

# Prescott District Centennial Number



*Our Slogan: The Arkansas Methodist is*

**LITTLE ROCK, ARKANSAS, MAY 14, 1936**

No. 20

## THE PRESIDING ELDER'S STATEMENT

THE territory embraced in the Prescott District, Little Rock Annual Conference, was occupied by pioneers of Arkansas Methodism. The Arkansas Conference, which had been organized, at Batesville, in 1836, met in Washington, Hempstead County, in 1838, and two new Districts were formed, namely, Red River and Fayetteville. The present territory of Prescott District was in the former.

In 1854 the Ouachita Conference was formed,<sup>\*</sup> and the Washington District, with T. E. Garrett as Presiding Elder. It remained the Washington District until 1896 when it was changed to the Prescott District, with Rev. W. F. Evans as Presiding Elder. At that time the District had a membership of 5,129.

At present the Prescott District includes Nevada, Hempstead, Howard, Pike, Montgomery, and parts of Clark and Scott Counties. The towns of Hope, Prescott, Nashville, Gurdon, Murfreesboro, Glenwood, Mt. Ida, and Mineral Springs are the leading towns, with other small inland villages.

We have a very fine type of folk in these counties and a host of loyal Methodists that love and stand by their Church and its program. The District has four station appointments and three half stations and eleven circuits with a membership of 8,346 and a Church School enrollment of 4,784. There are 22 Woman's Missionary Societies, with 648 members, who raised last year \$4,232.00, and will do as well or better this year. The acceptances on Benevolences for this year are less than last year, but the acceptances for this year will be paid, every dollar of it, and the District will exceed last year's payment by over \$800.

There is an indebtedness of \$15,580 on Church buildings, and \$7,050 on parsonages in the District. This is well arranged and a large part of it will be liquidated this year. The church and parsonage buildings are well built and a credit to the pastors of the charges at the time they were built, and a credit to the untiring zeal and loyalty of the people of the charges.

Across the years men of valor and sacrifice have served Methodism in this District both as presiding elders and pastors, blazing the paths and building the highways that we enjoy today. Out of this District have gone men and women who have been a vital force in our Methodism. Young men have heard the call and responded to the service, and have found their field of labor in other places to help establish the Kingdom. Likewise men of other communities have been sent within the bounds of this District that had a great part in making it what it is today. One of our Bishops said one day, "A Methodist preacher is a Methodist preacher in any section or clime."

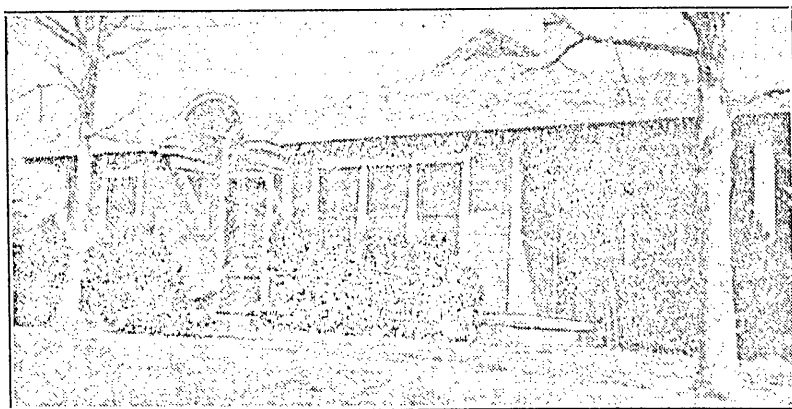
Potentially this is a great District. However, the rural section is very much depleted. A large part of this area is hilly and rocky land which is not well adapted to farming. Consequently the people in the rural section are poor and unable to support the Church in a very large way. The preachers on the circuits barely have a living. Many of them are unable to send their children to school beyond the high school. Their salaries are small and a large part is used to buy gasoline in order to travel the circuits. Consequently it is a sacrificial service these men render to serve the circuits.

We have an unusually fine corps of preachers in the District, who are diligent and cooperative in the work, and serve these hard charges with loyalty and devotion. In reading Dr. Anderson's

**WE ARE BOUND TO THANK GOD ALWAYS FOR YOU, BRETHREN, AS IT IS MEET, BECAUSE THAT YOUR FAITH GROWETH EXCEEDINGLY, AND THE CHARITY OF EVERY ONE OF YOU ALL TOWARD EACH OTHER ABOUNDETH. II THESS. 1:3.**



**Rev. J. Wayne Mann, P. E.**



## Prescott District Parsonage

History of Methodism we found men of valor and heroism that paved the way for our Methodism of today. But all the heroes did not live for that day. We have men in the bounds of this District just as heroic and loyal as in days of yore, who will hear, with those long ago, "well done thou good and faithful servant." Not only will this be given to the preachers, but, also, to the laymen as well. The sons and grandsons of those of pioneer days have accepted the mantles of the fathers and grandfathers, and through sacrifice and prayer are giving their best for the maintenance and extension of the Kingdom.—J. Wayne Mann, Presiding Elder.

Prescott District, we salute you and congratulate you upon your remarkable achievement. May this be your banner year.

## INTERESTING FACTS ABOUT PRESCOTT DISTRICT

\* THE first Methodist church erected in Arkan-  
 \* sas was built near Ozan, in Hempstead  
 \* County, and was known as Henry's Chapel.  
 \* There is no building there now, but the spot is  
 \* marked with a tablet. The Methodist church at  
 \* Washington, built in 1868, one of the oldest in  
 \* the State, is still in a good state of preservation.  
 \* Washington, during a part of the War between  
 \* the States, was the Confederate Capital of Ar-  
 \* \*  
 \* kansas.

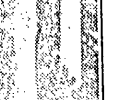
Rev. J. C. Berryman, who came from Missouri and later returned to Missouri, was a preacher in Prescott District. He was, with Dr. Andrew Hunter, one of the members of the General Conference of 1844, and with Dr. Hunter, was one of the last survivors of that memorable General Conference.

From this territory came such public men as some of the Conways, Senator A. H. Garland, Senator J. K. Jones, Governor Dan W. Jones, and Governor T. C. McRae.

Born in this District were Dr. Forney Hutchinson and Dr. W. C. Martin, two of our preachers who have a connexional reputation. In it preached Dr. Geo. S. Sexton, who in recent years recreated Centenary College at Shreveport. Dr. J. E. Godbey, one of the editors of the ARKANSAS METHODIST, was a pastor at Prescott. Rev. John Kelley, father of Dr. D. C. Kelley, former treasurer of the General Board of Missions, preached in this territory, as did Rev. James Atkins, father of our Bishop Atkins, and Dr. Luke G. Johnson, who is a prominent member of North Georgia Conference.

The only diamond mine in North America is near Murfreesboro. Cinnabar, the ore from which mercury is extracted, is found near Amity and Glenwood.

The largest peach orchard under one management in the United States, is near Nashville, and many smaller peach orchards are in that vicinity. The country around Blevins is noted for the large-scale production of radishes and cantaloupes, and around Hope the biggest watermelons in the land are raised.



This territory is especially noted for its timber resources. In it are found the following large lumber companies: The Beirne Lumber Co., the Caddo River Lumber Co., with three great plants, the Barringer & Sons Co., near Gurdon, the Gurdon Lumber Co., the Murfreesboro Lumber Co., the Ozan-Graysonia Lumber Co., at Prescott, and the J. L. Williams & Sons Lumber Co., at Hope. As some of these mills are near the great Ouachita Forest Reserve, they are assured of a supply of timber to run them indefinitely.

“The Concatenated Order of Hoo-Hoo,” the international lumberman’s fraternity, was founded at Gurdon. It had its beginning in the Hotel Hall, at Gurdon, Jan. 21, 1892, with six members, and now numbers more than 50,000 members. Mr. Wm. S. Mitchell of Little Rock is the only surviving members of the original group. At Gurdon, near the railroad station, on April 13, 1927, a memorial monument was erected.

At Hope the Hope Brick Works manufactures fine brick and tile. From this plant has come much of the brick used in buildings on the Hendrix College campus. The Arkansas Portland Cement Co. at Okay, near Columbus, is one of the largest in the country and is the only plant of its kind in Arkansas. The Williams Roofing Co., with its immense plant, near Waterloo.

(Continued on Page Two)

# The Arkansas Methodist

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A. C. MILLAR, D.D., L.L.D. Editor and Manager  
ANNIE WINBURNE Treasurer

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Matter for publication should be addressed to the Editor, and should reach the office Monday, or earlier, to insure appearance in the next issue. Obituaries should be brief and carefully written.

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## METHODIST EVENTS

Boys' Camp, Mt. Sequoyah, June 8-16.  
Pastors' School, at Conway, June 15-26.  
Girls' Camp, Mt. Sequoyah, June 16-25.  
Retreat, Mt. Sequoyah, July 8-12.  
Temperance and Reform, Mt. Sequoyah, July 11-12.

## Personal and Other Items

REV. H. LYNN WADE, pastor of First Church, Jonesboro, April 30, delivered the address for the Truman High School.

REV. AND MRS. J. E. COOPER, of Pine Bluff, are now on a ten days' trip to Wisconsin to visit their daughter, Mrs. Carol D. Bird, who, with her husband and little son, will return with the grandparents.

REV. A. J. CHRISTIE, pastor of Prescott Church, on May 10, preached the sermon for the Bluff City High School, and on May 26, will preach the sermon for the Prescott High School in the Presbyterian Church.

REV. V. D. KEELEY, pastor of St. Charles Circuit, as reported by Presiding Elder J. E. Cooper, has made a remarkable record. All Benevolences are in full, and pastor and people deserve great credit. Last year on Swan Lake Circuit Bro. Keeley had all claims in full by Easter.

DR. CHARLES C. JARRELL, Athens, Ga., was the representative of the Methodist Episcopal Church, South, at the Golden Jubilee of the Board of Hospitals, Homes and Deacons Work at Columbus, Ohio, on May 9, during the session of the General Conference of the Methodist Episcopal Church. Dr. Jarrell's subject was "Philanthropies of the Methodist Episcopal Church, South."

THE editor heartily enjoyed his visit to General Conference of the Methodist Episcopal Church at Columbus, Ohio. After spirited debate, in which both sides were ably represented, the Plan of Union of the three Methodisms was adopted by a vote of 470 to 83, the only objection of those opposing, being the provision for the colored members in a separate Jurisdictional Conference. The feeling was fine and rejoicing hearty. Bishop Ainsworth delivered a strong and felicitous fraternal address, which was well received.

REV. J. W. MOORE, Nettleton, assistant secretary of North Arkansas Conference, needs copies of the White River Conference Journal back of 1900, and will pay a good price for them. Write him about them, if you have any.

THE Cosmopolitan Magazine for November, 1935, states that "one in every four of our entire population of all ages is going to school." It may be. But the fact remains that school registration slumped from an average annual increase of 507,942 for the twelve years under prohibition to an average of 151,423 for 1933 and 1934 under legalized beer and repeal. That is a drop of more than two-thirds.

MISS MARY B. McSWAIN, at the meeting of the Board of Missions last week, was appointed as a missionary to Brazil. Her appointment is to Nictheroy, near Rio Janeiro, where she will study the Portuguese language. She will sail from New York in August. Graduating first at Lon Morris Junior College, Jacksonville, Texas, she received her B. A. degree from the Southwest Texas Teachers College, San Marcos; taught one year at Waldo, Ark.; then spent two years at Scarritt College, receiving the M. A. degree; and engaged last year in government relief work in this city. This year she is working in Kingdom House, St. Louis. She is a niece of Mrs. A. C. Millar, and sister of Rev. R. D. McSwain. She goes as a representative of the Little Rock Conference Woman's Missionary Society of which her grandmother, Mrs. H. D. McKinnon, was one of the original organizers.

