

The Arkansas Methodist.

DEVOTED TO THE INTERESTS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

BY BENNETT & THORNBURGH.

"Speak Thou The Things That Become Sound Doctrine."

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TO THE WORLD'S FAIR.

(Continued.)

MIDWAY PLAISANCE.

This strange aggregation is the wonder of all visitors. When you have gone through "Midway" you have made the circuit of the world to the extent of seeing the inhabitants of the globe. The ground covered is 600 feet wide and perhaps a mile long with one broad street in the center running lengthwise the ground. It is not in the fair ground but the privileges were bought out and are regulated by the Management of the fair.

The charm of the Midway Plaisance is due to that strange medley of colors and costumes that change each minute like the pieces of a kaleidoscope. In this truly cosmopolitan street children of the desert, savage warriors from Dahomey, tall Copts, swarthy Nubians and crafty Cairenes are brought into curious juxtaposition with the electric scenic theater, the ice railway and the Ferris wheel—all the products of the civilization of the nineteenth century. The chance of a trip around the world does not come to all; but here are collected together what would require the expenditure of months of time and thousands of dollars to see elsewhere. The whole world, civilized and uncivilized, has been laid under contribution, and the result is a collection of shows which is absolutely wonderful. To the unsophisticated Manager of THE METHODIST who does not appreciate high art or French art, Midway was a delightful place—a school, a show and a journey around the world. The biggest thing in Midway is the "Ferris Wheel." It is the largest wheel on earth. It is devoted to giving pleasure by swinging the visitors up 250 feet in the air. It is a colossal merry-go-round. On the rim of the wheel are hung large cars each of which seats twenty people and the wheel can carry around 2000 persons at one time. You walk into one of the cars and the door is locked. You can't run out nor can you fall out. It is enclosed up some three feet and then it is glass through which you can see the fair grounds, Chicago and, it is said, over into Michigan 60 miles away. From the wheel we have a birds eye view of Midway. You have before you the civilized, the half civilized and the savage worlds. The first thing on entering is the "beauty show" then the glass works and then you get among the foreigners and their strange buildings. There are Musselmans of all tribes, and Cingalese and wild Arabs in their bournous and swathed heads, and Javanese in skirts and jackets, and stately Soudanese, with their black hair braided in strings, and dirty white togas belling in the breeze; and Algerians and Persians and unspeakable bashibazouks, and the more familiar figures of Chinese and Japanese, and savage Dahomeyans and Nubians and Nubians from the tropical interior. These people are here in numbers sufficient to form towns with their houses, streets &c., copies of those in their own countries.

Germany has a broad mark in the Plaisance. Her "village" is quite as extensive as many real villages, and has in it reminders of most of the things, music and beer included, which that entire amiable and formidable country contains. The "medieval stronghold" which blocks your way at the beginning with its towers and battlements, moats and drawbridge, turns out to be a harmless museum incident, furnished not only with ancient and modern apparatus of war and hunting, but with a waxen emperor and other German heroes. Within the spacious enclosure round about the castle walls are houses of many types and clusters of booths with workmen in them.

The two Irish villages are always full of visitors. In one of them, besides studying the operations of lace-making, bog-oak carving, and dairy work, as carried on by native Irishmen and women in cottages which look exactly like those one sees in the old sod, you may visit a very fair reproduction of Blarney castle, and try the virtues of a piece of the genuine Blarney stone. The other is mainly devoted to making you think that you are looking at real Irish castles, market crosses, halls, gardens and cottages.

The Dahomey village is a great open square surrounded by native huts, in which is the native furniture that you might see in Dahomey. If it be near meal time, you will see some Dahomey cooking; the cooks have the appearance given in school geographies to cannibals, but I failed to discover any other food in their tiny kitchens than such as the reader might with propriety partake of. When they

are not cooking, they sit in silence and make things out of metal, fiber and wood, which, being made, have a strange and outlandish aspect. Now and then you come upon a mother squatting in a corner, suckling her baby, which sits upright astride her knee. There are no beauties among the Dahomeyans. But the attraction here is the dance. On a large platform the musicians and dancers take their places with spears and tomahawks in hand. In the midst of all sits the king of the tribe with a sort of crown made of leather on his head. There also is the medicine man who bears a charmed life and has great influence with the savages. His dress is a short petticoat of fiber and an indescribable tangle of chains and rings all supported upon the thinnest pair of legs. When the music strikes up—and what a weird and ear-splitting racket that music is, made by hammering on wooden drums and iron bells, accompanied by a sort of hoarse, wrangling noise, with rapid pulsations, representing Dahomey singing—four brave persons appear, and stand between the army and the orchestra, facing the former with gestures of defiance. Everybody except the medicine man is singing at the top of his or her voice, for a third part of the warriors are of the gentler sex, and have become recently known to contemporary history under the title of Amazons.

The dance consists of a rhythmic hopping and jumping, accompanied by a peculiar shaking of the shoulders, and a brandishing of weapons. The costume is simple in its elements, though it has a rather complex appearance. There is a strip of cloth about seven feet long, with a breadth of two feet, and a hole through the middle of it for the head. It is striped green and yellow. Being put on, it is confined at the loins by a white sash. This, of course, leaves the costume open at both sides; and it is the same for both men and Amazons. In profile, the wearers are practically naked. Their legs are bare; though, in deference I presume to our prejudices they wore short drawers, reaching to the knee. They wear all sorts of necklaces, iron anklets and armlets, and other objects of various kinds. They hop and whirl about with surprising vigor and evident enjoyment to themselves.

The Javanese village is a queer place, with its basket like huts adapted to purposes of habitation in a land which knows not winter, ranged round a large space containing larger and more pretentious structures; all are thatched with dry palm leaves, and among them stroll about the diminutive figures of the Java natives. They are no bigger than so many boys and girls. The full-grown women are admirably shaped, and comely in face; but they are of the size of a ten-year-old American child. In the background of the enclosure is a cage with a big orangoutang climbing about in it, and performing prodigies of gymnastics with an effortless, abstracted air.

The Turkish village is not fenced in, though it will cost you a quarter to go up stairs in the restaurant and see the girls dance, or to enter the theater where a representation of home-life and adventure in Mahomedan countries is given. There is an open street, with booths along one side of it; and a covered bazaar, loaded with the spoils of the Sublime Porte. In the upper end of the street is a mosque, with real priests and religious rites, and a minaret, from the lofty balcony of which, at the hours of sunset, noon and sunrise, Muezzin exhorts the faithful to remember Allah, and to give him glory. And the American populace gathers beneath and speculates whether he is advertising the dance-house or selling pop-corn, or crying for somebody to put up a ladder and bring him down.

In another building is an Arabian tent, and a facsimile of a house in Damascus. The tent is pitched in the court in front of the house, and in it sit cross-legged Arabs, male and female, who play on odd instruments and chant monotonously, while others of them boil coffee or make thin wafer cakes, and bake the same on a heated hemisphere of iron.

Cairo Street is perhaps the most interesting place of all. When you pass through the gate you find a sort of street and sort of square, being a real live busy copy of one of the streets in Cairo, Egypt. The houses on either side of the streets were brought from Egypt in parts and put up; they are built on the exact model of the reality, and the doors and wooden-grated windows are veritable Cairo relics, brought bodily from that delicious city. The colors are sunny and warm, with

harmonious bleedings of pale yellow and pink and purple; there are projecting balconies and airy loggias and mysterious archways; and everywhere are tiny shops, overflowing with things you want to buy. The shopkeepers want you to buy them, too. But you inevitably turn from the shops and houses to the crowd in the street. Right beneath us, is the donkey and camel-stand—that is, the donkeys stand and the camels lie down, in the peculiar fashion possible for camels only. Their drivers, living pieces of human Egypt, in long caftans, fez and turban, brown-skinned and black-eyed, and with naked feet, lounge about, or lean upon their beasts, and let no possible customer escape them. And customers are plenty, men, women and children. The donkeys are very small and the camels very large, so that whichever the rider selects, he or she is sure to be the object of attention to the laughing, cheering, surging, good humored American crowd that presses together everywhere, and follows them on their course down the narrow thoroughfare, or dodges to escape the too precipitous onset of their career. That fat man has just been almost upset by a donkey no bigger than a Newfoundland dog; and a camel has knocked askew the bonnet of the deaf old lady who was looking at the Nubian soothsayer on the steps of the fountain. Are we not in Egypt indeed? What signifies the mere ground beneath our feet? Here are the architecture, the merchandise, the manners and the populace of Egypt; its atmosphere is in our nostrils, its language in our ears. What is it that constitutes a country? Here we see the Egyptian theater where the dancing girls so shocked the modesty of the Lady Managers as to make some of them cry. What the Egyptians call music is not music at all simply thumping on a dry hide stretched over the end of a keg. The dancing—well what is it? The feet move very little but the body has outlandish movements and gets into ridiculous postures. I wonder if the Egyptians looking into one of our fashionable ball rooms and beholding bare arms and shoulders would be as much disgusted as are Americans at their dancing? Who knows? I quit the World's Fair fully satisfied that God only knows the why and wherefore of so many races, color and kinds of people under the sun.

GEO. THORNBURGH.

GILDEROY'S VIEWS.

Bishop Fitzgerald's article, "Episcopal Methodism at the Forks of the Road," has been the occasion of much shedding of ink in our Church papers. It would seem the good Bishop has waked up more snakes than he can kill—that is, if he were to undertake to kill them. I suppose, however, he will go along and attend to his work like a good Bishop and let the snakes alone. Some of our preachers and people, and, I believe, some of our Bishops, have not yet seen the "Forks of the Road." They think Episcopal Methodism, at least on our side of the great divide, is keeping right along down the middle of the road; just as it has been doing all these years.

Perhaps it is well enough to have a new bone of contention this quadrangle. For some years past the Presiding Elders have been up for discussion every four years, but this time the Bishops get the quadrangle. They are able to stand it. All of them are true men of God, striving with might and main to administer properly the affairs of the Church. They have a big job on their hands, and a wonderfully complicated affair it is. They often stand in a place where two seas meet, and they have their hands, heads and hearts full. Taking everything into consideration I think they administer the affairs of the Church wonderfully well.

I believe, too, that our Zion is steadily and firmly moving forward in everything that concerns the progress and prosperity of the Church. We are not advancing as rapidly as we would like to do, perhaps not as rapidly as we ought to do, but we are going forward. Indeed, I do not believe we ought to be satisfied with our progress. If we were content and satisfied, we would be at ease in Zion and then the woe of the Lord would stand against us. We would be sluggards in the kingdom of God. Dissatisfaction with present attainments, personally or collectively, is the incentive to progress and prosperity. We strive to be what we feel like we ought to be and are not. I am always glad to see an individual or a Church filled with a longing to be better, a sense of not being what he or it ought to be. The best

men and women I meet are the fullest of desire to be better. I find the most satisfaction and contentment among lukewarm and backslidden Christians. They have low views as to what they ought to be and how they ought to live. Just here the unconverted are often puzzled. They go to a class meeting or to a lovefeast and hear the testimonies of Christians. And without exception the best men and women have the most to say about not being what they ought to be. Those whom they know to be loose in their religious lives are the most confident in their present state. Those who are farthest along in the divine life have the highest views of that life, and those who are the lowest down in it have the lowest views in regard to it. The truly godly know this, but the ungodly do not.

In material things, in money matters, I am afraid the Church in Mississippi will make a poor showing this year. It is exceedingly hard to get a dollar for any purpose now. The money is not here—the people haven't got it. They love the cause and are just as willing to do as they ever have been, but the means are lacking. This, however, will all come around right in the course of time, but not in time to save us from suffering this year. The harvest time for Church money is now at hand, but the field is barren of cash. We will do the best we can. This is the time to practice self-denial for Christ's sake. Those who can do so ought to do more than they have been doing, because some who would do are not able to do this year. Times something like these come along every now and then. They always have done so, likely always will do so. I am young yet, but I have lived long enough to see two or three times like this in the money affairs of the world. I am sure we will get more good than hurt out of it. Indeed, we can get, if we will, more good than hurt out of all the events that come to us in this life.

Yours,

Pickens, Miss.

QUITMAN COLLEGE OPENING.

This has been a red letter day for Quitman College, it being the most prosperous opening it has had for years. Prof. O. H. Tucker assumed his old and familiar place looking considerably improved and refreshed by his summer's outing among the mountains. Prof. Simms of Georgia returned last night seemingly much invigorated by a summer spent at his old Georgia home. Former pupils seemed eager to welcome him back. Prof. Ray of Virginia is in and has already formed many friends who feel assured that he is eminently the right man to fill the place for which he has been chosen. Prof. Fentem of Missouri is back to renew his duties in the important chair which he fills so ably and brings to the new year's work an invigorated mind and body, coupled with his usual good natured smiles and graceful dignity. We noted also the presence of Mrs. M. A. W. Tucker as music teacher, whose reputation is too well known to need comment. The faculty for the collegiate departments is complete and could scarcely be improved upon.

