnston of Aubrey, Ark., a boy.

We are the trustees of posterity. Will we fail the future?—Western Christian Advocate.

Grinnell College, Iowa, will receive $500,000 from the General Board on a proposition to raise $1,500,000.

The Missionary School of Methods will be held at Monteagle, Tenn., July 11-16. For information address Mrs. W. L. Dunn at Monteagle.

The Rev. Samuel Chadwick, ex-president of the British Wesleyan Conference and at present principal of Cliff College, will be one of the speakers at Winona Lake, Ind., this year.

Dr. F. W Hixson, who has been president of the University of Chattanooga, has been chosen president of the Allegheny College, Meadville, Pa., as successor to Dr. W. H. Crawford.

The friends of Rev. J. W. Rogers, pastor of our church at DeWitt, who has been in St. Luke's Hospital, this city, for treatment, will be pleased to learn that he is making satisfactory improvement.

Dr. G. P. Eckman, editor of the Christian Advocate (New York) from 1912 to 1915, died suddenly at his home in Scranton, Pa., July 1. He was one of the great pastors and writers of our sister Methodism.

His old friends will be glad to learn that Rev. J. B. McDonald, formerly of Arkansas and Oklahoma, is now the secretary of the Commercial Club of Moore Haven, Fla., and is busy and successful.

Sadhu Sundar Singh, a Christian evangelist from India, is now preaching in New York. He believes that he has a message for America, and thinks that prayer for India is more needed than men or money.

Rev. F. M. Tolleson of First Church, Batesville, writes: "Our meeting with Stephens' party is to begin September 5. We expect to have a good time, July 11, as Bishop Mouzon is to be with us on that day."

Rev. J. H. O'Bryant of Forrest City writes: "We are moving on in fine shape. Have received seventy members during the year, twenty on profession of faith and fifty by letter—largely the result of our evangelistic campaign."

Among those on the program of the Rural Life Conference at the University of Arkansas are the following representing our church: Rev. A. H. Barnes of Sikestown, Mo.; Rev. H. A. Stroupe of Rosebud, Ark.; and Prof. W. E Halbrook of Little Rock.

On his way from Oklahoma to Tennessee Dr. Stonewall Anderson, secretary of education, called at this office last Saturday. He is pleased with the interest already manifested in the educational campaign and reports the organization under good headway.

Last Tuesday Rev. J. L. Shelby brought his wife to our city for medical treatment, and called at this office. He travels his circuit in a car, hence it is no trouble to run down to the city. Vilonia Circuit is prospering and Brother Shelby is hard at work and happy.

For the thirty-third time President J. A. Booker has been elected president of the Arkansas Baptist College of this city. He is one of the trusted leaders of the negro race and is doing a great work in building up a strong institution for the education of the youth of his people.

June 29, Bishop John M. Moore sailed from New York on the steamship Martha Washington, bound for Brazil, where he will be busy with his Conferences and general oversight until December. He is giving himself unreservedly to our missions in that great Latin republic, and is doing the kind of work that counts.

The strikers want higher wages, fewer hours of work, or the closed instead of the open shop, and in order to get it they purpose to paralyze industries that are essential to the public welfare without ever a thought of the interests of the public. It is a class against the mass of the people.—North American Review.

On account of the Epworth League Conferences during the last two weeks, those who furnish material for the League Page have been intensely busy and so have not sent in anything. During the next two weeks the Conferences will be reported and extra space will be used. All loyal Leaguers will want these interesting reports.

Sixty-four counties out of a possible seventy-five of the State of Arkansas are represented by students at the University of Arkansas Summer School. Students are from fourteen States, New York, Michigan, Wisconsin, Illinois, Missouri, Kansas, Kentucky, Alabama, Tennessee, Mississippi, Oklahoma, Louisiana, Indiana and Texas.

It was agreed by the trustees of Lawrence College (Wisconsin) at a recent meeting that their institution had reached its maximum attendance as far as the present plant was concerned, and that additional students should not be received above 650 in the college of liberal arts and 400 in the conservatory. The dormitories are entirely full and the science accommodations are limited to the attendance indicated.

On account of partial failure of health Mrs. Crowder, wife of Rev. T. H. Crowder, of Glenwood, is making weekly trips to our city for treatment. She will spend part of her time with her daughter at Lonoke and may arrange to come to Little Rock for a few months to avoid the strain of travel. It is hoped that under the care of a skilled physician she will soon regain her strength. All friends are deeply interested in her recovery.

Tuesday, Rev. James F. Jernigan and son called. Brother Jernigan reports a very remarkable patriotic celebration at Portia on July 3. He is urging the editor to visit him during the open season for watermelons. As Portia produces that luscious edible to prefection, and as the editor has been advised that watermelons are just what his system needs, nothing but imperative business will keep him out of that preacher's preserves at the psychological season.

The Centenary has been a great success in Cuba. The leaders recognize the necessity of placing continual emphasis upon the Centenary objectives, in order that the Church in Cuba may enter into a larger life. The Conference very properly gave two session for the consideration of these things. They assumed an apportionment of $1,200 for the support of a missionary in Belgium, thus entering into active participation in the foreign mission program of the church. An active campaign will be put on during the year for 1,000 intercessors, 1,000 tithers, ten candidates for the ministry, twenty young people called to teach in Christian schools, and 1,000 new members to be added to the church. —S. A. Neblett in News Bulletin.

Rev. W. V. Womack of Ozark reports: "We closed out our meeting the 20th. Brother Guice and Singer Cooke did splendid work. The spirit of the meeting was fine. Members from all the churches attended the services. Very few unsaved persons attended the services. There were several conversions, mostly among the children. Much good was done in the way of establishing family altars, increased Bible study, and several tithers were added to our list."

President Workman writes: "Henderson-Brown College had the following young gentlemen present at Hollister: George Workman, Roy Steelman, Ricks Strong, Dan James, George Willey, George Taylor and J. W. Rogers, faculty representative. This is the largest delegation from any college in Arkansas. The auditorium of Henderson-Brown College, seating 800 people, has recently installed a $300 moving picture machine. Educational films are used during the school year."

Syracuse University, one of the greatest institutions of Methodism, this year celebrates the fiftieth anniversary of its founding. It has enrolled nearly 5,000 students and has a faculty of over 400. It has twenty-one school buildings and seventeen cottages and its property is worth about nine millions. Soon a campaign to secure $5,000,000 will be launched. The period of greatest growth has been under the management of Chancellor J. R. Day, who, a few years ago, declined the bishopric to remain with the university.

The College of Puget Sound is in a campaign for one-half million dollars from Pierce County and the City of Tacoma, Wash. Four hundred and sixty thousand has been raised within these boundaries already. President Edward H. Todd expects the total amount to be raised before September 15, when the Puget Sound Annual Conference meets. The Conference will inaugurate a campaign to raise a like amount for the college as soon as it has reached its goal of $500,000. A subscription from outside for $50,000 has also been received.

Bishop J. W. Hamilton, who, since his superannuation four years ago, has been chancellor of the American University at Washington, D. C., has resigned. During the quadrennium he has added more than $600,000 to the assets of the university. Dr. C. B. Spencer reports the bishop as having said in a recent conversation: "I am happy to be as one living in eternity; the conflicts are below now; they are for others, for the younger men, not for me. I will accept no place on any commission any more. I am glad. I was happy; I am happy."

Salaries of every member of the teaching staff of 103 professors, heads of departments, assistant professors and instructors at the University of Denver, will be raised when the 1920-21 college year begins, according to an announcement by Chancellor Henry A. Buchtel. Although the percentage of increase was not divulged, he assured the faculty that it would be substantial and adequate to meet the present cost of living, and would partially compensate many of the older members of the staff for their loyalty to the university through its difficult years of struggle.

According to the records kept by the Department of Records and Research of the Tuskegee Institute, Monroe N. Work in charge, there have been twelve lynchings in the first six months of 1920. This is seventeen less than the number for the first six months of 1919, and 33 less than the number for the first six months of 1918. All of those lynched were negroes. Eight of those put to death were charged with the crime of rape. The States in which lynchings occurred and the number in each State are as follows: Albama, 2; Florida, 1; Georgia, 2; Kentucky, 1; Kansas, 1; Minnesota, 3; South Carolina, 1; Texas, 1.

Mexico lies near to the United States. It will not be possible to change the geography of the

"The Arkansas Methodist in Every Methodist Home In Arkansas"

land. The shape of the country is cornucopia with the open end to the United States. Some one has said it was put this way to pour into the lap of the United States the treasures of mineral wealth, of its forests and of its plantations. Had we not better consider the cornucopia an opportunity to pour into it of our spiritual riches and gospel blessings that have been committed to us as a trust from the Master? "For a great door and effectual is opened unto us and there are many adversaries."—Norwood E. Wynn in News Bulletin.

Rev. T. D. Scott spent last week at St. Vincent's Infirmary. He was not well when Little Rock Conference met last fall, but was reappointed to Arkadelphia District. Making no improvement, he was in February relieved by Bishop Mouzon. He spent some weeks in a hospital at Hope and is now at his home in Arkadelphia, where his physicians think he can best be treated. He cannot use his lower limbs, but does not suffer. He is cheerful and patient and appreciates the visits and messages of his friends. Little Rock Conference is in fullest sympathy and prayers ascend for the recovery of this tried servant of the church.

It is well that farmers have never been in sympathy with the prejudice sometimes engendered by classes against "big business." The fact is that it now takes a great deal of capital to buy and equip farms in the most fertile communities of the Southwest. Is not farming "big business" under the conditions mentioned? When we consider the farming business and the men who produce the nation's food and clothing is it not really "big business?" Are not successful farmers big business men? If so, should not they have more to say in the business affairs of the nation? Should not the stone that the builders rejected become the cornerstone of the nation?—Farm and Ranch.

City laborers who are dependent upon food from farmers are showing very little concern. Strike after strike has been called, some of them called "legal," some "illegal," for shorter day's work and more pay. Transportation has been demoralized while foods in the form of cabbages, beans, corn and other truck crops rotted in the fields of Texas. Embargoes against shipping livestock to market have forced prices of fresh meat out of the reach of the poor, while farmers have lost thousands of dollars on hogs, sheep and cattle. What encouragement for greater production! Can the higher wages and shorter days of labor nourish laborers when the supply is not sufficient to meet the needs of all? What good will more pay and less work do if the money fails to buy food?—Farm and Ranch.

Through Dr. E. O. Watson, secretary of the War Work Commission, we learn that the efforts which have been made during recent years to place army chaplains on a better footing culminated in the passage of the Army Reorganization Bill, May 29. It provides for one chaplain for every 1,200 men, for rank from first lieutenant to lieutenant-colonel, and appointment of a chief chaplain for a four-year term. Appointments shall be made from among persons duly accredited by some religious denomination, and of good standing therein, between the ages of 23 and 45 years. Thus the chaplain's status is defined and greatly improved. About 140 will be needed to fill vacancies. It is believed now that the finest young ministers will feel justified in dedicating themselves to the army chaplaincy as a life work.

There are no great men of this world except good men who love God and their fellowmen. I have been out in Arizona, out where the paths are trod only by the evening and the morning and the feet of God' angels, to forget, if I might, the things I have seen and get a firmer grasp of things eternal. In the old days life meant a capacity to eat, drink, smoke, and do business. Today, if life be worth the living, it means the consecration of service to the cause of humanity. The war has given a new definition to old words. All men must heed the uplifting call to undertake the great adventure

Now is the time for those pastors who could not put on the Circulation Campaign last Spring to push it through.

Our Great Educational Campaign will soon be opened. It will be practically impossible to get the Message to the people unless they are reading the Church paper. The Campaign is not to be primarily for money, but to get our Christian Institutions upon the conscience of our people.

Let every pastor begin now by circulating the Conference Organ.

The terms offered last Spring may still be used.

of the spirit. They must push out, pledging their sacred honor, their lives, and their fortunes to their State and country, that these may be God's State and God's country, the home of free Americans."—Vice-President Thomas R. Marshall.

FIVE MILLION BANANAS.

(Continued from Page 1.)

which, as it starts up, forms a pocket in which a bunch of bananas is laid. A line of men forms between the freight car and the conveyor, and each man totes a bunch and places it on a table, from which two men lift it into the pocket. In the hold of the ship are other men who receive the bunches and properly arrange them. By this modern machinery in about twelve hours some 50,000 bunches, or 5,000,000 bananas, were loaded and packed in our ship. Think of 5,000,000 bananas in one ship; and then remember that the Fruit Company has many ships and railroads and plantations, and you can begin to realize the magnitude of the organization which supplies our people with tropical fruits.

You say it is a big monopoly and makes big profits. Yes, but the small grower could not provide the necessary facilities to get the fruit to us, and the big ships with cool holds could not run if they were dependent for cargo upon the uncertain supply of small growers. The natives who do the work get more than if each were independently raising bananas; we get them cheaper and in far better condition, and the company makes big profits by economies in management and the large volume of business. Big business is often the best business and big profits are often merely the results of a combination of little economies. The Fruit Company is doing business in the way it must be done in Latin-America by foreign capital. These Central and South American countries need capital and development; but only strong corporations can afford to take the risk. The difficulties are so many and so great that the small capitalist, the individual farmer or operator, can not cope with them successfully.

I know, through an American who has just returned from Bolivia, of a 50,000-acre ranch which could be bought for $10,000. It has some improvements and is well adapted to stock-growing; but it would be a foolish thing for the average American farmer to exchange his good 160-acre farm for the Bolivian ranch. But a dozen good farmers and business men with a 200,000-acre ranch would probably succeed.

There are opportunities for ranching in Panama, where the climate, in spite of the latitude, is pleasant and where government is stabilized by the virtual protectorate of the United States; but the small farmer or rancher would be unwise to attempt it. Young men with a good organization behind them can afford to look into opportunities. Others may well make a tour to enlarge their knowledge of the world, but not to invest. Seeing the Panama Canal will make any good American a better American. Seeing a ship swallow 5,000,000 bananas in twelve hours will challenge his admiration for big organization. If he has capacity to grow he will come home a wiser and more tolerant man.

A trip from New Orleans via Havana to Panama and return via Bocas may be made in fifteen days at a cost for steamship fare of $191 in a big ship of the United Fruit Company. The accommodations and cuisine are such that, between January and May, when the sea is calm and temperature moderate, the voyage may be both a rest and a tonic.

After leaving Bocas we had ideal weather, and, finding many interesting people among the passengers, we greatly enjoyed the five days on the Carribean Sea and the Gulf of Mexico. We saw no land until Sunday morning, when we entered the mouth of the Mississippi, where the first object was a big ship stuck on a bar and tugs trying to pull her off.