## PRESCOTT DISTRICT CENTENNIAL NUMBER: A TRIUMPHANT ACHIEVEMENT

AT the beginning of the year, we offered the Presiding Elders the opportunity to have District Special Numbers, in which the larger part of 32 pages would be given to a District. Rev. J. Wayne Mann, P. E., of Prescott District, and his preachers have prepared the material and this is their Special Number. It has a picture of every church and every pastor in the District and a story about every charge and community. It is very difficult to secure such historical material as is herewith given. It may be a little dry for the average reader; but the matter is historically of great value, and this issue should be kept for its historic information. We greatly appreciate the hearty co-operation of the brethren who prepared the material, especially the committee, Revs. A. J. Christie, Fred R. Harrison, and Alva C. Rogers, who were appointed by the Presiding Elder to take the pictures and secure the cuts; also to the advertisers who make possible the meeting of the extra cost of this issue. It was understood that, when a Special Number is issued, a diligent effort would be made to have a 100% circulation for every charge in the District. As we go to press a few charges have not yet reached their goals; but we confidently expect all to have their 100% clubs within a few days. This Special Number is a distinct triumph for the Prescott District; as it is practically certain that such a thing has never before been accomplished by a District, or a similar body in any denomination in the United States, or elsewhere, as far as we know. As most of our readers know, a 100% Club means that the paper goes into approximately every family in a church or charge. It is the purpose of Presiding Elder Mann and his preachers and official members to make the District 100% on Benevolences and everything else required of them this year. That is an objective that all of our Districts should have for this Centennial Year.

## MESSAGE OF OUR BISHOPS

JUST as the General Conference of the Methodist Episcopal Church, in session at Columbus, Ohio, was about to enter upon consideration of the Plan for Uniting three branches of American Methodism, the following message was received:

"The College of Bishops of the Methodist Episcopal Church, South, assembled in Nashville, send Christian greetings and pray that in all you do you may have the mind of Christ and that through you His Kingdom may be greatly advanced, and especially that the outcome of your deliberations may hasten the day when once more American Methodism shall present a solid front to the world."

## BOOK REVIEWS

*Men of Zeal*; by William Warren Sweet; published by the Abingdon Press, New York; price \$2.00.

Dr. Sweet is Professor of American Christianity, University of Chicago, and is well prepared to present "Men of Zeal, the Romance of American Methodist Beginnings." These lectures were prefaced and delivered under the Drew Lectureship in Biography. He is a writer of unusual ability and has done much to search out and put into permanent form the earliest stages of Methodism in America. The author presents this work with the conviction that from a more thorough knowledge of our early heroes would grow a greater loyalty to the cause of building the Kingdom of God here and now.

*White Hawthorn*; by Lucille Papin Borden; published by the Macmillan Company, New York; price \$2.50.

By a flight of imagination the author takes us back to the days of Chaucer, Petrarch and the lovely Laura DeSade, whom he immortalized, and presents a story involving many of the characters of that day. These, she uses to create background and atmosphere for a romance in which the spiritual power of the Church touches and transforms wayward human lives. Such events as are presented in the story, could not have taken place in this age with our advanced civilization as a background, but with their proper setting as to time and place, they have charm. The spirit of Christ works as truly today as it worked then to transform the human heart, but methods and agencies are different.

*Sermon Hearts From the Psalms*; compiled by William H. Leach; published by Cokesbury Press, Nashville; price \$2.00.

Dr. Leach is especially gifted in selecting materials for his "Sermon Hearts." This is the third book of this class that he has given us. It is based on the Psalms. The troubled world could turn to no surer source of comfort and strength for their sorrows and burdens. Studies from sermons by Robertson, Spurgeon, Quayle, Maclaren, Brooks, Banks, Van Dyke, and other great preachers of the past generation, give richness and flavor to the text. From our own day are added sermons by Gilkey, Bowie, Chappell, Newton, Ward, Moffatt, Palmer, and others. They furnish a source of inspiration to pastors who are striving to encourage and guide congregations all but overcome by their problems.

## CIRCULATION REPORT

THE following lists have been received since last report: Wilmot, C. D. Meux, 100%, 14; Twenty-eighth St., C. B. Wyatt, 1; Smackover, A. W. Waddill, 2; Carlisle, Otto W. Teague, 1; Beech Grove, J. W. Howard, by J. H. Breckenridge, 14; Huntington Ave., Jonesboro, H. H. Blevins, 19; Prescott, A. J. Christie, 4; Marianna, Jefferson Sherman, 2; Viola, L. R. Ruble, 2; Gurdon, Rex B. Wilkes, 19; Strong Ct., S. B. Mann, 7. Nine subscriptions credited to Taylor Circuit, should be credited to Springhill, J. R. Dickerson, P. C.

## INTERESTING FACTS ABOUT PRESCOTT DISTRICT

(Continued from Page One)

south of Prescott, produces much high-grade roofing and is the only plant of that kind in the State.

Running through this territory are the Ouachita, Caddo, Antoine, and Little Missouri Rivers, fed by mountain springs, and capable, when developed, of producing a vast amount of water power. The forests, mines, soils, and water of this region are capable of supporting a large variety of industries. The Missouri Pacific Railway, with two branches at Gurdon and one at Hope, the Frisco branch running west into Oklahoma, and the Louisiana and Arkansas Railway, running from Hope into Louisiana, together with good highways, afford ample transportation for the product of mines, forest, and fields. As the advantages of this diversified section are known and appreciated, the interests of the country within the bounds of Prescott District will multiply and flourish. It is a goodly land.

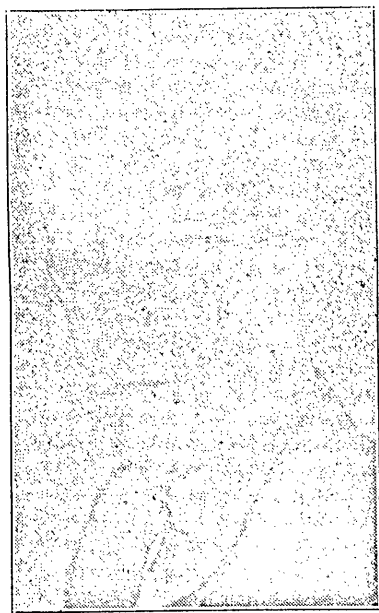
# The Story of Prescott District

## Amity Circuit

REV. FRED. A. MEAD, P. C.

The Amity Circuit comprises the following churches: Amity, Sweet Home, Fendley, County Line and Thompson's Chapel.

Of the churches Amity is the largest. The building itself is the largest and oldest one of the five churches of our town. It is a half station with a membership of 141. We have a large church school under the direction of Mr. J. C. Thompson and a staff of very loyal teachers. The Woman's Missionary Society is one of our real assets. The ladies are doing splendid work under the leadership of Mrs. W. R. Hobson. This spring our church adopted the budget system and with the efficient work of a good group of stewards and the loyalty and support of our people, we have been able to see quite an improvement on our church work. It can truthfully be said of Amity church that the people who compose the membership are loyal workers for the Kingdom.



Rev. Fred A. Mead, P. C.

Sweet Home church is located eleven miles northeast of Amity. The present church building was erected in the spring of 1932 during the pastorate of Rev. J. W. Nethercutt, and has a present membership of 45. This church is serving a large community. The people are good and loyal in their efforts to carry on the work of the church.

Fendley church is located ten miles southeast of Amity. The present building was erected in 1905 during the pastorate of Rev. J. J. Colson. It has a membership of 41. We have a problem in this church with other faiths and denominations whose purpose it is to destroy all forms of organization. We are maintaining a church school and are putting forth every effort to carry on the work.

Thompson's Chapel is located two miles and a half west of Amity. It is a community church, serving a small community of people who belong to the various churches in Amity. We have a very loyal and devoted group of people, who maintain a good church school under our supervision and are loyal to every activity of the church. The church building is one of the oldest in this county.

County Line is located two miles out from Glenwood and has a total membership of 71. This church was added to this charge only last year under the pastorate of Rev. E. T. McAfee.

The potentialities and possibilities in the bounds of the Amity Charge are numberless. Already there are several mines operating. Minerals of value are being mined. It appears that the salvation of this section of the State lies in the development of mines. Farming possibilities are not promising because of the hilly and rocky land. The Government has for a Refuge some 36,000 acres. The people in the bounds of the charge are good people, but are not able to support the church in a very large degree.

## Bingen Circuit

REV. E. B. ADCOCK, P. C.

From the best information obtainable a Methodist congregation was probably organized at Bingen during the early 1840's. Tradition has it that the first building used was a small log church near a spring in a large grove about a half mile southeast of the present building. Built in a pine grove, it was called Pine Grove Church. Several years later a frame building was erected south of the present building and was used as a church and a school. At the west end was a fireplace which took up practically all of that end. Later a second building was erected and for a time a Methodist "institute" as it was called, was maintained. Students from other places boarded at the homes of the community. The community boasted of two schools as the Baptists maintained one. During the 60's one of the Methodist buildings was burned and later the other building was razed. Construction of the present building began in 1879. Extensive repairs have been made several times and also some additions. The building now has an auditorium and two wings. The list of pastors dates only back to 1868. The following were pastors: Alexander Avery, Thomas Hayes, W. J. Rogers, T. H. Ware, J. M. G. Douglas, E. N. Watson, J. A. Biggs, J. W. Berry, E. R. Steel, James Hill, W. A. Steel, J. H. Glass, H. D. McKinnon, A. D. Jenkins, A. Turrentine, L. J. Ridling, H. E. Van Camp, D. D. Warlick, S. A. Hill, J. H. Callaway, J. H. Bradford, T. M. Armstrong, C. E. Whitten, J. C. Williams, H. F. Ault, J. C. Johnson, L. C. Gatlin, H. L. Simpson, G. F. Hyde, E. B. Adcock.

Doyle Methodist Church was organized in the school building by Rev. A. Turrentine, about 1892. The house was built in 1894. It was organized with about 15 members. The land was donated by Mrs. Mary A. Brewer. The church was built quickly, and when finished, there was not a dollar of debt. Mr. W. H. Norwood, who had a major part in its erection, is the only member who is still living. Ethel Hope Norwood, (now Mrs. Hannie Ball) was the first person to profess religion and join in the new church.

Rev. Forney Hutchinson did some of his first preaching in a revival in the new church, and received his first remuneration for preaching.

This church has had a struggle to keep going but is needed as it is the only church in the community. It tries to serve all people alike, and there is no way of estimating the good that has been done.

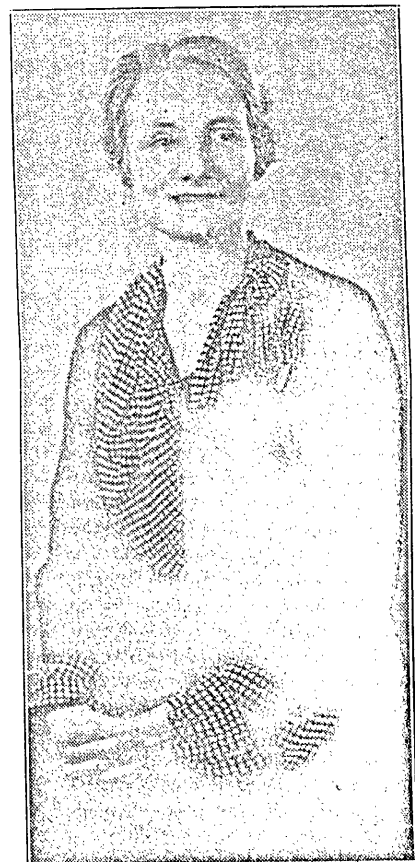
The preachers who have served this church are as follows:

J. C. Williams, O. L. Walker, E. M. Peters, H. A. F. Ault, Paul Reed, J. C. Johnson, C. M. Thompson, S. W. Johnson, J. W. Nethercutt, R. C. Walsh, L. C. Gatlin, H. L. Simpson, G. F. Hyde and E. B. Adcock.