The opening was auspicious and we predict for the institution the most prosperous for many years. The Board of Trustees was present and through their president, J. M. Jenkins, addressed a very able commonsense, practical paper to the faculty, friends and pupils of the institution. A very learned and appropriate address full of faith and to the point was delivered by Pres. Tucker. Rev. D. J. Weems of Conway and other visitors whom your informant does not know were present. A number of boarders were present, the following of whom your writer had the pleasure of knowing: Mr. Loyd of Martinville, Ark.; Mr. and Miss Andrews of Heber, Ark.; Miss Morris of Hammondsville, Ark.; Miss Darden of Rose Bud, Ark.; Mr. Dunaway of Enders, Ark.; Mr. Rhodes of Cleveland, Ark.; Miss Harrison of Solgohachia, Ark.; Mr. Ragsdale and brother of Protem, Mo., and Mr. Lindsey of Sulphur Rock, Ark.

We are informed that many other boarders are expected by Monday. The local patronage is fair and the attendance of local citizens to this morning's opening formalities speak an unusual interest. The primary departments opened up favorably last Monday at the old College building under the efficient management of Miss Ida Witt, who has won for herself an enviable reputation as a primary teacher. We in common with the citizens of the town long to see the commodious study halls of Quitman College, elegant new building filled to overflowing with ambitious young men and

women, boys and girls, who could not better serve their ambitions anywhere in Arkansas than in the quiet, pious little town of Quitman.

AN OBSERVER.

Quitman, Sept. 7.

ARCADELPHIA METHODIST COLLEGE.

The Arkadelphia Methodist College opened this year with much brighter prospects than ever before, the outlook is most promising. This school is here to stay, the only Methodist college in the Little Rock Conference. While many bright girls are here under competent teachers, yet there are many noble boys, some of them young preachers, who will take front rank in the Church, and some are looking to that high vocation and preparing for it who have not as yet been licensed. It is a splendid place to prepare for the activities of life.

Christianity is stressed, all are taught that no solid characters can be formed except those grounded on Christ. The Methodist people of Arkadelphia take an honest pride in their noble college and they make the students feel that they are interested in them. No better field can be found in the State for the training of young preachers. Prof. Jones and his splendid Faculty are competent.

C. C. GODDEN.

WASHINGTON LETTER.

(From our Regular Correspondent.)

The much talked of Geary anti-Chinese law was within the last few days very near to being the cause of a rupture of the diplomatic relations between China and the United States—just how near will probably never be generally known—which would have endangered the life of every American residing in China and might have resulted in a costly and bloody war between the two countries. No official statement of the matter has been made and it is not probable that any will be made, but the main facts, which are well known to many persons in Washington, were about as follows: The administration—whether as a result of political influence, or to forcibly bring the matter to the attention of Congress, your correspondent cannot positively state, had determined to enforce the Geary law, which had practically been a dead letter since it was enacted, and the statement was made officially that Secretary Carlisle was engaged in preparing instructions for minor U. S. officials to guide them in enforcing the law. As soon as that fact was published the new Chinese minister called upon Secretary Gresham and filed a strong protest from his government against the enforcement of the law, which he claimed to be a violation of treaties existing between the two countries. He also informed Secretary Gresham that if the law was enforced his government would not be responsible for the lives or property of Americans in China. That brought about a reconsideration, and the result was the announcement that the law would be suspended pending Congressional legislation.

Meanwhile several bills have been introduced in Congress bearing on the subject—one of them, which is understood to be favored by the administration, extending the time for the registration of Chinese residing in this country, under the Geary law, until October 1894, and another prepared by Rev. Gilbert Reed, who has been for some years a missionary in China. Mr. Reed, who is now in Washington for the express purpose of trying to show members of Congress how the matter is regarded in China, has strong and vigorous opinions on the subject. He thinks the Geary law an unjust one, and that its enforcement would do the United States much more harm than China; that it would lessen the respect of the Chinese for our Christianity and civilization and undo much of the good that has been accomplished in China by American missionaries. Representative Geary, the author of the law, wants it enforced whatever the consequences, and he goes so far as to say that American Missionaries are as little wanted in China as anarchists are in the United States. The general impression among Congressmen with whom I have talked is that some more satisfactory legislation than the Geary law will be passed by this Congress, as many who voted for the Geary law are opposed to forcibly deporting the Chinese already here while willing to keep others from coming. They supposed when the bill was before Congress that the Chinese already here would register, as they probably would have done if allowed to follow their own inclinations.

On Monday Rev. I. N. Canter,

who is acting as Chaplain of the House of Representatives during the illness of Chaplain Haddaway, in his opening prayer mentioned the child which "has gladdened the Nation and the home and heart of the Chief Magistrate of the country." He prayed that Divine protection be given to both mother and child and that the little one might grow up with every grace and womanly virtue.

The saloon keepers of Washington are getting alarmed as the time approaches for them to procure licenses under the new law, which goes into effect November 1st. They are just beginning to realize that the temperance people are united and determined that no licenses shall be issued except in accordance with law, without the full facts being made public. If the temperance people can hold the Commissioners up to the duty, which they have sworn to perform without fear or favor, the National Capital will soon have fewer saloons than it has had for many years.

Three important conventions of colored Baptists are about to convene in Washington—Foreign Missions, Home Missions and Education, the first meeting tomorrow and the last remaining in session until the 21st inst. Although three separate bodies, the delegates will be in many instances the same in all three. Among the important matters to be taken up are propositions for the establishment of a summer school on the Chautauqua plan, on property in Maryland which has been offered as a gift for that purpose. In view of these two subjects, to say nothing of other important business to be transacted by them, who will say that the colored people are not making rapid educational progress. What would have been thought of the man who would twenty years ago have seriously proposed a Chautauqua school for colored people!

OTHER EDITORS.

A foreign paper designates the United States as a "godless country," meaning so far as can be gathered from the context, that there is no State establishment of religion. It would surprise this writer, and probably also the editor of the paper in which his letter is printed, to learn that in the matter of Church edifices and the number of clergy, the United States leads the world. There were, in this country, in 1882, 92,167 churches and 77,230 clergymen of all denominations, not including the members of monastic establishments. The country which takes the second place is Russia, with 42,670 church buildings and 49,330 preachers, priests and monks; France comes third, with 39,314 and 42,543; Germany comes fourth, with 37,720 places of worship and 31,910 clergy and monks; Austria is fifth in the matter of Churches, 36,180; second in the number of clergy, 55,240; England comes next, with 35,916 churches and 41,320 preachers and priests. In the matter of religion the United States will stand a comparison with any other country on the globe; in fact, with any two, having more churches than Russia and Germany put together and almost as many clergymen as England and France.—St. Louis Advocate.

There seems to be no doubt that foreign laborers in considerable numbers are returning to Europe. From Pennsylvania several thousand Poles and Hungarians and Italians have gone home, or are preparing to go. It is said that most of those who have no families, and have saved comfortable sums are likely to go back. All this will tend to the relief of the country, one of our apparent troubles being an excess of unskilled labor. Importing this class of workmen is like carrying coals to Newcastle.—Cincinnati Advocate.

Again after a considerable interval, the statement is renewed from Rome that the Pope expects soon to secure the recognition of Mgr. Sattoli by the United States Government as a Papal representative. This would be a step in the commitment of this country to the advocacy of the Pope's claim to temporal power. It would involve offense to Italy as well as the tangling up of Church and State, but the Catholic vote in America is large, and there is no telling what parties may do for votes. We believe the Pope will force this recognition if he can.—Christian Standard.

Brother, if you are due this paper for arrears or renewal, and you can send a remittance now, you will by doing so greatly oblige the Publishers, who need all the help their patrons can render.

ARKANSAS METHODIST.
THURSDAY, SEPT. 21, 1893.

PARLIAMENT OF RELIGIONS.

At the opening session of the Parliament of Religions in the Art Palace, Chicago, Sept. 11, 1893, Rev. Dr. J. H. Barrows, chairman of the general committee, delivered the following address of welcome:

MR. PRESIDENT AND FRIENDS:—If my heart did not overflow with cordial welcome at this hour, which promises to be a great moment in history, it would be because I had lost the spirit of manhood and had been forsaken by the spirit of God. The whitest snow on the sacred mount of Japan, the clearest water from the sacred fountains of India are not more pure and bright than the joy of my heart and of many hearts here that this day has dawned in the annals of time, and that, from the farthest isles of Asia; from India, mother of religions; from Europe, the great teacher of civilization; from the shores on which breaks the "long wash of the Australasian seas;" that from neighboring lands and from all parts of this republic which we love to contemplate as the land of earth's brightest future, you have come here at our invitation in the expectation that the world's first parliament of religions must prove an event of race-wide and perpetual significance. [Applause.]

For more than two years the general committee, which I have the honor to represent, working together in unbroken harmony, and presenting the picture of prophecy of a united Christendom, have carried on their arduous and sometimes appalling task in happy anticipation of this golden hour. Your coming has constantly been in our thoughts and hopes and fervent prayers. I rejoice that your long voyages and journeys are over, and that here in this young capital of our western civilization, you find men eager for truth, sympathetic with the spirit of universal human brotherhood, and loyal, I believe, to the highest they know, glad and grateful to Almighty God that they see your faces and are to hear your words.

Welcome, most welcome, O wise men of the east and west. May the star which has led you hither be like unto that illustrious which guided the men of old, and may this meeting by the inland sea of a new continent be blessed of Heaven to the redemption of men from error and from sin and despair. I wish you to understand that this great undertaking, which has aimed to house under one friendly roof in brotherly counsel the representatives of God's aspiring and believing children everywhere, has been conceived and carried on through strenuous and patient toil, with an unflinching heart, with a devout faith in God and with most signal and especial evidences of his divine guidance and favor.

Long ago I should have surrendered the task entrusted to me before the colossal difficulties loomed ever in the way had I not committed my work to the gracious care of that God who loves all his children, whose thoughts are long, long thoughts, who is patient and merciful as well as just, and who cares infinitely more for the souls of his erring children than for any creed or philosophy of human devising. If anything great and worthy is to be the outcome of this parliament, the glory is wholly due to him who inspired it, and who in the scriptures, which most of us cherish as the word of God, has taught the blessed truths of divine fatherhood and human brotherhood. [Applause.]

I should not use the word "if" in speaking of the outcome of this congress of religions, since we have decreed that our sessions should end this day, the truthful historian would say that the idea which has inspired and led this movement, the idea whose beauty and force have drawn you through these many thousand miles of travel, that this idea has been so flashed before the eyes of men that they will not forget it, and that our meeting has become a new, great fact in the historic evolution of the race which will not be obliterated.

What, it seems to me, should have blunted some of the arrows of criticism shot at the promoters of this movement is this other fact, that it is the representatives of that Christian faith which we believe has in it such elements and divine forces that it is fitted to the needs of all men who have planned and provided this first school of comparative religions, wherein devout men of all faiths may speak for themselves without compromise, and tell what they believe and why they believe it. I appeal to the representatives of the non-Christian faiths, and ask you if Christianity suffers in your eyes from having called this parliament of religions? Do you believe that its beneficent work in the world will be one whit lessened?

On the contrary, you agree with the great mass of Christian scholars in America in believing that Christendom may proudly hold up this congress of the faiths as a torch of truth and of love which may prove the guiding star of the twentieth

sense in which America is a Christian nation, since Christianity is recognized by the supreme court, by the courts of the several States, by executive officers, by general national acceptance and observance as the prevailing religion of our people. This does not mean, of course, that the Church and State are united. In America, they are separated, and in this land the widest spiritual and intellectual freedom is realized. Justice Amey Ali, of Calcutta, whose absence we lament today, has expressed the opinion that only in this western republic would such a congress as this have been undertaken and achieved.

I do not forget—I am glad to remember—that devout Jews, lovers of humanity, have co-operated with us in this parliament; that these men and women representing the most wonderful of all races and the most persistent of all religions, who have come with good cause to appreciate the spiritual freedom of the United States of America—that these friends, some of whom are willing to call themselves Old Testament Christians, as I am willing to call myself a New Testament Jew, have zealously and powerfully co-operated in this good work. But the world calls us, and we call ourselves, a Christian people. We believe in the gospels and in him they set forth as "the light of the world," and Christian America, which owes so much to Columbus and Luther, to the pilgrim fathers and to John Wesley, which owes so much to the Christian Church and the Christian school, welcomes today the earnest disciples of other faiths and the men of all faiths who, from many lands, have flocked to this jubilee of civilization. [Cheers.]