Passing up the big river we met sailing ships as they were towed out by tugs. There are many houses along the banks, but few further back, as the land is low and much of it covered by the tides. Many negroes row out in skiffs seeking the bunches of bananas which are often thrown out to them. After a few hours we see the higher buildings of New Orleans, and at 5 in the evening throw out our cables and come to rest at the United Fruit Company's dock, where we go ashore, submit our baggage to customs inspection, and take a taxi to the Illinois Central station. Securing berths, we are soon resting, and, next day, after changing to the Rock Island at Memphis, we reach home safe and sound after an absence of seventy-five days and a trip of 10,000 miles over land and sea. We were glad that we had the privilege of making this interesting journey, but glad to be at home and anxious to take up the regular routine. Here end these chronicles.—A. C. M.

BOOK REVIEWS.

An Outline Sketch of English Constitutional History. By George Burton Adams. Published by the Yale University Press, New Haven, Conn. Price, $1.75.

This is a sketch of the continuous growth of the English Constitution from the earliest time to the present, and it shows how the precedents found in it have really become the foundations of our institutions and our liberties. In this day of political theory and experiment it is profitable to study the gradual growth of sturdy institutions so that we may not forget how we are rooted in the past and can not ignore our orgins without peril. Students of our government can not understand its spirit unless they know the progress of constitutional government in England. Let us study it, and avoid mistakes.

The Education of the South African Native. By Charles L. Loram, one-time fellow in Education, Teachers' College, Columbia University, Inspector of Schools, Natal. Published by Longmans, Green & Co., London and New York. Price, $2.00.

The writer, who is a native of South Africa and has engaged in educational work in Natal, and has studied in the United States, has had exceptional opportunities to understand the negro and his education. This book is a carefully written treatise on a difficult subject. The discussion shows that the negro is a problem for the British in South Africa as well as for us in America. While much of the discussion is technical, the book has a high value for those who are studying the negro situation in America, and it is recommended for their consideration.

The Charm of Fine Manners: Being a Series of Letters to a Daughter. By Helen Ekin Starrett, principal emeritus of the Starrett School for Girls. Published by J. B. Lippincott Co., Philadelphia. Price, $1.00.

This charming book, written some years ago, has been reprinted and justly deserves a wide circulation. It presents in a tactful manner the very things which a girl needs to know and which will add greatly to the value of life; and yet few get these wholesome and helpful hints until habits have been formed, and then it is not easy to correct them. Nothing finer than this book could be given as a birthday gift to a girl or young lady. Mothers would do well to put it into the hands of their daughters.

CONTRIBUTIONS.

"THE FORGOTTEN MAN."

He Did Not Forget.

This appeal is published by the Board of Finance of the Methodist Episcopal Church, South, in behalf of the superannuated preachers and the widows of deceased Preachers of said church. Edited by Luther E. Todd, Secretary, 510 Security Building, St.Louis, Mo.

May I suggest to my readers a few things that were done by the preacher who is now superannuated? If his life in the active service of mankind was not fruitful, this everlasting pleading in his behalf should come to an end. But if he so lived and served among men that he poured innumerable blessings into their lives, it is shameful and sinful ingratitude when those to whom he so graciously ministered leave him in his old age and physical infirmity to languish in pitiless poverty. If he has helped you in other days, you should help him this day.

He Saved a Life. Was it yours? Was it that of one very dear to you? Sin had marred. Body and soul were in the grip of wickedness. You went to church just to get away from yourself—maybe. Somebody preached, and he told a wonderful story about One who is "able to save unto the uttermost all that come unto God by Him." You were stirred. You saw a ray of hope, and you responded to the preacher's pleading invitation. You became a new person that day, and since then you have been as one "clothed and in his right mind." If some celebrated physician had given you a new eye for one that was blind, you would not let him spend his old age suffering for proper food and clothing if you could help it. Would you? That preacher gave you two new eyes, a new body, a new soul and a wonderfully happy life in this world, and a passport to eternal life in the world to come. Now that preacher is "laid on the shelf"—superannuated. He has practically nothing on which to live. The Board of Finance is trying to raise an endowment fund of $10,000,000 to take care of him and others like him. Will you help?

He Christened a Baby. Do you remember the day when the first little cherub came to brighten your home? How happy you were! All your plans for the future were made with reference to that little life. Then came a day when the opening bud seemed sweeter and more beautiful than on any day that had gone before. What day was that? It was when the little one was taken into the arms of the preacher and consecrated to the service of the Lord Jesus for all time. Who was the preacher, and what has become of him? Your baby has grown into full manhood or womanhood, and the impress of Christian ideals remains indellibly stamped upon him or her. But the preacher who officiated at that consecration service of many years ago, is now retired from active service—superannuated, because of age and physical impairment. He is trying to exist on an allowance from his church of about $200 a year. The H. C. L. of the present day leaves him constantly in want and distress. Don't you think it would be a beautiful act of appreciation on your part to send a substantial contribution to the Board of Finance for the Superannuate Endowment Fund to help this man?

He Builds a Church. May be it was your church that he built. You have been enjoying the privileges of that house for years—your family, too! But what about the man who struggled and sacrificed to build it? He is old, no longer able to preach, superannuated and poor. Can you continue to be comfortable in that church, doing nothing to help him in this time of his great need? If you could send a liberal contribution to the Board of Finance for the Superannuate Endowment Fund it would be an everlasting benediction to him and others like him.

He Performs a Ceremony. Was it your son or daughter that he joined in wedlock? Or was it yourself? Just think how happy you and yours have been. I can see your lovely children playing about, and your beautiful home. Who opened the door that let you into such joy? I hear you say "the preacher did." What preacher? What was his name? How long ago was it? Where is that preacher now? How goes it with him? You don't know! Well, I am writing to tell you that the preacher who married you to your heart's choice is now superannuated, maybe. He is very poor. He receives from his church the pitiful amount of $200 per year. He is lonely and forgotten. If you are half the man or woman that you ought to be you will sit right down and write a check for the Superannuate Endowment Fund and send it to the Board of Finance in appreciation of the service rendered.

He Attends a Funeral. Was it your loved one that he buried? Do you remember his comforting words? It was a very dark day for you, but he let the light come in. And when you returned again home from the cemetery and saw the "empty chair," O what torture gripped your soul! But you remembered that preacher's words, and you were calm again. Then the morrow came, and there was that "empty chair" bigger and more terrible than ever. Suddenly you seemed to give way entirely, and you were just about to collapse from your awful grief and loneliness—then somebody knocked at the door, walked in, and sat down in the "empty chair!" Who was it? It was that preacher who conducted the funeral. He knew that you would be needing him on the day after the burial, and he came. And now he is needing you. Will you come? Will you allow this man to spend his last days in want when a liberal contribution from you to the Superannuate Endowment Fund would serve to lighten his burden and to brighten his last days?

Lest You Forget. The foregoing facts are brought to your attention to help you to remember. But it is not enough for you merely to picture in mental vision the services done for you and your loved ones by the preachers who are now superannuated. Let your interest assume a practical expression. Send a liberal contribution to the great fund we are building to care for these old heroes in their old age and physical impairment. Your help is badly needed now. The high cost of living is exacting merciless toll from all of us, but for the superannuated preachers it has created conditions of distress that are intolerable. Other men have a chance to meet the situation by securing higher salaries, but superannuated preachers have no salaries at all—they are dependent on the meager allowances granted them by the church annually. Help them.

Send all communications to the Board of Finance, Security Building, St. Louis.

HENDRIX COLLEGE.

The president's home at Hendrix College will be used next year as a girls' dormitory. Those who secure rooms in this building will be fortunate. Bed rooms and sleeping porches are all upstairs, and the first floor, consisting of dining room, library, reception halls and sun parlors will be at the service of the girls rooming there. Places for four or five young ladies in this elegantly appointed home may yet be secured by sending to the president's office a room deposit fee of $10.

Professor Wallace F. Varner of Virginia, A. B., from one of the high grade colleges of Virginia, M. A. from Vanderbilt, and now doing further graduate work, has just been added to the faculty of Hendrix College in the Department of English. Professor Varner is the fifth well trained experienced man added to the faculty for next year.—C. J. Greene.

"THE LAKE JUNALUSKA CONFERENCE."

By Mrs. H. R. Steele.

A great missionary Conference under the auspices of the Board of Missions will be held at Lake Junaluska, August 2-8. A program of unusual interest has been prepared, the general theme being the Centenary in action at home and abroad. Leading men and women of our own church and of the sister Methodism will be on the program and will present in vivid terms what the Centenary has meant and will mean to our work on foreign fields and in our own land.

American Methodism's greatest achievement will be set forth by men and women of experience who have had a part in planning the great Centenary Celebration, and have seen what this movement will mean to the success of the missionary enterprise. Missionaries from the different fields will be present and will speak of their work.

The success of the Centenary will put an impetus in the work which cannot fail to inspire a deeper interest and a larger sense of responsibility. The conference will broaden the knowledge of Missions and deepen life purposes and result in a larger service in the church.

This Conference coming at this time will afford an opportunity for the women of the church to gain the inspiration which will make possible a large enthusiasm in their work for the coming year. It will also afford an opportunity for a delightful summer outing. Beautiful Junaluska, with its wonderful mountain scenery, its delightful climate, is an ideal spot in which to spend a vacation period. Combining as it does the opportunity for rest and recreation with the inspiration of a great Conference this meeting presents an appeal which cannot fail to find a response in the hearts of the women in Southern Methodism.

One of the golden opportunities of such a conference is the followship of missionary workers.

Reservations should be made as early as possible. No woman interested in the Centenary should fail to be present. Write Mr. A. L. Dietrich, Business Manager, Junaluska, N. C., for information in regard to reservations.

BOARD OF CHURCH EXTENSION.

The called meeting of the Board of Church Extension of the Methodist Episcopal Church, South, was in session in Louisville, Kentucky, one day, June 23. The chief business of the board was to consider the report of the special committee, consisting of Bishop W. F. McMurry, S. H. C. Burgin, James Thomas, J. A. Baylor, O. F. Williams, Bishop John M. Moore, T. L. Jefferson, to which had been committed the calendar of applications, together with the recommendations on same, which was before the annual meeting of the board, April 29-30.

The special committee submitted a carefully prepared report, containing a statement of the several funds of the board, cash balance, and deficits, which statement showed a deficit of $74,168.54 in the general fund, and of $76,503.60 in the general loan fund, and a balance on hand in the centenary donation fund of $84,102.97, and in the centenary loan fund of $78,002.96.

The board found itself very much embarrassed with the large number of meritorious applications before it, and with no regular funds to donate and a reduced amount available for loans. This does not mean that the income of the board has been decreased, but that the funds which under the regular order of things would have been available for appropriation this spring, had been anticipated.

The board voted to combine the general loan fund and the centenary loan fund, and to enter upon its books in the list of loan funds, the amount of loan funds coming from the centenary, as the "Centenary Loan Fund," which fund is to be a perpetual memorial of the centenary celebration of American Methodist missions. The total loan fund capital of the board, after subtracting $25,000.00, entered as a loan fund, but which in reality is a trust fund, is $1,501,697.09.

No donations out of the regular funds of the board were made, for the reason that the financial statement submitted by the special committee, showed that the obligations of the board were such as to consume all of the estimated income of the board for the fiscal year closing March 31, 1921, and leave unpaid $77,552.44.

The board granted loans amounting to $239,749.36, which makes the present loan fund obligation $500,000. To take care of these obligations, it will be necessary for the borrowers from the board to be prompt in their payments.

At the annual meeting of the board, the $1,000,000.00 to be received from the centenary on donation account was divided as follows: $600,000.00 for the home field, and $400,000.00 for the foreign field. The $400,000.00 to the foreign fields is to be distributed by the bishops in charge and the secretary of the Board of Church Extension. Of the $600,000.00 to be distributed in the home field, $411,000.00 the balance

unappropriated, was distributed by the board. It should be borne in mind that this amount covers the entire centenary period, and the board adopted the following for the guidance of its office in placing these appropriations:

"In placing this amount, it should be clearly understood that payment can only be made as funds are received. Authority should be given the executive committee to determine the order of payment. It should also be understood that the board does not obligate itself beyond the amount received, and in the matter of Liberty Bonds which are received at par, the fund itself must stand any loss on the sale of same."

The board passed strong resolutions requesting Bishop W. F. McMurry to consider the advisability of removing his residence to Louisville, Kentucky, "where he will be more accessible to the members of the board, and especially the secretary, and other members of the executive committee," and appointed a committee of six, which was authorized and instructed to act for the board in arranging with the bishop for such a change of residence, should he give favorable answer to its request. The name of the new secretary of the board appears first on these resolutions.

The bishop thanked the board for the expression of confidence involved in the paper adopted, and advised that he would take the request under serious consideration.

The board learned with sorrow of the accidental death of the young son of Mr. and Mrs. R. O. Randle of Monroe, La., and instructed its secretary to convey to this faithful member of the board, and Mrs. Randle, its sincerest sympathy.

The president submitted to the board a summary of its rules and advised that, "the time has come to restate and condense these numerous regulations." The board instructed the executive committee to bring to its next annual session such revision of the rules as its judgment approves.

The board endorsed the action of the Board of Missions, in which it said, "that we most respectfully request our bishops to discourage in every possible way, the taking of collections in the annual conferences by negro preachers, and on the ground that our church, through its several departments, is now making substantial contributions to the negro work, and it further recommends that if such collections must be taken, the money be turned over to the board of our church that would naturally handle the fund and the money distributed by that board, and not by the collector."—S. H. C. Burgin, Secretary.

THE BLIND.

A year ago I made an appeal through the press to the preachers of this state, to look up the blind children who ought to be in the School For the Blind. The result of that appeal was so highly satisfactory that I wish again to interest the preachers in the same behalf. The session of school which closed May 31, 1920, had an increase of more than 40 per cent attendance over the session of the school which closed the year before. I know that many ministers took a special interest in hunting up the blind children and to them I attribute much of the increased attendance.

I have reason to believe that there are still many blind children who should be in this school and I will thank the preachers and every other person who will try to find such and secure their attendance at the school.

Notwithstanding the fire and another regretable mishap, the last session was a most satisfactory one, and I am hoping for the session which opens October 1, 1920, to be even larger and better.—George Thornburgh, Superintendent.

A MESSAGE FROM EUROPE.

Before the war Warsaw was a place of 800,000 people. Now it has one million and a half, or has nearly doubled,—so a room or house is nearly impossible. We were able to secure a room only through the embassy and the American Relief Association. The Mission has its headquarters in a hotel, "The Bristol." Here also are the A. R. A. rooms, the Spanish embassy, the Itlain embassy and Paderewski and his suite. I understand that he owns this hotel. We traveled with him from Vienna to Warsaw,—in the same sleeping car.

The suffering among the children is unspeakable. The A. R. A. feeds 65,000 children a day in Warsaw, 1,300,000 in Poland, at an expense of a million and a half dollars a month. This is a tremendous piece of work and yet I am informed that two-thirds of all the children in Poland are underfed. The women go bare-foot on the streets. No country on earth presents such an opportunity for immediate service. We visited four of the feeding stations of the A. R. A. today,—a milk station for babies, a rice station for sick children, the soup station for the many and the breadline where they contend for place and chance to get bread. It is simply heart-rending; the faces white and stomachs distended.