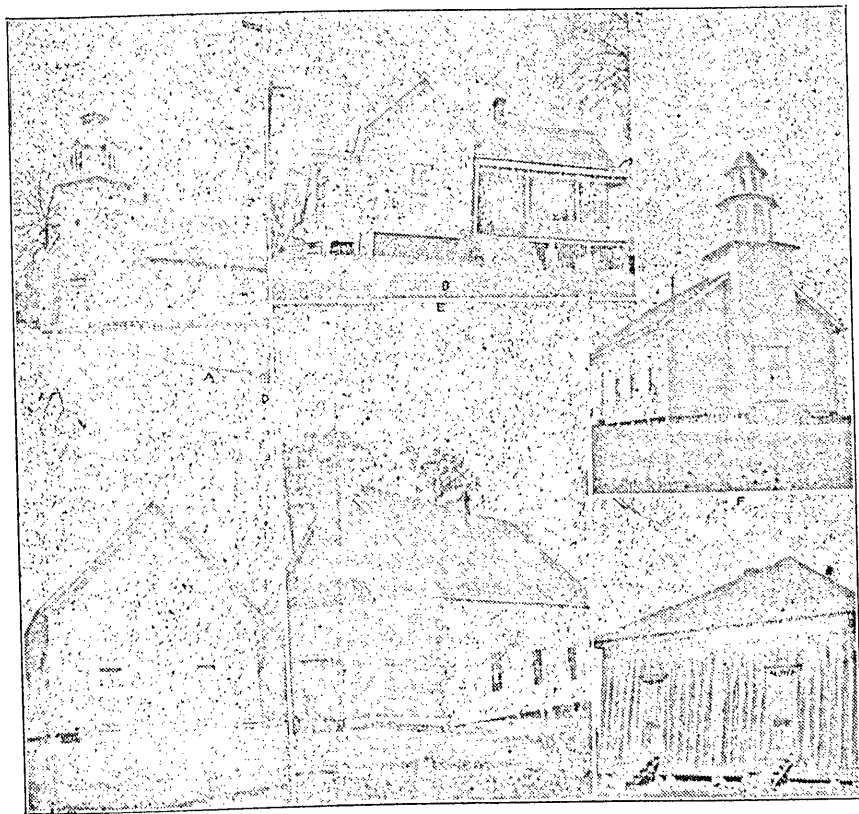
Biggs Chapel is located one mile southeast of Nathan and one-fourth mile south of the Murfreesboro and Nathan road. It was organized in 1888 by Dr. A. Biggs and Rev. Isaac Webb. Services were held in the



G. A. Brown, of Gurdon, District Lay Leader.



Mrs. Rachel O. Jordan, of Emmet, District Secretary, W. M. S.



A—Amity Church, B—Amity Parsonage, C—Sweet Home Church, D—County Line Church, E—Fendley Chapel, F—Thompson's Chapel.

school building until the present building was erected in 1893. The pastors who have served this church are: Isaac Webb, W. J. Lewis, C. F. Messer, S. N. Hill, Edward Rushing, F. P. Allgood, W. J. Davis, J. M. Hamilton, Jesse Galloway, E. C. Rule, O. L. Walker, E. S. Cook, A. J. Bearden, C. R. Andrews, J. W. Nethercutt, L. C. Gatlin, R. C. Walsh, H. L. Simpson, G. F. Hyde, and E. B. Adcock.

The first Methodist Church in the Tokio community was organized before the Civil War. It was a log building, located one mile north of the present building, and was called Oak Grove. In 1883 a new church was erected 75 yards south of the present building, and the name was changed to Sweet Home Church. In 1898 the present building was erected one mile east of Tokio.

The pastors who have served are: T. W. Hayes, J. M. G. Douglas, Joe





Rev. E. B. Adcock, P. C.

Biggs, A. Turrentine, Isaac Webb, W. A. Steel, A. M. Shaw, R. L. Reeves, L. J. Ridling, C. F. Messer, S. A. Hill, J. H. Bradford, T. M. Armstrong, C. E. Whitten, W. M. Crowson, O. L. Walker, M. O. Barnett, J. C. Williams, C. B. Powell, C. D. Meux, J. C. Johnson, S. W. Johnson, C. M. Johnson, L. C. Gatlin, J. W. Nethercutt, R. C. Walsh, H. L. Simpson, G. F. Hyde, and E. B. Adcock.

Long ago a man from California, Tom Carr, found an excellent spring in the woods. He put a pump in this spring and later gave 40 acres surrounding the spring for a camp-ground. When the shed for camp-meeting was built they named it "Pump Springs Campground." Later William Bryant gave five acres adjoining. The first church was built during slavery times, and the church had pews for the negroes. The first church served till 1905, when it was torn down, and a new building erected where it stands today. Here are the names of a few preachers who preached their first sermon at Pump Springs: Bro. David Boles, Joe Biggs, Forney Hutchinson, B. F. Messer and W. C. Martin.

### Blevins-McCaskill Charge

REV. J. T. THOMPSON, P. C.

#### Blevins Church

Marvin was the name of the first church to serve the Blevins community. This church was organized about 1875. Records of the old Marvin Church were not available, so none of the names of pastors of this early church were secured.

Henry M. Bruce was licensed from this church in 1897. He served in the Little Rock Conference as pastor and presiding elder for several years and was transferred to California where he is now serving Isleton as pastor.

The present church building was erected in 1914 by Rev. J. D. Dunn, who served as pastor for four years. Bro. Dunn also built the parsonage.

The following are the pastors succeeding Brother Dunn: S. T. Baugh, Jesse Galloway, C. D. Cade, R. P. James, J. A. Sage, W. J. Whiteside, G. F. Hyde, G. W. Warren, and J. T. Thompson.

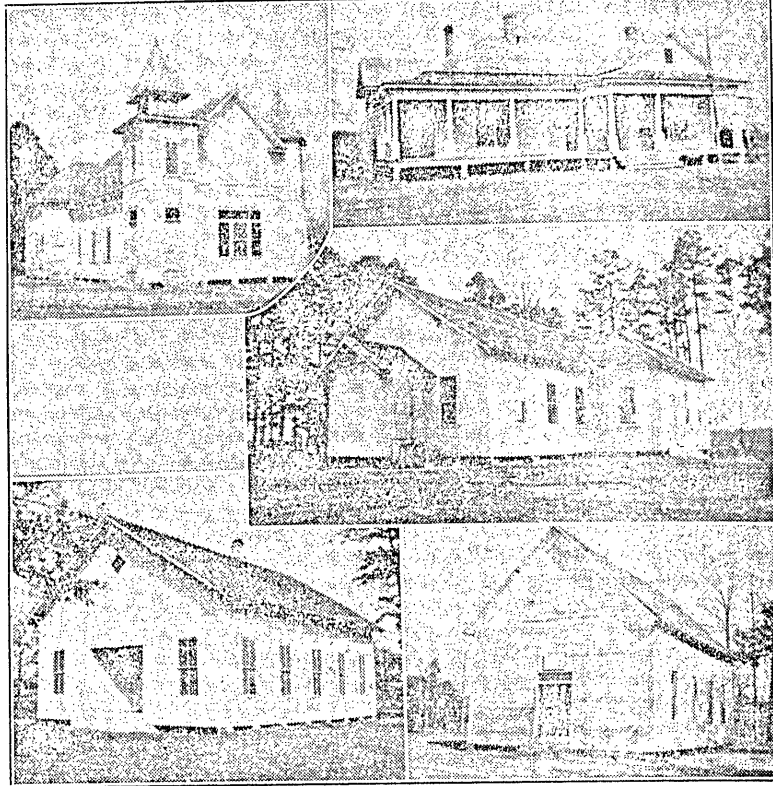
Blevins Church has made a splendid record. A large number of Christian men and women have gone out to make the world better because of the spiritual training made possible in this church.

Rev. W. J. Whiteside was licensed to preach from this church and served several years in the Little Rock Conference.

#### McCaskill Church

Harmony Methodist Church was organized in 1898, near where the village of McCaskill is now located. There were 14 charter members, with Rev. J. H. McKelvy, as pastor. In 1917 the congregation moved to the village of McCaskill, erecting a new building at that time. For nearly 20 years it has been the only church in the village of 200 people and furnishes the spiritual leadership for much of the surrounding territory.

During its history the following pastors have served this church: J. H. McKelvy, J. W. Duncan, R. L. Reese, L. J. Ridling, H. E. Van Camp, A. D. Jenkins, D. D. War-



Top left—Blevins Church, Top right—Parsonage at Blevins, Middle—McCaskill Church, Bottom left—Sweet Home Church, Bottom right—Friendship Church

lick, S. A. Hill, J. H. Calloway, J. M. Hamilton, J. H. Bradford, T. M. Armstrong, C. E. Whitten, Jesse Galloway, J. C. Williams, E. M. Peters, H. A. F. Ault, C. M. Thompson, S. W. Johnson, J. C. Johnson, J. W. Nethercutt, R. C. Walsh, L. C. Gatlin, G. F. Hyde, G. W. Warren and J. T. Thompson.

The outstanding achievement of this church is the giving of Dr. W. C. Martin, now pastor of First Church, Dallas, Texas, to Methodism. Dr. Martin united with the church on profession of faith in 1911, and from it was licensed to preach and recommended for admission into Little Rock Conference.

#### Friendship Church

Friendship Church was organized in what is known as the "Redland District" of Hempstead county, in 1881, with 23 members. Rev. James Lowery was pastor. Of the 23 charter members, one is still living and a regular attendant of the church, Mrs. Dora Stone.

This church has been the scene of many great revivals in years past and has sent many leaders out to labor in other communities.

The following pastors have served this church: James Lowery, H. W. Brooks, John R. Sanders, J. R. Cason, E. L. Beard, J. B. Westrope, B. G. Johnson, B. N. Riley, G. W. Matthews, J. R. Dickerson, J. H. McKelvy (the present building was erected under his administration), J. W. Duncan, R. L. Reese, L. J. Ridling, H. E. VanCamp, A. D. Jenkins, D. D. Warlick, S. A. Hill, J. H. Calloway, J. H. Bradford, J. D. Dunn, S. T. Baugh, Jesse Galloway, C. D. Cade, R. P. James, J. A. Sage, W. J. Whiteside, G. F. Hyde, George W. Warren and J. T. Thompson.

The membership at the present time numbers 116.

#### Sweet Home Church

The original church in the community where Sweet Home Church is located was called Ebenezer. It was organized in 1845. The name of the pastor was not to be secured. Uncle Bob Bostick, one of the pioneers of this community, made the benches for the church.

In 1926 the congregation was moved to the present location of Sweet Home Church. This is a union church building, being owned and used by the Presbyterian, Bap-

tist, Christian and Methodist Churches. A union Sunday School is being conducted at this place.

In the old Ebenezer church many of the pioneer preachers held services. Among them were A. R. Winfield, Andrew Hunter, a Rev. Mr. Moore and others. A. R. Winfield baptized many of the early members.