Cherishing the light which God has given us and eager to send this light everywhere, we do not believe that God, the eternal spirit, has left himself without witness in non-Christian nations. There is a divine light enlightening every man.

One accent of the Holy Ghost,
The headless world has never lost.

Professor Max Muller, of Oxford, who has been a friend of our movement and has sent a contribution to this parliament, has gathered together in his last volume a collection of prayers Egyptian, Accadian, Babylonian, Vedic, Avestic, Chinese, Mohammedan and modern Hindu, which makes it perfectly clear that the sun which shone over Bethlehem and Calvary has cast some celestial illumination and called forth some devout and holy aspirations by the Nile and the Ganges, in the deserts of Arabia and by the waves of the Yellow Sea.

It is perfectly evident to all illuminated minds that we should cherish loving thoughts of all people and humane views of all the great and lasting religions, and that whoever would advance the cause of his own faith must first discover and gratefully acknowledge the truths contained in other faiths. [Applause.]

This parliament is likely to prove a blessing to many Christians by marking the time when they shall cease thinking that the verities and virtues of other religions discredit the claims of Christianity or bar its progress. It is our desire and hope to broaden and purify the mental and spiritual vision of men. Believing that nations and faiths are separated in part by ignorance and prejudice, why shall not this parliament help to remove the one and soften the other? Why should not Christians be glad to learn what God has wrought through Buddha and Zoroaster—through the sage of China and the prophets of India and the prophet of Islam?

We are met together today as men, children of one God, sharers with all men in weakness and guilt and need, sharers with devout souls everywhere in aspiration and hope and longing. We are met as religious men, believing even here in this capital of material wonders, in the presence of an exposition which displays the unparalleled marvels of steam and electricity, that there is a spiritual root to all human progress. We are met in a school of comparative theology, which I hope will prove more spiritual and ethical than theological; we are met, I believe, in the temper of love, determined to bury, at least for the time, our sharp hostilities, anxious to find out wherein we agree, eager to learn what constitutes the strength of other faiths and the weakness of our own; and we are met as conscientious and truth-seeking men in a council where no one is asked to surrender or abate his individual convictions, and where, I will add, no one would be worthy of a place if he did.

We are met in a great conference, men and women of different minds, where the speaker will not be ambitious for short-lived, verbal victories over others, where gentleness, courtesy, wisdom and moderation will prevail far more than heated argumentation. I am confident that you appreciate the peculiar limitations which constitute the peculiarity of this assembly. We are not here as Baptists and Buddhists, Catholics and Confucians, Parsees and Presbyterians, Methodists and Moslems; we are here as members of a parliament of religions, over

to be stamped by no sectarian war cries, but where for the first time in a large council is lifted up the banner of love, fellowship, brotherhood. We all feel that there is a spirit which should always pervade these meetings, and if anyone should offend against this spirit let him not be rebuked publicly or personally; your silence will be a graver and severer rebuke.

We are not here to criticize one another, but each to speak out positively and frankly his own convictions regarding his own faith. The great world outside will review our work; the next century will review it. It is our high and noble business to make that work the best possible.

There will be social gatherings in the course of this parliament in which we shall be able to get at each other more closely; there will be review sections in the smaller halls where, in a friendly way through question and answer and suggestion, the great themes to be treated in the Hall of Columbus will be considered and various lights thrown upon them, but in this central hall of the parliament the general programme will be carried out and I trust always in the spirit which glows in your hearts at this hour.

It is a great and wonderful programme that is to be spread before you; it is not all that I could wish or had planned for, but it is too large for any one mind to receive it in its fullness during the seventeen days of our sessions. Careful and scholarly essays have been prepared and sent in by great men of the old world and the new, which are worthy of the most serious and grateful attention, and I am confident that each one of us may gain enough to make this parliament an epoch of his life. You will be glad with me that, since this is a world of sin and sorrow as well as speculation, our attention is for several days to be given to those greatest practical themes which press upon good men everywhere. How can we make this suffering and needy world less a home of grief and strife and far more a commonwealth of love, a kingdom of heaven? How can we abridge the chasms of alienation which have kept good men from co-operating? How can we bring into closer fellowship those who believe in Christ as the savior of the world? And how can we bring about a better understanding among the men of all faiths? I believe that great light will be thrown upon these problems in the coming days. [Applause.]

Outside of this central parliament and yet a part of it are the congresses of the various religious bodies in the Hall of Washington and elsewhere. And they will greatly help to complete the picture of the spiritual forces now at work among men and to bring to a gainsaying and gold worshiping generation a sense of those diviner forces which are moving on humanity.

I cannot tell you, with any completeness, how vast and various are my obligations to those who have helped me in this colossal undertaking. Let me, however, give my heartiest thanks to the devout women who, from the beginning, have championed the idea of this parliament and worked for its realization; to the president of the Columbian Exposition and his associates; to the president of the world's congress auxiliary, whose patient and titanic labors will one day be appreciated at their full value; to the Christian and secular press of our country, which has been so friendly and helpful from the start; to the more than 3,000 men and women upon our advisory council in many lands; to the scores of missionaries who have been far-sighted and broad-minded enough to realize the supreme value of this parliament; to President Miller, of the Christian College at Madras, who has used his pen and voice in our behalf; to the Buddhist scholars of Japan who have written and spoken in favor of this congress of the faiths; to Mr. Dharmapala, of Ceylon, who has left important work in connection with his society in southern India to make this long journey to the heart of America; to Mr. Mozoomdar and all others who have come to us from the most populous portion of England's great empire, which has been well called "the hugest standing parliament of religions in the world"; to the imperial government of China, that has commissioned a learned and able Confucian to speak for one of the faiths of his nation; to scores of bishops of the Anglican, Methodist, United Brethren, African Methodist and other Churches; to business men in our

own city who have generously helped me in times of special need, and to the dignitaries of the great Catholic Church of our country, who, through the learned and broad-minded rector of the Catholic University at Washington have brought to us a degree of co-operation and fellowship for which I can never be too grateful. [Cheers.]

All these I welcome today; or, if some of them be not here, I send them, and to a multitude of others whom I have not named, my affectionate gratitude and fraternal salutation. And to the representatives of the orthodox Greek Church, of the Russian Church, of the Armenian Church, of the Bulgarian and other Churches I extend the most cordial welcome salutation. I believe that you will all feel at home with us; I believe that your coming will enlighten us. We shall hear about the faith of the Parsis in the words of those who hold that ancient doctrine; we shall hear of the faith of the Jains of India in the words of one who belonged to that community which is far older than Christianity. Our minds and our hearts are to be widened as we take in more fully the various works of divine providence.

Welcome, one and all, thrice welcome to the world's first parliament of religions. Welcome to the men and women of Israel, the standing miracle of nations and religions. Welcome to the disciples of Prince Siddhartha, the many millions who cherish in their heart Lord Buddha as the light of Asia. Welcome to the high priest of the national religion of Japan. This city has every reason to be grateful to the enlightened ruler of the sunrise kingdom. Welcome to the men of India and all faiths! Welcome to all the disciples of Christ, and may God's blessing abide in our council and extend to the twelve hundred millions of human beings, the representatives of whose faiths I address at this moment. [Cheers.]

It seems to me that the spirits of just and good men hover over this assembly. I believe that the spirit of Paul is here, the zealous missionary of Christ, whose courtesy, wisdom and unbounded tact were manifest when he preached Jesus and the resurrection beneath the shadows of the Parthenon. I believe that the spirit of the wise and human Buddha is here; and of Socrates, the searcher after truth, and of Jeremy Taylor and John Milton and Roger Williams and Lessing, the great apostles of toleration. I believe that the spirit of Abraham Lincoln, who sought for a Church founded on love for God and man, is not far from us, and the spirit of Tennyson and Whittier and Phillips Brooks, who looked forward to this parliament as the realization of a noble idea.

When, a few days ago, I met for the first time the delegates who have come to us from Japan, and shortly after the delegates who have come to us from India, I felt that the arms of human brotherhood had reached almost around the globe. But there is something stronger than human love and fellowship, and what gives us the most hope and happiness today is our confidence that

The whole round world is every way
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REFERENCES:
J. E. Williams, Newport, Ark., mayor.
L. Minor, Newport, Ark., attorney at law.
M. M. Stucky, Newport, Ark., ex-county judge.
J. W. Wallace, Newport, Ark., merchant.
Dr. R. F. Watson, Newport, Ark.
J. J. Underwood, Newport, Ark., liquor dealer.
Guy Smith, J. F., Newport, Ark.
Capt. Jno. T. Flynn, Newport, Ark., Supt. R. & B. Railway.
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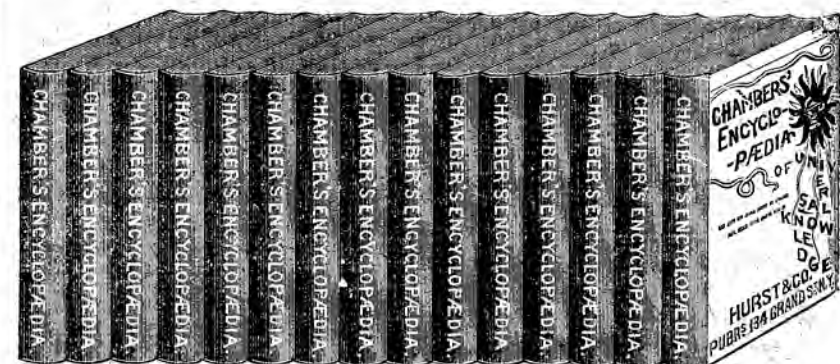
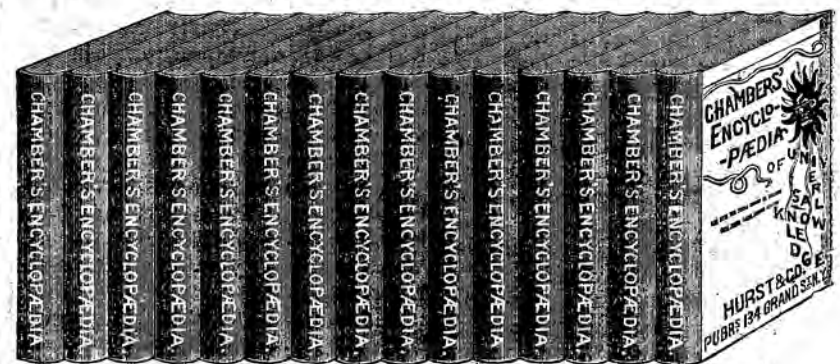
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ARKANSAS METHODIST.

Z. T. BENNETT, D. D., Editor.
GEORGE THORNBURGH, Business Manager.
THURSDAY, SEPT. 21, 1893.

Failing occasionally to see clear evidences of suitable appreciation, the faithful pastor may at such times feel much discouraged; but he should bear in mind, that he is not alone, as a like experience may be often shared by his co-laborers in the same charge.

There is the trying experience of the zealous class leader, as he observes the members of his class becoming indifferent and refusing to attend the meetings appointed for their spiritual comfort. Going at stated times with prayerful wish to render helpful service, and often finding only a small number present, he has reason to feel his work is not appreciated.

In Sunday-school work the faithful superintendent and teachers may labor earnestly and long before seeing any gratifying appreciation of their consecrated and diligent efforts to train the young in the knowledge of the Scriptures and in the duties of practical godliness. The seeming indifference and ingratitude of many parents and the slow progress of their children (sent to school) naturally discourage even zealous workers in this great enterprise of the Church.

Standing between the pastor and his charge, with the duty of raising the "allowance" for the pastor, the faithful Steward is frequently much discouraged in his important work. He may find some members apparently indifferent to the sacred obligation of ministerial support, some conceding this but presenting various excuses for not doing their duty, and others ready to pay the amounts expected but complaining, because "it takes so much money to run the Church." Then after doing his best under many discouragements, the faithful steward may sometimes feel, that his pastor believes he should and could have done more.

We have felt genuine sympathy for some well-meaning stewards, who fell much below their earnest desire and expectation in raising their pastor's salary. They expected to raise the full "allowance" and keenly regretted the large deficit, knowing it must cause a painful disappointment to their pastor, who really needed and deserved every dollar assessed for his support. In such cases the stewards are not personally to blame for the deficit, if they have wisely and diligently tried to collect the entire amount they assessed as a proper support for their pastor. They must, however, deeply regret to know their failure through the inability or fault of others will prove a serious loss to their faithful pastor, who has depended upon them as picked brethren beloved and true.