We now think that we shall take a farm and get some five hundred children for permanent training,—farming nursing and real educational work. This seems to be the finest way to do abiding work. The government officials are very considerate and I think we can get all needful concessions. To get rooms here for work is most difficult. We ought to have headquarters and a place for supply station.

We have good plans for the Czech country, but this country is more difficult for religious work.

In Belgium things are shaping up well. Our first building at Ypres will be ready for work June 25 and we have a fine opportunity for service. We have selected school property on the Longchamps,—a most attractive property. The outlook is fine.

We are making an exchange of the central building for a larger building on Rue de Mars that is splendidly fitted for our work. We are already having a morning service for English speaking people and the promise is fine.—W. B. Beauchamp.

ORIGIN AND MEANING OF THE SACRAMENTS.

(By E. B. Chappell.)

Modes of Administration.—There are no sadder chapters in church history than those which contain the records of the bitter controversies which have been carried on in regard to the modes of administering the sacraments. For if the general view of the nature of these symbols set forth in previous articles of this series be correct, then it follows as a necessary conclusion that modes of administration are matters of subordinate importance and that there can be no one universally prescribed mode, since the proper mode for any special group of people is that which they find most suggestive and helpful.

Administration of the Lord's Supper.—I believe it will be generally admitted among those who have given the subject serious consideration that for spiritual suggestiveness and from the viewpoint of its influence upon the life of the believer the Lord's Supper occupies the first place among the rites of the church. And yet, strange as it may appear, very much less emphasis has been placed upon the mode of its administration than upon that of the administration of baptism.

The first communion took place around an actual table. Those who participated in it reclined on their left elbows, their lower limbs extended on the couches upon which their bodies rested. Jesus took a loaf of bread, blessed it, broke off a piece for each communicant and, handing it to him, said, "Take ye; this is my body." Then He took a cup filled with wine and, having given thanks, "he gave it to them, and they all drank of it." (See Mark XIV. 22, 23).

The same kind of literalism applied here which is in some quarters insisted upon elsewhere would require that this exact procedure be followed in order to make the sacrament effective. But no Protestant denomination, so far as I know, stands for any such contention. No denomination insists upon the necessity for real tables and couches for reclining in order to make the sacrament valid. Nor does any denomination require the use of the common cup or that the ministrant shall take loaves of bread, break them up and divide them among those communicating. On the contrary, because it is more convenient, we generally use thin hard cakes which have been previously prepared and broken into small fragments by some pious woman of the congregation and, because it is more sanitary, we use individual cups instead of requiring that all drink of a common cup. And instead of demanding that the people recline about a common table we permit them to sit in their pews or invite them to kneel together about the altar rail.

In other words, we recognize the fact that the efficacy of the sacrament depends upon the spirit in which it is received rather than upon the external circumstances attending its administration and reception. And we are entirely willing to concede that the best mode for any particular group of people is that which those composing it find most suggestive and spiritually stimulating. I was born and brought up in the Methodist church and from my childhood have followed the custom of partaking of the sacred symbols while kneeling with my fellow-Christians before the altar. It is not strange, therefore, that I find this method of receiving the sacrament vastly more helpful than receiving it sitting upright in the pew. Indeed, so much am I under the spell of custom in this regard that I find it difficult to get real spiritual benefit from the rite when administered in the latter way. And yet I can readily see why a devout Presbyterian, because of the life-long hallowed associations connected with it, might find this method immeasurably more effective than the more formal method practiced by Methodists. Is there any reason then why I should insist upon his giving up the method which he finds most effective for him for the one which I find most helpful to me?

On a memorable occasion Jesus said to the multitudes gathered about him: "He that eateth My flesh and drinketh My blood hath eternal life." His disciples, not yet delivered from their crass literalism, said to Him, "This is a hard saying; who can hear it?" Jesus answered: "It is the spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life." These words should be kept in mind when we are seeking to interpret the sacraments. Here, as everywhere else, it is the spirit that counts; the outward form is mere shadow.

While all this is true, however, it does not follow that it makes no difference how the Lord's Supper is administered. Whatever be the plan adopted for its administration, it should be carried out in a reverent and dignified way. I have frequently seen the communion service conducted

with such irreverent haste and in such a slovenly fashion as to entirely rob it of its impressiveness. The minister often omits all of the ritual except the prayer of consecration and the people crowd each other in their efforts to reach the altar in a way that reminds one of a company of street urchins trying to get to a free dinner. The result is that the service takes on the appearance of an unpleasant performance which both minister and people want to finish as quickly as possible. The ritual of our church is simple and beautiful and not long enough to tire anyone provided the minister is able to read it, or, better still, to repeat it in such a way as to bring out its rich meanings. Moreover, one of the benefits of communing lies in the opportunity it gives for quiet meditation on the things for which the sacred symbols stand, and this benefit is entirely destroyed by any appearance of haste on the part either of ministrant or communicants.

Administration of Baptism.—It will probably strike most of my readers as surprising that one should deem it worth while to give any serious consideration to the mode of administering the Lord's Supper. Such a conclusion would be by no means unreasonable. To a large majority of educated Christians throughout the world, however, it is equally surprising that anyone should regard the mode of administering baptism as a matter of fundamental importance. And yet there are Protestant denominations which maintain not only that baptism is essential to salvation, but also that, in order to be efficacious, it must be administered in a particular way and by a line of duly accredited ecclesiastical functionaries.

Such a view has no adequate support either in the Bible or in reason.

There is no indication that either Jesus or the writers of the New Testament regarded the mode of baptism as a matter of vital importance.

The evangelists record only one instance in which Jesus speaks of Christian baptism and one in which he may have referred to it. (Matt. XXVIII. 19; John III. 5.) In neither case, however, is there any suggestion in regard to the mode of its administration. Is it conceivable that a matter upon which would depend the destiny of untold millions of human beings should have been dealt with in such a fashion by Him who came to bring to us the word of life, to show us the way to God?

And the New Testament writers seem to have been quite as indifferent in regard to the mode of administering the ordinance as was their Master. It would have been so easy for Paul or Peter or John to tell us that we must be immersed in water in order to become members of the body of Christ and partakers of the divine nature. So far, however, from doing so, they left the matter in such doubt that a vast majority of educated Christians who accept the Bible as the inspired word of God find no reason for regarding it as a matter of vital importance.

Those who hold that immersion is essential maintain, of course, that the New Testament does really place the matter beyond doubt; but they find it impossible on the basis of such an assumption to explain why it is that millions of their fellow-Christians who are just as intelligent, loyal and faithful as they are still remain unconvinced and quite as impossible to answer the arguments which are advanced against the exclusive immersionist theory.

Baptism, as I have already shown, had been for hundreds of years before the birth of Christ a symbol of ceremonial cleansing. As such it had acquired a technical sense that was quite different from its classical meaning. That the Greek word baptizein originally meant to dip or immerse is beyond dispute. But it had no necessary reference whatever to water. One might be immersed in mud or filth or sand or salt water or trouble or any one of a score of other things that might be mentioned. If a man had approached an intelligent Athenian in A. D. 30 and told him that he wished to be baptized, the Athenian, being unacquainted with the secondary meaning which the word baptism had acquired among the Jews, would have been at a loss to know what the person meant, for he might have meant that he wanted to be immersed either literally or figuratively in any one of a score of things. If the person, however, had approached an intelligent Jew with the same request there would have been no such uncertainty, since the word "baptism" had been long used to designate the use of water as a symbol of purification.

This use of words in a secondary sense is common in all languages. For instance, the original meaning of the Greek word baptein was "to dip," but it later came to mean "to dye" or "color" without reference to the way in which the coloring matter was applied. If, for instance, a writer spoke of one's dyeing one's beard or hair he used the word baptein.

That the word "baptize" is used in the New Testament in the secondary sense explained above and that it had been so used by the Jews for generations before the New Testament was written there is abundant evidence. If you will refer to the passage in Num. XIX. 17-19 in regard to the ceremonial purification of a man who had touched a dead body, you will discover that the method was to take running water, mix with it the ashes of the burning of sin offering and, dipping into the mixture a bunch of hyssop, sprinkle it upon the unclean. In the apochraphal book of Ecclesiasticus (XXIV. 25) the author, who was evidently a pious and intelligent Jew, speaks of this ceremonial purfication as baptism; and Josephus, the distinguished Jewish historian, speaks of it in the same way. Of course both of them knew that the process of purification to which they referred was by sprinkling. They were concerned, however, about the use of the symbol and not the mode of its application. In the same way the author of Hebrews (Heb. X. 10) speaks of the Old Testament ceremonial as embracing "meats and drinks and divers baptisms" (translated "washings" in our English Versions), but when we come to examine the Old Testament we find that all these "baptisms" or ceremonial cleansings were by sprinkling or pouring.

The only explanation of this usage is that among the Jews the word "baptism" had come to refer simply to the use of water in ceremonial cleansing without any reference to the mode of its application.

The only thing they seem to have concerned themselves about in this symbolic use of water was that it should be running. Even in taking the ceremonial bath their custom was, if no running stream was convenient, to stand by a bowl or basin and pour the water over their bodies.

EMPHASIZE THE CALL.

My Dear Brethren of the Ministry: Your revival campaign in the circuits will soon be on. Our greatest need is for more preachers. The call to the ministry should be stressed as never before. There are so many open doors and so many pressing calls that we need to prepare to meet these in the name of our Lord. We must have men. God is surely calling them. Find these men and have them accept their call and get into the work. We ought to have twenty-five young men enter the Conference this fall. The work calls for them and we could find places for that many. Ring out clear and strong the call of God and the Church. Make this thing prominent in all your revival meetings.—R. W. McKay.

A LETTER FROM JAPAN.

(Below is an interesting letter from Miss Jennie Miller, daughter of the late and much loved Dr. W. G. Miller, once pastor of our First Church, to Mrs. Conoway Scott. Our church and Sunday School at Scott's, under the leadership of Mrs. T. W. Steele, have sent the money required to purchase the desired property. This is a generous response to worthy appeal.)

Dear Mrs. Scott: I received your letter yesterday with great pleasure, and also the check for seventy-two dollars.

Sixty dollars for the organ! That was very lovely indeed of you, Mrs. Scott and we are overjoyed to have this and we want a picture of Dorothy also, if you please. Thank you with all my heart, for this lovely, lovely gift to that work. It will be a constant joy. And twelve dollars for Plumb Blossom. She is not a little girl now. She is quite big and has such a lovely, smiling, happy face. Have you the first picture I ever sent you of her? I just want you to remember that sad little face. Her mother said at that time she cried herself to sleep almost every night with the pain in her leg. No rubbing relieved the lack of circulation, but now she runs and plays even football and tennis and is a happy, natural girl like her classmates. Please thank John Walker and Elizabeth for the $10, and also for the extra $2.00 for her. Oh, how good it is to have friends in that beautiful America away off on the other side of the world. How many joys we would miss but for such kindness as yours.

You asked me about the buying of the kindergarten property. I understand, as you said, that it was merely information you wanted, and not any promise to assume the obligation.

Mrs. Scott, it is a big piece of land in the heart of one of the most crowded parts of Hiroshima. In addition to the kindergarten building, there is a big yard reaching away back almost to the block beyond, and, as I say, in a very crowded district. So it is not cheap. It would cost $1,500.

As you know, individuals are not allowed to own land in Japan, but the government has allowed our mission to form a corporation, and the mission can in this way own land. So what land we buy will belong to the mission forever, and will be used for Christian work through all the years to come. It is an investment for Christianity—now and for the future. And what does a center of Christian work mean in that crowded section of the city? Taki Jo Machi is the name of that section of the city, and means Temple street, because it is a very, very strong Buddhist center. We went out there without realizing what a difficult place it would be to start work. Perhaps our courage would have failed us had we known. The Buddhist priests broke up the first kindergarten because we took some pictures. The day after the photo was taken not a child returned. The priests had told the mothers that we were sending the pictures to America, and that we meant to steal the children. We just waited, and gradually they came back, and gradually we won over the priests, and now it is called the "Children's Heaven." This was all achieved by prayer and patience. Many heartaches, many discouraged hours were triumphed over by prayer and faith, and now it is a firmly-established work. In our boys' club are boys who came to kindergarten as day nursery babies. They

THE BEST CATECHISM.

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

are working now, earning their living, but they are loyal to their first home.

It is a work that reaches every class, from babies to old people in the eighties. It is a neighborhood institution. The entire neighborhood, the entire section of the city is touched by this work.

Last week we showed the boys in the club a picture of Jesus when he was 12 years old. The next morning an old woman came and said, "Please show me the picture of Jesus when he was 12. I heard the boys talking about it." The same day an old man came and said, "I want to see the picture of Jesus when he was 12 years old." I only mention this to show you what a community affair everything that we do and teach has become.

Next I want to tell you about the clinic. Dr. Matsuboyashi is a fine Christian doctor, one of the most beautiful characters I ever knew. He has a fine position in the big government hospital here. He goes regularly out to the kindergarten home. Any one who wants to, in the neighborhood, can come and receive treatment. Mothers bring their babies. He goes always at night, when people are home from work, and treats any who are ill.

Then the Day Nursery. Think of little children, very tiny, whose mother is working away from home all day. The baby is tied on the older child's back when there are two, when the mother goes to work in the morning, and is never taken off until she comes home in the evening. I can not tell you how many cripples this causes. The Home is a place for these babies to be tenderly cared for all the day long, and a place for the mother to come to in the evenings.

That is the started, established center of work the $1,500 would buy.

We rent from a very rough landlord. Any day he is apt to put us out, and there is absolutely no place we could find in that section of the city. As I have said, property is held by the mission. For that reason the terms of buying are cash, as there is a good deal of red tape connected with the deed. The landlord has warned us several times if we do not buy the place he will sell to others, but, Mrs. Scott, such things are in the hands of God, and too many prayers have gone up for the work to fail now. It is God's work. This is getting to be a very long letter, but you asked for all the information I could give on the subject, so I wanted to tell you just what the work stands for. I have left so much unsaid. The crowds of children who come to Sunday school, the crowded mothers' meeting, the old women who come to hear about a God "who loves even old people," that is a wonder to them. Oh, I hope we can buy the Dorothy Scott Kindergarten Home. It is a beautiful work, among those who need help so badly, and Jesus said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

It would be a sacrifice; $1,500 is a great deal of money, but how beautiful are Jesus' words, "Ye have done it unto me." Jesus who did so much for us.

I send my love to each member of the Scott's Church and Sunday school, and I am going to pray God's blessing upon you, that all may be well with you always.

With renewed thanks, Mrs. Scott, for this lovely, lovely gift to the Dorothy Scott Kindergarten Home, and much love.—Yours in the Master's service, Jennie Miller, Hiroshima, Japan, June 9, 1920.

