

OUR SLOGAN: THE ARKANSAS METHODIST IN EVERY METHODIST HOME IN ARKANSAS.

ARKANSAS METHODIST

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

SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE

Vol. XLIX

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No. 45

PRAY FOR YOUR CONFERENCE.

When this reaches its readers the North Arkansas Conference will be in session. Good Methodists will be anxiously waiting to know who is to be their pastor next year. If we believe in prayer for the interests of the Kingdom, this will be an excellent time to pray. Prayer may be made in private and in the home; but it would not be amiss for the people where there is no arrangement for services at another church, to gather in their church and pray for the Conference. At Sunday School on Conference Sunday preparations may be made and the congregation might assemble immediately after the Sunday School and spend an hour in supplication for divine guidance for the Conference, and especially that pastor and people next year may be more devoted, more spiritual, more zealous, more faithful and loyal. Then the following week congregations in Little Rock Conference might spend the Sunday in a similar manner. Let us pray, and then be ready to co-operate with God in answering our prayers.

THANKSGIVING DAY.

Usually one of our Annual Conferences is in session on Thanksgiving Day, and in the other Conference the pastors have hardly settled down to work; hence our people have not made as much of that day as is profitable. This year both Conferences will have adjourned, and all our pastors will have been in their charges from one to two weeks; consequently preachers will have time to prepare and bring their people together to observe that day which should be for us a holy day. It is a great pity that colleges have adopted the custom of having football games on Thanksgiving Day. The excitement drives all thought of praise and worship out of the minds of those who are interested in the game. On account of hardships many this year will not be in very thankful mood; hence it is the more necessary to call attention to the many blessings which we in this favored land have that are not enjoyed by vast multitudes in other countries. This should not be done in a proud or boastful way; but with a truly grateful spirit, and with desire that others may soon be permitted to partake of similar blessings, and purpose to do our part in sending spiritual blessings to those who are underprivileged. Let us be thankful every day, and heartily express our thanks on this special day.

BE READY.

The experience of this year demonstrates to a certainty that the pastoral charge that takes care of its financial obligations early in the year is the one that makes a good report. In order to take up a satisfactory report to Conference many a pastor this year has had to make real sacrifices. Next year will start as a hard year; but the difficulties may be greatly lessened if pastor and people will begin immediately after the adjournment of Conference to do the things that are often postponed to the end of the year.

If stewards will be ready for their pastor and co-operate with him without delay the year will start well. Often the first few weeks after the session of Conference are wasted. The pastor moves and spends a week or so getting his house in order, and stewards neglect to begin their work. Thus a month or two of precious time is allowed to slip past without anything being definitely accomplished. Every day is important. No day should be lost. Organize. Plan. Get ready to do things. Then things will begin to move, and a happy and successful year will be inaugurated.

The General Conference has ordered that there should be two months of cultivation, not merely for Missions, but for all causes. Let everything be ready for that period. The weakness of our financial operations has been in the fact that our

* THEN HE SAID TO THOMAS: REACH *
* HITHER THY FINGER, AND BEHOLD MY *
* HANDS; AND REACH HITHER THY HAND. *
* AND THRUST IT INTO MY SIDE; AND *
* BE NOT FAITHLESS, BUT BELIEVING. *
* AND THOMAS ANSWERED AND SAID *
* UNTO HIM, MY LORD AND MY GOD. *
* JESUS SAITH UNTO HIM: THOMAS, BE- *
* CAUSE THOU HAST SEEN ME, THOU *
* HAST BELIEVED; BLESSED ARE THEY *
* THAT HAVE NOT SEEN, AND YET HAVE *
* BELIEVED.—John 20:27-29. *

people have been asked to contribute to the various causes of the Church without knowing fully what the money was expected to do. It will pay to inform the members of the flock, because when people know what great enterprises the Church is maintaining and the success of these enterprises, they will support them liberally.

THE SORRY PASTOR.

The pastor who is frequently telling his congregation how sorry he is that he must take a collection for some worthy cause, is a sorry pastor in a double sense. He is sorry in the sense of regretful, and sorry in the sense of mean and worthless, and the Lord is sorry for him because he is standing in his own way and holding back the Lord's cause. If a cause is worthy of being presented to a congregation, the preacher should be glad to give his people the opportunity to do a good thing, to participate in promoting the progress of the Kingdom. It is bad psychology to apologize for taking a collection that is ordered by the General or Annual Conference. It would not be ordered if it were not needed for a worthy cause. It would not be asked if the people were not considered able to pay. It would not be the preacher's duty to present it if it were not needed and approved by proper authority. To apologize is to discount the cause and also the people, to make them think that the cause is unworthy and that they are poor and helpless. It is a compliment to a congregation to be asked to contribute liberally to a good cause. It indicates their appreciation of that which is worthy and suggests their ability to do a liberal thing. Preacher, if you have any respect for yourself, for your church, for your congregation, do not let your people know that you are sorry to present a good cause and to seek to secure their co-operation in carrying on the Lord's work. Do not be a sorry pastor.

THE MENACE OF ALCOHOL: A SCIENTIFIC OPINION.

The editor of the Scientific American, seeking to throw light on the prohibition issue from the standpoint of reliable science, has, in the October issue, published an article by Dr. H. H. Mitchell, professor of Animal Nutrition in the College of Agriculture of the University of Illinois.

Endeavoring to be impartial, Dr. Mitchell describes the pleasing effects of alcohol as it may be used in moderation socially. Quoting Dr. Starling, a noted English physiologist, he says: "A man may go to a dinner full of the cares and work of the day, with little or no interest in those he has to meet, nervous of making any remarks for fear of making himself ridiculous or saying something in which his neighbors are not interested. After the first glass of champagne we notice the conversation, instead of being spasmodic and forced, becomes general and free, the self-consciousness and pre-occupation of each man with his own affairs become lessened. . . . Each man thus not only reveals himself more to his fellows, but is more ready to appreciate the merits and conversation of those around him. In a word, the use of alcohol in moderation promotes good

wship." Then Dr. Mitchell continues: "Even though at such a feast, a second or third glass of champagne may change the conversation from witty repartee to boresome anecdote and maudlin expansiveness, there is surely no occasion for the interference of organized society. But when the party breaks up and its members enter their automobiles for the trip home, possibly through congested traffic, have their psychological reactions and their muscular co-ordinations been so adversely affected that as motorists they are to some degree menaces to public safety? Or if it is a midday meal, and they have an afternoon of work in office or shop or factory before them, have their physical and mental efficiencies been impaired by this convivial feast? Unfortunately these questions must be answered in the affirmative. Many physiological laboratories throughout the world, particularly the Nutrition Laboratory of the Carnegie Institution at Boston, have demonstrated beyond a reasonable doubt that the consumption of even moderate amounts of alcohol in dilutions of 10 per cent to as low as 2.75 per cent, depresses the function of the nervous system generally and in many respects to an appreciable and even considerable extent."

The testimony of Dr. Mitchell and other scientists is so uniform and positive that the use of alcohol even in moderation affects accuracy of movement and judgment, that, without considering the moral influence of the use of liquor on the individual, its use today must be regarded as a menace to the safety of society, and should be prohibited for that reason, if for no other.

Surely Germany cannot be said to be fanatical on the subject of prohibition. Consequently the following information is significant: "The Police Department of Berlin is circulating a card containing a table giving the number of feet per second a motor car travels, and adds the following warning: The arduous and responsible calling of the motor driver makes it necessary for him to abstain completely from all alcoholic beverages (beer, wine, spirits, etc.) both before and during his work. The smallest quantities of alcohol are injurious for the motor driver. It is a widespread error that small quantities have no deleterious effect. On the contrary, they cause at first an increase of self-confidence, followed by premature fatigue, and thus weaken his capacity for swift discrimination and reaction in the presence of danger. A large proportion of motor accidents are due to the consumption of quite small quantities of alcohol. The license will be refused in all cases to persons inclined to intemperance."

In view of the danger from the use of the smallest quantity of alcohol, the following proposed slogan is appropriate: "We are living in an age when the distance between a man and death is measured—not by miles, nor yet by years—but by split seconds!"

Since there are no revolutions in the Church, changes are wrought only by an extremely slow and cautious process of evolution. The Pope is an absolute ruler, but his absolutism is always tempered by the power of tradition. Although today the Vatican is developing the Church in various nations under the control of the natives of those countries, it is endeavoring to Romanize the foreign clergy by training it in the ecclesiastical colleges and national seminaries which are erected in Rome under the direct and immediate supervision of the Pope.—Beniamino De Ritis, editor of the Giornale d' Italia, in Current History.

The real Washington had many enemies, as great statesmen always have. Indeed, an array of determined and vindictive foes is a better witness of statesmanship than a statesmanlike face.—Preston W. Slosson in Current History.

ARKANSAS METHODIST

PERSONAL AND OTHER ITEMS

All preachers who move should report their changed address, because we do not always know where they live.

On account of the large amount of space required to report the Conferences most of the departmental and other usual matter will necessarily be omitted from the next two issues.

Our readers should remember that next year will be the fiftieth anniversary of this paper, and we want a larger circulation and a better paper. Let us unite to have it.

When planning for your Christmas gifts to relatives and friends, think of the value of this paper as a gift. It would remind the recipient weekly of the sender and thus recall Christmas throughout the year.

A note from a layman at Atkins reports that all claims will be met, with a little surplus, and by a unanimous vote request was made for the return of the pastor, Rev. J. B. Stevenson, who is completing his third successful year.

A letter from Rev. A. B. Haltom, formerly of Arkansas, but in recent years a member of St. Louis Conference, requests that his paper be sent to 136 Camp Ground, Biloxi, Miss. Throat trouble caused him to take the superannuate relation.

Dr. J. M. Workman writes that, although he is able to be "up and about," he will not take work, but will ask for a leave of absence for a year. His trouble was congestion of the bronchial tubes. He was remembered during his illness by many friends and appreciates their interest in him.

Rev. H. H. Griffin, pastor of First Church, Camden, reports: "Since coming here two years ago, I have received 334 members into the Church. There is a net gain of 222 in membership or a 25 per cent increase, as the membership two years ago was 888 and it is now 1,110. All debts on church property have been paid and in every way this is one of the really strong churches in the Little Rock Conference. The pastor is happy in the work and we are closing one of the

best years in the history of the church. We will have a good report at Conference."

Last Sunday morning Bishop Dobbs preached at First Church, this city, and at night at Winfield Church. The congregations were large and appreciative. His preaching is clear, forceful, polished, and helpful. Our people are delighted to have him as presiding Bishop of our Conferences.

Rev. S. M. Yancey represented the Western Methodist Assembly at the Oklahoma Conference last week, and reports a fine session of the merged Conferences and great interest in the Assembly. The apportionment was unanimously accepted and indications are that attendance from Oklahoma will be largely increased next summer.

"Rate of Growth of Second-Growth Southern Pines in Full Stands," by R. D. Forbes and Donald Bruce, is a valuable public document which shows how important are forests to the South and how we may continue to have the industries which are related to Forests. It is for sale by the Superintendent of Documents, Washington, D. C., price 15 cents. Get it and study it.

Rev. R. E. Simpson reports that Carr Memorial, Pine Bluff, has had a fine year, especially when the industrial difficulties are considered. In September the pastor had one of the best revivals through which he ever passed. The singing was conducted by Brother Forbess, who is a wonderful song leader. The result was 38 additions, of whom 33 were on profession of faith. The total accessions during the year were 64, of whom 47 were on profession of faith. Although many of his people were working only half time, they responded nobly to the claims of the church.

Mr. Otis E. Williams, our advertising representative, appreciates the fine response by business men of Pine Bluff to his efforts and we hope that members of Little Rock Conference will, as far as possible, patronize those who have given their liberal support to the paper. On account of unemployment in many of the industries financial conditions are stringent, but the people of that splendid city are progressive and aggressive and will overcome all their difficulties and press on toward greater achievements. The future of the Arkansas Power & Light Company, Pine Bluff's greatest enterprise, is assured and it will continue to grow and assist in the industrial development of the whole state. Under the leadership of Dr. H. C. Couch this industry is attracting attention to our state as is no other enterprise.

The secular press reports the death of Dr. L. C. Branscomb in a hospital at Jasper, Ala., as the result of an automobile accident September 15. He was one of the strong preachers of North Alabama Conference, and was presiding elder of Bessemer District at the time of his death. As editor of the Alabama Christian Advocate for six years he had increased its circulation to some 27,000 and had put it on a sound financial foundation, and had won recognition as one of our most capable editors. He had been pastor of some of the great churches of his Conference, First Church, Birmingham, being one, and had been president of the Alabama Anti-Saloon League and a member of the executive committee of the Federal Council of the Churches, also a member of many General Conferences. He was an outstanding leader and a great Christian gentleman. This writer knew him as a true friend and honored and admired him. In his passing our Church has lost one of its truly great men.