To prevent this regret on their part and any serious loss to their pastor, the stewards of each charge should urgently present his claims, making timely and continued efforts to induce, as far as possible, all the members in the charge to pay according to their ability. Such work is especially important in the next two months in many charges, whose pastors have received to date much less than usual, because of the great financial stringency. Sharing the hard times with their members, they have faithfully and cheerfully prosecuted their work, looking as heretofore to the Church for their support. Their fidelity has been creditable to our ministry, and now the full payment of their assessment will be equally creditable to our Church. Besides it will in the end be best for all concerned, for the members served as well as for their pastors. We hope, therefore, the contributions this year for ministerial support will compare favorably with those of last year.

Referring to our article last week on "the great financial problem," we think convincing evidence of unrighteous wealth-getting methods, made possible if not sanctioned by unwise laws, is given in the accepted statement, that one-half of the wealth in the United States is owned by one-half of one per cent of the population. If 3,750 of the 65,000,000 people have really acquired one-half of all the wealth of this country, surely it is high time to call a halt in legislation specially desired by "the wealthy few." The heroic patriots who founded our government, after purchasing with their blood the freedom of this goodly land, never designed nor desired, that ours should become a nation of lords and serfs. Such a distinction, not in name but in reality, must ultimately result from the special legislation, which makes the rich richer and the poor poorer. To wipe out that class of legislation the people must elect patriotic statesmen of great ability rather than scheming politicians of great popularity.

IN THE WORLD-FAIR CITY.

As stated in the last issue of THE METHODIST I attended the opening session of the Parliament of the World's Religions. Since then in the morning papers I have hurriedly glanced over the reports of the daily sessions and parts of some of the many elaborate addresses published in full. The words I heard and have since read have not materially changed the opinion I had previously held concerning the Christian propriety of this strange and unique assembly, really unprecedented in the world's history. But as its purpose and plan have been highly approved by many eminent preachers in various Christian Churches I have sent (for page 2) the eloquent address of welcome by Rev. Dr. J. H. Barrows (Presbyterian), who was preeminently the leader in the movement to have all the (ten) religious systems of the world represented in this parliament.

In their responses to the address of welcome the representatives of Buddhism, Confucianism, etc., expressed hearty thanks for the cordial welcome, which they considered a notable recognition of the universal brotherhood of man. I did not hear from any one of them any expression indicating doubt of his religion being the best in the world, or that it lacked any excellence essential to man's usefulness and happiness; but on the contrary these scholarly priests and teachers came as the exponents and defenders of their respective religions, and some of them spoke with such eloquence and enthusiasm as to provoke applause from many in the great multitude of hearers. Some of them boasted of great progress in their religion, but so far as I could tell it was in every case mere improvement in morals based upon codes of ethics and philosophy. Not once did I hear from any of them any recognition of the atonement by the death of Christ. It may be truly said there was no reasonable ground to expect them to respect this fundamental doctrine of the Christian religion; but they disparaged the character and work of Christ in their comparisons of these with the character and work of Buddha, Confucius and other founders of heathen religions. That was done several times and with such enthusiasm and adroitness as to provoke applause from ungodly hearers. But of that parliament I may write again later.

I have not time now to write of the World's Fair, and may not do so, as a larger number of interesting letters about it have already appeared in THE METHODIST than in any other paper published for our Church. I saw much and only a small part of it. A prominent lawyer of Little Rock said he had been there six weeks and it would take him six months to see all of the Fair. To many the time spent there may afford needed recreation, but to any who are undecided about visiting the Fair I would now give this advice: See it if you have the money to spare, but do not make too great sacrifice for the supposed educational advantage to be gained. While some have paid exorbitant prices for board, one may secure good rooms and meals as cheap in Chicago as the same in quality are furnished in Little Rock. This I found the case at the Graham Hotel, 2242 to 2250 Wabash Ave., less than a block from cable cars and elevated railway leading to the Fair grounds.

Z. T. BENNETT.

Chicago, Sept. 16.

Is the Church doing her duty to the poor? If the Church is arraigned before the bar of public opinion more harshly in one particular than in another it is in regard to its treatment of the unfortunate classes of society. And some of the harshest criticisms we have seen were in so-called religious journals. But before any just judgment can be passed we ought to know what the duty of the Church is to the unfortunate classes.

snuff-makers must be doing a poor business. When men are without the comfort and power of religion they transfer their ire to others and feel that they are in a serious decline if they have not reached the point of total disregard of Christ's claims. But the prayer, "Thy kingdom come," ceaselessly offered, has its constant answer.—Episcopal Methodist.

ARKADELPHIA METHODIST COLLEGE.

The Present Outlook.

The Arkadelphia Methodist College, although only in its fourth year, the youngest of the Arkansas Colleges, is establishing an enviable notoriety in the unprecedented success that has crowned its every effort, and the rapidity with which it has taken its place in the front rank of colleges as one of the best, most wide awake, thoroughly equipped, systematic, thorough and stalwart institutions of learning in the State. The opening of its fourth session was the most prosperous in the history of the school; the expectations of its warmest friends were fully realized. The success of the A. M. C. is due to the ability, untiring energy, fine business qualifications and deep and thorough knowledge of its accomplished president, Rev. G. C. Jones. According to his motto, "a place for everything, and everything in its place," the close of the first day found the school thoroughly organized, everything in its proper place, due attention to even the smallest minutia having been observed and the school work glided on as smoothly the second day, as if moved by magic. Prof. Jones's thorough knowledge of human nature, in addition to his other accomplishments, has enabled him to select a thorough corps of teachers. He has greatly strengthened his Faculty this year, by adding to it several accomplished specialists.

Prof. Granville Goodloe, who has charge of the ancient languages, is a ripe scholar, a thorough disciplinarian, and an enthusiastic teacher; the right man in the right place. The Webb Bros. of Tenn., Henry and Emory College of Va., and Vanderbilt each had a share in polishing this accomplished Arkansian. His six years' service as one of the principals of McTyeire Institute, Tenn., the chair of Greek occupied by him in Wofford College, South Carolina, and the important and trustworthy positions filled by him in our own State would be a sufficient guaranty of his qualifications and fitness for his present position, did he not come so highly endorsed from nearly all the prominent Church and school men of the South.

Miss Fannie Cook, the teacher of English, Miss Cannon of Art, and Miss Lee of Education, are members of the old Faculty, and are too well known to need comment. As the success of a general depends on the battles he wins, even so the merits of these three well known ladies are determined by the success that has crowned their efforts in their respective departments. The musical Faculty, consisting of Prof. Dwight Blake, and Misses Boyle, and Stillwell, are all valuable additions to the Faculty.

Prof. Blake has already won a most enviable reputation by the State contests in which his band has taken part. He is a thorough musician, and the A. M. C. has cause to congratulate itself upon the acquisition of such a musical genius. Miss Boyle is an accomplished pianist; her proficiency is the result of years of hard study in the largest conservatories. She combines with her rare musical ability the reputation of being an artist of a very high order.

Miss Stillwell, besides being thoroughly versed in the science of instrumental music, possesses a most magnificent soprano voice of rare compass and sweetness, which has not only won for her the title of "Queen of Song," but the reputation of being one of the sweetest song birds in all the South. Her reputation is such that a musical organization of a very high order of New York, solicited her to fill the position made vacant by the death of a noted prima donna of two continents, offering her a large salary as an inducement; but her repugnance to going upon the stage caused her to decline, and conclude to cast her lot and influence with the A. M. C. The Arkadelphians and the State at large cannot fail to appreciate the efforts of this experienced, trained and exceptionally fine musical trio.

Miss Eddie Featherston and Mr. W. B. Head, graduates of the A. M. C., are assistants in the Collegiate Department this year; their success as students predicts a bright future in store for them.

Miss Nannie Miller is the principal of the Preparatory Department. Miss Miller has been a successful teacher before accepting her present position. She is an enthusiastic teacher, and combines all the qualities that should be found in one who is to watch over the budding minds of childhood, and will train them to a love for "the beautiful, the true and the good."

The Home Department is under the management of the untiring and energetic Mrs. G. C. Jones and the gentle and thoughtful Mrs. M. V. Wallace, who endeavor to make it a home in every sense of the word

for the young ladies entrusted to their care; the confidence and love of the pupils for these two lady managers amply attest their fitness for the trying position so ably filled by them.

The rooms of the students are carpeted and furnished with the latest and most convenient style of furniture. The entire building is lighted with electricity, and has all the other modern conveniences so conducive to health, comfort and happiness. The toothsome repasts served in the college dining room show conclusively, that while the rest of the cultured Christian Faculty are bending every energy to train the mental and moral faculties of the students, Messdames Jones and Wallace believe this much desired end can be attained only by a substantial, wholesome and nutritious diet, served in the most attractive form culinary art can devise. The universal verdict is, that the table of the A. M. C. can not be surpassed. The moral and spiritual welfare of the students is a matter of deep solicitude both in the College and Church. The Faculty have an able auxiliary in the pastor, Rev. C. C. Godden, whose heart is ever open to good works, and whose hand is extended to aid those in need of spiritual advice. As all saloons and gambling halls were banished from Arkadelphia several years ago, the moral atmosphere is good, with as few temptations to vice and as many helps to virtue as can be found in any community. The situation of Arkadelphia upon the high bluffs overlooking the Ouachita river relieves it from malarial influences, causing it to enjoy the reputation of being one of the healthiest cities in the State. Parents and guardians can obtain for those committed to their trust, no greater combination of advantages than is found at the Arkadelphia Methodist College. The Arkadelphians are proud of their College, its President and its Faculty, are enthusiastic over its success, are working and praying that it may be the recipient of still greater blessings, and cordially invite all interested to visit us and attest the truth whereof we affirm.

A PATRON.

WHO WILL HELP?

Mr. Burrows:—Permit me to say to the readers of our paper, that there are many young men in our State—strong, brave, plucky young men—with big brains, strong wills, and any amount of energy, who are anxious to qualify themselves for useful citizenship. Many of them if helped now will go to the front rapidly, take high rank among the leading men of our country and prove themselves in every way worthy of any help given, who cannot attend school unless they receive assistance. Who will lend a helping hand now? I am not appealing for a brainless set of "gutter snipes," but for young men of large possibilities and bright features. Here is an opportunity for your means to bring in a large revenue. And here is an opportunity for you to bring gladness to your own heart by knowing, that you have helped some brave spirit in this "nick of time" to reach the high plane in life for which nature seemed to endow him.

I could name, perhaps, as many as twenty young men, who have struggled against wind and tide to prepare themselves for life's duties, who, with a little assistance, would rapidly forge their way to the front; but must now stop, almost in sight of the goal, unless they can get help. Who will turn benefactor at this critical moment? These young men do not ask that money be given to them. They ask only a little indulgence in the way of a loan. Who will start us with a loan fund by which we can help worthy young men? You can do a good, so far reaching in its result, that it will take eternity to reveal the full benefits thereof. Make this strictly a "helping fund," deposited with the Treasurer of Hendrix College—Capt. W. W. Martin—who is a business man of large experience; careful, painstaking, conscientious. Let this money be loaned to young men upon the recommendation of the President, or the entire Faculty, at a low rate of interest, say six per cent, to be returned to the "loan fund" of the College in a reasonable time after graduation, to help other needy and worthy applicants. This method will make it a perpetual blessing. Almost every reader of this paper and friend of higher Christian education in our State can take stock in this fund. Send me your names with the amounts you are willing to contribute to this endless blessing. Let it come in sums ranging from \$1 up as high as your generous heart and means will allow. You can send the money direct to Capt. W. W. Martin, Conway, Ark., stating the object thereof, who will send you a receipt for it, and have your name enrolled in a permanent register kept for that purpose. Let those of small means and those of large means help in this laudable and praiseworthy enterprise, and you will soon see the fruit of your doing; and your children and children's children will reap a glorious harvest from the good seed sown. A harvest of cultured, brainy Christian gentlemen will soon adorn our State as the result of such sowing. And the sons of Arkansas will shine in the galaxy of States as stars of the first magnitude, proving themselves the peers of the sons of other States. It

is a pity, and more, a poor economy, to neglect such elements of power and allow such useful talents to be lost to the Church and State. Let each reader answer, "I will help."

THOS. H. WARE.

Little Rock, Ark.

GALLOWAY COLLEGE.

DEAR DOCTOR BENNETT:—Dr. Dye appreciated your kind letter, requesting an account of our opening for your last week's paper, but was too busy to write you. Indeed, we are all so busy enrolling and classifying our pupils, that we have had time for little else. This has been the most gratifying and satisfactory opening in the history of the College. We have about 125 boarders, with others to come. Four new pupils arrived yesterday.

Our new teachers are meeting the high expectations of all. The best of all, the presence of the Lord is manifest among us. Dr. Dye conducts service in the chapel every Sunday night. Quite a number knelt for prayer last Sunday night. Fuller particulars later. H.

PROGRESSIVE EUCHE.