SINGING AT THE SUMMER SCHOOL.

The Summer School for Ministers at Conway is over and I imagine the janitor "feels like one who treads alone the banquet halls deserted, the guests are fled, the garlands dead, and all but he departed." And our minds go back to the college scene with her buildings, where "The splendor falls on castle walls and snowy summits old in story," parklike woodlands with green turf, graceful elms and high towers, under whose cool shadows, when they begin to lengthen, there walks the flower of Arkansas Methodism.

Too much credit cannot be given Dr. James Thomas, Pres. J. H. Reynolds and others for this summer school in several respects.

However, what I enjoyed most was the singing. The Methodist minister is a singing herald. In this he is preeminently apostolic. The angels sing. Nature sings. The very cedars of Lebanon wave and sing. The surf sings, and in midocean the shoreless waves have their diapason. The Temple of Solomon was filled with musical instruments and singing. The early church with the psalms conquered the Roman Empire and stole the Greek heart beneath the shadow of their finest temples. No wonder Charles Wesley sought the abandoned hymns and harps of a decadent Church and awoke all England with hymns of redeeming love. As Dr. S. A. Steele says: "With his Bible and his hymn book the pioneer Methodist whether among Ontario's pathless forest or the cottonfields of the South, everything became vocal with hymns of triumph and finally with "Lead on, Oh King Eternal" they pushed across the western plains and mingled their songs with the western winds and the surf of the western sea."

The Summer School is a mental stimulant, a revival, a vacation, and a strip of boyhood life where the "exhausting" is forgotten and we splash around in the "fountain of youth." The congregations that sent their pastors are hereby coroneted, while those who did not are to be pitied.

To a circuit rider the outstanding features of this session were the brotherly spirit and the singing. The brotherly spirit was everywhere evident, as was the singing. I understand now why, when the defeated army of the North went pouring into Washington after first Manasas, the first order from the commanders to Lincoln was for more music. I understand why every cantonment was filled with bands through those long days of suffering. I understand why on a moonlight night the Rebels on the Southern and the Yankees on the northern bank of the Rappahannock answered each other with their songs until some one started "Home, Sweet Home." Then when the tone swelled until the very pines waved and bowed down, every eye was filled with tears at the thought of home.

In a testimony meeting at Conway one brother testified, when his father was on the poorest of the poor circuits and his mother on her sick bed was with labored breath struggling for her life, they were sitting by the fire far into the night, and Jack Taylor, who was there, started that song, "How Firm a Foundation." When they reached the lines, "In every condition, in sickness and health," his heart was strangely warmed and he became a minister. Fine education and salary offers do not make prophets of God. My father and I one day held prayer at the home of the father and mother of Brother W. C. Davidson of Asbury Church. The mother lay upon her bed in the feebleness of age. When we ended the service she offered us her hand and said that she could not hear the reading of the Bible or the prayer, but occasionally with the swelling of the voices she heard parts of the song, "A Charge to Keep I Have."

Brother Hamilton of Center Point ought to be elected to keep these songs alive each year at the Summer School. He led the singing under the shade of the elms, 'neath the shadow of the moss-covered building, while we waited for our meals; on the long verandas when the wind of night, freighted with the odor of magnolias, was dew-encumbered and scarce able to cool the cheek; in the spacious reception rooms, and in the private rooms far into the night when tossed about and unable to sleep the old songs of Zion scarce audible, rising and falling like church bells in a gale, come to us like a memory of days that are no more, telling us that the camp-meeting spirit is still in the Methodist. It seemed some nights when they were singing "Swing Low, Sweet Chariot" that perhaps there might be chariots of fire which, driven along the milky way, might come to carry them home through the constellated fields to some place where the stars were hanging low in their orbits on the frontiers of night.

This was brought out in the singing in the Methodist Church at Conway, which is one of the finest in the State, and whose great auditorium, wide-sweeping galleries and lofty dome suggest the ideals of Methodism. Dr. Schwegler was there to give one of his much-appreciated lectures. The great audience was singing "Jesus, Lover of My Soul." It reminded one of the time he heard that song sung in the Sam Jones' auditorium in Nashville, seating 9,000. G. Campbell Morgan was there to deliver one of his addresses. More than 1,000 singers from the churches, Vanderbilt and Ward-Belmont, were upon the platform. As the great audience took up the old hymn, tears began coursing down faces who "Saw His day and were glad." On they sang,

"While the nearer waters roll,
While the tempest still is high."

The thunder tones rolled over the sea of faces around the galleries and one could feel as his heart pounded in his throat that the song was rolling up to the battlemented walls of the city of God. From this scene our minds came back to the scene at Conway.

"This is the best congregational singing I have ever heard," said Dr. Schwegler, and Conway's pastor announced another hymn, "All Hail the Power of Jesus' Name"—Beecher's favorite hymn—the Little Rock Conference to sing the first and the North Arkansas the second and the entire audience the last verse. Both sides won. Then came the last verse. The organist stepped on the storm pedals, opened the stops, drew wide the diapason, and the song rose again:

"Oh, that with yonder sacred throng
We at His feet may fall."

One imagined he was in that unseen world and that the godhead was burning with a subdued light. Christ was making intercession for a sinful world. The ocean of light lay like a mirror and made scarce a murmur on her pebbled keys. The angelic host, rising galleries on galleries, scarce moved as they rested on weeping wing; then came the last lines:

"We'll join that everlasting throng
And crown Him Lord of all."

Everyone felt "At eventide it would be light," and that "in His own good time," "At His name every knee would bow and tongue confess." Then the Godhead will burn with maximum light and Christ will rise to crown those who conquered for the conquering Christ. The long splinters of light from God's throne will awaken the

sleeping angels and cohorts after cohorts of seraphims and cherubims flash along the milky way, their axles burning as they speed along their crystal path:

"Ten thousand times ten thousand
In radiant armor bright,
The armies of the ransomed saints
Throng up the steeps of light.
'Tis finished, ah, 'tis finished,
The fight with death and sin,
Throw open wide the golden gates
And let the victors in."

The gates of heaven whip the crystal sea into a tempest and the saints on earth hear a "Storm raging on the upper oceans" and, looking up, see "The chariots of Israel and the horsemen thereof."

Through rifts in the sky they can see hazy stretches of a half-veiled paradise and, unheard by the unholy, they hear that singing, "Holy, Holy, Holy, worthy is the lamb that was slain to receive honor and glory." And they sang, "Glory to God in the Highest," that is in the highest dome of God's heaven, and one could feel that in that high atmosphere where the silver-penciled wings of the archangels of light melt into a sea of white and they hide their faces, being unable to endure the brightness of His throne they were "casting down their golden crowns around the glassy sea." And we hope through the grace of God to be there some day with those who have gone on before, and I know that high above many of us there will smile the face of our brother, Jack Taylor, who took up his cross daily.

But the church singing was not better than those groups of brethren who night and day, in season and out, sometimes out—they sang all night one night—kept the singing spirit alive. May Methodism "slay utterly" the modern choir and give us great choirs with great congregational singing and we can win. Many times I have sung with all vigor fifteen or twenty songs at a service, knowing that many had rather hear singing than my preaching. It is justified in that we can not seat the choir in the place for them. With love without dissimulation for the brethren.—Tom Rorie Jr.

STEWARDSHIP.

As God owns us, for we are bought with a price, then all we have and are and ever expect to be or have must be on His altar. The end in every possession, body, soul and property, must be to serve the will of God. There should be nothing in reserve for ourselves.

"The whole bunch of keys opening the way to ourselves and property is to be thrown into His lap, reserving no closet for the skeleton covetousness for ourselves."

The man has made the highest discovery of life whose person and property are hid away in the life of God. Such a man possesses the priceless values of divine grace when he has given himself and possessions back to God, the rightful owner: the obedient human heart and life are then crowned with the presence of God. When such a holy commitment of ourselves and our all is in His hands God honors us by making our property as well as ourselves His preachers. Our property is transmuted into life as it thus advances the kingdom in Christian schools, in hospitals, and in personal evangelism. God then receives His own with usury and we make to ourselves friends with the mammon of unrighteousness. We lose ourselves and property in the ministry of Jesus Christ to find the highest, richest life and treasures in our Savior here and in heaven.

Our stewardship of time is vital in this question. Every hour and day and year of our life should be used to God's glory, "redeeming the time because the days are evil." The time in human life that embraces youth with its attractions should be devoted to God, and not prostituted in the mud of worldly pleasures and sensualities. The time that embraces the vigor and wisdom of manhood and age should be used for God and not thrown away in ambition for worldly fame and riches. We have this lifetime but once; any day or hour therein lost can never be recalled. Happy the person that can say at death: "Lord, my lifetime—forty years, fifty years, seventy years—was Thy gift to me and I have given it all back in service to Thee."

Stewardship of personal talents and bodily attractions should be mentioned in this discussion. The handsome man and the beautiful woman should attract people to God, or else with such bodily traits prostituted in sin, one becomes a Chesterfield or Cleopatra. The gifts of the physical self should be used for Christ and not abused in sin to ensnare and ruin us. Our talents of soul, the intellect, the sensibilities and will, should be in the service of the gracious Giver. We should think to His glory and in the interest of His kingdom. No miser should ever use his brain in the interest of hoarding his pelf as the faithful steward of his God-given intellect should think in the interest of the kingdom of God. When one's thoughts are pure and holy his conduct will also be so. "As a man thinketh in his heart, so is he."

As to the stewardship of our sensibilities and will, we should "love what God loves and only what God loves, and we should hate what God hates and only what God hates," and we should choose only the things in life that please the Lord. As the home is the gift of God, the stewardship there in the rearing of children is of the greatest importance. The moral values of the Christ example and precept by the parents can never be estimated by earthly figures. The eternal destinies of children are largely in the keeping of parental hands. The writer was once chaplain of the penitentiary and reform school of this State and he can testify that the convict population comes out of godless, prayerless homes. Ungodly, prayerless parents are a curse to the human race, but the home where prayerful, godly parental stewardship is exercised becomes a benediction to State and Nation and a pillar of strength in the kingdom of God. The home is so basic and fundamental to our Nation's life that it is impossible to overestimate its value, if the exercise of a holy parental stewardship is had there in the bringing up of children "in the nurture and admonition of the Lord" and "in the way they should go so that when they are old they will not depart from it." The Christian home is, under God, the pillar that supports our Nation, and the Christian direction of parental stewardship makes such a home possible.

When our all—our bodies, our talents or faculties of soul, our time, our homes in parental responsibility, our business, our property and money—are all on the altar in Christian service, then man has fallen in with God's plan in working out God's purpose in man's creation. Such a man becomes God's light-bearer and seed-sower, God's epistle known and read of all men. Man's faithful stewardship in all the things of his heavenly Master here transforms the steward into the likeness of God and raises him to be a "partaker of the divine nature." Lost in the service of his fellowmen to the glory of God this steward gets most out of life. What he has given out in the service to others comes back to him in the richer coin of character; and he has blessed himself most who most blesses others, as the giver is more blessed than the recipient. The faithful steward has no thought of self in his services for others, but by the law of sowing and reaping God brings back to the heart of His unselfish servant a glorious harvest. Nothing is lost that is done for God. Seeming defeats turn to highest successes and victories, and the faithful steward with efforts and money seemingly lost in unwittingly reaching the snout of swine instead of the heart of a sheep shall have victories and successes trumpeted to him by the heralds of the judgment day. This faithful steward may not be known far and wide here, and his estimate may be small among men, but he is highly esteemed in heaven, an ovation greater than earth has ever known awaits him among the angels and the church of the first born, and greatest of all to him will be his Lord's "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter into the joy of thy Lord, inherit the kingdom prepared for you from the foundation of the world."—J. F. Taylor.

Woman's Missionary Department

Edited by
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SUPERINTENDENTS OF STUDY AND PUBLICITY
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L. R. Conference.....Mrs. E. R. Steel, 214 W. 6th St., Pine Bluff
Communications should reach us Friday for publication next week.

Our Father, we learn to know our limitations as we understand Thy greatness. We know but little, but Thou art all-wise. We are weak, but in Thy strength we can do all things. Lighten our eyes, we pray Thee, that we may see. Touch our lips with coals from off the altar, that we may testify of Thee. Strengthen our hands that we may fulfill Thy will during the little day of our lives. And bring us in due season to that better life, where we shall see face to face and know as we have been known."—The King's Messenger.

VASHTI INDUSTRIAL SCHOOL.

The Vashti Industrial School has been compelled to turn away an average of one a day during the past year because of lack of room and equipment.

PERSONAL MENTION.

Miss Lizzie Stinson, of Camden, a beloved and present-day worker in the Missionary Society, is visiting her niece, Mrs. J. B. McCaughey, and many friends in Little Rock are delighted to see her.

Mrs. W. E. Barkman, another faithful and efficient ex-officer of the Little Rock Conference W. M. Society, is recovering from a recent illness. Our united hope is for her speedy and full restoration to good health.

A cheery note from Mrs. Moffett Rhodes tells of her pleasure in reading the Arkansas Methodist in far-off California. The beauties of the sun-set slope continue to delight her and Brother Rhodes, and better still the climate is conducive to their good health.

Mrs. Rhodes is Superintendent of Children's Work of Pacific Conference W. M. Society and the Missionary Council through the Literature Committee still calls for contributions from her gifted pen.

THE BEAUTIFUL FOLDER.

If you haven't seen Mrs. Savage's beautiful folder, with charming pictures of scenery around Arkadelphia and information about the great Summer Conference for Young Women at Henderson-Brown College August 2-6, just write to her for one. When you read the splendid program you'll be anxious to tell the girls about it and maybe you'll help your auxiliary to send one to the conference. Mesdames Dwight L. Savage and J. H. O'Bryant, superintendents of Young People's Work in our two Conference W. M. Societies, will be assisted by other able women, among whom we hope to see Mesdames F. M. Williams and Preston Hatcher, the honored presidents of Little Rock and North Arkansas Conference Missionary Societies, and also Mrs. C. F. Elza, who made our preceding Young People's Conferences notable for profitable enjoyment and delightful fellowship.

Send girls this year from all over Arkansas! This Young People's Conference belongs to our two great Conference Missionary Societies—let's see what we can do together for our wide-awake Arkansas girls!—V. C. P.

NORTH ARKANSAS CONFERENCE W. M. SOCIETY.

Mrs. Jno. W. Bell, Superintendent of Study and Publicity.

Mulberry Auxiliary.

The auxiliary mission work at Mulberry moves on finely.

Though the weather is hot there has been no lack of interest, for which we give our president, Mrs. C. C. Jeffers the honor. She is an enthusiastic worker and has arranged to meet in the homes during the summer months, where different programs made from the Bible study and from suggestions in the "Voice," together with the study, "Making Life Count," are enjoyed. Dainty refreshments have been served. All look forward to the meetings with pleasure, knowing they will be benefited spiritually and socially. Thus we are working to adopt the Centenary slogan, "No shrinkage, but an increase."—Mrs. R. L. Rogers, Supt. of Study.