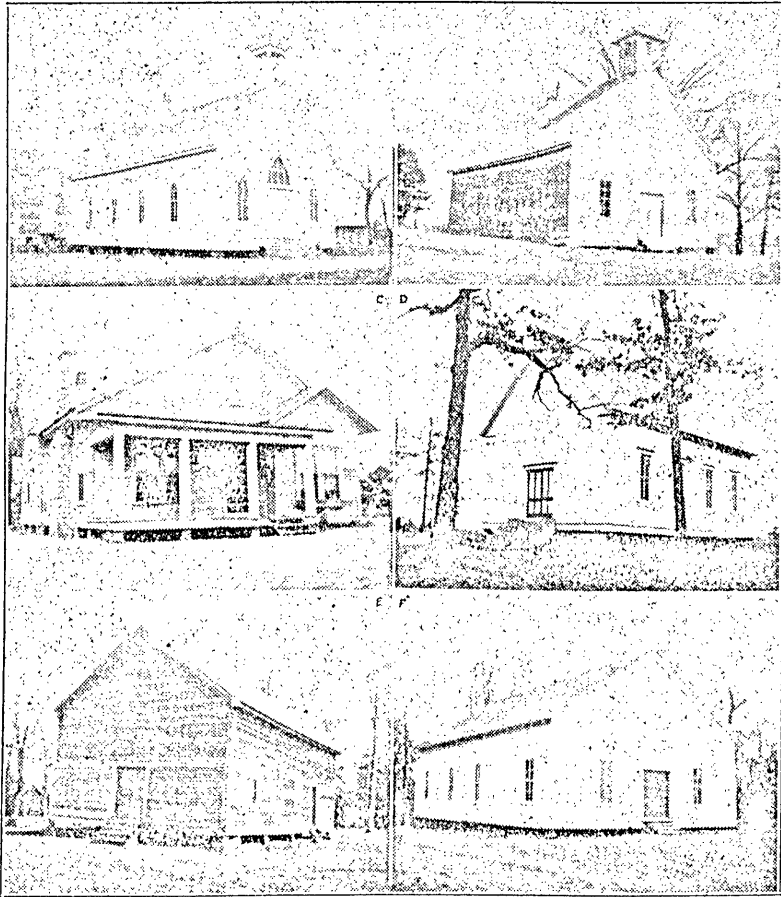
Only pastors from 1903 were to be secured; R. L. Reece, J. J. Mel-lard, F. R. Canfield, J. D. Dunn, S. T. Baugh, Jesse Galloway, C. D. Cade, W. L. Arnold, E. B. Adcock, E. D. Hanna, F. L. Arnold, H. L. Simpson, W. C. Sims and J. T. Thompson.

Rev. R. P. James, formerly of the Little Rock Conference, now in Texas, was licensed to preach from this church.

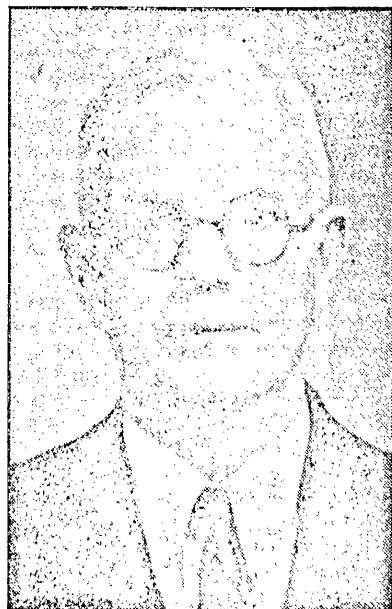
### Columbus Circuit

REV. R. D. McSWAIN, P. C.

The present Columbus Circuit is made up of Columbus, Blackland, Bethany, Fulton, Liberty and Water Creek Churches. The youngest of these churches is sixty-one years old. Along with Washington, this circuit lays claim to Henry's Chapel the first Methodist Church built in Arkansas. The site of this old chapel is on the Eastern boundary



A—Bingen Church, B—Doyle Church, C—Bingen Parsonage, D—Pump Springs Church, E—Biggs Chapel, F—Sweet Home Church.



Rev. J. T. Thompson, P. C.

of the circuit. From the work done by that noble local preacher lasting good has come to the Southwestern part of Arkansas.

This circuit has not always been known as the Columbus Circuit. The earliest work was done under the supervision of the Hot Springs Circuit, Missouri Conference. While there seems to be little record of the work of Harris or William Stephenson, Henry Stevenson and John Henry, local preachers, were actively engaged in preaching and organizing churches. Then, with the development of the work the Sevier Mission and Blue Bayou Circuit were organized. Then migration from the Carolinas and other Eastern States brought in more Methodists and further divisions arose and the Hempstead Circuit was formed, including the major part of the present circuit. The territory served by Bethany and Blackland was in the Mine Creek Circuit. Then, with the development of the Mineral Springs Church, in the late Fifties or early Sixties, it soon became expedient to include these churches with Mineral Springs in the Mineral Springs Circuit. After a few years division came again in the forming of the Columbus Circuit.

The Columbus Circuit existed only a few years at this time. It was divided between Mineral Springs, Fulton and McNab, and Washington. Then in 1911 it was reformed as the Columbus Circuit with the exception of Fulton. This organization lasted for something over ten years when it became weakened and redivided between Mineral Springs, Spring Hill, Washington

and Texarkana Circuit. The effort of rehabilitation began with the forming of the Fulton Circuit some four or five years past. After three years the name was again changed to the Columbus Circuit and is now in its second year of reorganized existence.

A group consciousness has been hard to develop under such changing conditions. Some of the local churches have suffered much from this, while others have found a place of labor in any situation.

The pastoral leadership through the years has been of excellent character. There will be found many names of outstanding men of the Conference in the following list: Samuel Morris, 1857; William T. Anderson, James E. Cobb, 1858; Josiah Greer, 1859-60, 65; George W. Livingston, 1859; Thomas Hunt, 1859; Joseph G. Ward, 1861-63, 1866; 1878; A. B. Winfield, 1867-69; G. W. Mathews, 1873-76; H. D. McKinnon, 1877; H. D. Van Valkenberg, 1879-80; H. M. Taylor, 1882; Armstrong, 1882; C. D. McSwain, 1883; A. Turrentine, 1884; J. A. Sage, 1885-86; B. G. Johnson, 1884, 1887-91; J. A. Gold, 1892; W. T. Locke, 1894-95; A. D. Jenkins, 1896; J. O. Walch, 1897; R. J. Raiford, 1897-99; R. L. Broach, 1899; H. M. Bruce, 1900-01; J. L. Leonard, 1902, 1922; J. M. G. Douglas, 1902; J. L. Cannon, 1902; S. A. Hill, 1903; E. S. McMillan, 1903; J. A. Parker, 1904; R. G. Rowland, 1905; W. M. Crowson, 1906-07; H. E. Van Camp, 1908-09; L. W. Evans, 1910; A. O. Graydon, 1911-12; W. T. Menard, 1913-16; A. W. Hamilton, 1916; E. C. Rule, 1917-18; S. B. Mann, 1919-21; B. F. Scott, 1922-23; J. H. Cummins, 1922; C. E.

Bell, 1924; J. C. Sutton, 1924; J. F. Carter, 1925; W. L. Arnold, 1925-26; A. J. Bearden, 1928-29; J. A. Hall, 1929-31; J. L. Cannon, Jr., 1932; R. K. Bass, 1933; and W. C. Sims, 1934.

The lay membership of the circuit has been of high grade. Several names of importance could be listed in the work of the circuit. But the work of Brother J. Y. Johnson will show the sacrificial work done by these men of God. Brother Johnson was born in 1846. The church entered into his life at an early date and we find him holding places of leadership and trust when he came to manhood. When the Blackland Church was organized he was appointed Steward. In 1876 Brother Johnson moved to Columbus and continued to serve the Church as Steward through the remainder of his life. His son tells me that after Brother Johnson became generally inactive he still rode over the territory around Columbus before every Quarterly Conference collecting the salary for the preacher. His services as steward extended over fifty or more years.

Brother Johnson was a carpenter by trade and as a builder he served his church well. In 1886 he was the contractor that built our church building at Bethany. It was a labor of love and well done with little thought of personal gain. Then, when the congregation at Columbus built in 1896, it was largely through the efforts of Brother Johnson that it was possible to build and he did a large part of the work himself. In 1911 it was decided to build a parsonage at Columbus; again his skill was given without reserve, along with others, to build a home for the preachers. Soon after this failing eyesight caused Brother Johnson to stop active work and he lived with his son, J. O. Johnson. In February 1926, this useful life came to a close. But his labors live on in the houses of worship that he built and the lives that he touched.

#### The Town of Columbus

The people who settled in and near Columbus in the earliest days, came under the influence of the Methodist Church in the Mound Prairie Circuit. This circuit covered the Southwest part of the State rather intensively. The name of the home church of the circuit has been changed to Henry's Chapel, in honor of Rev. John Henry. The site of this first church is on the east boundary of the Columbus Circuit, northeast of Columbus.

The town of Columbus was an educational center. When one of our early Bishops was visiting Arkansas, he went through Columbus and noted that there were two schools and no church building. This remained so for several years. The Methodist preacher usually taught school and preached in the same school. Rev. J. G. Ward, who was pastor 1861-64 and again in 1866, was pastor, teacher, and justice. It was in one of the schools that Rev. John Henry was ordained in the year 1840. Brother Henry had been elected to orders a number of years before his ordination, but frontier conditions prevented him from being in the presence of the Bishop before 1840.

The Presbyterian Church was the first group to erect a building. They were very gracious to the Methodists and extended the use of their house. This arrangement was followed for a goodly number of years. It was not until 1896 that the Methodists erected their own building. Brother J. Y. Johnson was largely responsible for the building and



Rev. R. D. McSwain, P. C.

did a large part of the carpenter work. Also in 1911 when the Columbus Circuit was reorganized Brother Johnson aided in the building of the parsonage. The property for the parsonage site was given by Brother William Stewart.

The community of Columbus has sent out five preachers. Four of them were from the Presbyterian Church. Perhaps the most widely known of these men is Dr. Mantern Wilson, missionary to the lepers. The other men included a brother to Dr. Wilson and two Shepardsons. The Baptists have sent out one man, the Rev. L. M. Sipes of Little Rock. This is a worthy record and reflects the high spiritual state of the community.

#### The Church on the River

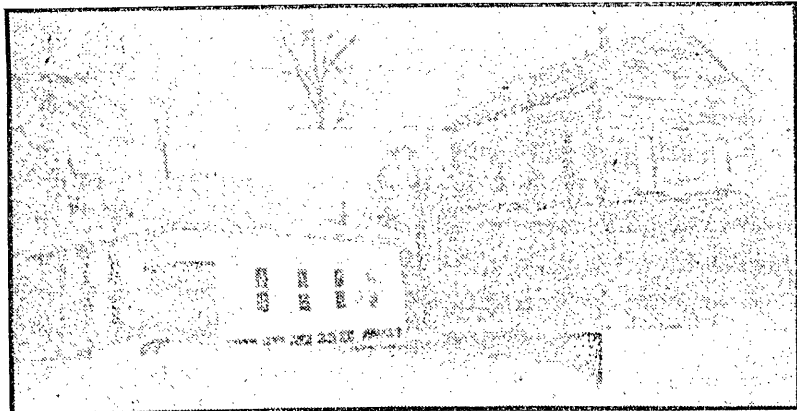
In the early days of Arkansas development the water courses played a large part. Settlements were made in relation to the supply of water. The navigable rivers furnished the transportation of people and supplies. Among the river communities that sprang up along the Red River, Fulton was one of the earliest and most important. Freight and passengers for the western part of Arkansas and northwestern Louisiana were brought to Fulton and teamed overland to the other communities.

With the development of Texas as a colonization project and the growth of overland travel from the Eastern and Central States, roads were built and the matter of crossing the Red River became a major problem. The old Military Road from Memphis to Mexico crossed by ferry at Fulton. The same ferry site was being used when the State bridge was built, and is still in private use. Then, when the railroads were built, Fulton was the crossing point, and for a while the terminal. Here rail and water traffic joined forces and made a small commercial center of the town. Warehouses were built and a few wholesale firms established.