It appears that progressive euche is not only condemned by the Churches but is in violation of the civil law prohibiting gaming. We copy the following from the Ark. Gazette of Sept. 12: "There is great consternation among the citizens of Danville, Ky., over the charge of Judge Saffery to the Grand Jury this morning. In charging the jury Judge Saffery followed a precedent recently set, and told the jury to indict any man or woman whom they found playing progressive euche for prizes." Arkansas also has a law which, if we are correctly informed as to the game, makes progressive euche a crime. Section 1834 of the Digest of the Statutes makes it a criminal offense for any person to bet money or anything of the least value on any game of cards. T.

HOW IS IT, ANYWAY?

The people have been told over and over recently, that money had been withdrawn from circulation and a great deal more on that line, but it seems that such talk is without foundation. Dunn's Commercial Review of last week says: "The amount of money in circulation has shown a large increase. Within two months there has been a gain of over \$20,000,000 in national bank circulation. The Treasury statement of Sept. 1st was in some respects very satisfactory, although much is yet heard about a deficit. The circulation per capita in this country on Sept. 1st was \$25.01, against \$24.02 on Aug. 1st, and \$23.86 on July 1st. In August alone the bank circulation increased \$15,687,000. The total money in the country on Sept. 1, 1893, was \$2,155,160,817, against \$2,204,970,613 a year ago. The money in circulation on Sept. 1st was \$1,680,562,671, against \$1,599,256,584 in September, 1892. The important changes in circulation in August were increases of about fifty-two millions in gold coin, about seven millions in United States notes of 1872, and over fifteen millions in national bank notes." T.

Writing approvingly of the prohibitory law in Mississippi a correspondent over that name says in the Nashville Advocate:

Moreover, local option is not enacted as a restrictive measure, but as a method of prohibition. It is just as wise to say that local option is a restrictive measure, because only some counties in the State will vote out the saloon, as it would be to say that a prohibition amendment to the Constitution of the State of Tennessee is not prohibition, but restriction, because other States still have the saloon. The logic is the same in both instances. Which is the wiser policy in a State that is already cursed with the license system, to secure a local option law by which in six years more than three-fourths of the territory is freed from the saloon, and the cause gaining ground every day, or to call at once for a State prohibitory law and nominate candidates for State officers and get snowed under by an overwhelming majority, and get no relief from the iniquitous traffic? Let the position of the whisky traffic today in Georgia and Mississippi answer on the one hand and Texas and Tennessee on the other. By local option considerably more than three-fourths of the State of Mississippi is freed from the saloon, and a great relief it is. And unless all signs fail Mississippi will enjoy constitutional prohibition many years before Tennessee. And this as a direct result of local option. For it is not doubtful, that if instead of the wise counsels and methods that have controlled here, we had put them aside and begun voting on a constitutional amendment, and running for President and Governor and constable, we would still be overrun with saloons.

The workers in the cause of prohibition in Mississippi acted wisely and have gained rapidly by following the example of their brethren in Arkansas, which is ahead of all other Southern States in the great movement for the legal prohibition of the liquor traffic. Our State has not suffered any backset, as Georgia did a few years ago, from the prohibition party after the peerless Grady and others had led victoriously in the non-partisan movement

ARKANSAS METHODIST

THURSDAY, SEPT. 21, 1893.

PERSONAL AND OTHER NOTES

Brother Pastor, have you tried to get any new subscribers for this paper and the Nashville Advocate during the protracted meeting season? If not, why not?

Bro. C. R. McPherson of Mineral called Thursday and renewed. He reports short crops in his section.

Rev. P. C. Atkins, Bokoshe, I. T., writes: "We have just closed our camp meeting, which resulted in 85 or 40 conversions, 14 accessions to the Church with more to follow. The Lord is doing a great work for Bokoshe circuit, whereof we are glad. Pray for us."

Rev. F. P. Allgood has been appointed to supply New Hope mission, Little Rock conference. He writes: "I took charge July 1, have had good success—30 conversions and 40 accessions."

Bro. E. T. N. Watts of Scott called Wednesday last.

Bro. L. P. Griffing of Conway, on his way to St. Louis, called Wednesday.

Rev. M. L. McCord, L. P., Rector, Ark., renews his subscription and says: "The more I read it the better I like it. May the God of all grace ever help you in keeping its pages clean and as heretofore to vindicate the rights of our holy religion; and may we still hear favorable reports from those faithful field hands who are Zion's watchmen and whose labors have been crowned with success. There have been some very interesting revivals and some more are contemplated. Bro. S. F. Brown is still preaching with great acceptability on the Batesville circuit."

Rev. F. B. Sinex has returned from a short visit to Tenn. to visit his wife's relatives and to Indiana to visit his own people.

Rev. W. R. Harrison reports a good meeting in progress at Selma, Ark.

We are glad to know by letter from Bro. Geo. E. Parsons, that he is recovering from his sickness.

Rev. W. A. Freeman, P. C. of Hamburg station, on his way to England to help Bro. Watson in a meeting, called Saturday.

Bro. Thomas N. Hogue, Brookston, Texas, writes of date Sept. 15, the following sad note: "We are in sadness today. Death has come and taken from us our sweet little May. She was born Dec. 11, 1889 and died Sept. 14, 1893. She was so precious to us; but while home is bathed in tears, we believe she is a shining angel in glory, for which we praise God. Pray for us."

Rev. H. C. Jolly, P. C. of Cisco, Tex., in a business letter says: "We are occupying our new church house, built since the cyclone. Not completed yet, but we are grateful that we have a shelter. It will be a beauty when finished."

Rev. M. B. Corrigan, P. C. of Helena station, sends us some money to keep THE METHODIST going; and says: "My charge is prospering; not a jar or schism, good congregations, interesting prayer meetings. Money matters close, but hope they will ease up soon. The Lord is blessing us abundantly, for which we are profoundly and humbly grateful."

Hon. W. F. Hicks is a member of the Board of Public Charities and also editor of the Loneoke Democrat. In his paper of last week, referring to the resignation of Dr. J. K. Harvey as Supt. of the Blind School, he says: "There is no blemish on his [Harvey's] character as an official, Christian, and gentleman."

Wanted—More "field notes," short and fresh, full of news. Would be glad to have, at least, one field note from every pastoral charge in our three Conferences.

Rev. Andrew Hunter, D. D., has been appointed by the P. E. to fill the vacant pastorate of Winfield Church until Conference. The Doctor started off grandly last Sunday night with one conversion at regular service.

Rev. H. H. Watson, P. E., dedicated a church at Mt. Pleasant on the Mabelvale C't. The house is, he says, a credit to the community.

We are sorry to hear through Bro. Watson, P. E., of the death of the child of Rev. J. A. Henderson, P. C., of Mabelvale C't. Bro. Watson attended its burial Sunday afternoon.

MARRIED.

At the residence of S. F. Pennington, step-father of the bride, on Sunday morning at 9 a. m., by Rev. G. W. O. Davis, Mr. Felix H. McKrack and Mrs. Minnie R. Barnes, all of Yell Co., Ark.

A REQUEST.

I desire to get into correspondence with the Epworth Leagues. I request, therefore, the names and Postoffice of the Pastor, President and Secretary of every League in Arkansas. Please be prompt, brethren. Address me at Pine Bluff.

J. R. MOORE, President League Conf.

SCHOLARSHIPS.

Quitman College proposes to give one Tuition Scholarship to each District within the Arkansas Conference. The Fayetteville, Eureka Springs and Harrison Districts are not yet represented. Will the Presiding Elders please make these appointments at once? They are the gifts of the College. Hence give them to worthy and needy students.

O. H. TUCKER, Pres.

Sep. 18.

Do you want a first-class sewing machine at moderate price? If so, buy our METHODIST machine, and we believe you will be fully satisfied. Read the adv. in this issue.

TO MRS. BESTWICK.

It is with surprise and sorrow that we have heard of the death of Henry. We were looking forward to his return and the renewal of the pleasant association of last year, when lo! we learn he sleeps in the embrace of death.

Henry was so true, generous and noble, that he was a general favorite. We all loved him. We enter into your sorrow and send you these words of remembrance and sympathy, which but feebly express our love and your noble son. We can only commend you to Him who doeth all things well and pray that we all may meet him in the sweet by and by, "where there is neither sickness nor death."

JNO. CHAIRS,
CHAS. J. MAGNESS,
GARLAND BREWSTER,
PAUL MARTIN,
ROBT. DOUGLASS,
JNO. W. DUNCAN.
Sarcy College, Sept. 17.

CHURCH EXTENSION IN ARKANSAS.

The three Arkansas Conferences have contributed, all told, to the cause of Church Extension \$23,157.90, as follows: Arkansas, \$5,851.25; Little Rock, \$13,550.80; White River, \$3,755.85. Of this sum they have paid over to the General Board \$12,395.95, and have retained to be administered by themselves \$10,761.95, with which they have given material aid to 141 churches in 65 counties and one in Louisiana, the average granted each being about \$76.

Perhaps it would be interesting to see how this was distributed according to counties. Here are the figures: Arkansas, 1; Ashley, 2; Baxter, 2; Boone, 2; Benton, 4; Bradley, 2; Craighead, 1; Conway, 3; Carroll, 2; Crawford, 3; Columbia, 4; Calhoun, 1; Cleveland, 2; Clark, 1; Clay, 1; Cross, 5; Drew, 3; Dallas, 3; Desha, 1; Fulton, 2; Faulkner, 1; Garland, 3; Grant, 2; Green, 1; Hempstead, 4; Hot Spring, 2; Howard, 1; Izard, 2; Independence, 1; Jackson, 1; Jefferson, 5; Johnson, 3; Lawrence, 2; Lonoke, 4; La Fayette, 1; Lincoln, 2; Logan, 2; Little River, 1; Marion, 2; Madison, 2; Montgomery, 2; Miller, 1; Monroe, 2; Nevada, 1; Newton, 2; Ouachita, 2; Phillips, 1; Pulaski, 2; Prairie, 4; Pike, 3; Polk, 2; Pope, 2; Perry, 1; Randolph, 2; St. Francis, 1; Sevier, 2; Sebastian, 5; Scott, 2; Saline, 3; Union, 3; Van Buren, 1; Washington, 3; Woodruff, 3; White, 5; Yell, 1. The Little Rock Conference has also aided one church in Claiborne county, Louisiana.

By Conferences, aid has been rendered as follows: Arkansas 43 Churches, \$2,737.10; Little Rock, 69 Churches, \$6,313; White River, 30 Churches, \$1,811.54.

When the amounts raised by the several Arkansas Conferences are compared with the assessments against them the record shows that there is a large margin for improvement. The assessment against the Conferences for the first ten years of Church Extension were as follows: Arkansas, assessed \$16,660, paid \$5,818.10; Little Rock assessed \$18,065, paid \$12,545.70; White River assessed \$7,950, paid \$3,460.10. It will be seen that the Little Rock Conference raised 69 per cent of its assessment, Arkansas 35 per cent, White River 44 per cent. The average for the entire Church is 61.18 per cent, so that two of them fall far below the average, and are, with the German Mission Conference of Texas, the only Conferences lying wholly west of the Mississippi which do fall below that average.

The General Board has done a good part by Arkansas. Receiving from it \$12,395.95, it has poured back into the State a golden stream, having aided 43 Churches with \$32,050. Of this \$16,760 has been donated, and \$15,300 loaned. Of these 43 Churches, 15 were aided by the Conference Boards also, and the net total number of Churches in the State which have received help from Church Extension funds is 169. The smallest sum given to any Church was \$8.70 to Elgin Church, Jackson Co., and the same to Jamestown Church, Independence Co. Winfield Memorial Church at Little Rock is the largest beneficiary, having received donations amounting to \$3,500, and loans amounting to \$4,500. No appropriations made at the last annual meeting of the General Board of Church Extension are embraced in the foregoing figures.

The approaching fiftieth anniversary of the adoption of the plan of separation in which our separate ecclesiastical existence has its origin has suggested to the Board of Church Extension the propriety of commemorating the mercy and goodness of God to usward through all these years by making a special effort in behalf of the cause of Church Extension. To this end they urge (1) the payment in full of the present assessment; (2) the

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For further particulars and application papers write to

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My song "Never Alone" is just now out and can be had for 40c. of J. A. Richardson & Bro., Georgetown, Texas.

W. A. HEMPHILL.

Mr. W. C. Allen

Of Atlanta, Georgia, testifies that he was afflicted with *Flying Rheumatism*, the intense pain going from one part of the body to another. After taking seven bottles of Hood's Sarsaparilla he was in good health. In two months he increased from 122 to 145 pounds in weight. Hood's Pills are purely vegetable. 25c.

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The Epworth League Book, which is now ready, is made in two styles, as follows: Fine cloth, price \$2.50; Morocco gilt, \$3.50.