Paris Auxiliary.

I write to tell you of the interesting meetings we are having in our Missionary Society. In June we cut the Bulletin in short clippings and had them read in response to roll call. We receive the Bulletin regularly. June 15th, our Missionary Society entertained the Missionary Societies of the other churches, Baptist, Christian, and Presbyterian, using the "Missionary Birds" as the main feature of the program. There were fifty blackbirds in our pie, each bearing a number and missionary question. In the windows were found fifty colored birds with corresponding numbers and the answers. Everyone seemed to enjoy the afternoon very much.

Our town is divided into four districts or circles for local work. In an effort to reach more of the indifferent of our women, we gave a book to each circle to be read and discussed at least at two of the circle meetings each month. This should have reached about 50 instead of six or eight who would attend a study class. We hope the report at Missionary meetings will prove more and more encouraging.—Mrs. A. M. Smith.

LITTLE ROCK CONFERENCE W. M. S.

Mrs. W. P. McDermott, recording secretary, hopes the annual report of Little Rock Conference W. M. Society may soon be ready for distribution. She promptly edited the minutes and has been greatly disappointed because sickness in the family of the publisher has delayed him. These annual reports are worth looking forward to and they are worthy of a careful reading in every auxiliary.

AN INTERESTING LETTER.

We are sure the girls of Little Rock Conference W. M. S. are willing to share with us older workers their pleasure in the following beautiful letter from Mrs. Dwight L. Savage, superintendent Young People's Work in Little Rock Conference W. M. S.

Maybe, hereafter, we'll ask permission from the girls and Mrs. Savage, too, but this time we'll surprise them.

Mrs. Savage writes:

In this my first letter to you I should like to spend considerable time, though I shall not, in telling you how happy I am to know you in this work. It is true that our friendship is somewhat removed as far as geography is concerned but that makes no difference. We are just bound to like each other because we have so much in common. Let's remember that so you call on me and I'll call on you. For what? Why for information and for service.

When you know me a little better you will find that I quote a great deal from a few outstanding people who have greatly influenced my life. One of these is Alice Freeman Palmer. Her suggestions for one's enriching one's life were: (1) Commit something to memory each day. (2) Look for something beautiful every day. (3) Do something for some one every day." Wouldn't it be splendid if we as an organization should follow these? The first might be a bit of soul inspiring poetry, a verse from those Divine letters written to us, or learning something definite about people. This same woman was so busy living in the hearts of people that when she was asked to write a book she refused to take the time. Let's study folks. Do you realize that if you were to walk down the streets of a town or a city in India that you would not see a girl. There is no girlhood there. Can't we discover something, memorize or think out something every day. How soon would life and all the world seem much greater to us.

The Conference literature, for some reason, has been delayed in reaching me. Just as soon as it comes I shall post it to you. I wonder if this paper shortage, the strikes, etc., which have caused our newspapers to be reduced and our Sunday School quarterlies to be delayed, have made you think. We certainly do not live unto ourselves, do we? Co-operation should mean progress.

This word and idea will be the theme of our Summer Conference. I trust that you will be thinking just how you may co-operate to make possible each one's getting the very most out of this big "missionary house-party" of ours.

How many of you are coming? Your expenses will be $6.00 for board and your railroad fare. Please bring your bed linen, towels and a drinking cup. You know, of course, that the North Arkansas Conference girls will be with us this year. A "State Conference" sounds most promising doesn't it? I think that we are particularly fortunate in being together. Every room in the dormitory should be filled. Should you plan to stay with friends or relatives in Arkadelphia please let me know. Remember our date is August 2-6.

Now here are some of the things which we want you to do. Have at least one representative ready to tell a story. It may be a Bible story, one illustrating a Christian ideal, or a biographical sketch of a life worth living.

Are you sometimes puzzled about how to entertain? Be prepared to give your cleverest idea for a party, hike or something similar. Bringing together the ideas of so many, we should solve this problem for sometime.

Plan a novel and "taking" stunt for Wednesday evening. Make yours one of the best.

Have you had an unusually interesting program? How did you do it? We shall have discussions about how to make our programs mean the most. These discussions will be yours.

Bring your Bible, note book and pencil. Bring a few simple clothes. Elaborate things will be in the way. The afternoons will be spent in recreation. Swimming has proved a favorite diversion at previous confer-

ences. Arkadelphia is planning a reception for us Tuesday evening.

Read the "Arkansas Methodist." That may be the quickest way for me to get a message to you so I shall assume that you read it. Watch the time for the district meetings. Should you care for me to meet your organization, and I should not have to detour greatly I shall arrange to stop with you as I go or as I return.

Assuring you of my deepest interest and with all good wishes for your happiness in the study of the girls and the boys of the world, I am, sincerely yours.—Mrs. Dwight L. Savage, L. R. Conf. Supt. of Young People's Work.

ATTENTION, MISSION STUDY LEADERS.

Books Recommended for Study for 1920-21

Adults.

The Bible and Missions, by Helen Barrett Montgomery. Price, paper, 47c; cloth, 67c.

The Church and the Community, by Ralph E. Diffendorfer. Price, paper, 50c; cloth, 75c.

Young People.

A Better World, by Tyler Dennett, Price, paper, 75c; cloth, $1.50.

Serving the Neighborhood, by Ralph A. Felton. Price, paper, 50c; cloth, 75c.

Adults and Young People.

Money the Acid Test, by David McCanaughy. Price, paper, 50c; cloth, 75c.

The New Christian, by Ralph T. Cushman. Price, paper, 35c; cloth, 60c.

Juniors.

Lamplighters Across the Sea, by Margaret T. Applegarth. Price, paper, 40c; cloth, 67c.

Mr. Friend, O' Man of the City That Is to Be, by Jay T. Stocking. Price, paper, 40c; cloth, 60c.

Special Notes.

Medical Missions, by Bishop Lambuth. Price: Paper, 40c; cloth, 60c. buth. Price, paper, 75c; cloth, $1.

This book was unavoidably delayed. It is available now and can be secured from Smith & Lamar, Nashville, Tenn., Dallas, Texas, Richmond, Va.

It should be read by every man and woman in Southern Methodism.

Organize a study class, order Bishop Lambuth's book. Report the class

Sunday School Department

A. L. DIETRICH.....Special Correspondent
Lake Junaluska, N. C.

REV. C. N. BAKER.....Field Secretary, Little Rock Conference
1108 Boyle Bldg., Little Rock, Ark.

REV. J. Q. SCHISLER.....Field Secretary, North Arkansas Conference
Conway, Ark.

THE MONTICELLO DISTRICT SUNDAY SCHOOL INSTITUTE.

The Monticello District Sunday School Institute was held in connection with the District Conference at Monticello, June 29. Practically the entire day was given over to the Institute. The P. E., Rev. W. P Whaley, presided over the Institute and was assisted by Rev. J. Q. Schisler, Sunday School Field Secretary for the North Arkansas Conference. Rev. J. F. Simmons, our pastor at Stamps, the conference Sunday School field secretary, and local workers. It was one of the best days we have had this year. A lively interest was taken in each discussion which included such subjects as, "How To Promote Wesley Bible Class Work" and "The Sunday School's Debt To the Community" led by Schisler: "How To Train Sunday School Leaders" and "How To Secure Home Cooperation", led by Simmons; "How To Prepare and Present the Sunday School Lesson" and "The Year's Program of the Conference Sunday School Board" led by the Field Secretary. At the eleven o'clock hour Brother Schisler brought us a wonderfully helpful message on "The Place of Religious Education in the Program of the Church." The "Dinner-on-the Ground", provided by the local Methodists ladies, was a splendid social occasion as well as a royal feast of good things." An inspiring feature of the afternoon's program was a demonstration of "Missionary Education for the Young Life of the Church", conducted by Mrs. Walter Anderson and her worthy co-workers in the Woman's Missionary work of the district. The evening message was brought by Rev. M. T. Workman of Dermott, who gave us a delightful and uplifting sermon on "The Influence of the Christ Life on the Life of the Individual." We arrived too late Monday night to hear the opening sermon by Rev. R. H. Cannon of Tillar, but from the many echoes that we hear of it all through Tuesday, "Bob" must have lived up to the Cannon reputation for big preaching. We have attended ten or fifteen of the fifty-one sessions of the Monticello District Conference and we saw the largest crowd Tuesday that we have ever seen at one of these sessions. The weather was fine, the roads were good and many delegations came in automobile parties from all over the District. Brother Whaley and his good preachers are doing a good work down in this rich section of our state and that the people appreciate their "Elder" was shown by the fact that when we left Monticello they were making up a purse to send him to Junaluska next week. Monticello District will reach her quota in our Sunday School Day Campaign.

to your Superintendent of Study and Publicity and by enrollment card to Mrs. H. R. Steele, 810 Broadway, Nashville, Tenn.—Miss Estelle Haskin, Ed. Sec. Miss. Council.

RECRUITS FOR AFRICA.

Four new missionaries under the Council to Congo Belge, Misses Ruth Henderson, Flora Foreman, Marzie Hall and Eliza Iles, are to sail from New York on July 31, in company with Dr. and Mrs. Mumpower and children.

FOURTEEN MISSIONARIES SAILING TO THE ORIENT WITH BISHOP LAMBUTH.

On July 29, on the "Empress of Russia," of the Canadian Pacific S. S. Company, sailing from Vancouver, a party of fourteen missionaries will leave for the Orient with Bishop W. R. Lambuth.

The party includes Mrs. J. P. Campbell, Miss Mamie D. Myers, Miss Lillian Nichols, Miss Eva Hardie, and Mr. and Mrs. R. A. Hardie, whose destination is Korea; Miss Ida M. Worth, Miss Ruby Van Hooser and Miss Mary Gertrude Searcy, who are going to Japan; Miss Sue Stanford, Miss Mary Hood, Miss Nettie Peacock, Miss Louise Robinson, and Miss Floyd McKnight, who are on their way to China.

ADMINISTRATIVE VISIT AND OUTGOING MISSIONARIES TO BRAZIL.

The Administrative Secretary for Latin-American and African Fields, Miss Esther Case, is to sail in Bishop Moore's party for Brazil on S. S. Vauban, Lamport & Holt, Ltd., from Hoboken, N. J., on July 3. Other members of the party are Miss Eva L. Hyde, Mrs. C A. Long, and Mrs. J. W. Clay and four children. Miss Eva Hyde is returning after an extended furlough in this country, during which time she has been engaged in study at the University of Chicago. Miss Hyde will be in charge of the educational department of Bennett College, Rio de Janeiro, of which Miss Eliza Perkinson is principal and business manager.

MONTICELLO DISTRICT SETS GOALS FOR THE YEAR.

At the Monticello District Conference last Tuesday the following goals to be attained in Sunday School work by the district during the next twelve months, were recommended by the Sunday School committee and adopted by the conference:

1. As many organized Sunday Schools as church organizations with a Sunday School enrollment equal to the total church membership of the district.

2. A quarterly S. S. Institute on each circuit and a week's Training School in each station during the year.

3. A Centenary Pledge from each school in the district paid up in full and wherever possible this pledge applied to a Special.

4. A Sunday School Day Offering from each Church in the district.

5. A District Organization perfected and at work.

In order that these goals might be attained it was decided to make October, this year, "Sunday School Month" for the Monticello District, at which time the Conference Field Secretary, the District S. S. officers and other workers will put in the entire month, carrying the "Sunday School Message" throughout the bounds of the District.

MONTICELLO DISTRICT OFFICERS.

At the Monticello District Sunday School Institute the following were elected as officers for the District Sunday School Organization:

President, Rev. W. P. Whaley; Executive Secretary, Mr. J. J. Harrell; Elementary Superintendent, Miss Hettie Haskew; W. B. Class Superintendent, Rev. R. M. Holland; Teacher Training Superintendent, Mrs. R. H. Ballard; Missionary Education Superintendent, Rev. R. H. Cannon.

An early meeting of these District officers will be held, at which time plans will be made for the October campaign.

TILLAR CIRCUIT MAKES GREAT RECORD.

The following letter from the pastor tells the story:

June 26, 1920.

Mr. C. E. Hayes,
Little Rock, Ark.

Dear Sir: I am handing you herewith checks to cover S. S. Day offering of two of our schools, namely, Tillar and Winchester. The larger check is for Tillar and the smaller for Winchester. I may be permitted to say that this represents an average per enrollment at Tillar of a little more than $1.40, and at Winchester of approximately 50 cents for the entire Sunday School membership. The offering for Tillar school is a little more than $1.00 per member for the entire membership of our church at this place. If you find any others that surpass this record let me know.

I have three other places to hear from yet. I am praying that the liberal offering here represented may truly reflect the spiritual perception of the

value of our work in the Sunday school field. Yours truly.—R. H. Cannon.

This office has already received $163.25 from the Tillar Circuit and two more schools are to report yet.—C. E. Hayes, chairman.

THREE CHEERS FOR THE FOREMAN SCHOOL.

The Foreman School has asked for $25 for our S. S. Day Fund. The following letter from the great pastor tells how well they succeeded. Who can beat this record?—C. E. Hayes, chairman.

Foreman, Ark., June 29, 1920.

Rev. C. N. Baker,
Little Rock, Ark.

Dear Brother: Just had our Sunday School Day last Sunday. We had a great day. My Sunday School raised $100 for Sunday School Day and $100 for the Armenian Relief. Can you beat it? I have the most rapidly developing Sunday Schools in the Conference. I will soon have all the organized departments of a modern Sunday School. Come down just as soon as you can. I have some special work that I want you to do. Your brother, as ever.—Z. D. Lindsay.

DELIGHT CIRCUIT GOES OVER THE TOP.

The following letter has just been received from the pastor:

Delight, Ark., June 28, 1920.

Mr. C. E. Hays,
Little Rock, Ark.

Dear Brother Hays:

This week reports from the Delight Circuit will all reach you for Sunday School Day observance. We are hoping to be the banner charge in Prescott District and believe we have gone a little over any previous report from any one charge on the district. We maybe haven't done our best but we have tried to do all we were expected to do with some margin. I believe our apportionment was $35 and we are sending in a total of $112; which we believe to be about the best percentage, if not the largest amount. The amounts for the schools are as follows: Delight, $68; Antoine, $16; Saline, $14; Pike City, $10, and Pisgah, $4.

These will all be turned in by the first of the month. They are already in hard cash and in the hands of the treasurers. If they are not paid by the first let this little circuit rider know about it and he will ride something beside a circuit. If they are not in full as I make them let me know and I will make them good. See! I intend for this circuit to win.

The schools feel good over doing this and are growing. I am your brother, Jesse Galloway.

OUR JUNALUSKA DELEGATES.