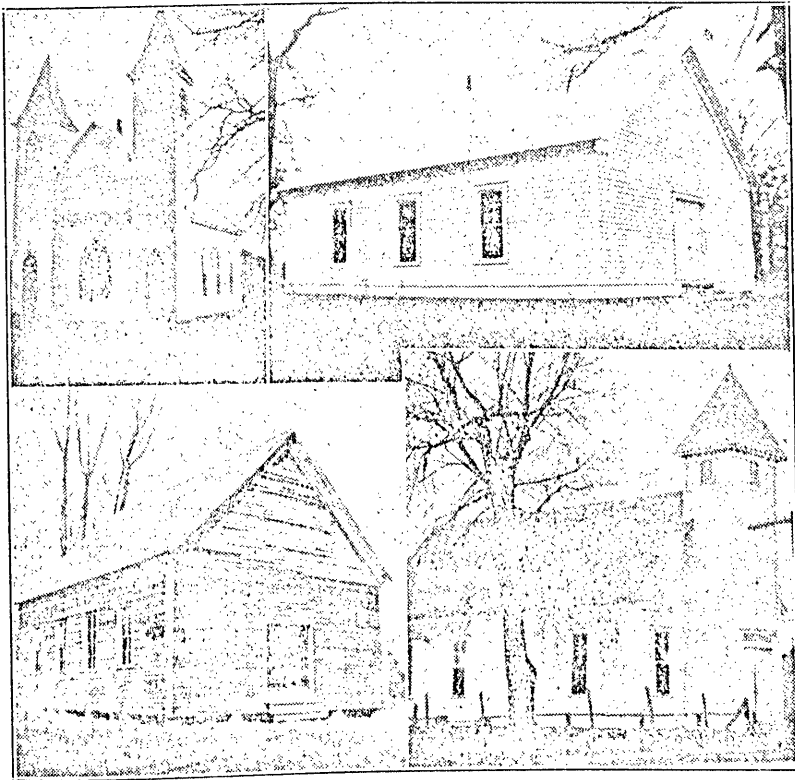
With the passing of river traffic, Fulton lost its commerce and became an agricultural center. Large plantations had been established along the river bottoms. More of this bottom land was put into cultivation and more progressive methods increased the variety and yield of the crops.

The church has had a part in the development of the section. It has ministered to the town and district under all phases of its life. I have been unable to fix the date of the forming of the Methodist Church in Fulton, but know that it was organized and active 75 years ago. Its

(Continued on Page Seven)



Left—Liberty Church, Right—Bethany Church.



Top left—Columbus Church, Top right—Blackland Church, Bottom left—Water Creek Church, Bottom right—Fulton Church.

# ARKANSAS' CEMENT INDUSTRY

*Only Plant of Its Kind in the State Is Located at Okay, 3 Miles from Saratoga, In Howard County.*

The only cement plant in Arkansas is located in Howard County three miles from Saratoga at Okay. The plant is the property of the Arkansas Portland Cement Company. The location was established in 1928 and construction of the plant begun in November of that year. Record time was made on the job and it was completed in July of 1929.

## Model Industrial Village

Along with the plant an industrial village was built. In the village modern homes were provided for forty-five families. These homes are provided with all the conveniences for comfort and health that are found in the cities. Also there is provided a club house for the single men, a company store, a community hall, and school building. The village is well planned with beautified streets and lawns.

The plant itself is built for permanency, of brick and concrete. The supply of raw materials is sufficient to operate a hundred years. The plant is made up of the quarry, the crusher, the rock storage, the raw grinding mill, the slurry or mixing tanks, the rotary kiln, the cement grinder, the pack house, the machine shop, the office, and the laboratory. It is indeed interesting to watch the entire process of manufacture from the quarry to the sack. To the visitor two things will be the most interesting, the slurry tanks and the rotary kiln.

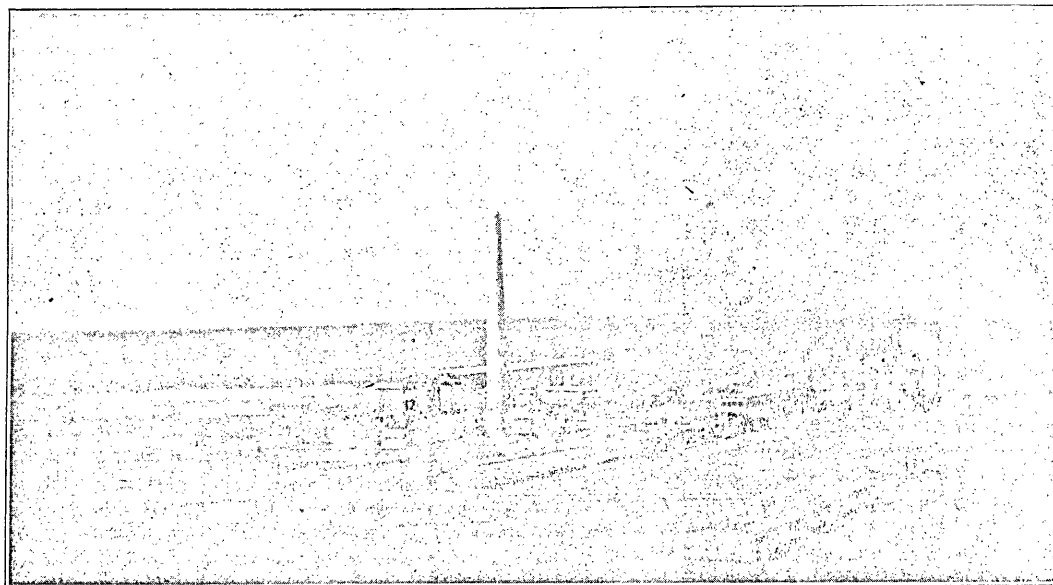
## Process Interesting

The slurry tanks are a battery of circular tanks and one oblong tank in which the rock and clay are mixed with water until it has the proper chemical properties. From these tanks it is pumped into the big rotary kiln. The kiln is a long cylinder suspended diagonally with the feeder end higher than the burner. It is turned continually by an electrically driven motor. In the burner room you may see the great heat of the kiln through colored glasses. A heat of 2,800 degrees Fahrenheit is maintained in the kiln. The consumption of the burner is about 4,897,000 cubic feet of natural gas daily. The kiln burns on an average 2,700 barrels or 6,800 sacks of cement daily. When we consider the weight of this much cement plus the weight of the kiln, 1,500,000 pounds, the fact that the kiln is rotating is a thing to marvel at.

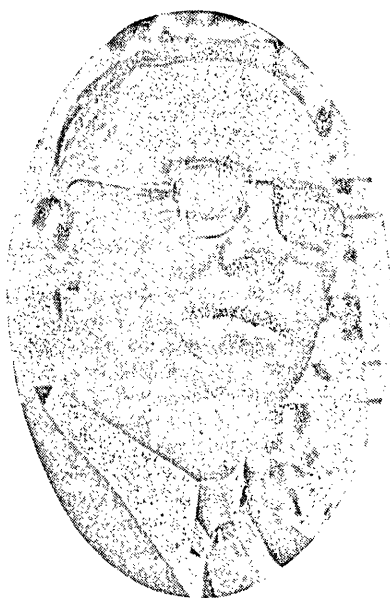
The pack house with its four valve packers, that pack the sacks so that they do not have to be sewed, has the capacity of thirty cars per day.

## Laboratory Tests Made

Cement manufacture is not a matter of guess work, but is con-



Plant of Arkansas Portland Cement Company, at Okay, Arkansas



J. F. KAUFMAN,  
Superintendent

trolled at every step through chemistry. At regular intervals tests are made from the mills and the slurry tanks. The chemical laboratory is equipped to make quick and accurate tests of these samples brought in from the plant. Not only is the product tested chemically but there is a laboratory to test the strength and durability of the cement. Thus the guess work is taken out of cement use, and we can know just how much cement of a certain grade is needed on a particular job.

Three grades, or types, of cement are made at the Okay plant. Outstanding is the lightening cement that is a quick setting cement for city paving. It gets its strength so quickly that little delay is caused in traffic.

J. F. Kaufman is superintendent of the plant. He has been in the cement business since his graduation as a civil engineer from Carnegie Tech. at Pittsburgh, Pa. He came to the Okay plant at the very first as a construction engineer. During the months of construction he was

superintendent of construction. Then when production began in July of 1929 he was made superintendent of the plant. As superintendent Mr. Kaufman has oversight of all the process of manufacture, of packing and shipping, and the upkeep of the plant. Also he is responsible for upkeep and development of the industrial village. Into all this he has put untiring effort and has left his stamp.

## Company Civic Minded

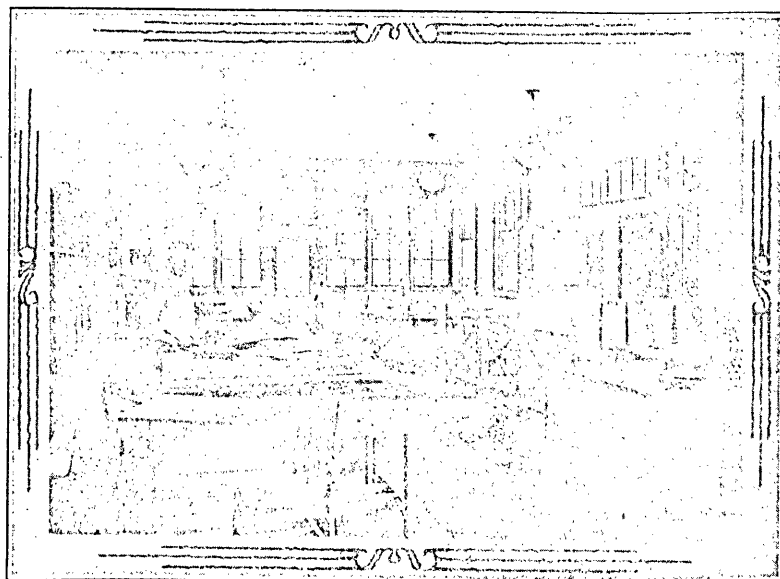
The civic work of the company has gone beyond the company and community lines, and manifested itself in the school life of the county. With the enlarged revenue brought by the Arkansas Cement Co. and allied industries the Saratoga School district took on new life. They were able to establish a good central high school and two good grade schools. In this program of expansion Mr. Kaufman was a leader. Then with the expansion of the system there came the responsibility of improving the work done in the schools. In this task Mr. Kaufman has always held to the highest ideal and has worked steadily toward this goal. One of the outstanding features

of the Saratoga system is its local grade schools where the best teachers and equipment are to be had for these lower grades. This brings to the industrial village and surrounding rural districts advantages usually found only in the cities and larger towns.

The Arkansas Portland Cement Company is welcomed in Southwest Arkansas not only for its product but also for its civic contribution. This contribution is made through added tax resources, a pay roll in an otherwise agricultural section, and the work of its employees led by the superintendent, Mr. J. F. Kaufman.

## Well Known Officials

Other officials of the Arkansas Cement Company include M. O. Matthews, Treas., who explored and developed the Arkansas properties; R. J. Morse of Denver, Vice-Pres. and General Mgr., and Charles Boettcher, Pres., pioneer in the cement and sugar industry in Colorado. It was Mr. Boettcher who first developed the sugar beet industry in Colorado and through his vision and experience saw the possibilities of the cement industry in Arkansas.



Office, Arkansas Portland Cement Company



(Continued from Page Five)  
existence has been a struggling one. Never has there been a very large membership. In 1876 there was a membership of only ten. For the largest part the members have been of poorer people, from the standpoint of worldly goods. Only once has there been a boom in the church. About the time of the World War things seemed to have picked up and the Fulton Station appears in the Conference Journal for a year or two.

From the earliest days the congregation worshipped in the homes of the community. About 1875 a lot was secured from Brother Adams, the steward, with the intent to build. The water was high that and the next year and building was postponed. When the building was constructed it was a large two-story building. Some 20 years past the old building was torn away and a smaller, one-story building replaced it. This new building was the combined efforts of the various church groups of the town. Fire destroyed the new building in the first years of the depression, and it could not have been replaced had there not been insurance on it. Now the congregations of the town worship in a neat modern structure that adds much to the atmosphere of worship.