Students' Reception—Hendrix College.

Committees from the Young Men's Christian Association of the College will meet all trains on Tuesday Sept. 25, to assist the students in any way they may be able. Trains arrive at Conway from the north (about) 6 a. m. and 12 m.; from the south (about) 10 a. m. and 9:30 p. m. Also a reception will be given to the students by the Association, assisted by the Woman's Auxiliary, Tuesday evening at 8 o'clock at the college. Let new students try to be present at this time. Much may be gained to a new student by being present at this reception. Truly,

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FRANK REFLECTOR.

"New York Mills, N. Y., Sept. 1, 1893."

I. P. Frink, 551 Pearl St., N. Y.

DEAR SIR:—One year ago we put into our church one of your 60-inch reflectors. At that time I wrote you that after a fair trial I would inform you of our like or dislike. They prove far better than we expected; they have done all we said they would and you might have made your recommendation stronger for they are perfect. They give a steady, clear and brilliant light by which the fine print can be read in any corner of the room. Very kindly,

H. M. DANFORTH.

Pastor M. E. Church.

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THE FAMILY.

SPIRITUAL NOURISHMENT.

The first source of spiritual life is good food for the soul. The more nourishing the food and the better the digestion the stronger do we become. Some Christians die of starvation. They surfeit the inner man with secular stimulants of all sorts—with spiced books of fiction, with "light reading" that is mere syllabub. Many swallow little else than their daily newspaper. The moral faculties become debilitated on this flimsy diet. Now all the athletic Christians—all those who can carry loads, do thorough work and stand a long pull—are hungry feeders on God's Book. Nothing will impart sinew and muscle to your piety like the thorough study and digestion of your Bible. A good sermon must be digested or it will be of little use to you, and your daily bread of the Bible must go through the same process in order that it may be assimilated and taken into your spiritual fibre. "Thy words were found and I did eat them and they were the joy of mine heart," said the old-time saint. One strong Bible text lodged in the memory and turned over and over and well digested will be a breakfast for your soul, and in the strength of it you may go on through the whole day. A soldier is never in so good trim for battle as after a sound sleep and a square morning meal; it is not easy to fight or march on an empty stomach. In like manner every servant of Jesus Christ must recruit his or her spiritual strength by reading Christ's words and thinking about them by meditation, by prayer and soul converse with God. I have always observed that the light readers and light thinkers made light Christians, and those who neglect their Bibles and their closets soon dwindle into dwarfs. Having no depth of root, their religion soon dwindles away.—Dr. Cuyler.

A KIND THOUGHT.

Long years ago when I was a girl at boarding-school, a silver-haired old lady was in the habit of coming into our advanced French class now and then. We girls all fell in love with Madame Closson for her kind face and gentle, placid manners, and used to think it a great privilege to sit by her and find the place for her and help her with her wraps after class was over.

One day when it was my good fortune to hold the place of honor beside her, the last one to recite chanced to be Miss Parks. She was a day pupil, a plain, awkward girl, and very dull. It was evident from her first sentence that she did not know the lesson, but Madame Closson patiently heard her through, apparently desiring to see if there was anything in it she did know.

When we had been dismissed, and I took up Madame Closson's shawl to lay it over her shoulders, I was thinking, "What a dreadfully homely, stupid girl Miss Parks is! Could the dear old lady have read my thoughts? I think she had a soul too innocent for that, but this is the remark she made:

"My dear, what a sweet-tempered disposition Miss Parks seems to have."

The words went through me like an electric shock. For the first time I realized my own selfishness and saw it contrasted with the goodness of heart which could see only goodness in others. My eyes filled with tears and with a sudden impulse, I kissed the hand she gave me as she said good-bye.

Again and again since that day, when some unkind thought has come into my mind, the memory of dear Madame Closson's kind face and sweet words has come to help me; and I have learned to see more of God's love in those I meet than I did in my girlhood, I owe it in a great measure to the dear old lady's kind thought.—The Advance.

BE PATIENT WITH YOURSELF.

The Scriptures commands us to be "patient toward all men," and patience toward all implies patience towards ourselves. A reason for his universal patience is found in the facts of human infirmity and frailty. The God of all patience knoweth our frame, and whoever we may forget our weakness, he remembereth that we are dust."

Now all this is just as true of ourselves as it is of our neighbors; and hence we need to exercise the same patience on our own behalf which would be required to be exercised towards them. The great command is "Thou shalt love thy neighbor as thyself," no more, nor less. This implies a proper love of self, and a fair, equitable treatment of self. We are not to exalt ourselves above others; we are not to degrade ourselves beneath them. We stand upon a common level of frailty, infirmity and sinfulness. While we thank God for forgiving our sins as we forgive those who trespass against us, we must also forgive ourselves, and deal tenderly with our own infirmities and frailties.

We are not to despair because we have faltered and failed; or need

we write bitter things against ourselves; we are just what others are—erring children of a fallen race. Hence instead of despairing, repining, or hating ourselves, we should patiently endeavor to correct our faults, amend our ways and doings, and above all we should commit the keeping of our souls unto God in well doing, as unto a faithful Creator. However much we may despise ourselves, we are dear to the heart of God; and he who has bought us with his blood, has not paid the wondrous price of our redemption to lose us without a struggle, or abandon us because of frailties and infirmities. Let us turn our hearts to him, and content ourselves to lie low at his feet and passive in his hands, that we may be made vessels unto honor, fitted for the Master's use.—The Christian.



EPWORTH LEAGUE.

Constitution of the State Epworth League Conference of Arkansas, adopted June 16, 1893, at the first annual meeting held in Winfield Memorial Church, Little Rock.

Art. 1. This organization shall be known as the Epworth League Conference of Arkansas.
2. The object of the organization shall be to promote the general welfare of the Epworth League of the M. E. Church, South.
3. The officers of this society shall be President, one Vice-President from each of the Conferences, Secretary and Treasurer, who shall perform the duties of their offices in the manner usual in similar deliberative bodies.
4. The President, Secretary and one member from each Conference shall constitute an executive committee who shall be charged with the interests of this body in the interim of its sessions.
5. This Conference shall hold an annual meeting at such time and place as shall be selected by the Executive Committee.
6. The membership of this Conference shall consist of all the traveling preachers in Arkansas and three delegates from each League.

BY-LAWS.

1. The officers of this body and executive committee shall be elected upon the last day of its annual session, upon the nomination of a committee which shall be raised during the first day's session.
2. The funds of the body shall be raised by contributions from local Leagues and from private donation. Each League shall be asked to send up at least \$2 by its representatives, to which shall be added whatever private generosity may contribute.
3. This money shall be used for the necessary expenses incurred by this body. It shall be paid out upon the order of the President and Secretary.
4. Whenever one of the Bishops of the M. E. Church, South, is present at a meeting he shall be asked to preside.
5. The President shall be expected to promote the interests of the Epworth League by keeping it before the Church by means of our Church press, through our Annual and District Conferences and by such other means as may be commended to his judgment.
6. The Executive Committee shall prepare and publish a programme for our annual meeting.
7. Any provision of this Constitution or By-Laws may be changed by a majority of those present at an annual meeting and voting upon the subject.

Our Young Folks

AN IDLE DAY.

"If I could only have one whole day to do nothing but play in, how happy I should be!" said Rosie to her mother at breakfast time.

"Try it," said her mother. "Play as much as you like. Try it today."

How the children going to school envied Rosie, as she swung on the gate and watched them passing by. No hard, long lesson for her. When they were gone, she ran into the garden, picked some gooseberries for pudding and stood them in the kitchen.

"No, Rosie! That is work. Take them away."

Rosie looked serious. She got her doll and played with it, but soon tired; her shuttlecock, but did not care for it; her ball, it bounced into the kitchen window. Rosie peeped in after it. Mother was sheeling peas.

"May I help you, mother?"

"No, Rosie, this isn't play."

Rosie strolled away with slow, lagging footsteps to the garden again. She leaned against the fence and watched the chickens. Soon she heard her mother setting the table for dinner and longed to help. After dinner Rosie took her little patchwork and stole away to the barn with it, for she could stand idleness no longer.

"Mother," she said, as she gave her a good-night kiss, "I understand now what the teacher meant when she said, 'He has hard work

who has nothing to do.'"—Presbyterian.

MANHOOD'S FOUNDATION.

Truth, my boy, is the only foundation upon which manhood can be erected; for otherwise, no matter how beautiful the upper stories may be and no matter of how good material they may be built, the edifice, the character, the manhood, will be but a sham which offers no sure refuge and protection to those who seek it, for it will tumble down when the trial comes. Alas! my boy, the world is very full of such shams of manhood in every profession and occupation. Now I want you to be a man, and that you may be that, I want you first to be thoroughly true. I hope you would scorn to tell a lie, but that is only the beginning of truthfulness. I want you to despise all sham, all pretense, all effort to be otherwise than you are.—Bishop Dudley.

HOW ESKIMO BOYS HUNT.

In the far North in May and June immense numbers of elder ducks fly along the coast, bound for their breeding-grounds far to the east of Point Barrow, Alaska. At this season every person, male and female, is supplied with the Eskimo implement called by them ke-love-i-tow-tin, which is made as follows:

Eight balls, three-quarters of an inch in diameter, are cut from ivory or bone, with a tip or ear through which a hole is drilled. Eight strands of finely-braided sinew are tied to these balls. At the opposite ends the strands are brought together, each of exactly the same length, and tied to ten or twelve quills of some sea fowl, when the implement is ready for use. The bunch of quills is grasped with the right hand, while the fingers of the left comb out the strand, and when all clear the balls are held between the forefinger and the thumb.

This is done in a few minutes when a flock of ducks are seen approaching. When the game is near enough, with a quick circular motion, just the same as throwing a stone with a sling, the missile is launched among the flying birds, when, if one of these strands crosses the neck or the wing of a duck, it brings it to the ground, where it is then captured.

The action of the air on the strings tends to separate the balls in their flight, so that they cover quite a space, and if the birds are bunched they often bring one down, and the boy or girl that can do this is proud and happy.—Golden Days.

Sufferers from dyspepsia have only themselves to blame if they fail to test the wonderful curative qualities of Ayer's Sarsaparilla. In purifying the blood, this medicine strengthens every organ of the body, and even the most abused stomach is soon restored to healthy action.

All reasonable goods, such as refrigerators, ice cream freezers, water coolers, gasoline stoves, etc., will be sold at greatly reduced prices. Fones Bros. Hardware Co.

If the Baby is Cutting Teeth, Mrs. Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It soothes the child, softens the gums, always all pain; cures wind colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

NOTICE.

I have this day filed in the Probate Court of Pulaski county my final statement as guardian and curator of the estate of C. E. Iman, and shall apply to have the same approved at the October term of said court, which meets on 2nd Monday in October 1893.

J. E. WILLIAMS.

Sept. 2, 1893.

Washington, Ark., Aug. 24, '93. HINTON DRUG CO. GENTS:—As special agent of the Mutual Life Insurance Co. of New York, I have gone to many places where I have found bad water and food, and have learned the value of Dr. R. L. Hinton's Bowel Mixture, a bottle of which I have carried in my valise, and found it a quick and effective remedy for cramps, colic, diarrhoea, in fact any kind of stomach or bowel trouble, and I have frequently given it to my fellow drummers with good results in every case. If the usefulness of your Bowel Mixture were generally known, it would be carried by all traveling men and become a household remedy everywhere.

Respectfully, W. H. CARUTH. Those wanting it by the single bottle or at wholesale will please write to Hinton Drug Co., Prescott, Ark.

If you want lumber at the lowest prices see A. F. Brady at 201 Spring street. Rough lumber delivered to any part of the city at \$9 per 1,000 ft. Flooring, ceiling and siding at from \$10 to \$19 per 1,000 ft. You will save money by seeing him before buying. Fair dealing and prompt delivery is his motto. Don't forget the place—201 Spring street, Martin building.

The Iron Mountain Route is selling excursion tickets from Little Rock to Chicago, Ill., and return at \$19.85, round trip. Sleeping car accommodations can be procured by holders of same. Ticket offices 118 West Markham street, telephone 262. Union Depot, 1086. No trouble to give information.

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The Cheapest and Best Medicine for Family Use in the World. Never Fails to Relieve Pain!

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Rheumatism and Neuralgia,

Sore Throat, Coughs, Colds, Pneumonia, Bronchitis, Inflammation, Congestion, Influenza, Difficult breathing, Lumbago, Swelling of the Joints, pains in the Back, Chest, Limbs. Radway's Ready Relief is a cure for every pain, sprains, bruises. It was the first and is the only

Pain Remedy that instantly stops the excruciating pains, allays inflammation and cures congestions, whether of the lungs, stomach, bowels, or other glands or organs. INTERNALLY, a half to a teaspoonful in half a tumbler of water will, in a few minutes, cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, nervousness, sleeplessness, sick headache, diarrhoea, dysentery, cholera morbus, colic, flatulency and all internal pain.