Many things in The Christian Century are admirable; but when the editor comments on the operations of other denominations than his own, he often falls into ludicrous mistakes. Witness the following in his comment on the fact that Bishop Fisher has been appointed as a "supply" for a Michigan church: "A supply preacher, in the Methodist world, is just any layman whom a presiding elder may pick up to fill a hole until a regular pastor can be secured, or supported. He ranks at the very bottom of the Methodist ecclesiastical ladder—even below the exhorter and the local preacher." In the first place, the branch of Methodism which he is criticizing does not have "presiding elders," and, in the next

place, the usual supply is a "local preacher." The only trouble in Bishop Fisher's case is that there has never been anything of the kind before and the Methodist law does not specifically take care of it, but the practice of using "supplies" makes it possible to use Bishop Fisher without violating any law until such time as the General Conference takes up his case. The weakness of the editor of The Christian Century is his willingness to pass judgment on all questions, in other words, his tendency to omniscience and infallibility. But that is extenuated by the fact that that is one of the "strong weaknesses" of most editors.

BOOK REVIEW.

The Raven: A Biography of Sam Houston; by Marquis James; published by the Bobbs-Merrill Co., Indianapolis; price \$5.00.

America owes a debt of gratitude to Marquis James for his biography of Sam Houston. It is a decidedly worth while contribution to American letters. Houston stands out as one of the strong, forceful, and picturesque figures of America. His life has always held a fascination for us, although for most of us most of his life was shrouded in mystery. Mr. James has given to his book the name "The Raven," the name given to Houston by the Indians among whom he lived so long. Years of skillful research have enabled the author to write with authority. The charm and vigor of his style do much to give us a wonderful character portrait and an interpretation of the work of one of America's great sons. "The Raven" is a Pulitzer Prize Biography. It is a book you'll enjoy reading and be proud to give a place in your library.

DEATH OF REV. J. H. McKELVY.

October 29, at his home near Henderson Church in this city. Rev. J. H. McKelvy, superannuate of Little Rock Conference, passed away after a short illness, at the age of 66. In 1894 he was admitted into full connection and ordained deacon, and ordained elder in 1898. He had served such charges as Des Arc, Carlisle, Bryant Circuit, Dalark, and Princeton. In 1922 he took the superannuate relation, but until last year had supplied light charges in North Arkansas Conference, the last being Desha. Brother McKelvy was a tremendously hard worker and always made a good report. He was regarded as one of the best circuit preachers in his Conference, was a good man and had the confidence of his people. His first wife died some years ago, and he had married again, and his last wife survives him, together with a son, C. A. McKelvy of Bloomberg, Texas, and a daughter, Mrs. May Mason of Vivian, La. The funeral was held last Friday in Henderson Church with Rev. O. C. Birdwell and Rev. J. H. Glass in charge, and several superannuates acting as pallbearers. Burial was in Oakland Cemetery. A good and faithful itinerant has passed to his reward.

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On each subscriber's address label are the month and the year when the subscription expires. Hence it is easy to see just how your subscription stands. If you see that you are in arrears, please renew soon. It is not fair to postpone payment for many months. The paper costs more than the subscription price and is published solely for the promotion of Kingdom interests. You as a member of the Methodist Church in Arkansas should be interested in "the spread of Scriptural Holiness over these lands," and if you will read your church paper and take part in the programs of your denomination you will be helping to do that important thing. If you are not interested in the Church and consequently do not want the paper, be kind and courteous enough to drop the office a card and ask that it be discontinued. If you are much behind, you should remit the amount due with your order to stop the paper. Please do not allow it to run on for months and then write a curt note ordering it stopped. A polite note will get the results more quickly and will advertise you to better advantage. A Christian is supposed to be a gentleman or lady and also to be honest, and these things should be manifest in your correspondence with your editor.

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THE STORY OF OUR BIBLE

How the Bible Originated

The various sacred books were written by many different men of many different ages and dwelling in localities far removed one from another. By and by, pious scholars collected the books of the Old Testament into a single volume, and still later the books of the New Testament were treated in the same way. The Bible as we have it today is the result of a vital process of selection under the influence and guidance, we are sure, of the Holy Spirit.

How the Bible Came Down to Us

The Books of the Old Testament were written originally in Hebrew and those of the New Testament in Greek. But not a single original manuscript of any of the Holy Scriptures is now in existence or has been for hundreds of years. We have only the copies of copies of copies many times removed from the originals. As a rule, the scribes who made these copies exercised very great care, but in spite of all their pains they made mistakes. Scholars have sought from early times to restore, as far as possible, the original reading. A brief account of their efforts and their marvelous results follows:

1. **Manuscripts**—Vast numbers of Biblical manuscripts written on parchment and papyrus are in existence. The three oldest are known, respectively, as the Vatican, the Sinaitic, and the Alexandrian. Not one of these manuscripts was accessible to those who in 1611 prepared the King James Version.

2. **Ancient Versions**—As soon as Christianity began to spread it became necessary to translate the Bible into other tongues. These translations are called "versions." Perhaps the oldest of all is the Syriac, a version probably made not more than fifty years after the later books of the New Testament were written.

The version known as the Latin Vulgate was made in the fourth century by Saint Jerome. His version of the New Testament was completed in A. D. 385, and later he translated the Old Testament from the original Hebrew.

These early versions, as well as the manuscripts spoken of above, have been used by modern scholars to eliminate errors from the text of the Scriptures.

3. **Early Christian Writings**—Another help in correcting the errors of the transcribers of the Bible are the quotations found in the writings of Early Christians.

First English Translations

John Wycliffe, parish priest at Lutterworth, gave us the first English Bible. His work was bitterly opposed by the Church officials. His translation was made from the Latin Vulgate.

Tyndale's Translation. In 1454 the discovery of the art of printing and the use of movable types made possible the extensive circulation of the Scriptures. At about the same time the revival of the study of the Greek and Hebrew languages had an important bearing on the work of translating the Scriptures from those tongues into English. William Tyndale, born in 1483, availing himself of these improved facilities, began the work of a new translation. He was soon driven by persecution to Germany, where he finished the New Testament in 1524. It was printed a year later.

Early English Translations

Despite opposition, no fewer than six editions of Tyndale's New Testament were published within five years.

Revisions of Tyndale's Translation

(1) In 1535 Miles Coverdale published a translation of the Bible from Dutch and Latin sources.

(2) In 1537 appeared what is commonly known as Matthew's Bible, prepared by John Rogers.

(3) A little later came "Taverner's Bible," which was a reprint of Matthew's Version, with some of the notes omitted.

(4) A movement was set on foot by Archbishop Cranmer resulting in the Great Bible, published in 1539, and was "authorized to be used and frequented in every Church in the kingdom."

(5) The next important revision, twenty years later, is known as the Geneva Bible, the work of scholars who found in Geneva a refuge from persecution. The Geneva Bible became the household Bible of the English people.

(6) After the accession of Queen Elizabeth a movement was started to revise the Geneva Bible. This revision, published in 1568, is known as the Bishop's Bible.

The King James Version

Plans for this great undertaking, strongly supported by James I, were under way by June, 1604. Fifty-four Churchmen, divided into six companies, were chosen for the work. The rules adopted provided that the new translation should be based on the Bishop's Bible, and that it should contain no marginal notes except for explanation of Hebrew and Greek words. The Version was completed and printed in 1611. It was superior to its predecessors both as to literary form and the accuracy with which it interpreted the original Hebrew and Greek.

The American Standard

The most interesting of modern revisions is what is commonly known as the American Standard Version. February 10, 1870, the Upper House of the Southern Convocation of the English Church adopted a resolution favoring a translation of the Bible based upon the best accredited original sources and the latest results of Biblical scholarship. Four months later a company of eminent scholars

gathered in the Jerusalem Chamber, Westminster Abbey, to begin work on the New Testament. Later a group of specialists began work on the Old Testament.

Soon after these committees entered upon their task overtures were made by them to the Biblical scholars of America to join them in the undertaking. This invitation was accepted, and two American committees, corresponding to the two British were formed and began work in October, 1872. It was understood that the final determination in regard to both readings and translations should be with the British committees, but that in cases where the British and American committees could not agree preferred readings of the American committees should be published in an appendix. The American committees were accorded the right to publish an American edition at the end of a period of fourteen years.

The English edition of the New Testament was published in 1881 and that of the Old Testament in 1885.

After the lapse of fourteen years, the American committee again took up their work, and in 1901 appeared the "Revised Version, American Standard Edition," published by Thomas Nelson & Sons, New York City.

Why an American Standard Version?

It had been almost three hundred years since the King James Version appeared, and many things occur in our living, changing world in three hundred years.

1. One of the things which occurred between 1611 and 1901 was a marvelous development of the English language. Many words that were in familiar use in the time of King James became obsolete. Many other words changed their meaning. For instance, the word "careful" at present means attentive, watchful, thoughtful. But at the time the King James Version was made it meant anxious. One of the most striking changes in meaning is in the word "damn." Three hundred years ago this word had none of the sinister significance which belongs to it today. It simply meant to condemn, to judge, and was in common use in legal documents and court proceedings.

It is true, some men contended that the King James Version should be retained because of its beautiful idiomatic English. But we value the Bible not as a body of literature, but as a body of revealing truth, and what we primarily desire, therefore, is not smoothness and beauty of diction, but accuracy. And every scholar knows that in the King James Version the latter is often sacrificed to the former. The same Greek word is often translated one way in one passage, and quite a different way in another.

2. Another thing having an important bearing on the need for a new translation which occurred between 1611 and 1901 was the discovery of three out of four of the oldest existing manuscripts and of many very ancient versions of the Bible.

3. Finally, the scholars who gave us our Standard Version understood Hebrew and Greek much more thoroughly than did the English bishops who translated the King James Version.

It should also be remembered, as tending to assure us of the impartiality of our American Standard, that the group of scholars to whom we are indebted for it represents almost all possible points of view, whereas the King James translators were all members of the Church of England.

The story of our Bible is one of the most wonderful ever written.

1. Wonderful is the story of its preservation. There is no other ancient book that has come down to us in such completeness and so free from errors.

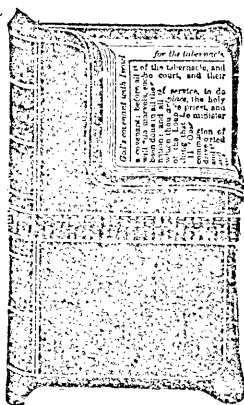
2. It is a story of heroic devotion on the part of consecrated scholars that stirs our admiration and kindles our faith.

Wycliffe, who gave us our first translation into English, was tried by an ecclesiastical tribunal, condemned, and excommunicated, and after his death his bones were dug up and burned and the ashes flung into the River Swift.

Tyndale, who gave us the translation upon which all subsequent versions are based, was driven from city to city and from country to country, and finally was strangled at the stake and then burned to ashes.

(Continued on page 4)

EVIL COMMUNICATIONS OR COMPANIONSHIPS?



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The King James translators were not persecuted, but they were violently criticized and branded as enemies of the truth.

Nor did our American translators wholly escape the unhappy experiences of those who had labored before them at the great task of giving the pure word of God to the people in language that they could understand.

Such is the history of the American Standard Bible. Its progress has been really marvelous. It is used in practically all the colleges, universities, and theological seminaries of the United States and by a large majority of educated preachers. It is used in the Sunday School publications of all the leading denominations of the United States and Canada, in most of them exclusively, in a few in connection with the King James Version.

ROMANCE OF AMERICAN METHODISM

By Paul Neff Garber
With The Red Man

"I wrote to Cornplanter, chief of the Seneca Nation of Indians. I hope God will shortly visit these outcasts of men, and send messengers to publish the glad tidings of salvation among them." In this statement made five years after the organization of the Methodist Episcopal Church, Francis Asbury expressed his friendly interest in the aborigines of America. He longed to offer them the Christian message. Asbury believed that John Wesley's declaration, "I look upon all the world as my parish," applied to the red men as well as to the whites and the blacks.

The dream of Asbury for Methodist evangelization of the Indians was not realized in his lifetime. There were too many hindrances. Until 1819 there was not a Methodist missionary society of America, and the preachers were too busy on their large circuits to give attention to the Indians. The language problem, the latent hostility of the Indians for the whites, and the wars on the frontier were other impediments to missionary work among the Indians.

It was thirty years after Asbury wrote his letter to Cornplanter before the Methodists began their labors with the American Indians. It was then an illiterate negro, by the name of John Stewart, who aroused the Methodists to their duty to the aborigines. Stewart had drifted from Virginia to Marietta, Ohio, where he had become a very dissipated individual. Becoming dissatisfied with his life, Stewart in a drunken state started one night toward the Ohio River to drown himself. On the way there he was forced to pass by a Methodist church where Marcus Lindsey was preaching. He paused at the entrance and as he did so he heard Lindsey describe the precarious condition of sinners. Stewart tarried long enough, however, to hear the minister tell how sinners might repent, how the death of the Savior gave hope to the lowliest man. The brief message so impressed Stewart that he shortly after was converted and became a devout Methodist.