#### Methodism in the Blacklands

The term "Blacklands" refers to the section of Southeastern Howard county included in the lower Mine and Plum Creek bottoms. This is a very fertile section and has had a phenomenal agricultural development. It was primarily a section of plantations, although there have been always a goodly number of small land owners. The first settlers made their homes and tilled the soil on the ridges or hills that lay between the creek bottoms, but gradually the thickly wooded bottom lands were cleared of their native oak and hickory and farmed. With the coming of modern draining and flood control the productivity was increased and the sureness of the harvest made possible.

The first Methodist Church in this section was established at Buck Range. A cemetery was located a few miles south of the present Bethany Church and a church building erected by several denominations. The congregation continued to worship at this spot for several years. The property was never deeded to any denomination or board of trustees, and when deterioration set in there was no group that seemed willing to repair the building and our congregation withdrew. This withdrawal led to the organization of the Blackland Congregation in the year 1874 or 75. Of the group left near the old Buck Range site, some desired to continue in the old building while others moved their interests to the Cross Roads community.

Rev. G. W. Mathews, the pastor at that time, writes that some attempts were made to hold services at the Buck Range Church and the Hendricks School House, where Brother V. Mulkey had a Sunday School, then the Cross Roads Presbyterian Church. But all these attempts ceased with the opening of the home of Brother James Coley to preaching services. This home was in sight of the present Bethany Church. James Coley, a grandson still occupies the home place and has served well the interests of the Methodist Church.

After ten years in the home of Brother Coley, the congregation secured a site and built a church building in 1886. The contractor

was Brother J. Y. Johnson, a leader at Columbus. For a time the community was populous and prosperous and the church was very active and reached many people. But as the people moved out of the community and as the soil began to wear out, the influence of the church was lessened until today there are only a few families who belong to the church and receive its benefits.

On the extreme southern boundary of the county was another group of early settlers at the present location of Saratoga. These people are referred to as those that lived on the hill, and the Church group was known to the preachers as Sister Bailey's. In the early days of the community the Methodists met in the home of Mrs. Bailey and were led by Daniel Grounds and Josiah Bland. With the growth of the community the church erected a building and worshipped there for several years, but some ten years past the Methodists ceased to have services in Saratoga and the property has deteriorated.

The Blackland Church was organized from members of the Buck Range Church in 1874 or 75; some three miles south and two west of the Buck Range Church. Property was secured for a church building and cemetery. The building was erected by the Methodists and used for a number of years. A little before the turn of the Century a school house was built a mile and a half north of the church. With the change of the community center, the church was moved and this time erected as a union church by the Missionary Baptists, the Cumberland Presbyterians, and the Methodists. This site served as the home of our congregation for over thirty years. The community center was destroyed by school consolidation and the church suffered. Three years ago a new site was secured and the building torn down, moved, and rebuilt on the highway.

#### Liberty and Water Creek

South of Columbus we have two churches that have been established about 70 years. They are in two of the oldest open-country communities in this section. Liberty was built around the old inn and stage house on the Old Military Road. Water Creek was developed as a community a little later when migration took place from the Atlantic States.

The work of the Methodists in the Liberty community centered around the Liberty Camp Ground. At first the site of the camp ground was on private property; but in 1877 property was secured from the Iron Mountain Railroad Company and the camp site established at the spring. A few years later a large log building was erected that served as a Church and school. After a decade or two this structure was replaced by a large frame building that served the same dual purpose. During this period the Camp Meeting was abandoned and the work of the church centered more on the regular services.

A new building was erected in 1922 under the leadership of Rev. L. C. Gatlin. This building provides an adequate auditorium and some Church School space.

The families that make up this community are, for the most part, descendants of the early settlers. Some of the names that we find occurring through the story of the church are the Gilberts, Bristows, Hicks, and Houghsons. There is a great value in stable communities where the love of church is handed

## Emmet-Beirne Charge

REV. ALVA C. ROGERS, P. C.

Emmet was originally a part of the Moscow Circuit which was composed of Moscow, Emmet, Holly Grove, Midway, Ebenezer, and Hopewell. The parsonage was located at Moscow. Later Midway became the head of the circuit with the parsonage located at Midway. The charge was then known as Midway circuit. In 1885 the parsonage was moved to Emmet, and Emmet became the head of the charge and the work was then known as Emmet Circuit. In 1933 Beirne was added to the charge and the circuit is now known as Emmet-Beirne Charge, composed of the following congregations: Emmet, De Ann, Beirne, Holly Grove, Boyd's Chapel, and Stroud's Chapel.

#### Emmet

Methodism was organized in Emmet as early as 1855, or before. In 1855, or 56, Dan Tyree, Dr. John E. Snell, Jim Vickers, Crawford Andrews, Ambrose McCullum, and

down from generation to generation.

The Water Creek Church was established in connection with the cemetery. The Methodist people secured sufficient ground for their church structure and a cemetery. The first house was a log building that served for nearly 30 years. About 40 years ago this was replaced by a frame building and the old log structure moved to a nearby farm and used as a smoke house.

In this community the building of homes was a serious and permanent matter. Many of the places have come down through two or three generations. The people have always been here, but at times our church has been dilatory in its care of them and some families have been lost to the church.

When the early settlement was made communities were small and closely knit. But with the changing of conditions the community has reached out through consolidation of the schools to further edges. This brings to the church an enlarged challenge to serve a larger section of the peoples of the rural districts.

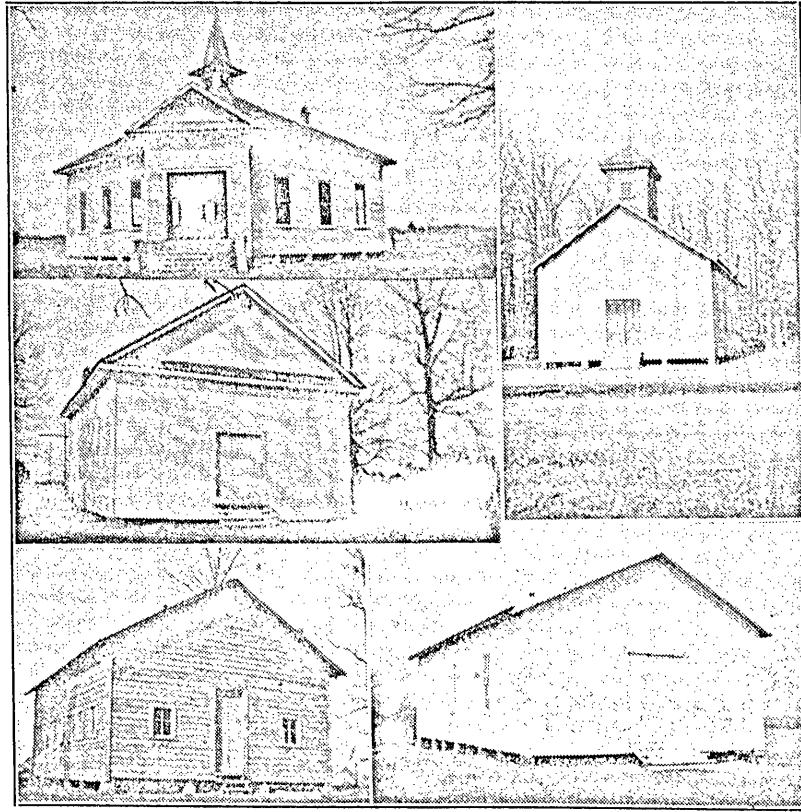


Rev. Alva C. Rogers, P. C.

others erected a log house which was used for community purposes such as church and school. If this property was ever deeded it is not known. The church was known as Bethel.

In the winter of 1879-80 Rev. Thomas J. Sage, a local preacher and the father of our honored superannuate, Rev. Jesse A. Sage, moved to Emmet. He was a poor man with the responsibility of a large family. He soon began to agitate the building of a Methodist church in Emmet. Dr. John E. Snell and others were like-minded. Dr. Snell gave the land and much of the material used in the building. Under the leadership of Rev. George E. Sexton, in 1891, a larger and better building replaced the old building. In 1918 with Rev. F. C. Cannon as pastor, a beautiful brick building replaced the frame structure.

Prominent in the history of Emmet Methodism are the following names: Dan Tyree, Jackson Tyree, Rev. Thomas J. Sage, Rev. Jacob Whiteside, Captain Eaves, the Crank family, Dr. Haltom, R. R. Garland, Dr. and Mrs. Gillespie, Rev. C. D. McSwain, and Travis Boyd, and many others. Their works do follow them for their children and grandchildren are still among the faithful of the land. (Continued on Page 8.)



Top left—Beirne Church, Top right—De Ann Church, Middle—Holly Grove Church, Bottom left—Stroud's Chapel, Bottom right—Boyd's Chapel.

The following ministers have served the Emmet congregation as pastors: Alexander Avery, Judge Lowery, Thos. J. Sage, Jim Hultz, Finch M. Winburne (Dr. Harvey filled out the unexpired term of Winburne), L. B. Hawley, W. Preston, 1880, R. W. Evans, 1881, H. W. Brooks, 1882-3, John P. Holmes, 1884-5-6, D. T. Holmes, 1887, W. J. Stone, 1888, J. D. Whiteside, 1889-90, Z. W. Richardson (both he and wife died during the year), George Sexton served out the unexpired time, 1891), R. W. McKay, 1892, G. W. Logan, 1893-4, S. A. Hill, 1895, J. M. G. Douglass, 1896-7, J. A. Parker, 1898-9-1900, L. M. Powell, 1901, W. W. Nelson, 1902, J. J. Colson, 1903, R. G. Rowland, 1904-5, H. E. VanCamp, 1906, L. J. Ridling, 1907, 8, 9, J. W. Berry, 1910, A. D. Jenkins, 1911-12-13, F. C. Cannon, 1914-15-16-17, J. R. Rushing, 1918-19, Paul Stevenson, 1920, S. L. Durham, 1921, W. W. Christie, 1922-23-24-25, Paul V. Reed, 1926-27, C. E. Whitten, 1927, G. W. Robertson, 1928, M. E. Scott, 1929-30-31-32, Alva C. Rogers, 1933-34-35-36.

Supernumerary Preachers: A. T. Galloway, 1885-86, C. D. McSwain, 1900-18.

#### De Ann

De Ann is a small inland village located in Hempstead county, about 12 miles northeast of Hope. De Ann has a good school, one store and two churches, Methodist and Baptist. It is in a farming section and the principal crops are corn, cotton, watermelons, cantaloupes, radishes and other truck crops.

The Methodist church was organized in 1883 or 4, by Rev. John R. Sanders, who was instrumental in building a good building. In 1895 the building was destroyed by fire. Under the leadership of Rev. John R. Dickerson, another building was erected. In 1917, under the leadership of Rev. John R. Rushing the building which Bro. Dickerson built was torn away and the present building was erected. It is quite singular that the three buildings were built under the leadership of men of the same initials, "J. R."

De Ann was at one time a part of the Washington Circuit; then a part of the Wallaceburg Circuit; and in 1889 De Ann became the head of the De Ann Circuit. In 1905 it was put on the Blevins Circuit, and later was made a part of the Emmet Circuit. De Ann has enjoyed the leadership of such pastors as John R. Sanders, B. G. Johnson, R. T. Riley, Geo. W. Matthews, J. R. Dickerson, J. H. McKelvy, R. J. Nelson (supply), J. W. Duncan, B. A. White, R. L. Reese, and those serving the Blevins Circuit and the Emmet Circuit during the time that De Ann was on each of these charges.

#### Beirne

Beirne is a saw-mill town in Clark County, located on the Mo. P. R. R., four miles south of Gurdon. For a number of years one of the large saw-mills was located here. The mill cut out and moved away and Beirne became a quiet little village; but some years ago J. G. Clark of Arkadelphia and those associated with him in the lumber enterprise, built another mill at Beirne. The Beirne Lumber Co., Inc., has now a mill and planer located at Beirne, also a good store and a stock of goods.