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In its Various Forms Cured and Prevented.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

R. R. R. not only cures the patient seized with Malaria, but if people exposed to malarial poison will every morning take 20 to 25 drops of Ready Relief in water, and eat, say a cracker, before going out, they will prevent attacks. 50 c. a bottle. Sold by Druggists.

RADWAY'S PILLS.

Rarely vegetable, mild and reliable; causes perfect digestion, complete absorption and healthful regularity.

For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Sick Headache, Indigestion, Dizzy Feelings, Constipation, Dyspepsia.

Perfect digestion will be accomplished by taking Radway's Pills. By their action on the bowels they stimulate the liver in the secretion of bile and its discharge through the biliary ducts. These pills in doses of from two to four will quickly regulate the action of the liver and free the patient from these disorders. One or two of Radway's Pills taken daily by those subject to bilious pains and torpidity of the liver will keep the system regular and secure healthy digestion.

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To the public:—Be sure and ask for Radway's, and see that the name "Radway" is on what you buy. Book of Advice mailed on application.

We have a lot of large-print Testaments and Psalms for old people, from 70 cents to \$1 postpaid.

Look Out.

"In peace prepare for war, in health prepare for sickness." This old adage is wise and timely always—especially so just now. Summer is on with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding even now. Shortly will come decay of vegetation, when malaria, like death, will ride on every passing breeze and count its victims in every home. Repair the wastes. Restore the weakened vitality. Fortify the system. Ward off the perilous attacks of Malaria, and pass safely and happily through. You can do this with Dr. King's

ROYAL GERMAETUER.

It is the best preventive—the best restorative—the most unfailing cure—pleasant to take as lemonade, and harmless always. \$1.00 per bottle, six for \$5.00.

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No. 00 sin. bug. harness hames 11-8 in. traces, 3 in. saddle, 10.25
No. 00 sin. bug. harness, hames 1 1-4 in. trace, 3 1-2 in. saddle, 12.50
No. 25 sin. bug. harness, single trace, 1 1-2 in. 1 1-2 in. saddle, 15.50
Doublebuggy har. from \$10.00 to \$25.00
Wagon harness, from \$15.00 to \$30.00
Ladies' saddles, from \$3.75 to \$20.00
Men's saddles from \$5.50 to \$20.00.
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And See Page Two for OFFER EXTRAORDINARY.

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THURSDAY, SEPT. 21, 1893.

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To Advertisers:—The circulation of The Arkansas Methodist is fifty per cent larger than that of any other paper, religious or political, published in Arkansas.

From Printers Ink: "Arkansas Methodist." Published at Little Rock, has a much higher circulation rating than any other newspaper published in the State. This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

Only 165 papers in all these United States issue over 10,000 copies each per week. THE ARKANSAS METHODIST is one of them and the only one in Arkansas.

FROM PASTORAL CHARGES

(Continued from 3rd page.)

ENGLAND C.T.

We have closed our meeting at Indian Bayou with a result of 11 accessions, the Church awakened as it has not been for a long time. Bro. T. D. Scott of Little Rock was with us and preached with that clearness that is characteristic of him. We expect to begin here tomorrow night. Will have Bro. Freeman with us. Pray for us.

W. C. WATSON.

Sept. 15.

DARDANELLE CIRCUIT.

I commenced a meeting at Carden Bottom on Saturday night July 8, continued until Thursday night following, had 22 conversions, 13 joined the Church. My next meeting was at Centerville, commencing July 15, lasted until night of 21, result, 6 conversions and 6 accessions. I was quite sick for three days of this meeting. Brother Williams of Dardanelle station kindly came to my relief and did some of his best preaching for which he is held in high esteem by the people of that community. I am also indebted to Rev. Frank McKinney, a young and very acceptable Presbyterian preacher, for valuable help in this meeting.

On the fourth Sunday of July I began at Field's Chapel, continued five days. Thanks for valuable help in this meeting from our worthy and very acceptable P. E., P. B. Summers, and also Bro. A. H. Williams of Dardanelle station; result, the Church was stirred and seemed quite revived, but we had no conversions.

July 29 was our third Quarterly meeting at Pisgah. We protracted it until Friday night 4th of August. Had the assistance of the P. E. until Monday, resulted in one conversion.

On August 6 we commenced at Oak Grove, of which meeting you had a report from Bro. A. H. Williams of Dardanelle station. He did some good work here for us for which we feel very thankful. This meeting resulted in 25 conversions and 19 accessions. We also had some valuable help from the local preachers; we have two very efficient local preachers on this work, they did some noble work at several points on the circuit this year. They both belong to the P. C., abide his ruling in all things and go at his will; this meeting continued sixteen days.

August 19 we commenced a meeting at Bennett School House, a place where we had no church. We labored there five or six days. Result, 16 conversions, 20 accessions. By transferring a few from other points we organized a Church here of thirty members. Bro. M. V. Adney, local preacher, rendered valuable help in this meeting. From here we moved to old Mt. Zion, commenced on Saturday night, Aug. 26, continued until Saturday night Sept. 2, when we were called away, but left the meeting in the hands of Bro. N. D. Ash, one of our local preachers, who continued until Monday night Aug. 7; result, 36 conversions and 35 accessions.

We also held another meeting at Neely School House which did great good to the community. Had two or three conversions but no accessions as yet, but hope to get several before Conference.

We have held 5 protracted meetings resulting in about one hundred and perhaps thirty conversions and 98 accessions to the Church. I hope to do something for THE METHODIST by Conference. We are far behind in our collections, but there will be money in the county when the present cotton crop is gathered and marketed, so that I hope to make at least creditable report on this line. Pray for us. Love to all the brethren in the work.

G. W. O. DAVIS.

Dardanelle, Sept. 14.

SHERIDAN CIRCUIT.

I am requested to write a note of the Center camp-meeting. Bro. E. G. Cary preached the opening sermon last Friday night and continued to preach 3 or 4 times a day till Monday night, when this writer reached the ground. It was the second meeting of the kind I ever attended, but I found even before I reached the camp that the meeting had assumed grand proportions. There had been 8 conversions and 1 accession. It began raining before night, but the people came to meeting and it was a regular "hallelujah time." The altar was crowded with penitents and many were converted, and the Christians, old and young, were filled with joy

unspeakable and had to shout forth praises aloud. Bro. Rice, P. C., was present all the time and exhibited splendid tact in conducting the meeting—especially in getting work out of others. He is an able preacher, an excellent pastor and is serving as good people as live in the State. The meeting closed last night with pleasing results; the Church being greatly revived and strengthened. There were about 30 conversions and 24 accessions and many still seeking "the pearl of great price." Glory to God for the camp-meeting! Bro. Rice hastened to Sheridan in response to a message calling him to attend the funeral services of a child. Bro. Cary is on his way to Hensley to begin a meeting. The writer resumed his own charge feeling very much refreshed in body, and greatly strengthened in soul, by having attended the camp-meeting. May we all so live that we may meet at last on heaven's eternal camp-ground! God bless Bro. Rice and his charge. He is an "ARKANSAS METHODIST man."

Yours in Christ's love,
R. LUTHER BROACH.
Redfield, Sept. 15.

GENOA CIRCUIT.

I have held five protracted meetings. All have resulted in good. At every place the Church has been greatly revived, conversions and accessions at most places. Our camp-meeting which was held from Sept. 1 till the night of the 10th, was a great success. A meeting of such power has not been in this country for years. I never saw so many wicked men before soundly converted. They gave clear evidence that they were saved, and went immediately to work to bring others to Christ. We had at our camp-meeting about 30 conversions, and about the same number joined our Church. It was assisted by Revs. O. H. Keadle, L. C. Wozencraft, J. W. F. Scott. These brethren did faithful work. Bro. Keadle staid with me from the beginning till the end.

B. F. SCOTT.

Genoa, Sept. 16.

CALDWELL'S CHAPEL.

I have just closed a four days' meeting at Caldwell's Chapel. It was a success from the first service; 10 or 11 souls were happily converted, and 6 joined our Church. That energetic Bishop McCann was with me, and did good work. We also had the co-operation of our Baptist friends, both Missionary and "Hardshell." All shouted the praise of God alike. Surely the Lord has been good to this boy preacher. Praise His name!

J. H. GLASS.

Dalark, Sept. 14.

AT RIVERSIDE.

I closed out my meeting at Riverside the night of the 6th inst. Had a glorious time, the Church wonderfully revived and ready for the work and worked faithfully day and night for the saving of sinners; had 15 converts and some of them about as hard as you generally find in these river bottoms; 9 accessions to our Church and more I think will come in yet. Have one more meeting to hold yet and then will be through with protracted meetings; then will begin to round up for Conference and try to get my collections in. Praise the Lord.

D. N. WEAVER, P. C.

AT MAGNOLIA.

Our glorious revival is still in full blast. More than 20 conversions yesterday. Up to date we have had 80 conversions and still the work goes on with increasing enthusiasm. "Magnolia for Christ" is the motto. Glory to God for the victory!

Yours in Christ,

O. E. GODDARD.

Sept. 16.

SPRINGFIELD CIRCUIT.

We are having a glorious revival at Springfield now. We held a meeting at Pleasant Grove, nine miles from Springfield, last week, which resulted in 65 professions and 9 additions to our Church and more to follow. We baptized 5 children. A good number have and will join the M. E. Church. We were there from Sept. 1 at night to the 8th at night. We began at Springfield the 9th at night and have had to date more than 30 professions and the interest is getting better. Our next meeting will be at Sugar Loaf, beginning Saturday night before the fourth Sunday in September. Your yoke low in the gospel.

Yours in Christ,

IRVIN F. HARRIS.

Sept. 15.

DE ANN CIRCUIT.

My camp-meeting embraced the 1st Sunday in September, beginning Friday night before and closing the following Thursday. Sickened interfered some; however we had a good meeting. The Lord was with us in convicting and converting power. About 20 conversions and 14 accessions to our Church. I had plenty of good ministerial help. Let everybody from Washington to Prescott, and from the Little Missouri to Spring Hill build tents at Holly Grove next year.

R. T. RILEY, P. C.

Wallaceburg, Sept. 15.

CENTER POINT CIRCUIT.

The Center Point camp-meeting closed Wednesday morning 13th inst. We had a splendid meeting; twenty odd professed conversion and many backsliders reclaimed. The following brethren gave us valuable assistance: Reva. Jas. Thomas, Malvern St., Mt. Springs; A. M. Robertson and wife of Locksburg; J. J. Menefee of Saline, Ark.; last but not least, B. G. Johnson. This closes our Summer protracted

meetings. The people seem depressed by the hard times and are very hard to move. We have had between 30 and 40 professions. Collections up in money and subscription, but where the money is to pay the subscription is the question. The drought is damaging us very much.

H. B. SCRUGGS, P. C.

Sept. 16.

BEEBE C.T.

Our 4th Quarterly Conference has come and gone. Bro. Jeffett, although not well, excelled himself. The occasion was very spiritual. Being so early the finances were deficient, but we trust to meet every claim by Conference. Up to date we have had over 250 conversions, reclamations and sanctifications. The fires are burning brightly on public and private altars. Glory to God!

Yours saved,

L. C. CRAIG.

Beebe, Sept. 18.

DONIPHAN C.T. MO.

Our fourth Quarterly Conference is just over. We have had a good prosperous year. Will report collections ordered by annual Conference paid in full, preachers salary behind. Next week our Conference meets at West Plains. Brother Bennett, can't you visit us. The Lord bless THE ARKANSAS METHODIST and its patrons.

Yours in Jesus's name,

A. P. SAFFOLD.

YELLVILLE, ARK.

We are now just closing the 5th week of a protracted meeting. There have been about 25 professions and about 20 accessions to our Church. This seems like a long time to hold a meeting without larger results. But if you could have seen how dead and lifeless the Church was and how hard the sinners were you would think it a grand work. Thank God for the results. But I don't think the work half done yet. There were twelve or fifteen penitents in the altar last night, and the Church is just now coming to the front. We are expecting a sweeping revival here before we close. We bless God for the work already done and ask him for more. Pray for us.

BACOM MONK.

Sept. 15.

WELDON CIRCUIT.