Soon after his conversion Stewart felt a divine call to be a missionary to the Indians. According to Stewart he had a series of visions that influenced this decision. "It seemed strange to me," said Stewart, "that I heard a voice, like the voice of a woman praising God; and then another, as the voice of a man saying to

me, 'You must declare my counsel faithfully.' These voices rang through me powerfully. They seemed to come from a northwest direction. . . . This circumstance made a strong impression on my mind, and seemed to indicate to me that God had called me to warn sinners to flee from the wrath to come. But I felt myself poor and ignorant, that I feared much to make any attempt, though I was continually called to travel toward the course from which the voices seemed to come. I at length concluded that if God would enable me to pay my debts, which I had contracted during the days of my wickedness and folly, I would go."

After Stewart had settled his obligations he started in the fall of 1817 toward the northwest part of Ohio. After much wandering Stewart reached the Upper Sandusky region where the Wyandotte Indians were located. There he was fortunate in finding Jonathan Painter, a negro who had been a prisoner among the Wyandottes for many years. Painter became Stewart's interpreter. Only two Indians, a chief by the name of Big Tree and an old woman listened to Stewart's first sermon. Stewart's ability, however, as a singer attracted the Indians. They soon began to listen to his message in song although they refused for a time to hear his sermons.

The lot of this first missionary to the Indians was not easy. The older chiefs warned the Wyandottes of the tribulation which awaited them if they forsook the Great Spirit. The whites who profited by the sale of intoxicating liquors to the Indians opposed Stewart as did the Roman Catholic priests. In spite of these difficulties Stewart continued bravely in his work. He began to secure converts, one of whom was a prominent chief, Between-the-Logs. This Indian later related the story of the experiences of the negro missionary among his people. "He began," said Between-the-Logs, "to talk, and sing and pray; but we thought it all nothing, and many made fun of him because he was a black man. The white traders told us we ought to drive him away; for the white people would not let a black man preach for them. We, however, watched his walk, and found that he walked straight, and did all as he said. At last the word took hold, and many began to listen, and believed it was right, and soon began to pray, and we found that it was God. Then others came, and they told us the same things. The work broke out, and God has done great things for us."

The labors of Stewart among the Wyandottes attracted the attention of the Methodist leaders. The Ohio Annual Conference of 1818 after listening to Bishop McKendree's portrayal of Stewart's activities, contributed funds for sending a missionary to the Wyandottes. One year later the Wyandotte Mission was placed under the supervision of the Ohio Annual Conference. In March, 1819, a quarterly conference at Urbana, Ohio, licensed Stewart as a lay preacher. Stewart remained with the Wyandottes until near his death in December, 1825. In that year there were one hundred and fifty-four Methodists among the Wyandottes.

It was Stewart's services to the Indians that caused the formation of the first Methodist missionary society in America. In far away New York, Gabriel Disoway, a pious Methodist layman, upon hearing of the triumphs of Stewart, secured the as-

sistance of Dr. Nathan Bangs in organizing a society for the promotion of Methodist Missionary work, both at home and in foreign countries. As a result of this agitation by Disoway and Bangs, there was founded in New York City, in April, 1819, the Missionary and Bible Society of the Methodist Episcopal Church. In 1820 the General Conference officially adopted that society. One prime object of the organization was the evangelization of the natives of the forests.

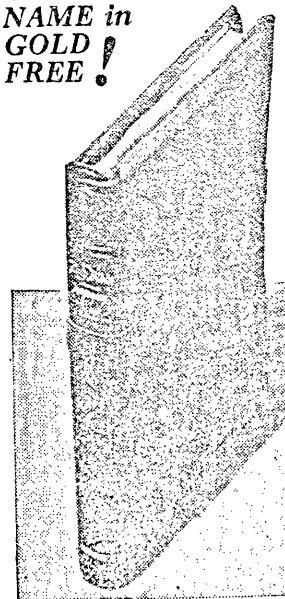
Stewart's contributions proved an impetus to Methodist missionary work among the Indians in other parts of America. In 1821, the South Carolina Conference sent William Capers, later Bishop Capers, as missionary to the Creek Indians, located in Georgia and Alabama. Near the present site of Columbus, Georgia, Capers started the Asbury Manual Labor School for Indian youths. In 1822 Richard Neely of the Tennessee Conference began to preach to the Chero-

kees in Northern Alabama. In 1830 there were eight hundred and fifty-three Cherokee Methodists. In 1828 Alexander Talley was appointed by the Mississippi Annual Conference to work among the Choctaws in Mississippi. The Missionary and Bible Society in its fifth annual report could state that the Methodist missionaries had proved that it was possible through the power of the Gospel, to reclaim the Indians from heathenism and to bring them under the influence of Christian civilization. In 1832 the Methodist Episcopal Church was supporting seventy Indian Missions.

Indian evangelization by the Methodists was given a renewed impetus by a historic event that took place among the Flat Head Indians of Oregon Country. Some of the Flat Head braves, during a visit to Canada, had heard about Christianity, a message which they brought back and caused their tribe to desire further information about this new religion.

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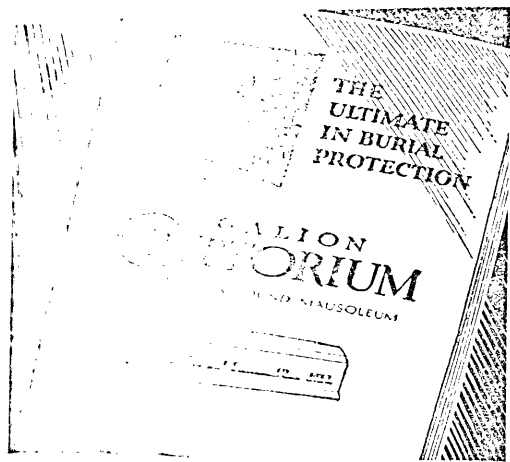
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shortly after some of the Flat Heads and concerning Christ- that if the Flat toward the "rising would find a book which the Truth. The Flat sent four of their in search of this arrival in St. Louis, with Roman before they never Two of the delega-



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tion died while at St. Louis. Before the other two returned to their tribe it is reported that one of them in giving farewell to the people whom he met at St. Louis, spoke as follows: "I came to you over the long trail of many moons from the setting sun. I made my way with strong arms through many enemies and strange lands that I might carry much back to them. I go back to them with both arms broke and empty. My people sent me to get the white man's book of heaven. You took me to where they worship the Great Spirit with candles, and the book was not there. You showed me pictures of the good spirits and of the good land beyond, but the book was not among them to tell us the way. I am going back the long sad trail to my people in the dark land. You make my feet heavy with gifts and my moccasins will grow old in carrying them, yet the book is not among them. When I tell my people, after one more snow, in the big council, that I did not bring the book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness and go a long path to other hunting grounds. No white man will go with them, and no white man's book to make the way plain. I have no more words."

This episode appealed to the heroic spirit of President Wilbur Fisk of Wesleyan University. He thereupon published in the Christian Advocate and Journal and Zion's Herald for March 22, 1833, a letter with the following heading: HEAR! HEAR! WHO WILL RESPOND TO THE CALL BEYOND THE ROCKY MOUNTAINS? Fisk called for young men to go as missionaries to the Flat Heads who had searched in vain for the white man's Bible. No second invitation had to be made for volunteers. Jason Lee and his nephew, Daniel Lee, at once offered their services to the church. In September, 1834, they arrived in the Willamette Valley, Oregon, where they began their missionary labors among the Flat Heads. During the year 1834, the Methodists, due to their interest in the Flat Heads, doubled their contributions for missions.

With such a large amount of labor and money expended by the Methodists upon the red men of America, it is sad to realize that the work was almost in vain. There were very few lasting results from the heroic efforts of the missionaries. The failure, however, was not due to the lack of zeal and piety on the part of the Methodists. There were many obstacles in the way of success. It was difficult for interpreters to fully express the Methodist preacher's message. As Jewell says, "It was like putting a steam engine to a common road wagon. They ran away from their interpreters. . . ." The good accomplished by the Methodists was often counteracted by the evil influence of unscrupulous whites who preyed upon the Indians. The missionaries soon realized that no positive results could be obtained as long as liquor was sold to the Indians. The Methodist program unfortunately was promoted at the time when the Eastern Indians were being removed by the Federal Government to land across the Mississippi River. The constant threat of removal caused the Indians not only to be restless and discontented but also to be indifferent to religion and education.

While the Methodists were discouraged over the results of their missionary labors among the Indians,

yet their work assumed larger proportions than did that of any other Protestant denomination. In fact, in 1854, when there were 7,372 Indian Methodists, the other Protestant churches combined had only 4,945 members among the Indians. Although the Methodists never made the progress with the Red Men that they did with the negroes, yet those pioneer Methodists endeavored as best they could to carry out the wish expressed by good Bishop Asbury when he wrote to Cornplanter in 1789.

THROUGH DIFFICULTIES TO VICTORY

By Bishop Paul B. Kern

Our Church faces today a test of its faith. Economic pressure challenges spiritual courage. There is plenty of money in the hands of God's Methodist Children. Let us not doubt that. It is only a question as to whether we as leaders and people can get close enough to His will to release these treasures for His glory. We can pay every honest obligation of the Kingdom and still have more left than most of the people of the world. Our standards of riches and poverty are relative after all. Instead of bemoaning our difficult plight, let us arise with courage and faith and turn an impending failure into a glorious victory. Are we Christ-like enough to do it?

SUPPORT RED CROSS

Fifteen states are effected by the drouth and with such a large area involved it is plainly evident that the National Red Cross organization will be unable to lend much relief to an individual state because the widespread demand will tax its resources to the utmost.

Heretofore it has been able to render yeoman service to Arkansas in times of flood, because such disasters affected only a small area. This time Arkansas is only one of fifteen states sharing in the trouble. In view of this situation it is clear that a large proportion of the relief work in Arkansas must be done by its own people.

The State Drouth Relief Committee urges the people of Arkansas to respond to the Red Cross Roll Call to the utmost. Out of a population of nearly 2,000,000 at least 100,000 of our people should contribute to the war chest, for in reality it is a war chest this year with the front line trenches right here in Arkansas.—H. C. Couch, Chairman of Arkansas Drouth Relief Committee.

DROUTH RELIEF

In connection with drouth relief measures the Federal Drouth Relief Committee at Washington has advised the Arkansas Drouth Relief Committee that the United States Forest Service is prepared to purchase thousands of acres of land in Arkansas within the Ozark and the Ouachita National Forest areas.

Land owners who care to dispose of such holdings should communicate with H. R. Koen, Forest Supervisor, Russellville, if their property is within the Ozark area, and with A. C. Shaw, Forest Supervisor, if within the Ouachita area. Agreements concerning sale prices can be reached with the Forest Supervisors.

The two national Forests in Arkansas embrace within their boundaries more than 2,000,000 acres, but the Federal Government owns only fifty-seven per cent of it. Here and there throughout the area are small mountain farms or tracts of privately

owned land of such type that the soil fertility is quickly depleted when utilized for agricultural purposes. The Forest Service is desirous of consolidating its holdings and has an appropriation for the acquisition of such lands within the forest area as a drouth relief measure.

Examiners are now available to appraise such lands as are offered with the result that early title examinations are assured and payments can be approved by the National Forest Reservation Commission at its meeting in December.

Landowners interested should communicate directly with Supervisor Koen or Supervisor Shaw.

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When you consider how much you paid for your sewing machine, vacuum cleaner, lawn mower, washer, and other expensive devices, don't you think it's foolish to try to economize on oil. The very best costs only a few cents a year—and is really cheapest in the long run.

3-in-One, a scientific blend of mineral, vegetable and animal oils, is made especially for lubrication of household devices. It cleans and protects as well as lubricates. 3-in-One costs more to make than ordinary oil but it costs less to use. If you knew what expert mechanics know about oil, you'd never use anything else around the house. At good drug, grocery, hardware, department and general stores, in 15c and 30c bottles and cans. For your protection, look for the trade mark "3-in-One" printed in Red on every package.



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Everyone's bowels need help at times, but the thing to use is Dr. Caldwell's Syrup Pepsin. You'll get a thorough cleaning out, and it won't leave your insides weak and watery. This family doctor's prescription is just fresh laxative herbs, pure pepsin and other helpful ingredients that couldn't hurt a child. But how it wakes up those lazy bowels! How good you feel with your system rid of all that poisonous waste matter.

Clean up that coated tongue, sweeten that bad breath, and get rid of those bilious headaches. A little Syrup Pepsin will soon free the bowels from all that waste matter that makes the whole system sluggish. You'll eat better, sleep better and feel better.