The following left Little Rock last week for the Training School at Junaluska: Mr. C. E. Hayes, Mrs. C. E. Hayes, Miss Katherine Hayes, Miss Hallie Shoppach, Miss Eva Shoppach, Mrs. H. W. Moseley, Miss Irene Moseley, Miss Fannie May Howland, Mrs. Ray McWilliams, Rev. Clem Baker, and Mrs. Clem Baker.

This party was joined by Miss Mattie May Thomas of Fordyce and Mrs. J. M. Workman of Arkadelphia. It is expected that before the opening of the Training School, July 7, there will be several others to go to Junaluska from the Little Rock Conference. Among them will be Rev. J. A. Henderson, Rev. W. C. Watson, D. D., Rev. J. A. Sage, Rev. W. P. Whaley and Miss Carrie May Whaley.

A report from Bro. A. L. Dietrich, General Superintendent of the Junaluska Assembly, states that Junaluska has the finest program and will have the greatest attendance in its history this year.

MORE PASTORS GO ON LITTLE ROCK CONFERENCE HONOR ROLL.

Our report this week shows a splendid increase in our S. S. Day offering. Reports coming from all over the Conference indicate that our pastors are in the campaign to win, and that we are surely going over the top with our $4,000 offering. Pastors whose schools were not able to observe the program are determined to get an offering from each church and are taking this offering wherever they are going. During the past week the following pastors report their work in full, hence they go on our Honor Roll:

DeQueen Station, Rev. F. P. Doak, pastor; Sparkman Circuit, Rev. C. D. Cade, pastor; Tillar Circuit, Rev. R. H. Cannon, pastor; Delight Circuit, Rev. Jesse Galloway, pastor.

It is possible that others will have gone over the top before this report is published, but I am having to send it in early this week on account of my leaving for Junaluska. During my absence from the office my secretary will receive and receipt for all money, and publish the weekly report in the Methodist. However, the Honor Roll will be held up until my return, about the first of August. By this time we hope to publish a list which will include practically every pastor in the Conference.—C. E. Hayes, chairman.

NEW SCHOOL AT CENTERVILLE.

A personal letter from Mrs. P. L. Pye states that a new Sunday School has just been organized at Centerville on the Hope Mission. Good for Brother Hall! We trust that a large number of schools will be organized during the summer.

REV. J. Q. SCHISLER GOES TO NASHVILLE.

Our worthy fellow-worker, Rev. J. Q. Schisler, who for the past two years has labored so successfully as Sunday School Field Secretary in the North Arkansas Conference, has been elected Assistant Superintendent of the Teacher-Traniing work of the Southern Methodist Church and leaves in the early fall to take up his new duties with the General Board at Nashville, Tenn.

We congratulate the General Board in securing such a well equipped man as Brother Schisler, and congratulate Brother Schisler upon the fact that his marked ability has been recognized by our church at large. Arkansas Methodists are honored in this promotion of one of her worthy sons. —Clem Baker.

LITTLE ROCK CONFERENCE SUNDAY SCHOOL DAY OFFERINGS BY DISTRICTS.

Prescott District.

Previously reported	$751.58
Antoine, Delight Circuit	16.00
Pisgah, Delight Circuit	4.00
Delight	68.65
Saline, Delight Circuit	14.00
Smithton, Whelen Circuit	4.75
Gainesville, Whelen Circuit	4.90
New Harmony, Whelen Circuit	4.10
Whelen	10.00
Pike City, Delight Circuit	10.00
Amity	20.00
Total	$907.98

Little Rock District.

Previously reported	$555.99
Bethlehem, Hickory Plains Circuit	10.41
Total	$566.40

Texarkana District.

Previously reported	$220.00
Williamson Chapel, Horatio Circuit	5.00
Foreman	100.00
Total	$325.00

Camden District.

Previously reported	$319.67

Arkadelphia District.

Previously reported	$215.45
Carthage	14.00
Bethlehem, Hot Springs Circuit	11.30
Mt. Vernon, Hot Springs Circuit	5.00
Gum Springs, Hot Springs Circuit	16.80
New Salem, Hot Springs Circuit	18.90
Total	281.45

Monticello District.

Previously reported	$127.55
Dumas	16.00
Winchester, Tillar Circuit	22.25
Tillar	125.00
Total	$290.80

Pine Bluff District.

Previously reported	$161.30
St. Charles, St. Charles Circuit	13.01
Sheridan	10.81
Total	$185.12

CHILDREN'S DEPARTMENT.

ADVICE TO FISHES.

If I was a lil' fish, I'd 'ust hate lil' boys,
Especially th' kind 'at has long fishin' poles fer toys.
I'd keep away from where they was, I'd laugh an' swim ter sea,
An' oh, I wouldn't let 'em get a single look at me!
If I was a lil' fish, I wouldn't swaller worms,
Fer worms, they isn't nice ter eat—they wiggles so and squirms,
An' if I saw one near my house, I'd hurry away and hide,
Fer lots o' fishes gulp 'em down, an' find a hook inside.
If I was a lil' fish, I'd keep away from boats,
Fer boats is apt ter carry bait, an' landin' nets, an' floats,
I'd be a quiet lil' fish, an' play 'ith lil' frogs,
An', oh, when there was people near, I'd scurry under logs.
If I was a lil' fish, I'd stay away from land,
But fishes isn't smart—like boys—an' they don't understand!

—Margaret E. Sangster, in Christian Herald.

ELIPHALET THE BOY SCOUT.

A Story of Long Ago.

"Children," said Grandma the other day, "you laughed when Tom joined the Boy Scouts, but since then you have learned it is a great thing for a boy to be a faithful Scout; and this is a good time to tell you of one who lived long ago, and whose picture hangs in your parlor. His first name was Eliphalet, and his last name was the same as yours," said Grandma smiling.

"He didn't wear a khaki suit, but home spun clothes, and when he was seven years old he left his home to stay with his father in camp. His father was a major, under Washington, and Eliphalet was in the camp at Fishkill, New York, for seven years.

"Now every word I'm telling you about him is true, and the reason he was allowed in camp was because he was polite, useful and could be trusted. At first he went on errands for the officers and they liked him. He was a good rider, even then. General Washington soon found that he was a boy to be trusted and sent him with important dispatches. And as time went on he was sent from headquarters to points on Long Island Sound and east of it.

"One day when Eliphalet was sent on horseback to Newburg by his fath-

er, he overtook General Washington and his staff; and when he stopped and chatted with the commander-in-chief, the officers asked who the boy was that he had encouraged to stay and talk with him that way.

"One day (it was July 15th, 1779), when Eliphalet was ten years old, he was told to carry the news of the taking of Stony Point to General Gates, at Providence, Rhode Island. This was indeed a journey, and Eliphalet's mother packed the saddle bags with bread and cake; and she knew the farmers on the way would give him milk. His papers provided for relays of horses, and the boy was delighted to take the good news and wasn't afraid to go! All went well until he came to a stream with high banks and a toll bridge, and there the keeper would not let him pass. Eliphalet told him he was an express rider; that he had no money and that he must go on, but the man would not open the gate until Eliphalet burst into tears. The man, touched by the boy's tears, flung open the gate and said: 'Go ahead, and tell General Washington to send an express rider next time who will not cry.'

"When Eliphalet reached Providence he sought General Gates' headquarters and gave his dispatches. The general was so pleased with the boy's age and message that he treated him with much attention, and the officers made up a purse of $130 in continental money and gave it to the lad.

"At the close of the war Eliphalet, then fourteen years old, took up study and entered the law office of a man named Abraham Skinner. The young lawyer settled so many disputes out of court that people said there wasn't enough business left for a lawyer to come to live in the county.

"The boy who had sound judgment, a clear accurate mind, an unswerving love of justice, and was faithful wherever he was placed, became so trusted that when a jury was once asked why they gave the verdict they did, they answered that it was because 'Eliphalet said so.'

"Boys," said Grandma, "you have each just as good a chance today as he had, to be faithful Boy Scouts."—Mrs. T. A. Wickes, in Herald and Presbyter.

"IT WILL DO."

Nothing is good enough that is not as good as it can be made. The verdict, "good enough," which in boyhood passes the defective task, will become "bad enough" when the habit of inaccuracy has spread itself over the life.

"You have planed that board well, have you, Frank?" asked a carpenter of an appretice.

"Oh, it will do!" replied the boy. "It don't need to be very well planed for the use to be made of it. Nobody will see it."

"It will not do if it is not planed as smoothly as possible," replied the carpenter, who had the reputation of being the best and most conscientious workman in the city.

"I suppose I could make it smoother," said the boy.

"Then do it. 'Good enough' has but one meaning in my shop, and that is 'perfect.' If a thing is not perfect, it is not good enough for me."

"You haven't made things look very neat and orderly here in the back part of the store," said a merchant to a young clerk.

"Well, I thought it was good enough for back there where things can not be seen very plainly, and where customers seldom go."

"That won't do," said the merchant sharply, and then added in a kinder tone:

"You must get ideas of that kind our of your head, my boy, if you hope to succeed in life. That kind of 'good enough' isn't much better than 'bad enough.'"

The girls who don't sweep in the corners or dust under things, and the boys who dispose of tasks as speedily as possible, declaring that things will "do" if they are not well done, are the boys and girls who are very likely to make failures in life, because the habit of inaccuracy has become a part of their characters.

The old adage, "What is worth doing at all is worth doing well," is as true now as it was when it was first spoken, and it will always be true.—Monitor.

NEWS OF THE CHURCHES.

BATESVILLE DISTRICT CONFERENCE.

Our District conference, which is to meet at Mountain Home July 12 at 8 o'clock p. m., is to be presided over by Bishop Edwin D. Mouzon. All members of the Conference who come to Cotter, on either train, on said date, will be met by cars at the depot and conveyed to Mountain Home free of cost, and all who leave Mountain Home at the close of the conference, July 15, will be conveyed back to Cotter free. But we will not run free cars at other times during the sitting of the Conference.

We will have homes for at least 150 members; so bring your wife and all delegates and come and let us make this the best District Conference in the history of the Batesville District. Pastors will please send list of delegates and parties whom you will expect to be here to I. J. Morris, Mountain Home, Ark.—J. W. Black.

DELEGATES TO THE LITTLE ROCK DISTRICT CONFERENCE, ATTENTION!

We are approaching what is expected to be the greatest session of the Little Rock District Conference. Dr. James Thomas has announced that Bishop Mouzon will be present to preside over the conference and every preaching hour has been offered him. The Conference will be organized at 10 a. m. Wednesday, July 21.

The conference will be held at Bethlehem on the Hickory Plains Circuit, the largest country church in the Little Rock District. This church, which seats about 500, is now being equipped in a modern way. It is located 15 miles north of Lonoke in Lonoke County. For those coming in cars, guide posts will be posted out of Lonoke to direct their way. Lonoke is the place for connectional men and delegates not coming in cars to get off the train. Those who expect to be met at the train notify me at once.

We have a few homes that will entertain delegates with wives. Those expecting to bring their wives please send this information immediately. Address the pastor, W. R. Jordan, Hickory Plains, Ark.

LITTLE ROCK DISTRICT CONFERENCE.

The Little Rock District Conference convenes at Bethlehem Church, Hickory Plains Circuit, at 10 a. m. Wednesday, July 21, and adjourns at noon Friday, July 23. In the afternoon of this day we will hold the Third Quarterly Conference of that Circuit. The writer begs all members, preachers and delegates to be present at the opening at 10 o'clock. Bishop Mouzon will be with us during the session. We will go in our automobiles by way of Lonoke. It is about a twenty or thirty minutes run from Lonoke to the church. I have appointed the following committees: License to Preach—Rev. W. B. Hogg, Rev. W. R. Harrison, Rev. T. O. Rorie, Jr.; Admission and Readmission Into the Traveling Connection—Rev. P. C. Fletcher, Rev. W. C. Davidson, Rev. J. M. Crenshaw; Elder's Orders—Rev. B. A. Few, Rev. J. W. Nethercutt, Rev. C. F. Messer; Deacon's Orders—Rev. J. W. Harrell, Rev. T. M. Armstrong, Rev. J. T. J. Fizer; Sabbath Observance—Rev. Paul Q. Rorie, Harry L. Perkins, L. C. Elliott; Spiritual State of the Church—Rev. O. C. Birdwell, Mrs. W. H. Pemberton, Mrs. F. F. Crow, L. L. Rogers, A. H. Wimberly, S. B. Lassiter, Ed Dixon; Missions—Rev. C. D. Meux, Henry Grimmett, G. M. Matthews, Mrs. M. L. Bonner, Mrs. F. V. Holmes, W. H. Garner, Mrs. J. P. Streepey; Sunday Schools—Rev. O. L. Cole, Rev. W. T. Hopkins, Sam T. Poe, J. W. Downs, L. J. Tolbert, Mrs. E. M. Hardister; American Bible Society—C. E. Gray, James S. Thomas, Jr., H. F. Lambuth, Fred Hutto, J. E. Hicks; Quarterly Conference Records—Rev. S. C. Dean, W. C. W. Gunn, T. P. Atkins, Mrs. L. F. Kimberly, C. J. Burleson; Epworth Leagues—Rev. L. E. N. Hundley, Miss Hildegard Smith, W. H. Keeton, C. G. Miller, W. F. Coleman; Lay Activities—G. W. Pardee, L. C. Holman, W. L. Connevy, Jr., H. R. White, Geo. Rule, J. B. Scott, Geo. Raborn, Mrs. H. E. Farrabee, J. H. Faucett, S. C. Pfeiffer, N. M. Whaley; Christian Literature—George Thornburgh, Rev. Edwin Bruce, Rev. C. R. Andrews, Mrs. J. W. Webster, Lyle Hennigin; Centenary—J. T. Rogers, James Workman, G. E. Shelton, Rev. W. B. Hogg, Geo. Meyers.—James Thomas, P. E.

MONTICELLO DISTRICT CONFERENCE.

The Monticello District Conference met at Monticello June 28, and closed the evening of June 30. It was largely attended and in every way a great occasion. Henry Oliver Bolin was licensed to preach. Rev. J. W. Williams was recommended for admission on trial.

The delegates to the Annual Conference are: R. L. Hardy of Monticello, Carl Hollis of Warren, Harvey Parnell of Dermott, Miss Hettie Has-

kew of Fountain Hill Mrs. J. E. Brewer of Arkansas City, A. T. Sparks of Dermott, W. T. Roberts of Wilmar, and Oliver Bolin of Hamburg. The alternates are: A. L. Wooten of Wilmott, W. L. Woozencraft of Hamburg, Mrs. W. P. Whaley of Monticello, and Mrs. H. E. Neeley of Warren.

The next District Conference will be held at Dermott.

At the closing service the presiding elder was presented a hundred dollar bill and asked to go to Junaluska for the Sunday School Training School. His daughter, Miss Carrie Mae, will go with him, and they will be out of the state about three weeks. Correspondents will address him there in care of the Southern Assembly.—Reporter.