Bro. J. W. Patton commenced a protracted meeting at an arbor two and a half miles from Weldon on Thursday before the 4th Sunday in August, which lasted ten days, resulting in 6 conversions and Christians greatly revived. Our meeting in Weldon commenced Friday before the 1st Sunday in Sept. Bro. Patton held services twice a day for fourteen days—labored hard and faithfully, and while the Church was revived and a strengthening of religious determination with the members, we had no conversions. The great trouble was in getting the Christians and people out in the day to attend services; in most of them seemed to be totally indifferent about going to Church. We have one of the best men for our part I have ever known; he is a good preacher, a good pastor, and certainly one of the most devoted Christians I ever saw. This is his third year at Weldon; the longer he is with us the better people love him—he is in favor with all. Our 3rd Quarterly meeting was held the 2nd of Sept. Bro. Patton presiding. Bro. Jeffett sick at home. We were very much disappointed at his not being able to be with us. Bro. Jeffett is a great favorite with the people of Weldon. Bro. Patton will commence a protracted meeting on the 17th of this month. I hope he will have a good meeting.

J. T. GILLIAM.

Weldon, Sept. 16.

PORTIA CIRCUIT.

I have closed my round of protracted meetings on the Portia circuit. We have as a result of five meetings held, 106 conversions and 90 additions to the Church. Rev. D. W. Reid of Walnut Ridge station and B. A. Morris, L. D., have rendered good and efficient service at most of my meetings; in fact, without them I could not have succeeded near so well. On account of the stringency of money matters, it will be very difficult for us to raise our collections this year. The people here have been kind and obliging to us. Taking all together, this has been one of our happiest and most successful years that we have ever spent in the ministry. To God be all the glory.

J. S. WATSON.

Sept. 18.

WHITE RIVER CIRCUIT.

We closed a precious meeting at Mt. Pleasant yesterday. Notwithstanding the rainy weather, our congregations grew and the interest increased and we had a gracious revival. Ten souls happily converted and 8 were added to the Church. Methodism in that community is now upon a good foundation. We begin at St. Charles tonight. Brethren, pray for us.

F. N. BREWER, P. C.

St. Charles, Sept. 16.

HUNTINGTON AND MANSFIELD.

Our meeting at Mansfield was a glorious victory. The Christians were revived and strengthened. Many became active in public work, who had before, and all testify that they are on a higher plain of Christianity. A revival in the Church is the first important step in our protracted service; we had that before we began to have conversions. We had 61 conversions; all sky-blue. Our new converts entered immediately into active work. They pray and talk in public. The hardest cases were reached. The town is revolutionized. A majority of the converts are grown men. About 25 family altars were established; 38 received into our Church, 15 of whom are heads of families and leading citizens. A large number of bright young men were doubled at that place. An Epworth League was organized, consisting of 44 members; all seem willing and ready to work. We took a collection yesterday for the Conference assessments, raised \$55, part cash and the other in good subscription. We hope to come up to Conference with all our collections in full.

The Lord is doing wonderful things for us, whereof we are glad.

S. F. GODDARD, P. C.

HARRISBURG CIRCUIT.

I attended the 4th Quarterly Conference for the Harrisburg circuit on the 12th and 13th; reports showed progress and indicated better things ahead. No man in Arkansas is in any better favor with his people than Rev. John Eidson, P. C. He had a paper full of names that looked like a legal document, i. e., in length. These were names added this quarter. Every cent of assessments is on the way. This brings Harrisburg circuit to the front as never before, and this thought is intended as a leader still onward to new and stronger ground. Should Eidson or his equal be sent here next year, let the circuit go 100 more on salary. That long list of names ought to mean something right here and right now. Here is a fine place to say it: The day is upon us now, that Church membership in the M. E. Church, South, means something in supporting the Church and its institutions. Assess each new member according to his ability, and they will feel the importance and dignity of paying for such God-given privileges. Rev. John C. Ritter, P. E., was in the chair and pulpit in almost his usual vigor of body—altogether so in brain and soul power. His two sermons were characteristic ones—full of bones, broken bones, and the rich, juicy marrow running out like ointment poured forth. May his restoration be permanent, and let all the Church say amen. Revival on high tide, bless God. Large crowds. The old, old story is sweet, and the oftener told the dearer and sweeter it is. Glory to God. He has given me nearly 500 conversions this year, and I have not done the counting. I let others do that. Counting saint conversion. Lord deliver us all from these cunning preachers, evangelists or pastors. I am happy, hearty, and as heavy as ever; bless God, can eat, well, and sleep better, and "holier" as loud as ever. Amen. Thirteen conversions to date here. JERNIGAN.

Sept. 17.

Quarterly Meetings.

Dardanelle Dist., 4th round. P. B. Summers P. E. Dover at Sept. 2; Appleton miss 3; 10; Atkins miss 1; 17; Patton miss 3; 24; Chickashaw miss 20; Oct. 1; Dardanelle at 7; 8; Gravelly Hill at 14, 15; Walnut Tree at 21, 22; Prairie View at 23, 29; Russellville sta Nov. 4, 5; Dardanelle at 11, 12; Dardanelle sta 18, 19; Clarksville Dist., 4th round. S. B. Kay, P. E. Clarksville sta Sept. 2, 3; Atkins & Coal Hill at Coal Hill 9, 10; Alma at 11; Sells Prairie 16, 17; Dyer at 18; View 23, 24; Ozark at 30; Oct. 1; Ozark miss at Mt. Zion 7, 8; Lamar at 11; Knoxville 14, 15; Clarksville at 18; Antioch 21, 22; Atkins at 23; Grandview's Chapel 28, 29; Van Buren Nov. 4, 5; Chester miss 11, 12; Ozark at 18, 19.

Fayetteville District 4th round. V. V. Harlan, P. E. Springdale Aug. 26, 27; Bentonville Sept. 3, 5; Bentonville at 16, 17; Rogers, 23, 24; Center Point at 25; Oakley's Chapel Sept. 30, Oct. 1; Cincinnati at 11, 12; Paducah at 13; Grand View at 14; Paducah at 15; Vine Grove 21, 22; Springtown at 23; Springtown 23, 29; Sulphur Springs Miss. at Bethel 23, 30; Bushboro at 31; White Rock Nov. 4, 5; White River Miss. — 11, 12.

Hot Springs Dist., 4th round. A. D. Jenkins P. E. Mt. Ida at Sept. 9, 10; New Hope miss 16, 17; Amity at 23, 24; Crystal Spr. Sept. 30, Oct. 1; Saline at 7, 8; Silver Hill miss 14, 15; Mt. Valley miss 21, 22; Dallas at 28, 29; Fork at Nov. 4, 5; Central Ch. 11, 12; South Elm Springs 18, 19; Liberty 25, 26; Malvern Hill Dec. 2, 3.

Monticello Dist. 4th round. A. O. Evans, P. E. Lacey at Lacey Sept. 16, 17; Arkansas City and Dermott 2, 3; Arkansas City 23, 24; Warren 30, Oct. 1; Star City at Auburn 7, 8; Lake Village at Lee Vaught 14, 15; Hamburg at 21, 22; Tabor at 23, 29; Berea at Berea Nov. 4, 5; Palestine at 11, 12; Hamburg at 18, 19; Bartholomew at 25, 26; Mt. Pleasant at 27; Anderson's chap Dec. 2, 3; Monticello sta Nov. 15.

Little Rock Dist., 4th round. H. H. Watson P. E. Mahlevale at Mt. Pleasant, Sept. 16, 17; England, Sept. 23, 24; Mammoth at Walnut Grove, Sept. 30, Oct. 1; Winfield Memorial Oct. 8, 9; Austin at Mt. Tabor 14, 15; Liberty at Liberty 21, 22; Hickory Point at Hebron 23, 29; Jones Nov. 4, 5; Des Arc and De Vail Bluff 11, 12; Watassas at Walters Chap 18, 19; Hazen and Carlisle at Cornish 25, 26; Asbury Dec. 2, 3; First Church at Nov. 15.

Camden Dist., 4th r'd; J. R. Cason, P. E. Camden at Aug. 26, 27; Calcedonia at Sept. 2, 3; Pordyce sta 9, 10; Bearden and Camden at 11, 12; Stephens and Waldo 25, 26; Lewisville at Sept. 30, Oct. 1; Carolina at 7, 8; El Dorado at 14, 15; Ouachita at 21, 22; Buckner at 28, 29; Hampton at Nov. 4, 5; Lapele at 11, 12; Magnolia sta 18, 19; Atlanta at 25, 26; Camden sta Dec. 2, 3.

Helena Dist. 4th round. M. B. Umsted, P. E. Goodwin at Sept. 17; Forrest City 18, 19; Wheatley at 23, 24; Marietta sta Oct. 1, 2; Poplar Grove 7, 8; Howell & Cotton Plant 12, 13; Holly Grove 14, 15; LaGrange 21, 22; Haynes 28, 29; Taylors Creek Nov. 4, 5; Wynne, McCortery 11, 12; DeVine 18, 19; Clarendon 20, 21; Cypress Ridge 25, 26; Helena sta Dec. 1, 2; Brinkley 2, 3.

Haviland Dist., 4th round. Henry T. Gregory, P. E. Oil Trough miss Oct. 7, 8; Evening Shade at 14, 15; Cedar Grove at 21, 22; Viola miss 23, 29; Newburg at 21, 22; Salem at 23; Ash Flat at 8; Melburne at 11, 12; Mountain View 14, 15; Calamine at 21; North Batesville miss 25, 26; Batesville sta 26, 27; Sulphur Rock at 28; Barren Fork 30; Jamestown Dec. 3.

Morrilton District, 4th round. D. J. Weems, P. E. Morrilton sta Sept. 10, 11; Plumerville at Plumerville 16, 17; Springfield at Springfield 17, 18; Quitman sta 28, 29; Conway sta Oct. 1, 2; Mt. Vernon at Mt. Tabor 7, 8; Morganston at Mt. Tabor 14, 15; Martineville miss at Beechville Creek 18, 19; Clinton at 21; Scottland 21, 22; Cleve and miss at Sunnyside 28, 29; Ada at Ada Nov. 4, 5; Perryville miss at Dixie 7; Perryville at 11, 12; Gold Creek miss at Gold Creek 18, 19; Quitman at Pleasant Hill 18, 19.

Washington Dist. 4th round. Geo. M. Hill, P. E. Bright Star, Oct. 25, 26; Gonon, 29, 31; Fulton and College Hill Nov. 1, 2; Spring Hill, 4, 5; Mineral Springs, 11, 12; Washington, 12, 13; De Ann 14, 15; Chapel Hill 19, 19; Rocky Comfort 21, 22; Richmond 24, 25; Locksburg 26, 26; Center Pt. 27, 28; Nashville 28, 29; Emmet Dec. 3, 3; Hops, 3, 4; Prescott, 4.

Pine Bluff Dist. 4th round. Riverside, Oct. 8; Kinland at Grace, 7, 8; New Ed. Grove, 21, 22; Sheridan, 25; Toledo at St. Carmel, 25; Redfield 26, 26; Little Prairie at Massey's S. H., 7; De Witt at 11, 12; White River, 18, 19; Pastorina, Eserrill, 22, 23; Lakeside, 25, 26; Old River, 28; First Church, Pine Bluff, Dec. 2, 3, J. H. Riggins, P. E.

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Newport Dist., 4th round. W. L. King, P. E. Newport at September 2, 3; Walnut Ridge at 9, 10; Cedar Grove at 11, 12; Portia at 23, 24; Corning Sept. 30, Oct. 1; Keyno at Noble 7, 8; Swifton at Centerville 14, 15; Clover Bend miss 21, 22; Mammoth Spr. 25, 26; Walnut Hill at Nov. 4, 5; Warm Springs miss 11, 12; Shoam at 18, 19; Echohantes at 25, 26; Cache mission 29, 30; Imboden Dec. 2, 3; Smithville 9, 10.

Jonesboro Dist. 4th round J. C. Ritter P. E. Vandale at Sept. 9, 10; Harrisburg at 12, 13; Jonesboro at 16, 17; Jonesboro sta 23, 24; Lake City miss 30, Oct. 1; Buffalo Island at 7, 8; Purgould sta 14, 15; Paragould at 21, 22; Gainesville at 23, 29; Marmaduke Miss. 28, 29; Boydsville at 25, 26; St. Francis at Nov. 4, 5; Marion at 11, 12; Osceola at 18, 19; Chickasaw at 25, 26; Peon Point at 28, 28; Shiloh at Dec. 2, 3; Lorado at 11, 12.

Searay Dist. 3rd round. F. A. Jeffett, P. E. West Searay Sept. 9, 10; Beebe at 16, 17; West Point at 25, 26; Anasauka at 28, 29; Jacksonville at Oct. 7, 8; Argenta at 14, 15; Mt. Pisgah at 20, 21; Searay sta 23, 23; Mineral at Nov. 4, 5; El Paso 11, 12; Beebe sta 18, 19; Anasauka and Weldon 25, 26; Bradford Dec. 2, 3; Union at 9, 10.