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SYRUP PEPSIN
A Doctor's Family Laxative

STREET PAGEANT AT PINE BLUFF Outstanding Events of 100 Years of Methodism Will Be Dramatized.



Harvey C. Couch, LL.D.,
President Arkansas Power & Light
Company and Chairman of Finance
Committee of 100th Anniversary of
Methodism in South Arkansas.

A great pageant commemorating the 100th anniversary of the establishment of the first Methodist Society at Pine Bluff in 1830, and dramatizing outstanding events of 100 years of Methodism in Arkansas will be a feature of the 1930 session of the Little Rock Conference to be held in Pine Bluff, November 11 to 16.

Detail plans for the presentation of the pageant and the dramatic performance have been made by leaders of different Methodist churches in Pine Bluff. J. L. Longino was appointed as general chairman, and Fred Moore, vice chairman, with W. W. Taylor, Garland Brewster, H. C. Couch, Charles Whyte, N. J. Gantt and W. B. Robbs and others designated to handle certain features.

Performance Free.

The dramatization of the outstanding events of 100 years of church history will be presented at the Saenger Theatre, the use of which has been donated by the Publix Theatre, Incorporated. Performances will be free.

Churches throughout South Arkansas will be invited to participate in the pageant and it is planned to make this an event of state-wide interest.

The dramatization of events in the 100 years of Methodism in Arkansas and of events in the lives of the early leaders will be depicted by the Dramatic Club of Hendrix-Henderson College, who are rehearsing under the direction of Miss Vivian Hill, instructor in dramatics. The script of the three-act production has been written by Mrs. Maud Turpin of Nashville, Tenn., who spent some time in research into the history of the Church in South Arkansas and the lives of the early leaders.

Dr. J. H. Reynolds, president of Hendrix-Henderson, Dr. Greene and Dr. and Mrs. J. M. Workman comprise the committee that reviewed the script for historical accuracies, thus insuring that the events and incidents are true to life.

Mrs. Turpin dramatized the 100 years' history of the Holston Conference which was presented at Knoxville several years ago when thou-

sands from all parts of Tennessee assembled to witness the pageant and historical performance. The success and beneficial results of the Knoxville event led Methodist leaders of Arkansas to feel that a similar observance and celebration will be productive of great benefits for all churches and interests of Arkansas.

In its dramatization, Mrs. Turpin has worked in many incidents of human interest and humorous value, as well as portraying accurately some of the difficulties and vicissitudes of the early preachers and societies.

Conceptions for the different floats are being prepared by Mrs. Turpin, so that there will be continuity and historical accuracy and will carry the same atmosphere as the dramatization of the 100 years of church history. It is expected that there will be some twelve or more of these floats which are to be built by committees from different churches in Pine Bluff District and South Arkansas.

The history of Methodism in South



J. L. Longino,
General Committee Chairman of
100th Anniversary Celebration of
Methodism in South Arkansas, and
Vice-president Arkansas Power &
Light Co.

Arkansas is easily susceptible of dramatization in an interesting as well as educational way. The drama as prepared by Mrs. Turpin includes lively dialogue and singing, as well as depiction of some of the early preaching and discussions at the first Circuit Conference of the Arkansas District.

The first Methodist Society in South Arkansas was organized in Pine Bluff in 1830, and this later became the First Methodist Church of Pine Bluff.

The first preacher in this section was John Henry, who worked in Pine Bluff and this part of the territory in 1830 and brought about the organization of the First Methodist Church or Society in Pine Bluff. At that time the Arkansas Territory was part of the Missouri Conference with Jesse Green presiding elder of Arkansas District, 1830-31, and A. D. Smith, presiding elder of District in 1831-32. Mr. Henry is accredited as being the first Methodist preacher to work in Arkansas. He came to the state in 1815. The first itinerant Methodist preacher to enter the state was William Stephenson, who came to Arkansas Territory in 1816.

At the time of the first Society that was organized in Pine Bluff in 1830, the population of the state was 30,828, and the Methodist Church membership was 1,334, membership including a few colored people and Indians as well as white settlers. Methodists may point with some pride to the fact that during the de-



Sheriff Garland Brewster,
Vice Chairman of Committee on
Street Parade in Celebration of 100th
Anniversary of Methodism in South
Arkansas.

cade from 1820 to 1830 the Methodists showed larger proportionate increase than the population of the state, this increase being 798 in the 10 years from 1820 when the church membership was only 536.

The Missouri Conference was in charge of Bishop Roberts in 1830-1831, and the history shows that it was difficult to obtain workers for the Arkansas Territory. Following the organization of the first Society in Pine Bluff in 1830, the Pine Bluff Circuit was formed in 1831. Mahlon Bewley succeeded John Henry in this section and W. A. Boyce was preacher on the Pine Bluff Circuit for two years.

The organization of the first Methodist Society in Pine Bluff in 1830 preceded by two years establishment of the county seat in Pine Bluff and by six years the admission of Arkansas to statehood and the creation of the Arkansas Conference.

Wm. Stephenson, the first itinerant preacher to enter the state and who served this section, took for his circuit the whole of South Arkansas from the Arkansas River to the Louisiana line.

The names of early Methodist families who established Societies and churches are the names of men and women who have been famous and active in the affairs and progress of Arkansas for the entire century. It is from the writings and reports of early workers in the church that Mrs. Turpin has obtained information on which she has dramatized events and incidents which will be depicted in this way for the first time at the Conference to be held at Pine Bluff. One of the scenes will depict the first Conference with

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**ONE HUNDRED YEARS OF METH-
ODISM IN SOUTH ARKANSAS TO
BE DEPICTED IN ELABORATE
PAGEANT AND PARADE AT
PINE BLUFF, NOV. 11**

**Episodes of Frontier Life When
Arkansas and Methodism Were
Young, to Be Presented
in Play**

Observance and celebration of the hundredth anniversary of Methodism in South Arkansas will take place with the opening of the annual session of the Little Rock Conference of the Methodist Episcopal Church, South, at Pine Bluff, on November 11.

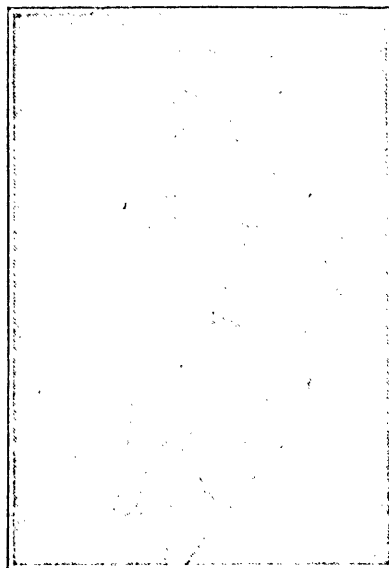
A pageant, "Early Days in Arkansas," will be presented by twenty-five members of the student body of Hendrix-Henderson College at Con-

way, and three members of the faculty, costumed as in the early days. After an elaborate parade of floats, horseback riders, wagons, ox-carts, and pedestrians, depicting the modes of travel and life in the frontier days, the play will be presented at the Saenger Theatre.

Dr. C. J. Greene, vice-president of Hendrix-Henderson College and professor of Religious Education, will give both the prologue and the epilogue at the pageant.

The script for the play has been written by Mrs. C. W. Turpin, of Nashville, Tennessee, also the conceptions for the floats.

Several weeks of time and effort have been spent in preparation for this gigantic event by the various committees, and the young actors of Hendrix-Henderson College who are to participate. The dramatic perfor-



Rev. E. Clifton Rule,
Pastor of Lakeside Methodist Church
and Conference Host.

belles of 70 years ago, costumed in the dress of civil war days; happy days, cotton picking, etc.; Pine Bluff today; and the conclusion feature will be a parade of the Methodist Conference officials and delegates; superannuates riding horseback; Bishop and cabinet in open top cars and preachers marching four abreast.

Many prominent local business men of Pine Bluff are participating in the preparations and arrangements for this celebration of the Hundredth Anniversary of Methodism in South Arkansas. The General Committee is headed by J. L. Longino, chairman; and Fred Moore, vice-chairman. Mr. Moore is also chairman of the committee on arrangements for the dramatic performance at the theatre. The Street Parade Committee is headed by W. W. Taylor and Sheriff Garland Brewster. The Finance Committee is composed of Chas. White and H. C. Couch, while the advertising and publicity is in charge of A. G. Whidden.



WHEN George Washington was President, the citizens of Philadelphia gave a great ball in his honor. Ten thousand candles were used and they cost, at present day reckoning, **TEN DOLLARS** an hour to burn.

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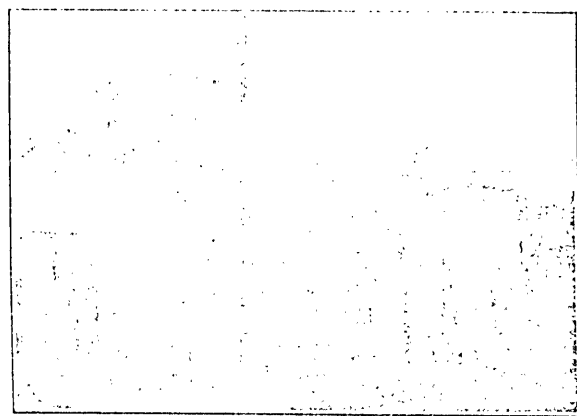
Just as the electrical industry has grown from an humble beginning to its present important position in modern life, so has the Methodist movement grown since the first Methodist congregation was organized in Pine Bluff 100 years ago.

**ALL PINE BLUFF
WELCOMES ARKANSAS METHODISTS
TO THE CENTENNIAL CELEBRATION**

**ARKANSAS
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H. C. COUCH, President

"HELPING BUILD ARKANSAS"



LAKESIDE METHODIST CHURCH
Where The Little Rock Conference Will Be Held November 12 to 15.

mance will be under the direction of Miss Vivian Hill, of the English Department of the college.

Leading the parade will be seen Indians on foot carrying bows, arrows, and tomahawks; then the white settlers mounted on horseback and leading horses bearing pans, utensils and other bundles tied to the saddle. Following these will be seen the immigrants traveling in covered wagons. In these will be seen men, women and children, household goods, parcels, with the dogs walking underneath the wagon or ox-carts; men and women, some on horseback, some walking beside horses loaded with household goods. Other frontiersmen and backwoodsmen wearing fur caps, leather leggings, carrying flint-rock rifles and leather pouches suspended by strap over shoulders will also be seen.

John Wesley, founder of Methodism, is to be represented by a man on horseback. Then the Methodist Circuit Rider comes to Pine Bluff on horseback, representing Rev. John Henry in 1830, attired as a preacher of that day.

Other features of early Methodism represented in the floats are the old-time Camp Meetings, held in a bush arbor with saw dust floors; corn husking, one of the pioneer sports; school master presiding in his pioneer school; a honeymoon trip of the pioneer days, the bride and the groom riding double on horseback, with their worldly possessions tied to the saddle; pioneer mail-carrier, "The Arkansas Traveler"; Arkansas Gazette, 1819-1930, represented by an old time-printing-press and a modern linotype machine; floats depicting the entering of the Union by Arkansas; spinning, weaving and dyeing; Arkansas belles of 100 years ago; beaux and

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Ice Cream, Sherbets
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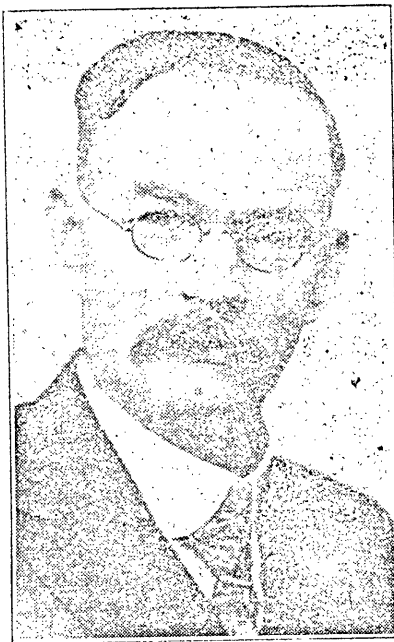
We are now making Real
**Bulgarian Buttermilk, Pas-
teurized Sweet Milk,
Cream and Cottage Cheese**
Notice the Labels and Insist on

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PRODUCTS**

Manufactured by

**O. K. Ice Cream &
Candy Co.**

725-727 Main Street
Phones 104 and 474
PINE BLUFF, ARK.