Beirne has a good school with two teachers doing excellent work. Also two churches, Methodist and Baptist.

The Methodist church was built

in 1875, and was one of the outstanding churches of Clark County for a number of years. For some years Beirne was an afternoon appointment on Gurdon Station. For some years no services were held in the Methodist church of Beirne. Beirne was placed on the Emmet Charge and the charge became known as Emmet-Beirne Charge. During the summer of 1935 the church building was reworked, the old siding torn off and new siding put on; the old window frames and windows gave place to new ones; new foundation was put under the building. The Beirne Lumber Co. furnished the material at their own expense. The Woman's Missionary Society and others furnished the labor. Electric light fixtures have just been installed at a cost of \$52.50.

We have a good Church School, Roy Cult is the General Supt. We have a good Woman's Missionary Society with Mrs. George Clark the president. The school at Beirne is connected with the schools of Gurdon, Mr. Ben Taylor and wife are the teachers.

#### Holly Grove

Holly Grove is located in the sandy lands of Hempstead County about 10 miles northeast of Hope. This is a farming section and the principal crops are watermelons and cantaloupes. They are produced in abundance.

The Methodist church is the only church doing business in this com-

munity. This organization is one of the oldest in this section of the state; in fact it dates back into the late forties or early fifties. Holly Grove in 1855 was a part of the Moscow Circuit. At an early date it had one of the outstanding camp grounds in this section; the shed was built on the ground now occupied by the cemetery.

The first building was a log house equipped with seats made from split logs. We are now occupying the fourth building erected for worship on the church lot. It is a frame building. In the fall of 1935, the house was reworked; the old hipped roof was replaced with a gable roof; the house was repainted and repapered; the old windows taken out and new ones put in. Today the Holly Grove community can boast of having one of the most beautiful chapels in the Prescott District.

We have a good Church School with T. E. Maness general superintendent. The Young People's Department is one of the largest and most active in our district. The pastor can rest assured that he will always be greeted by a large congregation any time he goes to Holly Grove, the larger part of which will be the young people of this community.

On the fifth Sunday in June, 1935, John Sanders Hartsfield (a namesake of Rev. John R. Sanders), with his big truck and trailer, carried 96 from Holly Grove to Boyd's Chapel, on which date Boyd's Chapel had

their first Church School Day observance. The picture of this happy company is seen in the Emmet-Beirne display.

#### Boyd's Chapel

Boyd's Chapel is located two miles north of Emmet. During the summer of 1934, the pastor held a fifteen-day meeting in a grove near the home of the Boyd Bros. This was indeed a meeting of the old style. More than 40 conversions were witnessed, most of whom united with the Methodist church and some with the Baptist church.

The Boyd Bros. furnished materials and the people of the neighborhood furnished the labor. Jim White of that community furnished a keg of nails. Lewis Townsend took up an offering of \$17.00 for lamps and song books. The Boyd Bros. and sister gave a piano.

The community is now planting about five acres of cotton for a church crop.

The deed was made to the trustees of the Emmet Church for the Boyd's Chapel property. The membership of Boyd's Chapel is enrolled on the church register of Emmet.

We have a good church school at Boyd's Chapel. On the 5th Sunday in June, 1935, Boyd's Chapel Church School observed their first Church School Day. It was a great occasion. Holly Grove came down in a body with 96 on truck and trailer. Holly Grove had already given their Church School program, but was asked to give it again, which they did.

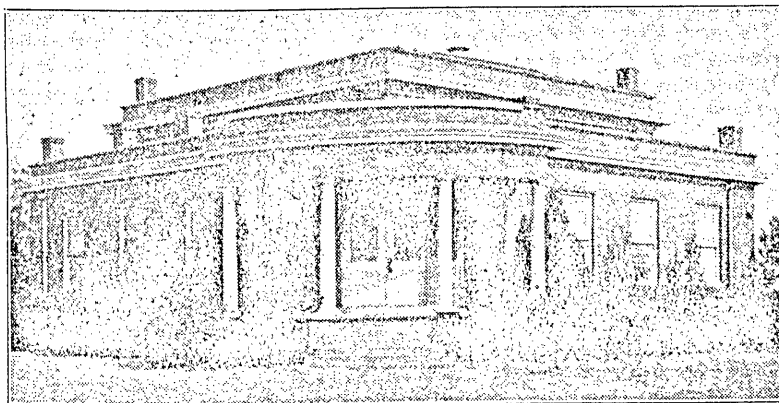
#### Stroud's Chapel

Stroud's Chapel is located in the black land of Ozan Creek about six miles northeast of Washington. The church was built and equipped by Andrew N. Stroud, a planter living in that community. It was built for the use of the people living in that community. It is used by both Methodists and Baptists. The Methodists who worship there, hold their membership at Holly Grove. (A. N. Stroud is a steward of Holly Grove). The Baptists who worship at Stroud's Chapel hold their membership at other places as no organization is allowed to be had in that church. Our Sunday School is a union school. Clyde McCorkle, a member of the Baptist church, was elected superintendent by the Quarterly Conference of the Emmet-Beirne Charge.

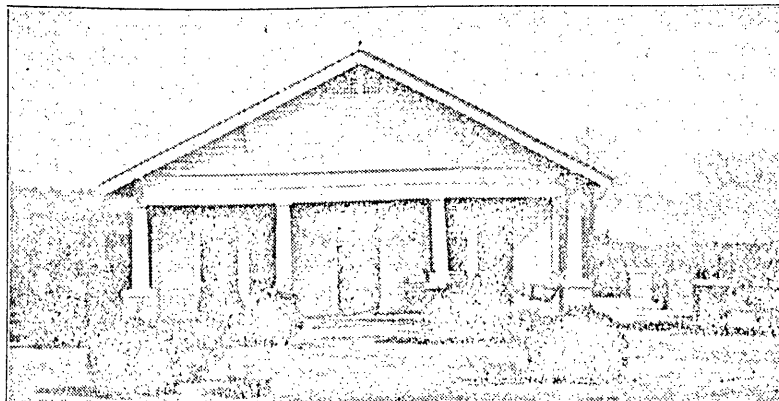
Since the church was built, some of the merchants of Hope and other friends have donated toward the expense of building the house.

#### The Town of Emmet

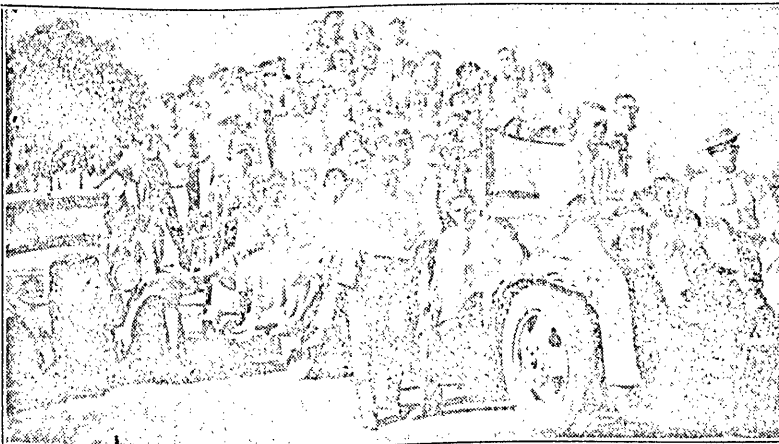
Emmet is an incorporated town with a population of about 500, with E. W. Beaty as mayor. It is located in the extreme west part of Nevada County, on the Missouri Pacific Ry. and Highway No. 67. Emmet enjoys the distinction of being one of the oldest towns in this part of the state. It is located in the center of a farming section, the principal crops being corn, hay, cotton and the following truck crops; potatoes, radishes, tomatoes, cucumbers, beans, mustard, watermelons and cantaloupes. There are some small pecan groves near Emmet. In the last twelve months Emmet has made the following shipments: cotton, 1300 bales (some yet remains unsold); by truck, 4000 lbs. of pecans; Irish potatoes, 16 cars (the Reyengas shipped six cars); radishes, 13 cars by rail and approximately one car by truck and 849 1-bu. baskets); considerable shipments by express and trucks of



Emmet Church.



Parsonage at Emmet.



Group of Sunday School Workers, Emmet Circuit.



cucumbers, beans, and other vegetables were made. Emmet is expecting to ship 2000 bales of cotton this year, from 35 to 50 cars of Irish potatoes. The Reyengas (7 families in their force) expect to ship from 12 to 15 cars of Irish potatoes. Something like 60 acres of land have been planted to beans from which not less than five cars are expected to be harvested. Considerable acreage has been planted to strawberries, cucumbers, tomatoes, cantaloupes and watermelons.

The following firms and businesses are located in Emmet: Emmet Merc. Co., T. L. Garland, Pres., F. G. Haltom, Vice Pres., J. M. Garland, Sec. and Treas. The Emmet Merc. handles a general line, and does a cash and furnishing business.

The Ward Grocery, Mrs. Connie Ward, manager. This firm handles groceries and buys and ships cream.

J. W. Cole handles groceries and meats.

The City Grocery and Meat Market; Mrs. Eura Townsend has charge of it and handles groceries and meats.

A. A. Lowe has charge of the J. A. Beaty Grocery store, and handles groceries and cold drinks.

The Standard Screen and Novelty Co. is owned and operated by J. H. Hamilton and D. F. Weaver. This firm employs eight men, and has a daily capacity of 150 openings.

D. F. Weaver, Architect, who for some years was with the State Board of Education of Arkansas, has his residence and office in Emmet. He is at present designing some residence buildings to be erected in Hope and Prescott. Ramy Garland of Emmet has just finished his home designed by Mr. Weaver.

The Temple Cotton Oil Co. gin,

with W. A. Townsend, local manager. (Four gin stands.)

The Golden-Gross Gin Co. (Four gin stands.)

Townsend Service Station. Service station and garage, and sandwich shop. A buff brick building, equipped with six pumps. Handles Texaco products. Owned and operated by Otis Townsend.

Green Service Station and Tourist camp is owned and operated by C. D. Green. Equipped with three pumps. Handles Gulf products.

Emmet Barber Shop and Pressing Shop; owned and operated by M. (Kid) Crumby.

Two Blacksmith and Wood Shops: One owned and operated by S. A. Moore, the other owned by S. W. Smith.

Three cotton and truck buyers: D. L. Williams, E. W. Beaty, S. W. Snell.

Photographer: A. A. Murry. 34 years of experience.

A. D. Hilton, M. D. Emmet's only resident doctor.

Shoe and Repair Shop: Perry Norton.

Garland Gardens: J. B. Youmans and W. W. Garland, owners. They have over 250 varieties of Iris, bearded, beardless, bulbous; narcissus, daffodils, etc.

Arkansas-Louisiana Gas Co. has a relay station in Emmet. This company has a plot of ground of 28 acres, on which is located the engine room, equipped with seven 500-horsepower engines; the engine room is 60x135. The auxiliary room is 32x42. The shop and office building is 32x50. On this plot of ground is a two-acre reservoir; one 50,000 gallon capacity water tank; two brick residences; and one brick

garage, 5-car capacity. The plant is valued at \$350,000. \$36,065 has been apportioned to the plant for operations during 1936; \$18,000 of this sum is for salary alone. Fourteen men are employed.

Missouri Pacific Ry. has in Emmet, a depot and telegraph and express office. Mr. W. D. Little is operator. The company has a cotton platform and packing shed and equipment. Over this road have been made the following shipments within the last twelve months: 1300 bales of cotton; 16 cars Irish potatoes; 13 cars of radishes; 849 1-bu. baskets radishes and mustard by express. Considerable express shipments of cucumbers and other vegetables.

Emmet has a parsonage for the Methodist pastor, a beautiful six-room frame building, well furnished.

Emmet has two churches for whites. The Baptist church is a brick building. Rev. Mr. Whitlow, of Arkadelphia, a student in Ouachita Baptist College, is the pastor.