REPORT ON THE GENERAL STATE OF THE CHURCH, MONTICELLO DISTRICT CONFERENCE.

We, your committee on the general state of the Church, have had before us reports from all the twenty-three pastors of the district from which we gather the following for your consideration:

Sixty-four preaching places are reported in the district.

Since conference there have been received by certificate, 277; by profession of faith, 108; total additions for the year to date, 385.

Sixteen charges report net gains totaling 220, while three charges report a small loss.

The number of Sunday schools reported is forty-seven, an increase of two in the number of schools since conference. A small increase is also noted in the Sunday school enrollment, the total being ,115 as compared with 4068 reported to annual conference.

Reports show 20 Woman's Missionary Societies with an enrollment of 616 members, an increase of one in the number of societies, and of 62 in membership. There is an increase of one in the number of Epworth Leagues, but a small decrease in number of members.

There were reported 634 subscriptions to the Methodist, 163 of these being new subscriptions. With the number of new subscriptions reported, the District shows, not an increase, but a decrease of one in the number of Methodists taken.

There is a small decrease, also, in the number of Christian Advocates taken. Subscriptions to the Voice number 225.

Seventeen pastors report church conference held in all their churches, some of the others have held conferences in some but not in all their churches, while one or two report no church conferences held.

Where the pastor is an ordained man the Lord's Supper is generally observed. Only fifteen regular prayer meetings are reported in the entire district.

Eight pastors report their salaries not half paid to date. It is significant, too, that in all cases these are men for whose support there is the smallest assessment made. Eleven charges report general claims all provided for. Reports on Centenary payment show that up to June 1 a total of $18,693.81 had been paid.—R. H. Cannon, Mrs. J. L. Hoover, Mrs. Ed M. Vaughn, Committee.

BLACK ROCK, PORTIA AND POWHATAN.

Our third quarterly conference has come and gone; came on Sunday and left on Sunday. I here record my conscientious conviction against a Sunday quarterly conference. It is un-Scriptural and un-Methodistic and I am persuaded with such sacrifices God is not well pleased. Matters and things show a very comfortable condition of the work. Our P. E. did his best for the time he had—preached a fine sermon at 11—made us cry. Best I ever heard him do. But the people are complaining about not seeing and hearing enough of the P. E. Our Conference needs eleven districts instead of nine. The present policy of our church is killing the presiding eldership as fast as time can do the work, and the between trains and the Sunday quarterly conferences are administering the death-dealing opiate. We need a "monkey wrench" thrown into our machinery to knock some of the cogs off. We have about lost our church policy gumption. Too many spindles and not enough grease-gumption is the ability to know how to put the grease where the squeak is. By the way, Dr. Sam Steel has got a whole lot of gumption on unification.—Jas. F. Jernigan.

BINGEN.

We are still on the map over here in the Bingen Valley. The general health of the people is good—very few cases of blues and but few grumbles. We have had fine rains through this section of the country and crops are looking much better.

The spiritual state of the church is good. Preaching services are well attended. I believe we stand at the head of the class in the whole District in number of family altars—at least that is what our presiding elder says about it. We reported 36 some time past and we are now prepared to report 41. The spirit of prayer is taking the place of dead formality among our people on the Bingen Circuit. We are not preaching any new modern gospel to our folks, but the same old gospel of Jesus Christ which is the power of God unto salvation to every one that believeth. We find that old things are passing away and some things are becoming new. However, we are not sailing on flowery beds of ease. We are having to contend with a real old personal devil. We threw a bomb into his camp last year and it sure enough stirred up the Old Boy and he has been busy ever since, But by the help of the good Lord we will gain the victory and after the battle is fought and the smoke dies down "Cyclone" Williams, bless God, will be on the ground.

We have sent in upwards of 40 cash subscriptions for the Arkansas Methodist all of them at the standard price, $1.50 per subscriber. We have not taken advantage of the concessions at all and have not made any offer to our people of reduced rates. We believe that the paper is cheap at $1.50 and my people are well pleased with it. We only lack thirteen homes of having the paper in all Methodist homes and we have found one good Baptist home of the Land Mark type that wanted to enjoy some good wholesome religious reading and we placed the paper in that home. Amen!

Our Sunday schools are doing fine work. I am certain that no circuit has a more efficient corps of Sunday school superintendents than the Bingen Circuit. They have got a genuine case of old-time religion. They love God and humanity and are studying the plans and methods of graded school work in view of commencing graded work in the schools next year, organizing Teacher's Council training work. We have just held our first institute on this circuit at Bingen and it was well attended and a splendid program rendered. Some fine talks were made, giving good and wholesome advice. It was a fine institute.

Our Epworth Leagues are doing fine work. Have just confirmed two new presidents, Brother Forrest Owens and Brother Atkins, two fine young men.

We have just held our third quarterly conference at Doyle. It was well attended, a fine spirit in the Conference. Brother Henderson, our well beloved presiding elder, preached two splendid sermons Saturday at 8 p. m. and Sunday at 11 a. m. We then came to Bingen and Brother Henderson preached Sunday at 8:30 p. m. to a fine congregation. I believe he preached one of the best sermons I ever heard, using as a text, "Pray ye the Lord of the Harvest." It was a soul-stirring sermon and more than 175 people met his proposition. God bless Brother Henderson. We all love him over here in the Bingen Valley. —J. "Cyclone" Williams.

THE CAMDEN TRAGEDY.

There has just happened in our midst the most awful disaster the city has ever known in its history. The whole state has been horrified at the burning of nine or ten people at the El Dorado well ,and the subsequent deaths of five of them, four of whom lived in Camden, and three belonged to the Methodist Church.

When the sufferers reached the hospital, it was amazing how they bore up under their terrible suffering. They said one to another, "Think of what our soldiers suffered in the war without complaining, and let us try to be like them;" and though their pain was awful, they bore it like heroines. The nurses at El Dorado say that never in their experience have they nursed people who bore their suffering with such fortitude as these Camden girls.

Mr. Albright, a young man who worked for a Camden wholesale Grocery Company, was perhaps the most terribly burned of all, and yet he insisted that all the rest should be attended to first. Most of his burns were got by rushing to the rescue of the girls and trying to shield them. He acted like a hero and a true Southern gentleman. Miss Josephine Gaughan, a Camden girl, was the first to die, and she was followed by Miss Ann Brown, daughter of Mrs. Ella Brown, and the late George W. Brown, who was the son of the late Dr. J. W. Brown. Mr. Albright passed away the same day and his remains were shipped to his widowed mother and family at Humboldt, Tenn. The next day Miss Margaret Ramsey went home to God, after leaving behind one of the sweetest testimonies that every fell from mortal lips. "O doctor," she cried, "did you see it? I saw heaven's gates thrown wide open, and I beheld the golden streets, and father and mother, and little James, beckoning to me to come." Then she said, "Oh, someone sing the "Rock of Ages"; my feet are on the Rock, but I can't sing." These were

amongst her last words. Presently she lapsed into unconsciousness, and her soul went to be with her loved ones. She was the daughter of W. K. and Mattie V. Ramsey, who were both so well known, not only in Camden, but throughout Southern Arkansas. The Ramsey Hall here was built as a memorial to her father.

Both these splendid young women had been presented to God in infancy; had ratified their parent's choice in their early Sunday school days, and had practically been members of the church all their lives. Well educated, cultured, and efficiently trained for service, they had been abundant in good works. We do not sorrow as those that are without hope. We know where to find them. "They have seen the King in his beauty, and the land that is far off."

"Oh, may we triumph so, when all our warfare's past,
And dying, find our latest foe under our feet at last."

The funerals were held on succeeding days by the pastor, assisted by the presiding elder, Rev. J. A. Sage. Large crowds assembled, and it was freely said that never were there seen so many flowers in Camden before. They came from all parts of the state and testified to the esteem in which these splendid girls were held. We shall meet them again.—W. T. Wilkinson.

THE TERCENTENARY OF THE PILGRIM FATHERS.

Preparations in Holland For Notable Celebrations August 29 to September 4, 1920.

By Rev. J. Irvin Brown, Pastor of the Scots Church, Rotterdam.

A distinguished committee has been formed in the Netherlands for the observance of the Tercentenary of the sailing of the Pilgrim Fathers. It includes several ministers of state, an ex-premier, the chief Burgomasters and the leading governors of provinces. The universities are well represented on it—especially that of Leyden, as is fitting—and the historians are well to the fore. Dr. Henry Van Dyke of Princeton and Dr. J. Rendel Harris of Manchester are members from America and England respectively as are Viscount Bryce, the great exponent of American institutions in Europe, and Lord Reay, the Dutch statesman, who years ago was summoned to become heir to the Mac-Kay estates in Great Britain.

The representative committee of management have already done much, having outlined the plan of their meetings for the Celebrations and Congress. The "Congress" is the learned part of the festival, and will be held chiefly in the Leyden University, where the scholarly side of Pilgrim history will be considered. This will be of much greater popular interest than such scholastic gatherings usually are, seeing that many striking facts in connection with Pilgrim history have recently been unearthed from the Leyden archives. Some of these are of chivalrous and heroic character and others have their amusing side. The larger meetings of the Congress will be either in the Cathedral, (the Pieterskerk or St. Peter's Church) or in the great auditorium of the University. There some of the foremost orators of America and of Holland are expected to speak. Proceedings will be partly in English (which all educated Hollanders understand) and partly in Dutch.

After two days in Leyden the Congress will move to Amsterdam, where a truly regal reception awaits them. They will visit the State Picture Gallery under distinguished guidance, and take part in religious services in the ancient Bagynekerk (the English Reformed Church) where the remnant of the Pilgrim community (those that remained on in Amsterdam in 1620) finally sought church membership.

On Thursday, September 2, it is proposed that American members of the Congress be carried by canal boats from Leyden to Delfshaven—or at least a part of that way along the exact route traversed on the 31st of July, 1620, by the earliest group of Pilgrims that sought a home in New England. On arriving at Rotterdam (of which Delfshaven is now an integral part) the visitors will be taken by some large and commodious vessel around the harbors, luncheon will be served on board, and afterwards dinner. During the interval a service will be conducted in the venerable Dutch Church of Delfshaven, and a popular concert of American and Dutch sacred music will be given in the Cathedral of St. Lawrence. This edifice, recently restored, is one of the most stately and impressive in the Netherlands. It is replete with historic mementoes; and as it seats some 5,000 hearers one may judge what impression this function may make both on American and Dutch delegates. It will be the crowning event in this series. On the preceding Sundays devotional services have been arranged to be addressed by eminent American pastors in the ancient Scots Church of Rotterdam—the Church of the exiled Covenanters banished by Charles II—and in the still more venerable English Reformed Church in the Bagynhof, Amsterdam. The latter is associated not only with Pilgrim history, but with the curious and heroic stories of the Reformed Church of America and the Reformed Church in the United States. It is expected that one of the events of the Amsterdam visit will be the unveiling of memorial windows.

No doubt also the plan to have a fitting memorial erected in memory of the Pilgrims at Delfshaven will be carried out. We can scarcely exaggerate what America, and indeed the world, owes to Holland. And that debt is due to Holland not merely through the Pilgrims, but through the Dutch influence in New York and through the influence of the Reformed Church in the United States still further south. But the main subject of this sympathetic Dutch celebration will be the Pilgrim's heritage—and that is a marvelous one. The Pilgrims loved liberty before they sought refuge in Holland; but in Holland they had their love of liberty immeasurably deepened and intensified. They learned tolerance (as the most tolerant nation then existing understood it), they learned representative government, freedom of press, personal care and concern for the poor, and such practical concerns as the keeping of archives, the documenting of titles and deeds. And it must not be forgotten that the 12 years that the Pilgrims spent in the "Federation of States", now called Holland, taught them to analyze and think out the problems of state's rights and federal government. Truly Holland was the nursing mother of the noble band that afterwards founded New England, as she was the direct mother of so much that was at first directly and exclusively Dutch in the great Commonwealth.

All this and many new and fresh aspects of old questions will be presented at the Congress by the best minds of America—divines and lawyers—and by the best thinkers of Holland, the trained sons of her ancient schools of learning.

The English celebrations begin at the conclusion of the Dutch Congress, and last a week. They will be held in part at Southampton and Plymouth, and in part at Scrooby, the cradle of the Pilgrim community. Thus the two series of meetings are closely coordinated.

No event in the memory of the present generation, it is thought, will so move Holland as this historic festival. While it is, in the main and primarily, religious, it appeals to the imagination of all readers of history and all who know what the Pilgrims stood for. All American citizens who are in sympathy with these principles are cordially invited to be present. The speakers and the delegates will be the special guests of the Leyden Commission at the houses of private citizens, and they will be received with enthusiasm and their visit held in high honor. It might be well for intending visitors to the Congress to write at once to the office of the "Holland Commission on Pilgrim Fathers" Heerenstraat 45, Leyden, Holland.

Amsterdam was the great missionary center for the world from the year 1650 for a century onward. It planted and kept vigorously alive the Dutch Church of America; and it subsequently fostered the Reform Church in the United States by supplying the ordinances of religion, training her ministers, supporting her by handsome gifts. All this will be, and

ought to be, borne in mind when Amsterdam asks memorial windows to be placed in the Bagynhof Church in memory of the Pilgrims and as a token of appreciation from those Reformed Churches of America that are indebted for their very existence to the munificence and sympathy of ancient Amsterdam. But it is Rotterdam that needs the most distinctive memorial of the present hour. For Delfshaven, the classic spot from which the "Speedwell' started is now the most flourishing part of the Rotterdam port; and in Rotterdam within the next few years there will be an enormously increased percentage of American vessels. The present trying condition of affairs has only to right itself to a small degree, and that Dutch port will be filled with American shipping. For years America must feed Europe and the vast commercial relations which this will bring about will remain for generations and grow long after the initial necessities of the situation have passed away. For the American sailor in Rotterdam there must be a Sailors' Rest—with modern equipment. It is proposed to call it The Pilgrims' Rest. "Speedwell".

This will be the most worthy memorial that America can raise. It will keep alive the story of the Pilgrims; show how the great republic appreciates all that Holland has done; and it will provide for the social and spiritual well-being of America's young sailors, giving them a home and safeguarding them amid the allurements and perils of a foreign port. If the Pilgrims could come back to Delfshaven and look around them, if they could be interrogated this Tercentenary year on what they might consider their most fitting memorial, it is safe to conjecture that they would say, "Build a house of rest and of prayer for our own children, the seafarers from the West, who throng the streets of this Dutch city without knowing the ways of its people, without speaking its tongue". Is it not certain they would say, "Build the tombs of the prophets if you will but remember the needs of the living too. This ought ye to have done, and not leave the other undone". The erection of a Pilgrim's Rest at Delshaven will be a work of piety, philanthropy and gratitude.

WHAT THE CHURCH NEEDS TODAY.

The world is looking today upon the great movements of the Church, and its attitude will be reckoned by its success. The chief characteristics of this depends on a consecrated Church.