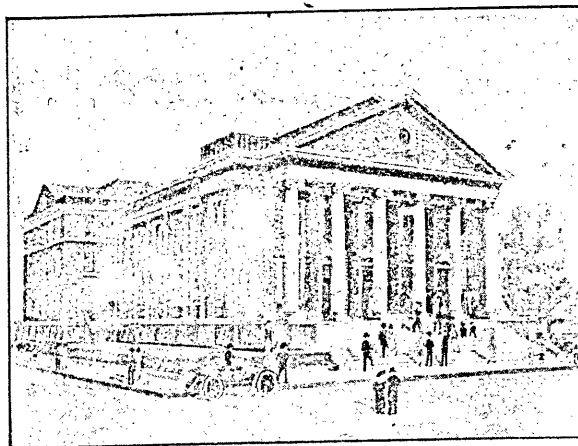
Mr. D. B. Niven,

A faithful layman in Lakeside Church. At the time the present Lakeside Church building was being erected the committee reached a place where it was necessary to have sixteen thousand dollars to complete the building. At that time money was not readily loaned on Church property, and Mr. Niven mortgaged a farm to secure the necessary money, thus making it possible to get the building to a place where the congregation could begin to enjoy it.

PINE BLUFF'S FOUR METHODIST CHURCHES ARE ACTIVE AND HAVE STRONG MEMBERSHIP

Methodists of Pine Bluff are to be the hosts of the Little Rock Annual Conference which convenes there November 12, and is presided over by Bishop H. M. Dobbs. Several weeks have been spent by these church congregations in preparation to entertain the Conference, and to present the pageant celebrating the 100th anniversary of Methodism in South Arkansas, and they are looking forward with pleasurable anticipation of a large attendance and are ready to welcome you.

Among the members of these congregations will be found faithful and conscientious workers, men and women who sacrifice in order to forward the cause of God's Kingdom. This fact was clearly demonstrated when construction was under way of the present Lakeside Church building. Sixteen thousand dollars was needed in order to carry on to completion this work. Loans were not readily made on church property in those days, but one of its members came to its rescue, by mortgaging a farm for this amount, and gladly appropriated it for the use of the church building. This member was no other than Mr. D. B. Niven. There are doubtless many others who would make sacrifices similar, and are de-



FIRST METHODIST CHURCH

Pine Bluff, a Magnificent Structure, of Red Brick with Stone Trim, of Which Dr. J. L. Cannon is Pastor.

voted to the work of the church.

The First Methodist Church

The First Methodist Church of Pine Bluff is housed in one of the most beautiful church edifices in South Arkansas, and has a membership of 1038. Dr. J. L. Cannon is its present pastor. The Sunday School, under the able leadership of Mr. Jerry Patterson, superintendent, is doing a fine work, has an enrollment of 614, and is fully departmentalized.

The Epworth Leagues are well attended and are under the leadership of Fitzhugh Lee.

The Woman's Missionary Society with 100 active members, also contributes largely to the benevolent and other activities of the church.

Lakeside Methodist Church

Lakeside Church, where the Little Rock Annual Conference is to be held, is also housed in a splendid brick edifice. Rev. E. C. Rule is pastor. This church has a membership of 1,093, with a Sunday School enrollment of 492. Its services are well attended and the members are faithful workers. All departments are reported as doing fine work. This church extends a hearty welcome to the Conference members who attend the Conference, to be presided over by Bishop H. M. Dobbs.

The Chairman of the Board of Stewards of Lakeside Church is Mr. Virginus Mead, who is manager of the trust department of the Merchant's and Planter's Bank & Trust Co. For two years he has been chairman at Lakeside and has made an efficient officer. In this work he is following in the way of his father and mother, Mr. and Mrs. M. J. Mead, who have been devoted members of Lakeside Church for years. Mr. W. C. Reynolds is vice-chairman; Mr. Sam Gore, secretary; James McLellan is chairman of Finance Committee, and W. A. Wilson is treasurer.

Carr Memorial Methodist Church

The Carr Memorial Methodist Church, of which Rev. R. E. Simpson is pastor, is also progressing. The church building was overhauled outside and redecorated inside early this year at a cost of several thousand dollars, and the membership is steadily growing. At present the membership is 328, and the Sunday School enrollment is 300. Professor Fred Moore is superintendent of the Sunday School, also superintendent of the First Ward School on Pine Street. All departments are reported as doing good work, and the services are well attended.

Hawley Memorial Methodist Church

The Hawley Memorial Methodist Church is another active organization in Pine Bluff, with a membership of 338 and a Sunday School enrollment of 225. Rev. J. A. Coleman is the pastor, and he has won his way fav-

orably into the hearts of those who know and worship with him.

LITTLE ROCK CONFERENCE TO BE HELD AT LAKESIDE IN PINE BLUFF

Large Attendance Is Expected to Celebrate 100th Anniversary of Methodism

Noted Christian Educator and Author to Preach Special Sermons

Dr. Gilbert T. Rowe, professor of Christian Doctrine at Duke University, and author of "The Meaning of Methodism" and numerous other books, has been selected to preach the special sermons. Dr. Rowe will deliver a sermon each afternoon at 3 o'clock and again at 7:30 p. m., at Lakeside Church, where the sessions are to be held.

First Methodist Society Organized 1830

Pine Bluff was appropriately selected as the place to celebrate the 100th anniversary of Methodism in South Arkansas, for the organization of the first Methodist Society took place there in 1830. At that time there was only one District in Arkansas. This was known as the Black River District, with Rev. Wm. Stephenson as the presiding elder, and was created by the Missouri Conference in 1818. The assignments were Hot Springs, Washington Orr; Spring River, John Schroeder; Arkansas, Thomas Tennant; Mount Prairie and Pecan, William Stephenson and James Lowry.

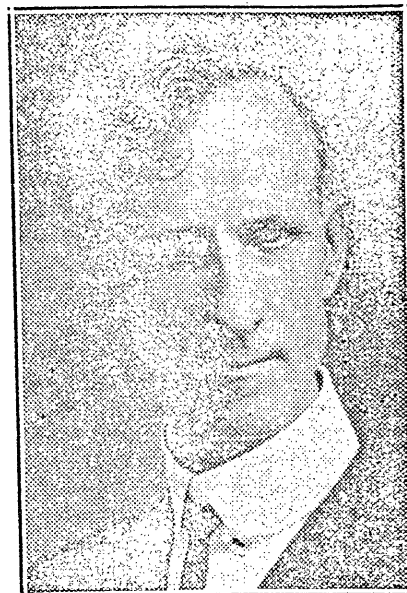
William R. Boyce was appointed at the Missouri Conference in 1831, to serve as the first circuit rider of Pine Bluff Circuit.

Among the other early workers in Methodism in Arkansas, were the Alexander Brothers; Rev. John M. Carr, who settled in what is now Drew County; Chas. Seay, who settled at what is now Warren, Bradley County; Jacob Shook, Daniel Propps, Joseph Renfro, William G. Guisel, Dr. Jacob Custer, Dr. Biggs, and others.

William Patterson is said to have been the first active Methodist worker to locate in South Arkansas, locating in what is now Helena in Phillips County in 1800, and became a circuit rider in 1806. While John Henry, who located in what is now Hempstead County, is credited in history as being the first Methodist preacher in the Southern part of the state.

Adjourned Services to Kill Bear

Reverend Eli Lindsey is credited with having been the first preacher in the north part of the state. The story is told that while conducting services near Batesville, he adjourned services while he and his congregation went out and killed an intruding bear that was disturbing the services.



Rev. J. L. Cannon, D.D., Pastor First Methodist Church, Pine Bluff, who welcomes the Delegates to the Little Rock Conference sessions in Pine Bluff.

"Great Pine Bluff's Greatest Bargain Store!"

—welcomes you. Visit with us while you are in Pine Bluff—take advantage of the many savings we offer you.

BARRE'S BARGAIN STORE

307 Main St. Pine Bluff, Ark.

Allen Hearin Post 32 The American Legion

Wishes to extend to the Little Rock Conference a most hearty welcome, and is ready to serve you at any time.

"When in Pine Bluff Eat With John."

Delegates to Methodist Conference, We invite You to

Try Our Excellent MEALS

Strictly Sanitary and Well Prepared.

Regular Dinners, 50c
Plate Lunch, 35c
Vegetable Dinner, 35c

225 Main St. Pine Bluff, Ark.

Compliments

HALE'S MEN'S SHOP

316 Main St. Phone 59
Pine Bluff, Ark.

Good Clothes for Every Man.

Compliments of Pines Chevrolet Co.

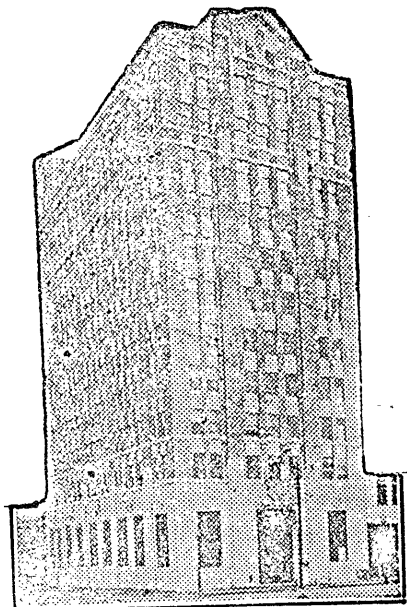
819 Main Street
Pine Bluff, Arkansas



House of Service.
Phones 37-38



Rev. J. F. Simmons,
Presiding Elder of Pine Bluff Dis-
trict, an outstanding figure in the
100th Anniversary Celebration of
Methodism in South Arkansas.



NEW SIMMONS NATIONAL BANK
BUILDING AT PINE BLUFF—
A BEAUTIFUL MODERN
STRUCTURE OF 11
STORIES

Doubtless not even dreamed of by the Pioneer Methodist who came to Pine Bluff a hundred years ago and organized the first Methodist Society in South Arkansas. How those frontiersmen would stare should they be awakened now to view this magnificent structure of the Twentieth Century.

The Simmons National Bank was founded by the people of this community and its facilities and equipment are planned to meet the needs and preferences of Pine Bluff. It is its aim to work with and for the individuals and business interests of this district in every banking way, and to contribute to the progress and development of the community in which it operates.

The fact that deposits and the number of patrons increase steadily month after month is conclusive evidence of the satisfactory manner in which the Simmons National Bank serves its customers, both in affording absolute safety for their money and in supplying every modern banking facility.



W. W. Taylor,
Chairman of Street Parade Committee

Sunday School Department

COKEBURY SCHOOL AT McHUE.

The following statement was made by Rev. I. L. Claud, pastor at New-ark and district worker, of the work promoted at McHue, which is a small open country church on the Desha Charge.

"This is a small community and has a church membership of about fifty. One year ago last July I went to the community and held a ten days' revival and a training class together and promised them that I would continue the training work regularly, about one school each quarter until they had four schools and we would see just what would be accomplished in this way.

"I finished the series of four schools last Friday night. The courses taught were the 'SSS,' 'SSW,' 'LC,' and 'Methodist Beliefs.' The same

FIRE PROTECTION

Underwriters Approved Fire
Extinguishers and Recharges
2 1-2 Gallon and 1 Quart Sizes.

FIRE HOSE FIRE BUCKETS

In Stock, Ready for Shipment.

Arkansas Mill Supply Co.

Pipe Fittings, Bar Iron,
Shafting, Belting,
Blacksmith Tools

Phones 818 and 819
Fourth and Louisiana Sts.
Pine Bluff, Ark.

Compliments of

Ralph Robinson & Son

Morticians

218-20-22 Barraque Street
PINE BLUFF, ARK.

SLIGH'S Super Service

"Sligh"-tly Better

Gas, Oil, Tires, Batteries,
Road Service, Washing,
Greasing.

COMPLETE SERVICE

Fourth at Walnut
Phone 555

Welcome!

MERCER SLIGH, Prop.
Pine Bluff, Ark.

RED EYES Quickly cleared up after
reading, sewing or driving.
Dickey's Old Reliable Eye Wash
has given painless, prompt relief
for 60 years. Price 25c.
DICKEY DRUG CO., Bristol, VA.

Reavis

STYLE SHOPPE

502 Main St., Pine Bluff, Ark.

WELCOME

Ministers, Laymen and
Their Families

To Pine Bluff's Most Popular APPAREL SHOP

Make our store your meeting place while in
the city . . . come and stay as long as you
wish.

SPECIAL DISCOUNT

In appreciation of your
patronage we will al-
low you a special dis-
count on purchases
made here Conference
week.

COATS

Black . . . Fall . . . Leaf
Brown . . . Gray and
other popular colors.

\$25—\$38
\$55—\$75

and others higher
priced.

DRESSES

\$9.95 — \$17.50

All Sizes and Styles. \$25—\$35 Others Higher
Priced.



IS IT INSURED?

Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.



THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO

The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments since 1898. No assessments; legal reserve for protection of policy-holders same as stock companies.

The oldest fire insurance company in the U. S. is a Mutual organized by Benjamin Franklin. Get the facts.

Write to HENRY P. MAGILL, Sect'y & Mgr. 1509 Insurance Exchange, Chicago, Ill.

REV. J. H. SHUMAKER, General Agent
Southern Church Department
208 Broadway, Nashville, Tenn.

Getting Up Nights

If Getting Up Nights, Backache, frequent day calls, Leg Pains, Nervousness, or Burning, due to functional Bladder Irritation, in acid conditions, makes you feel tired, depressed and discouraged, try the Cystex Test. Works fast, starts circulating thru the system in 15 minutes. Praised by thousands for rapid and positive action. Don't give up. Try Cystex (pronounced Siss-tex) today, under the Iron-Clad Guarantee. Must quickly allay these conditions, improve restful sleep and energy, or money back. Only 60c at druggists.

A New Plan That Earns MONEY**For Your Church Or Club**

Through our system you can build a permanent income for your church society or club. You furnish us names, and we help you develop a profitable business. No experience necessary. We finance the whole plan. An attractive opportunity is offered individuals in localities where church societies do not reply promptly. Write for full information.

Mgr., P. O. Box 504, Charlotte, N. C.

THE EDWARDS' BLACK DRAUGHT

It is prepared from selected medicinal herbs and roots of highest quality, finely powdered, carefully combined.

Costs only one cent a dose.

In use nearly 100 years.

Recommended For
**INDIGESTION
CONSTIPATION
BILIOUSNESS**

people have been in each of the schools. An average of eight credits in each school with an average attendance of about twenty-five.

"As a result of these schools the people are sold to the idea of the modern Sunday School movement and Christian education in general. The efficiency of each of the workers is well above the average. The attendance of the school when we began the work last July, a year ago, was about forty and now the average attendance is seventy.

"The training work will do wonders when the workers desire it and go to the trouble of securing it.

"I was glad to make this demonstration and am happy to say it accomplished all I expected."

A letter from the superintendent to the office assures us that the work was of a high grade and that the statements made by Brother Claud are very conservative.—Glenn F. Sanford.

COKEBURY SCHOOL AT MT. PLEASANT.

Rev. Edward Forrest, pastor at Waldron, taught the "Small Sunday School" at Mt. Pleasant, a small church on the Waldron Circuit. This was a helpful piece of work. Eight met the requirements for credit. Rev. and Mrs. Forrest are committed to the training work as a great source of developing intelligent and willing church workers.—G. F. Sanford.

COKEBURY SCHOOLS AND CREDITS.

I am sure there is a large number of schools held this year which have not received public notice in the *Methodist*. Just to let you know that we have been going forward in this matter I will make the following brief statement: Eighty-three Cokesbury Schools have been held this year. This does not include the classes taught by non-approved instructors. Nearly eight hundred have met the requirements and received credit. Almost as many more attended the schools and received specific help in their work. With a program reaching out and building the working force in the local church will surely win. Prepare early next year for your training work.—Glenn F. Sanford.

SUNDAY SCHOOL DAY OFFERING FOR NORTH ARKANSAS CONFERENCE TO NOVEMBER 1

Conway District	
Previously reported	\$530.05
Naylor	1.00
Holland	1.00
Jacksonville	10.00

Ft. Smith District	
Previously reported	\$525.89
Ft. Smith, First Church	100.00
Hays Chapel	2.00

Jonesboro District	
Previously reported	\$575.25
Marked Tree	25.00

Paragould District	
Previously reported	\$369.55
Walnut Ridge	24.10

Searcy District	
Previously reported	\$325.27
Capps	2.00

Standing by Districts	
Ft. Smith	\$627.27
Jonesboro	600.25
Conway	542.05
Helena	519.18
Batesville	506.08
Fayetteville	402.67
Paragould	393.65
Searcy	327.27
Booneville	215.64

\$4,134.06

—G. G. Davidson, Conf. Supt.

KENSETT COKEBURY SCHOOL
Rev. Ira Brumley, pastor at Gardner Memorial, taught "History of Methodism" to a fine group of workers at Kensett. Eight received credit for their work.

This school should have been included in the report of the Special Training Week in the Searcy District, but the school continued through a part of two weeks and the final results could not then be determined. Rev. A. T. Galloway is pastor of the Kensett church.—G. F. Sanford.

COKEBURY SCHOOL AT SPRINGTOWN

Eight credits were issued by Dr. F. M. Tolleson, presiding elder of the Fayetteville District, in a Cokesbury school at Springtown. Dr. Tolleson taught the helpful course on the "Life of Christ." Dr. Tolleson recognizes the great value of the training work as evidenced by this school coming at this busy season of the year. Rev. Leo Henderson is pastor.—G. F. Sanford.

COKEBURY SCHOOL AT CINCINNATI

Rev. W. A. Lindsey, pastor at Si-loam Springs and chairman of the Conference Sunday School Board, took the time from his work at this busy season to teach a school at Cincinnati. He used the organization course, "The Small Sunday School." Four people received credit and many more attended the school. Rev. H. K. Steward is pastor of the Cincinnati church.—G. F. Sanford.

COKEBURY SCHOOL AT WALDRON

Mrs. Minnie Webb Forrest taught the Cokesbury course, "Life in the Making," in her own church. Five of the workers in this fine church met the requirements for credit. Mrs. Forrest is well equipped to teach in these schools and especially in the psychology courses.—G. F. Sanford.

INSTITUTES IN TWO DISTRICTS
Attempting to meet the needs of a group of Sunday Schools I arranged a series of one evening institutes in the Arkadelphia District and the Camden District.

Rockport.—Had a delightful institute with the Rockport group Monday night, October 27. The superintendent and secretary of the Magnet Cove Sunday School were present in this institute. Rev. L. O. Lee, the pastor, was present.

Tuesday I visited Rev. E. L. McKay at Holly Springs, Rev. Otto Teague at Louann, and the office of First Church, El Dorado.

Norphlet.—Tuesday night we had a delightful institute at Norphlet, participated in by the workers of the Norphlet school, Mr. Alvin Sedberry, superintendent, by Miss Porter and her group of workers from McKenzie Sunday School, where Mrs. Cannon is the superintendent, by Rev. Otto Teague, the pastor, and some of the workers from Louann.

Wednesday I had a nice visit with

Dr. J. J. Stowe, presiding elder of the Camden District; Rev. J. W. Harrell, my friend of many years, and Rev. H. H. Griffin, the pastor of First Church, Camden. Bro. Griffin went out to Fairview Church and school with me. They have a wonderful consolidated school just south of Camden, and near it Bro. Harrell has led in the building of a beautiful church, the result of consolidation of three rural churches.

Chidester.—Wednesday night we had a fine institute at Chidester, where Rev. H. R. Nabors is pastor, and Mr. J. N. Benton is the superintendent. Had a delightful visit with Rev. F. R. Canfield, one of our hon-

**Rock of Ages
Paramount
Memorials****HOFFM, Inc.**

F. M. OUDIN, Mgr.

Phone 742

2024 W. Pullen St.
PINE BLUFF, ARK.

**JOIN THE
M. & P. BANK
& TRUST CO.****Christmas
Saving Club**

Opening in
NOVEMBER

Have money for next Christmas saved on the weekly, or monthly deposit plan—

Convenience—
Safety—

and a SURE way to have what you want.

**Merchants &
Planters Bank and
Trust Co.**

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THE PERRY PICTURES

ONE CENT SIZE
3x3 1/2. For 50 or more.
TWO CENT SIZE
5 1/2 x 8. For 25 or more.
Send 50 cents for 25 on
The Life of Christ or 25
Art Subjects or 25 for
Children, 5 1/2 x 8. Or 50
for Children, 3 x 3 1/2.

LET your children make companions of
world's most beautiful pictures. Cul-
ture, happiness and beauty will be added
to their lives.

Use them in the Sunday School
Send 15 cents for Catalogue of 1600 Illustrations
The Perry Pictures Box 303, Malden, Mass

ored superannuates.

Thursday I visited Bearden, Thorn-
ton, Hampton and Fordyce. Had a
delightful visit at the parsonage at
Hampton.

Thornton.—Thursday night we had
another good institute. Mr. H. H.
Littrell is the superintendent, and
Rev. L. E. Wilson, is the pastor at
Thornton. They, together with a
number of their workers, were pres-
ent.

It was a rather strenuous week, but
well worth while.—S. T. Baugh.

News of the Churches

FIRST YEAR CLASS, LITTLE ROCK CONFERENCE.

The First Year Class of the Little
Rock Conference is called to meet
the Committee in Pine Bluff at Lake-
side Methodist Church, November
11, at 7:00 p. m. Let all members
be present.—T. M. Armstrong; A. W.
Hamilton, W. R. Richardson, Com-
mittee.

LITTLE ROCK CONFERENCE COMMITTEE ON ADMISSIONS

The Committee on Admission on
Trial is requested to meet in the
Lakeside Methodist Church, Tuesday,
at 7 p. m., November 11, and all can-
didates for admission are requested
to be present.—T. O. Owen, Chairman
of Committee.

ARKANSAS METHODIST ORPHANAGE

During October, I have received
the following cash contributions for
the Home:

Couples' Class, Winfield Church, City, for special	\$ 5.00
Mrs. J. B. Duncan's Class, England	10.75
Thornton Methodist Sunday School	5.00
Marguerite Clifford Class, Winfield Church, City	10.00
Susanna Wesley Bible Class, First Church, Texarkana	5.00
Fidelis Class, Warren, by Mrs. John Turner	5.00
Elizabeth Monk Bible Class, Fairview Church, Texarkana	3.00
Mother's Class, Winfield Church, City (for upkeep of one girl, Sept. 1, 1930-June, 1931)	90.00
Epworth League, Junior Socie- ty, Fordyce	1.00

James Thomas, Supt.

Received at the Home During
October

Mattie Jewell S. S. Class, Hope, quilt;
Dr. and Mrs. Spann, Altheimer, boy's
clothing; Sue McDonald S. S. Class,
Pulaski Heights, library books and
magazines; Junior Missionary Socie-
ty, Peach Orchard, box clothing, toi-
let articles and toys; Reubel and Co.,
city, 124 copies of Nuggets; Women's
Continued on page 12)

NEURALGIA?

A throbbing head will never make
you suffer very long, once you learn
to rely on the prompt, complete relief
that comes with Bayer Aspirin. It is
a blessing to women who suffer from
regular, systemic pain; to men who
must work on, in spite of eye-strain
or headache. Genuine Aspirin Tablets
with the Bayer cross, like this:



Best Remedy for Cough Is Easily Mixed at Home

You'll never know how quickly a stub-
born cough or chest cold can be con-
quered, until you try this famous recipe.
It is used in millions of homes, because
it gives more prompt, positive relief than
anything else. It's no trouble at all to
mix and costs but a trifle.

Into a pint bottle, pour 2 1/2 ounces of
Pinex; then add plain granulated sugar
syrup or strained honey to make a full
pint. This saves two-thirds of the money
usually spent for cough medicine, and
gives you a purer, better remedy. It never
spoils, and tastes good—children like it.

You can actually feel its penetrating,
soothing action on the inflamed throat
membranes. It is also absorbed into the
blood, where it acts directly on the bron-
chial tubes. At the same time, it prompt-
ly loosens the germ-laden phlegm. This
three-fold action explains why it brings
such quick relief even in severe bronchial
coughs which follow cold epidemics.

Pinex is a highly concentrated com-
pound of genuine Norway Pine, contain-
ing the active agent of creasote, in a
refined, palatable form, and known as
one of the greatest healing agents for
severe coughs, chest colds and bronchial
troubles.

Do not accept a substitute for Pinex.
It is guaranteed to give prompt relief or
money refunded.

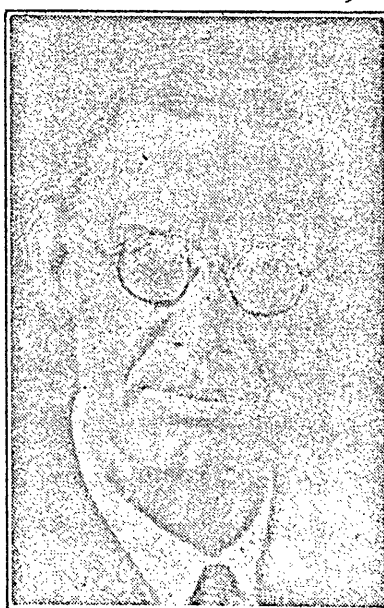


DAD'S COUGH

Wakes Us Up Every Night

About two A. M. every night Dad
wakes in a fit of coughing and hawking
that not only ruins the night's rest for
him, but disturbs everyone in the house.

Whether a cough is caused by a cold,
catarrhal condition of the throat, dust
irritation or smoking, it *can* and *should*
be stopped immediately. No matter
what the cause may be, the quick and
effective remedy is good, dependable
old "Piso's for Coughs". It does the
five things necessary to stop a cough and
repair the damage done. It checks the
cough spasm, loosens the mucus, opens
the air passages, soothes the inflamed
tissues and at the same time, has a
tonic effect that tends to build up
what the cough tears down. Only
Piso's supplies these five vital effects
and it contains no opiates and does not upset
the stomach. Safe to give, even to babies.
All druggists sell Piso's in 35c and 60c sizes.
Be sure you ask for "Piso's for Coughs".