In these trying hours we must let the Lord carry our burdens and manage our affairs for us, instead of trying to do it ourselves. A large per cent of the church membership of today thinks that they can manage the temporal affairs, when the Lord is our burden bearer. He bears our burdens, spiritual or temporal, and at this present moment let us cast our burdens on his shoulders, And first of all ourselves. The greatest burden we have to carry in life is self. The most difficult thing we have to manage is self. Our own daily living, our powers and feelings, our especial weaknesses and temptations, our peculiar temperaments, our inward affairs of every kind—these are the things that perplex and worry us more than anything else, and that bring us most frequently into bondage and darkness. We must hand ourselves, with our temptations, our temperament, our power and feelings, and all our inward and outward experiences, over into the care and keeping of our God and leave it all there. He made us and therefore He understands us and knows how to manage us, and we must trust him to do it.

Next we must lay off every other burden, our health, our reputation, our Christian work, our houses, our children, our business, everything in short that concerns us, whether inward or outward.

It is generally much less difficult for us to commit the keeping of our future to the Lord than it is to commit our present. At this point take this analogy, which our Lord Himself has abundantly sanctioned, that of the child-life. "Except ye be converted and become as a little child ye shall not enter into the kingdom of heaven." Now what are the characteristics of a little child, and how does it live? It lives by faith, its chief characteristic is freedom from care. It trusts its parents, and its trust is abundantly answered. The child provides nothing for itself and yet everything is provided. It takes no thought for the morrow and forms no plans, and yet all things are planned out for it, and it finds its paths made ready, opening out as it comes to them day by day. It goes in and out of its father's house with unspeakable ease and abandonment, enjoying all the good things therein. Who is the best cared for in every household? Is it not the little children? This life of faith then about which I am speaking, consists in just this, being a child in the father's house. And when this is said enough is said to transform every weary, burdened life into one of blessedness and rest. "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee."

This is the divine description of the life of faith about which I am speaking. It is no speculative theory, neither is it a dream of romance. There is such a thing as having one's soul kept in perfect peace.

There are many other things to be said about this life hid with Christ in God, many details as to what the Lord Jesus does for those who thus abandon themselves to Him. But the gist of the whole matter is here stated: And the soul that has discovered this secret of simple faith, has found the key that will unlock the whole treasure-house of God.—W. A. Biggs.

FRIENDSHIP.

Friendship is an elastic word, rather. It may be stretched to almost any length and it can be contracted until it is unbelievably short and small. Like any rubber band friendship can of course, be stretched too far—stretched to the breaking-point. But it's very hard to stretch the best sort of friendship so far.

Friendship may be the most elastic thing in the world. Some people do not realize the fact, but it can. It can be made to stretch past ambition, and around pride, and over personal vanities. It can be made to lighten the darkest pathway, to smooth out the roughest road. It can change almost unchangeable circumstances—it can break almost unbreakable troubles. It can be, after all, one of the most beautiful things in the world.—Margaret E. Sangster, in Christian Herald.

QUARTERLY CONFERENCES

FT. SMITH DISTRICT.
(Third Round.)

First Church, July 11.
Van Buren Circuit, July 14-15.
Cecil, July 17-18.
Charleston, July 18-19.
Kibler, July 24-25.
Ozark Circuit, July 25-26.
Huntington and Mansfield, August 1, a. m.
Greenwood, August 8, a. m.
Winslow, August 12-13.
Hartford, August 14-15.
Hackett, August 15-16.
Van Buren Station, August 21, a. m.
Midland Heights, August 21, p. m.
Lavaca, August 22-23.

G. G. DAVIDSON, P. E.

JONESBORO DISTRICT.
(Third Round.)

Harrisburg Circuit, at Bay Village, July 10-11.
Harrisburg Station, July 11-12.
Trinity Circuit, at Shady Grove, July 17-18.
Huntington Avenue, July 23.
Blytheville Circuit, at Yarbro, July 24-25.
Wilson, 8 p. m., July 25.
Osceola, 8 p. m., July 26.
Luxora, 8 p. m., July 27.
Rosa and Clear Lake, at Tomato, 8 p. m., July 28.
Blytheville, Lake St., at Dogwood Ridge, July 31-August 1.
Dell, 3 p. m., August 1.
Blytheville, First Church, 8 p. m., August 1.
Half-Moon, 8 p. m., August 2.
Lone Oak, 10 a. m., August 3.
Keiser, 8 p. m., August 3.
Manila, 8 p. m., August 4.
Leachville, 8 p. m., August 5.
Monette and Macey, at Beech Grove, August 7-8.
Lake City, 8 p. m., August 8.
Truman, 8 p. m., August 11.
Marked Tree, 8 p. m., August 12.
Tyronza, 8 p. m., August 13.
Brookland, August 14-15.
Bay, August 15-16.
Gilmore and Turrell, at Turrell, August 21-22.
Whitten and Bardstown, at Bardstown, August 22.

R. E. L. BEARDEN, P. E.

CAMDEN DISTRICT.
(Third Round.)

Kingsland Circuit, at Grace, July 10-11.
Strong Circuit, at Bolding, July 17-18.
Huttig, p. m., July 18.
Eagle Mills, July 25.
Bearden and Millville, p. m., July 25.
El Dorado Circuit, at Wesley, July 29.
El Dorado, August 1.
Junction City, p. m., August 1.
Hampton Circuit, at Harrell, August 7-8.
Fordyce, p. m., August 8.
Stephens, at Mt. Prospect, August 12.
Buena Vista Circuit, at Wilson's, August 14-15.
Camden, p. m., August 15.
Chidester Circuit, at Carolina, August 21-22.
McNeil Circuit, at Atlanta, August 25.
Wesson Circuit, at Wesson, August 28-29.
Waldo Circuit, at Mt. Ida, September 4-5.
Bussey Circuit, at Sharman, September 11-12.
Magnolia, p. m., September 12.
The District Conference will meet at Stephens Tuesday, July 13, at 8 p. m.

J. A. SAGE, P. E.

MONTICELLO DISTRICT.
(Third Round.)

Lake Village, 11 a. m., July 11.
Eudora Circuit, at Concord, 3 p. m., July 11.
Other appointments to be announced.

W. P. WHALEY, P. E.

TEXARKANA DISTRICT.
(Third Round.)

Lockesburg, at Gravelly Point, July 11.
Mena, July 18, at 11 a. m.
Hatfield, at Gilham, July 18, at 8 p. m.
Ashdown, July 25, at 11 a. m.
Foreman, July 25, at 8 p. m.
Others to be announced later.

J. L. CANNON, P. E.

ARKADELPHIA DISTRICT.
(Third Round.)

Hot Springs Circuit, July 10, Bethlehem.
Park Avenue, July 11.
Friendship Circuit, July 17, Social Hill.
Lonsdale Circuit, July 18, Davis Church.
Holly Springs, July 23.
Princeton Circuit, July 24, Camp Ground.
Pearcy Circuit, July 31.
Oak Lawn, Aug. 1.
Central Avenue, Aug. 2.
Third Street, Aug. 3.
Cedar Glades, Aug. 7-8.
Arkadelphia Circuit, July 14, Camp Ground.
Arkadelphia, July 22.

R. W. McKAY, P. E.

BATESVILLE DISTRICT.
(Third Round.)

Yellville Circuit, at Pleasant Ridge, July 11.
Melbourne Circuit, at Forrest Chapel, July 16.
Newburg Circuit, at Chapel Hill, July 17.
Bexar Circuit, at New Hope, July 18.
Viola Circuit, at Vidette, July 19.
Calico Rock, July 21.
Charlotte Circuit, at Walnut Grove, July 24.
Newport, July 25.
Mt. Home and Cotter, at Wesley's Chapel, July 27.
Mt. Home Circuit, at Cassville, July 28.
Calico Rock Circuit, at Olive Branch, July 31.
Floral Circuit, at Cedar Grove, Aug. 14.
Salado and Oil Trough Circuit, at Cornerstone, Aug. 16.
Minturn Circuit, at Stranger's Home, Aug. 21.
Swifton and Alicia, at Alicia, Aug. 22.
Kenyon Circuit, at Elgin, Aug. 28.
Tuckerman, Aug. 29.
Batesville First Church, Sept. 6.
District Conference will be held by Bishop Mouzon. Date to be announced later.

H. LYNN WADE, P. E.

BOONEVILLE DISTRICT.
(Third Round.)

Walnut Tree, July 10-11.
Danville, July 11-12.
Booneville Circuit, July 17-18.
Booneville, July 18-19.
Branch, July 24-25.
Paris, July 25-26.

JAS. A. ANDERSON, P. E.

FAYETTEVILLE DISTRICT.
(Third Round.)

Huntsville, at Hindsville, July 10-11.
Springdale, July 11-12.
Centerton, at Council Grove, July 14.
Zion and Goshen, at Goshen, July 17-18.
Fayetteville, July 18-19.
Berryville, July 24-25.
Berryville Circuit, at ———, July 25-26.
Osage, at Piney, July 27-28.
Alpena, at Coin, July 31-Aug. 1.
Green Forest, August 1-2.
War Eagle, Aug. 4.
Gentry, Aug. 7-8.
Siloam Springs, Aug. 8-9.

W. L. OLIVER, P. E.

FORREST CITY DISTRICT.
Third Round

West Wynne at Tilton, July 10-11.
Hickory Ridge, July 11-12.
Marvell and Poplar Grove, at Poplar Grove, July 17-18.
Parkin, July 25, A. M.
Changes may be made in some of above appointments on account of protracted meetings.

W. B. HAYS, P. E.

LITTLE ROCK DISTRICT.
Third Round.

Oak Hill Circuit, at Walnut Grove, Saturday, July 10, and Sunday, July 11.
Maumelle Circuit, at Natural Steps, Saturday, July 17, and Sunday, 11 a. m., July 18.
Henderson Chapel, Sunday, 8 p. m., July 18.
Hickory Plains Circuit, at Bethlehem, Friday, 4 p. m., July 23.
Keo-Tomberlin Circuit, at Tomberlin, Saturday, July 24, and Sunday, July 25.
The District Conference of the Little Rock District will meet at Bethlehem, on the Hickory Plains Circuit, Wednesday, Thursday, and Friday, July 21-22-23.

JAMES THOMAS, P. E.

MONTICELLO DISTRICT.
(Third Round.)

Hamburg Circuit, at Hickory Grove, July 17-18.
Crossett, July 21.
Dermott, 11 a. m., Aug. 1.
Wilmott, 8 p. m., Aug. 1.
Tillar, at Winchester, 8 p. m., Aug. 2.
Eudora, at Concord, 8 p. m., Aug. 4.
Mt. Pleasant, at Selma, Aug. 7-8.
Hermitage, at Green Hill, Aug. 11.
Lake Village, 11 a. m., Aug. 15.
Arkansas City, 8 p. m., Aug. 15.
Hamburg, 11 a. m., Aug. 22.
Portland, 8 p. m., Aug. 22.
Montrose, 11 a. m., Aug. 29.
Fountain Hill, at Ladelle, Sept. 4-5.
Wilmar, Watson, Monticello, Palestine and Camps to be announced.
Pastors will please give special attention to questions 9, 10, 11, 12.

W. P. WHALEY, P. E.

PARAGOULD DISTRICT.
(Third Round.)

Walnut Ridge Circuit, Mt. Zion, 11 a. m., July 10.
Walnut Ridge, 11 a. m., July 11.
Hoxie, p. m., July 11.
Maynard, Siloam, 11 a. m., July 13.
New Liberty, St .Paul's, 11 a. m., July 15.
Marmaduke, Friendship, July 17-18.
First Church, p. m., July 21.
Paragould Circuit, Woods, July 24-25.
Lorado, Hunts, July 31, Aug. 1.
Ravenden Springs at Ravenden Springs, Aug. 7-8.
Mammoth Spring, p. m., Aug. 8.
Salem, p. m., Aug. 9.
Imboden, p. m., Aug. 10.
Ash Flat, Liberty Hill, 11 a. m., Aug. 12.
Smithville, Raney's, Aug. 14-15.

J. M. HUGHEY, P. E.

PINE BLUFF DISTRICT.
(Third District.)

Hawley Memorial, July 11th, a. m.
Carr Memorial, July 11th, p. m.
Gillette Circuit, at Gillette, July 18th, a. m.
Dewitt Station, July 18th, p. m.
Roe Circuit, at Shiloh, July 24th and 25th.
First Church, Aug. 1st, a. m.
Rison Station, Aug. 1st, p. m.
Star City Circuit, at Cornersville, Aug. 7th and 8th.
Redfield and Farrell, at Redfield, Aug. 15th, a. m.
Lake Side, Aug. 15th, p. m.
St. Charles Circuit, at Shady Grove, Aug. 28 and 29.
New Edinburg Circuit, at Hebron, Sept. 4th and 5th.
Grady Circuit, at Bethel, Sept. 12th.
Pine Bluff Circuit, Sept. 18th and 19th.
No quarterly meeting June 13th that all pastors may attend the summer school at Hendrix.

W. C. WATSON, P. E.

PRESCOTT DISTRICT.
(Third Round.)

Orchard View, 11 a. m., July 11.
Murfreesboro, 8 p. m., July 11.
Mt. Ida and Womble at Womble, 10 a. m., July 13.
Okolona, at Trinity, 11 a. m., July 18.
Whelen Springs, at New Harmony, 11 a. m., July 25.
Gurdon, 8 p. m., July 25.
Delight, at Saline, 11 a. m., July 28.
Hope Mission, at Water Creek, 11 a. m., Aug. 1.
Hope, 8 p. m., Aug. 1.
Amity Mission, at Smyrna, Aug. 7-8.
Amity and Rosboro, at Amity, 11 a. m., Aug. 15.
Glenwood, at County Line, 11 a. m., Aug. 16.
Emmet, 11 a. m., Aug. 19.
Columbus, 11 a. m., Aug. 22.
Prescott, 11 a. m., Aug. 29.

J. A. HENDERSON, P. E.

SEARCY DISTRICT.
(Third Round.)

Cato Circuit, at Shiloh, July 10-11.
Beebe Circuit, at Antioch, July 11-12.
Cabot and Jacksonville, at Cabot, July 17-18.
McRae Circuit, at Lebanon, July 18-19.
Bradford Circuit, at Fredonia, July 24-25.
Chilton Circuit, at Pleasant Grove, July 31-Aug. 1.
Higden Circuit, at Higden, Aug. 1-2.
Searcy Circuit, at ———, Aug. 7-8.
Pangburn Circuit, at Oak Grove, Aug. 8-9.
Griffithville Circuit, at ———, Aug. 11.
Harrison Station, Aug. 15-16.
Bellefonte Circuit, Aug. 16-17.
Floyd Circuit, at ———, Aug. 20.
Marshall, Aug. 23-24.

A. E. HOLLOWAY, P. E.