Rev. D. H. Colquette

"The Man With the Bible"

Will attend the Conference with
samples of Bibles and Testa-
ments and Mission Literature.

Welcome Delegates

To Methodist Conference and to

Visit Our Modern

MILK AND ICE CREAM PLANT

Cabell's Dairy

PASTEURIZED DAIRY PRODUCTS

Ice Cream — Milk — Cream — Butter

Buttermilk and Cottage Cheese

825 Main

Telephone 1284

PINE BLUFF, ARK.



Welcome Delegates

To Methodist Conference.

New Coffee Shop

Don't forget to visit the new
Coffee Shop. You will find
the best of food at popular
prices.

Make this your headquar-
ters while attending the
Conference.

Popular Prices
Private Baths
Parking Space at All Hours

HOTEL JEFFERSON

"A Home Away From Home."

PINE BLUFF, ARKANSAS

Missionary Society No. 2, Asbury, city, 2 dresses, shoes and hose for Vera; Sterling Store, city, four of their birthday cakes; Supt. R. O. Christian, Children's Home, city, greens; Gospel Trumpet Company, Anderson, Indiana, magazines; A Friend, city, clothing and candy; Woman's Missionary Society, Cabot, 12 hens; East Van Buren Ladies'

HOW COFFEE IS MADE IN NEW ORLEANS

New Orleans is famous the world over for the wonderfully delicious coffee served not only in its restaurants but also in the homes of New Orleans' people. Anyone who has ever been to New Orleans comes away talking about the coffee and wondering not only what kind of coffee they use, but also how they make it to give the coffee such a differently delicious taste.

Another thing that surprises visitors about drinking New Orleans coffee is, that while it seems to be quite strong, even if you drink it just before going to bed, it won't keep you awake like ordinary coffee. So many people have written to New Orleans asking how it would be possible for them to get coffee like that served in New Orleans, that we felt the full story about New Orleans coffee, ought to be published.

There are two reasons why New Orleans coffee is so different from other coffee. First of course, is the coffee itself which is blended and roasted in a manner that was introduced by the French long before New Orleans became a part of the United States. The other reason is, the way that New Orleans coffee is made by the housewives and the restaurants where it is served. They do not boil coffee in New Orleans. They have a special coffee maker which is known as the New Orleans Coffee Maker. You just put your coffee in one part of the Coffee Maker, and the coffee makes itself. Each drop of water only passes through the finely ground coffee once. All the tannin and other ingredients of the coffee which ordinarily keep you awake remain in the coffee grounds. The grounds never come in contact with the coffee after it is made.

New Orleans has been making coffee this way for two hundred years, and it is one of the very big reasons why New Orleans coffee is so much more delicious than any other coffee. Knowing that a great many people will want to try New Orleans coffee, made in a New Orleans Coffee Maker, we have arranged so that those who wish to obtain a New Orleans Coffee Maker, can get one at a very reasonable cost.

If you were in New Orleans and went to a store to buy one of the New Orleans Coffee Makers, it would cost you \$1.25. We have been in touch however, with the most famous roaster of coffee in New Orleans, the one that supplies families, hotels and restaurants with the coffee that has made New Orleans the talk of the world for its delicious coffee.

This coffee roaster has agreed to ship to anyone who will send them \$1.00 a genuine New Orleans Coffee Maker, postage fully paid. They have also gone even further than this and told us that they would include free a pound of the most famous New Orleans coffee, known as "Luzianne", if the people who wrote them would send the name of their grocer along with their dollar for the New Orleans Coffee Maker. We would advise everyone who loves good coffee to take advantage of this offer.

Just write to Wm. B. Reily & Co., New Orleans, La., and enclose \$1.00 together with your grocer's name, and they will send you one of the genuine New Orleans Coffee Makers, and a full pound of wonderful Luzianne Coffee. Better do this now before you mislay this paper or perhaps you will lose the name and address.

Aid, quilt; Mrs. H. H. Tull, Mabelvale, greens; Judge Frank Smith, city, check for \$8.47, tickets and car fare for children to attend Navy Band concert; Mrs. C. L. Orrell, Blytheville, box of clothing for Margaret.—Mrs. S. J. Steed, Matron.

REVIVAL AT EL DORADO.

Closing of the revival at First Methodist Church Wednesday night, two days before the scheduled time, is a matter of regret to many El Dorado people who genuinely enjoyed the preaching of the Rev. J. O. Hanes, Birmingham evangelist.

Mr. Hanes' sermons had a touch of sincerity, of appealing earnestness, which did not fail to impress his hearers. He is a man who believes in his messages. Or to paraphrase the language of the modern business man, Mr. Hanes is a good salesman of the Gospel.

As was explained by Dr. W. C. Watson, pastor of the church, the evangelist had accomplished his mission in El Dorado. Mr. Hanes did not come primarily to convert a lot of unsaved people, since practically all members of the First Church's families of responsible ages are already affiliated with the church.

The evangelist's mission was to revive in the hearts of the church-members the spirit of Christian humility and consecration. This he did as a crowded altar rail for prayer at each service proclaimed.

Dr. Watson is also to be congratulated for the splendid showing in his first year as pastor of the First Church. Addition of 220 new members without a revival during the year is a remarkable achievement which bespeaks a pastor who has a gift in drawing people to his church.—El Dorado Daily News.

MONTICELLO DISTRICT VICTORY BANQUET

The Victory-Welcome Banquet, sponsored by the Monticello District was held last night, October 31, at the new Ridgeway Hotel, Monticello, and was pronounced an outstanding success by Rev. John C. Glenn, presiding elder, who was toastmaster. There were approximately 250 present. All the pastors and their wives were present. Outstanding lay members from every charge in the district were in attendance. It was considered the most successful program of its kind ever held in the history of the Monticello District. The banquet was held in celebration of the 1930 victory of the District, and as a welcome to the new chief pastor, Bishop Hoyt M. Dobbs. Last year the Monticello District met every asking

of the church for the first time since its organization. The Christmas offering for the orphanage was 100 per cent more than that of the preceding year. The Sunday School Day offering was paid in full plus. The Mission Special quota of \$4,100 was paid in full plus. The Benevolences and pastors' salaries were also paid. The total amount of the askings included in the above items for 1929 was approximately \$70,000. For all purposes including the Epworth League, Woman's Missionary Society, and Superannuate Endowment the district raised approximately \$75,000 in 1929. This year every asking has been paid in full to date, excepting the Benevolences, and pastors' salaries. The former item has been covered in cash and subscriptions and will be paid in full. This is considered a remarkable record in view of the general depression and the continued drouth, together with low priced cotton.

Bishop Hoyt M. Dobbs was the principal speaker. He praised the wonderful record achieved by the district and had many complimentary things to say concerning the leadership of the District, as well as the pastors and laymen, whose cooperation made such an outstanding success possible. Guests outside of the District included: Rev. and Mrs. J. F. Simmons, of Pine Bluff; Mr. G. W. Pardee and Rev. S. T. Baugh, of Little Rock; Rev. and Mrs. C. D. Wood and Rev. and Mrs. J. R. Edwards. Other special guests included all of the superannuate preachers and their wives in our District. They are Rev. and Mrs. J. J. Colson, Rev. and Mrs. R. A. McClintock, and Rev. and Mrs. S. C. Dean. The address of welcome was delivered by Mr. Geo. Spencer, chairman of the Board of the Monticello Methodist Church. Mr. Carl Hollis, of Warren, made the response. Rev. O. L. Cole, of McGehee, a former student of Bishop Dobbs when the latter was dean of Southern Methodist University, introduced the general superintendent. Special music for the occasion was furnished by the Monticello Orchestra, of which Messrs. M. Z. Anderson and O. A. Borchardt are directors. Mrs. V. D. White, soloist, with Mrs. W. F. Norrell, accompanist. In the menu and decorations the season's colors were adhered to.

Those who were responsible for the success of the occasion were Mesdames V. J. Trotter, Geo. Fish and Geo. Spencer, Miss Virgil Cavaness, Messrs. N. W. Peacock, F. H. Scott, Geo. Spencer, Juan Trotter, M. Z. Anderson and Dr. Rex B. Wilkes.

The entire program was characterized by delightful fellowship, inspi-



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"Nothing seemed to please Betty Jean," says Mrs. James W. Nolen, 113 Ceanter St., Dallas, Texas. "She was feverish and fretful. Her appetite was poor; she seemed bilious."

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How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions

of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

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rational addresses, delightful eats, splendid music and lovely decorations. Each pastor made a brief talk and gave the statistics of his charge for the conference year which is now

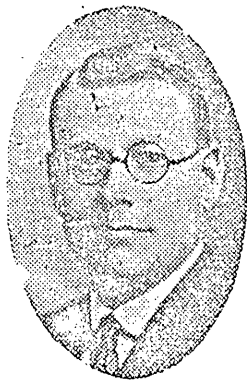
coming to a close. Presiding Elder Glenn pronounced it as the greatest year in his ministry and complimented the pastors and lay members for the wonderful record they have achieved. The banquet was a fitting climax to the most unusual record the District has achieved. All who were present were inspired to greater activities. The entire body was high in its praise of the management of the new Ridgeway Hotel. They gave public expression to their appreciation of the fine cordial hospitality of Mr. and Mrs. Jack Curry, proprietors and owners of the new hotel.—Reporter.

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HUNTER MEMORIAL.

Tuesday night, October 28, Rev. James Thomas, D. D., presiding elder, held the fourth Quarterly Conference for Hunter Memorial Church. Reports of the past year's work were made from the departments of the Church. Miss Geneva Monan, president of the Epworth League, reported the League had a membership of 25. Her report showed the total raised by the League was \$57.78. Miss Hildegard Smith made the report for the Sunday School. During the year the school has reached 292 pupils. The total raised by the School was reported as \$329.49. The Trustees' Report, by H. M. Gordon, showed the church property valued at \$45,000 and the parsonage at \$6,000. The report showed that the property was insured. The president, Mrs. J. C. Monan, made the report for the Woman's Missionary Society. It showed \$383.80 raised by the Society; \$250.59 was spent for local work and \$133.21 for Connectional work. The pastor's report showed that the church had paid its Conference assessments in full; that 25 members had been received into the church during the year, 10 members had been dismissed, leaving a net gain of 15 members. The minutes of the Church Conference, held Sunday night, October 26, with W. C. Gennette in the chair, were read and approved by the Quarterly Conference, asking for the return of the pastor for the next Conference year.

Officers named by the pastor for the coming Conference year were approved by the Quarterly Conference. They were as follows: Stewards—W. C. Gennette, J. W. Davis, Mrs. M. E. Wehrfritz; Trustees—H. M. Gordon, M. L. Bonner, Mrs. M. E. Wehrfritz, Miss Hildegard Smith. Mrs. J. O. Moon was appointed Charge Lay Leader, and Miss Hildegard Smith Sunday School Superintendent.—R. S. Beasley, P. C.

TEXARKANA CIRCUIT.

I have served two places besides my regular work. Both are places where there is no preaching at all, and, of course I couldn't expect much pay. One is Paup's Schoolhouse, near Paup's Spur, nine miles out from Texarkana, on the Mo. P. Railway, and the other is Okay. I have walked all over my charge this year, about 750 miles, and called on about 700 homes. This includes the work I did collecting for the Arkansas Methodist. I received from these two places only about \$75, and I paid out of that about \$20 for ministerial help in meetings. My regular work has paid up to date, including the amount that I received on the outside which was donated to me by good friends, about \$90, and the small appropriation of \$50.

This is a mighty small appropriation compared with the amount that many others have received who had quite good salaries. I paid all that was required of me on Orphanage, and I paid \$2.50 on Mission Specials. I paid this out of what I received for my work.

I will get 100 per cent of my Claims, and 90 per cent of salary. While it has been hard to raise, it seems that the small amount is as hard to raise as a large amount, especially where you have but little with which to do.

I have received into the church 14

on profession of faith, and baptism, and lost four who joined other

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Our New Store
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Buy Jewelry that is Jewelry and from one who has had years of Practical Experience in all branches. Quality spells everything. Service to the public for a lifetime. Bought right, sold right. You must be satisfied before the sale is made. A Watch or Diamond from Keebey's Inc., must give satisfaction. Our prices are lower and better than ever before. Shop at Keebey's, Inc.



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KEEBEY'S
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111 W. Fifth St. 222 Main St.

churches.

I have done the hardest year's work I ever did since I have been in the ministry, and received less for it.

I believe if I had a charge that was worth while that I could raise as large an amount on claims as anyone, for I have had a great deal of experience in collecting. But all of us can't expect good places.

I work all the week in the city trying to collect for different parties, and preach on Sunday. I walk to most of my appointments each Sunday, because there is no train that stops where I go, except one place.

I gave one Sunday each month to Okay, but it is hard to persuade the folks there that the church is the most important place for their community. I succeeded in organiz-

SWEETEN ACID STOMACH THIS PLEASANT WAY

When people experience distress two hours after eating—suffer from heartburn, gas, indigestion—nine times out of ten it's excess acid that's causing their trouble.

The best way—the quickest way to correct this is with an alkali. And Phillips Milk of Magnesia is an alkali, in the harmless, most pleasant and palatable form. It's the form physicians prescribe; which hospitals use; which millions have come to depend upon in over 50 years of steadily increasing use.

A spoonful of Phillips Milk of Magnesia in a glass of water neutralizes many times its volume in excess acid; and does it at once. In five minutes, the symptoms of excess acid disappear. To know this perfect way is to be through with crude methods forever.

Be sure to get genuine Phillips Milk of Magnesia. A less perfect product may not act the same. All drug stores have the generous 25c and 50c bottles. Full directions for its many uses are always in the package.

BOND'S PILLS

assist Nature and drive the poisonous waste and germs out of the system. Keep the bowels active and prevent constipation, headache, neuralgia, dizziness, etc. One small pill at bed time is the dose; you wake up well. They are small, mild, effective and inexpensive. Only 25c at any drug store. Refuse all substitutes. Ad.

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Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

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If you suffer with a skin disease, Itch, Ringworm, Scalp Sores, Eczema, etc., try Bracy's Germ Destroyer. We receive many letters from people who have been cured, praising the quick results of this remedy, and we mail it out to all parts of the country. Price 50c. A 25c cake of Germ Soap free with the \$1.00 size for a limited time.

SNODGRASS & BRACY
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FOR YOUTH

QUEER WORDS

A boy who swims may say he's swum,
But milk is skimmed, and never skum;
And nails you've trimmed, they are not trum.

When words you speak, such words
are spoken,
But what you seek is seldom soken;
When hinges creak they haven't
croken.

If we forget, then we've forgotten;
Yet things we wet are never wotten,
And houses let cannot be lotten.

The goods one sells are always sold,
Though fears dispelled are not dis-
poled;
And what you smell is never smold.

When young, a top you oft saw spun;
But did you see a grin e'er grun?
Or a potato ever skun?
—Industrial School Journal.

A PRIZE LETTER IN ASSOCIATION MEN

A boy starting life with the handicap of poverty may be spurred on by that obstacle to make a name for himself. There are too many examples in plain sight, Ford for instance, to deny that success may come to the poor boy. But the chances are that he, who has the ambition and energy to succeed in spite of poverty, would succeed quicker and easier if conditions were more in his favor.

Poverty provides a background for success. Proper nutrition is often lacking when the boy should be laying the foundation for future health. Environment will not furnish the social and economic contacts that go a long way in helping toward a successful career. Formal education will be more difficult to procure. Even though a boy may secure college training he will necessarily have to forego some of the best features of college life if he has to work his way through. Lack of leisure and lack of funds will deny the poor boy the opportunity for travel. His start in business or in a profession will not be so auspicious as that of the boy whose family position insures economic independence until he can make his own way.

On the other hand, extreme wealth in a family, or a famous father also proves a handicap for the boy who sets out to succeed by himself. The chances are all against the boy making as much money as his father or becoming as famous. When the boy comes to a realization of this the temptation will be for him to wait for his inheritance or live on the fame

ing a little Sunday School there, and was able to get two good women interested in that work. One is Methodist, the other is a Presbyterian.

Several preachers of different denominations have gone there, but have been able to accomplish but little. Notwithstanding there are some intelligent people there, it seems that only a small per cent of them care anything for the Kingdom of God.

Times have been mighty close, but our hardest times are yet to come. What many of us will do this winter to get by is yet to be determined. The good Lord said that he would care for his own. But we have to do our part, or many of us will have to suffer.—J. A. Hall, P. C.

of his illustrious parent.

The boy who has the best chance of success is the one whose family is of moderate means and which boasts no celebrities. Then the boy can enjoy all the advantages that will prepare him for success and not have to contend with handicaps. If he fails to achieve success it is a personal matter and cannot be attributed to circumstances. Statistics indicate that more successful men come from this group of society than from any other.

The poor boy and the rich boy may succeed in exceptional cases; the boy

in moderate circumstances has the best chance.—Clarence Howard, New Britain, Conn.

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Men's black or tan blucher oxford—Goodyear welt—rubber heel—\$2.98

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Children's patent blucher shoes—Goodyear stitched—same style in black calf or tan. Sizes 5 to 8—\$1.98—Sizes 8½ to 11—\$2.49

Black high cut shoes—Goodyear welt—\$2.98

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SUNDAY SCHOOL

Lesson for November 9

THOMAS, THE HONEST DOUBTER

LESSON TEXT—John 11:14-16; 14:5-8; 20:24-29; 21:1, 2.
GOLDEN TEXT—And Thomas answered and said unto him, My Lord and my God.
PRIMARY TOPIC—Learning to Trust Jesus.
JUNIOR TOPIC—Thomas, the Man Who Wanted to Be Sure.
INTERMEDIATE AND SENIOR TOPIC—Learning to Trust Jesus.
YOUNG PEOPLE AND ADULT TOPIC—The Value and Peril of Doubt.

The name Thomas means "a twin." His alternate name, Didymus, means the same. From the linking of his name with Matthew in the listing of the disciples, it is commonly inferred that Thomas was a twin brother of Matthew.

Thomas is constantly presented in the Scriptures as a man of skeptical mind, yet of unquestioned character. He was an honest doubter. The Lord is not displeased when men put him to the test. No honest skeptic has ever been left in darkness. The truth of Christ's declaration still obtains, "If any man will do his will, he shall know" (John 7:17).

I. The Fidelity of Thomas (John 11:14-16).

When Lazarus, the beloved brother in the Bethany home, was sick, the distressed sisters, Mary and Martha, sent for Jesus because they had come to know him as more than a mere man. Jesus, after a strange delay, went to Bethany. He knew, and apparently the disciples knew, that going to Judea at this time meant death. His mission in going unto Judea was twofold: to strengthen the faith of the disciples (vv. 11-15), and to restore to these sisters their dead brother.

Jesus fearlessly discharged his duty, though his life had been threatened. He plainly declared that Lazarus was dead. Thomas was skeptical as to Jesus' ability to raise Lazarus from the dead. In spite of this fact, his loyalty moved him to cast his lot with Jesus.

II. Jesus, the Way to the Father's House (John 14:5-8).

Jesus asked the disciples to trust in him even as they trusted in God, assuring them that he was going to the Father's house and would come back and escort them to heaven. Christ asserted that he is:

1. The Way to God (v. 6).

Jesus is more than a mere guide to the Father's house or a teacher. He is the way itself.

2. The Truth (v. 6).

He is not merely the teacher of truth, but he is the truth incarnate. In him we have the truth about man, what he is and what he ought to be and what he shall be in the future. In him especially we have the truth about God. Only as Christ reveals God can men know him (John 1:18).

3. The Life (v. 6).

Christ is not merely the giver of life. He is the very essence of life.

III. Thomas Makes Absolute Demands (John 20:24-29).

1. Jesus manifests himself to the disciples, Thomas being absent (vv. 24, 25).

He was absent at Jesus' first appearance after the resurrection, just why, we may never know. His absence deprived him of a vision of the Lord. Absence from the assembly of believers always occasions loss. The other disciples went to Thomas with the glad news of the resurrection, but he did not believe their testimony. His stubborn disbelief was such that he

doggedly declared that unless he saw the nail prints and put his finger therein and thrust his hand into the Lord's side he would not believe.

2. Jesus manifests himself to the disciples, Thomas being present (vv. 26-29).

Observe:

(1) The Lord's kindness to those who have difficulties (vv. 26, 27).

Thomas deserved rebuke, but the Lord quietly supplied the evidence demanded.

(2) The Lord reveals himself to Thomas (vv. 27, 28).

Upon this revelation of himself Thomas was transformed from a doubter to a confessor.

3. The superior blessing of believing without sight (v. 29).

Having patiently furnished Thomas with tangible evidence of his resurrection, Jesus instructed him that to believe in him without such tangible evidence as he demanded was a higher and better state of mind than his.

IV. Jesus Reveals Himself After the Resurrection (John 21:1, 2).

Thomas had learned his lesson. He was on hand the next time the Lord revealed himself.

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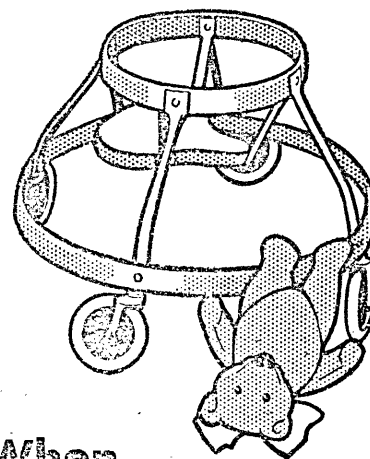
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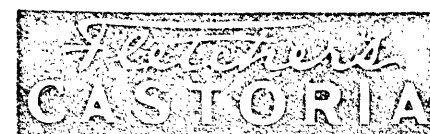
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BABY ills and ailments seem twice as serious at night. A sudden cry may mean colic. Or a sudden attack of diarrhea. How would you meet this emergency—tonight? Have you a bottle of Castoria ready?

For the protection of your wee one—for your own peace of mind—keep this old, reliable preparation always on hand. But don't keep it just for emergencies; let it be an everyday aid. Its gentle influence will ease and soothe the infant who cannot sleep. Its mild regulation will help an older child whose tongue is coated because of sluggish bowels. All druggists have Castoria.



A TRIBUTE TO REV. DILLARD LESENBY YATES.

Dillard Lesenby Yates, son of George and Laura Yates, was born near Water Valley, in Graves County, Kentucky, November 15, 1898, and died in the U. S. Veterans' Hospital, Outwood, Ky., October 12, 1930. He was the seventh of a family of eight children. At the early age of twelve he professed faith in Jesus Christ as his personal Savior, and at once united with the Methodist Episcopal Church, South, at Bethlehem, on the Water Valley Circuit. Later his family moved to Sedalia, Ky., and here he grew up to manhood.

Brother Yates answered the call of his country in the early part of 1918, when the war clouds were the darkest. He was in France about ten months and saw active service on the Western front, being in three major battles. In the last battle of the war he was gassed and shell-shocked. Although he lived for several years, he never fully recovered from the effects of war. His passing at such an early age is just another reminder of the tragedy of war.

In 1920 Brother Yates answered the call of God and dedicated himself to the Christian ministry, being licensed to preach by the Paducah District Conference, at Lone Oak, Ky., in July of 1920. He was educated at Asbury College and Emory University.

In November of 1923 he was admitted on trial into the North Arkansas Conference at Walnut Ridge. He served the following charges: Magazine, Yellville, and Alma. His health failed in the second year of his Alma pastorate. The past three and a half years were spent in hospitals where he made a brave fight for health and life.

Brother Yates was married to Miss Helen White of Magazine, Ark., in 1924, who faithfully served by his side to the last, and now mourns the departure of a true and devoted husband. A father, four sisters and three brothers also survive him.

Brother Yates was a preacher of unusual ability and was at his best when in revival meetings. Many souls were saved under his ministry. He wanted to live and carry on in the battle of the Lord. But when he saw that the end was near he asked to be brought back to his "Old Kentucky" home where he might die. This writer visited him a few weeks before his going away. He talked about his church and Lord. He was true to his Savior to the end.

On Sunday afternoon, October 12, his spirit took its flight. The following Wednesday his body was placed in Kentucky's soil by the side of his mother. The funeral was conducted from the little church where he was converted. The writer, assisted by Revs. M. C. Yates, W. D. Dunn, and Boyd Norman, had charge.

As the sun hid its face behind the hills he loved so dear, the bugler sounded taps and his body was lowered to rest until the call of the bugle in the morning of the resurrection.—J. Noble Wilford, Camden, Tenn.

DEAGAN TOWER CHIMES

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Let's elect to our city's highest office a clean, scrupulously honest, God-fearing Christian, whose private life is utterly without blemish, and whose public record is above reproach.

Horace A. Knowlton's irreproachable private life is reflected in the two fine Christian children he has raised and given to the community. The Christian training he has given them is evidenced by their active work and interest in the church of their faith.

His social and domestic life has been subjected to the most searching scrutiny by his bitter-

est political enemies, but not one unclean thing have they been able to uncover against him. His life was found to be clean and spotless.

His public record is almost without parallel in political history. No criticism has ever been heard of the manner in which he has handled the affairs of the office he now holds. Even his political enemies accord him the honor of admitting his ability.

Horace A. Knowlton pledges to the citizens of the city of Little Rock a progressive business administration.

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Knowlton Campaign Committee.