The Methodist church is a brick building which can be seen from the highway and railroad.

Emmet has a twelve-grade school. Mr. J. B. Little is the superintendent. Two school busses are used in transporting the pupils. The school building is a beautiful brick. A large and well equipped gymnasium is now being erected on the school grounds.

The postoffice serves the rural section with two routes out of Emmet. W. R. Beaty is the very patient and accommodating postmaster. Bruce Price is the carrier on Route 1; J. B. Youmans the carrier on Route 2.

## Forester-Mauldin Charge

REV. O. C. BIRDWELL, P. C.  
Forester Methodist Church

In December, 1929, the Caddo River Lumber Company of Kansas City started construction of a lumber plant in Scott county. Their new town was named Forester and is in the foothills of the Ouachita mountains, 22 miles southwest of Waldron.

The buildings of the entire town including the church, belong to the Company. The church, constructed for the use of all denominations, was ready for services in January, 1931.

Through the early months of 1931 Rev. Edward Forrest, pastor of the Waldron Methodist Church, preached for us. At the conclusion of a week's services in August of that year, he organized a Methodist Church with 22 members. We were accepted in the North Arkansas Conference in the fall, and Rev. J. C. Cofer was sent to us as pastor. He served us two years. Dr. F. M. Tolleson was presiding elder.

Arrangements were made in the summer of 1933, for us to be transferred to the Little Rock Conference, Prescott District. Rev. C. F. Hyde was pastor for the next two years. As we had never had a resident pastor before, the Missionary Society took charge of the new parsonage and had it ready for the pastor and his family when they arrived.

Since we have only one church building both the Baptists and Methodists use it for services. For this reason we can not carry on the regular work of the church. The

# ★ BEIRNE ★ LUMBER COMPANY

—MANUFACTURERS OF—

## Band Sawn and Steam Dried Pine and Hardwood Lumber

*Serving*

### Every State In the Union With Wholesale Lumber

Established  
1931

Capacity  
75 Thousand Feet  
Per Day

We Maintain  
Our Own  
Timber  
Lands!

BEIRNE (4 miles South of Gurdon) ARKANSAS

TOM G. CLARK, Pres. D. H. DALTON, Vice Pres. H. T. ROSS, Sec.-Treas.



Woman's Missionary Society is the only connectional organization of the Forester Church. Mrs. Edward Forrest and a group from the Missionary Society of Waldron came October 19, 1931, to help the women of Forester organize. They began with a membership of 12 and have been an active growing organization all the time since then. We now have a church membership of 66 with Rev. O. C. Birdwell as pastor.

#### Mauldin Church

The church was erected in 1923 by the Caddo River Lumber Company to be used by all denominations. The Methodists, Baptists and Presbyterians hold regular services in it.

When our church was first start-



Rev. O. C. Birdwell, P. C.

ed here it was attached to Mt. Ida. The congregation has been served by the following preachers: G. L. Cagle, A. W. Hamilton, D. A. Weems, S. B. Mann, W. F. Campbell, G. W. Warren, W. J. White-side, G. F. Hyde and O. C. Birdwell.

When the Forester Church was transferred from the North Arkansas Conference in 1934 Mauldin was connected with it.

The Sunday School is union and carried on by all denominations. The Caddo River Lumber Company that promotes religious activities, pays on the pastor's salary. We have 12 members.

This church is in one of the greatest timber sections of the State, and is surrounded by the Ouachita National Forest.

### Glenwood-Rosboro Charge

REV. T. M. ARMSTRONG, P. C.

Glenwood Methodist Church was organized in 1910. The first building was erected the same year. It was a frame structure, and was used until 1924, when the present building was erected.

Rev. J. D. Dunn was the pastor when the first building was built and did most of the carpenter work. He served two years on the charge. Rev. W. C. Hilliard was the presiding elder during this time. The pastor lived at Amity, and for some time the Glenwood church was changed from one charge to another. Those who have served this church are: W. R. Harrison, F. P. Doak, R. H. Cannon, T. H. Crowder, B. E. Mullins, C. R. Andrews, R. C. Farr. In 1923 the charge was changed to the present plan, Glenwood and Rosboro.

The present brick building was erected in 1924. It is a beautiful little church and should be dedicated as soon as possible. We invited our Bishop to come last year, but he could not arrange his plans to come but has promised to come this year. Pastors of this charge were: J. D. Montgomery, C. E. Whitten, J. H. Cummins, M. O. Barnett, J. M. Workman, and B. F. Fitzhugh.

The presiding elders who have served are: W. C. Hilliard, J. A. Henderson, J. H. Cummins, J. L. Dedman, W. M. Hayes, J. M. Hamilton, L. E. N. Hundley, and J. W. Mann, who is on the District at this time.

The Glenwood church has had only two Sunday school superintendents: T. M. Coker, and W. A. McKeuen.

The Methodist church is greatly indebted to the Caddo River Lumber Company for its support, in money and influence, and personally to T. W. Rosborough.

T. M. Armstrong served in 1935 and is serving now as pastor. This is a delightful charge to serve. The parsonage is located in Glenwood. It was purchased in 1924.

The Rosboro Community Church was erected in 1907, by the Caddo River Lumber Company and the men that worked for them. This church was on the Amity charge until 1923, when it became part of the Glenwood-Rosboro Charge. It has a Union Sunday School, with 150 or more on roll. The Methodists

serve two Sundays each month, and the Baptists have two Sundays, and the Christian people have a preacher on the 5th Sundays.

There is no business in Roseboro other than the sawmill and planer; but the workmen are all high-class men and have fine families, so it is a great community to serve.

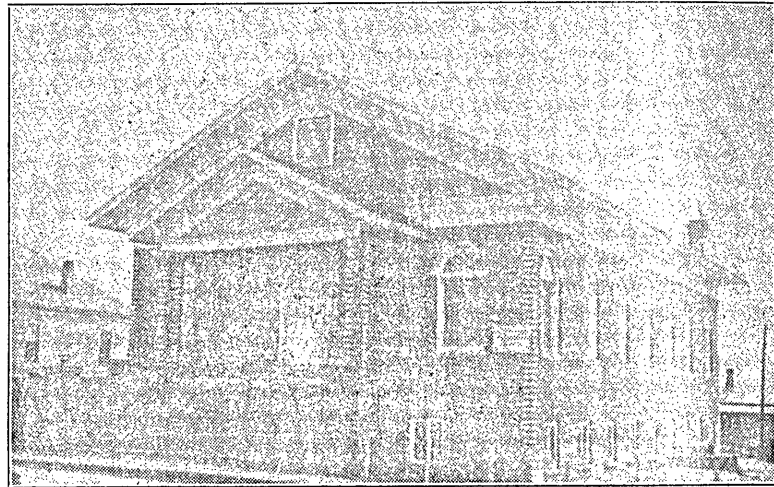
The Caddo River Lumber Company has been very generous in its support of this community church.

Rev. Mr. McReynolds is the pastor of the Baptists and T. M. Armstrong is pastor of the Methodists. Rev. Mr. Allhand serves the Christians as pastor.

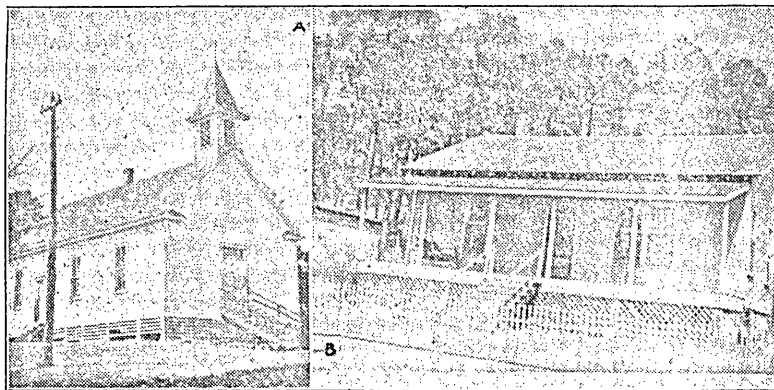
Glenwood is headquarters for the Caddo River Lumber Co., one of the greatest lumber organizations in the South. It is also near the Cinnabar deposits, which are being rapidly developed and promise to be highly valuable.



Rev. T. M. Armstrong, P. C.



Glenwood Church



A—Rosboro Church, B—Parsonage at Glenwood

### Gurdon

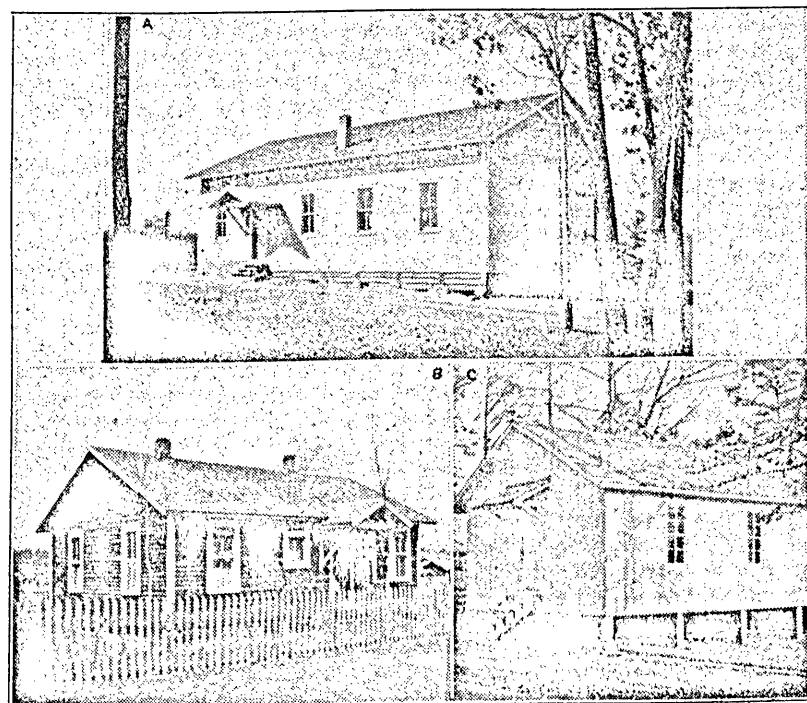
REV. REX B. WILKES, P. C.

The Methodist Church was organized in the town of Gurdon in the fall of 1881. It was a little mill town of about 30 people, and had no kind of religious services. Some time before, three ladies, Mesdames J. A. Smith, R. B. F. Key and J. M. Williams, had banded themselves together to pray for the beginning of a Sunday school and church in the town that already had three thriving saloons. During the summer of 1880, J. A. Smith, who had been educated for the Catholic priesthood in one of the Northern States, started a Sunday School, saying that he did not want his children to grow up in a community that had no religious influences. The sessions of the school were held in a little school building on the edge of the town.

In the fall of 1881, the Conference was held in Pine Bluff by Bishop McTyeire, and Rev. Luke Johnson, a young preacher from Georgia, was sent to Gurdon. He found the little band with the Sunday school

in the school house working well and organized a church with nine members. It was impossible to get the names of these original members of this first church in Gurdon. With the aid of the Board of Church Extension, a building was erected. R. B. F. Key gave the heavy timbers for the frame work of the building; John F. Miles of the Gurdon Lumber Company gave the siding and other materials; J. A. Smith the flooring and ceiling. Paint was donated by the druggist and the Wooden Gutter Lumber Company of St. Louis gave the pulpit and chairs. Jack Richardson, another lumberman, a brother of Mrs. H. Olmstead, who still lives in Gurdon, gave the bell. Among the other contributions was one by a Jewish merchant. It was a large chandelier lamp that he bought in St. Louis, and hanging from the bottom of the lamp was a plate giving his name and business. The lamp was used for many years, but after a time the advertising plate was removed. The church building was dedicated by Dr. A. R. Winfield and the dedication services were fol-

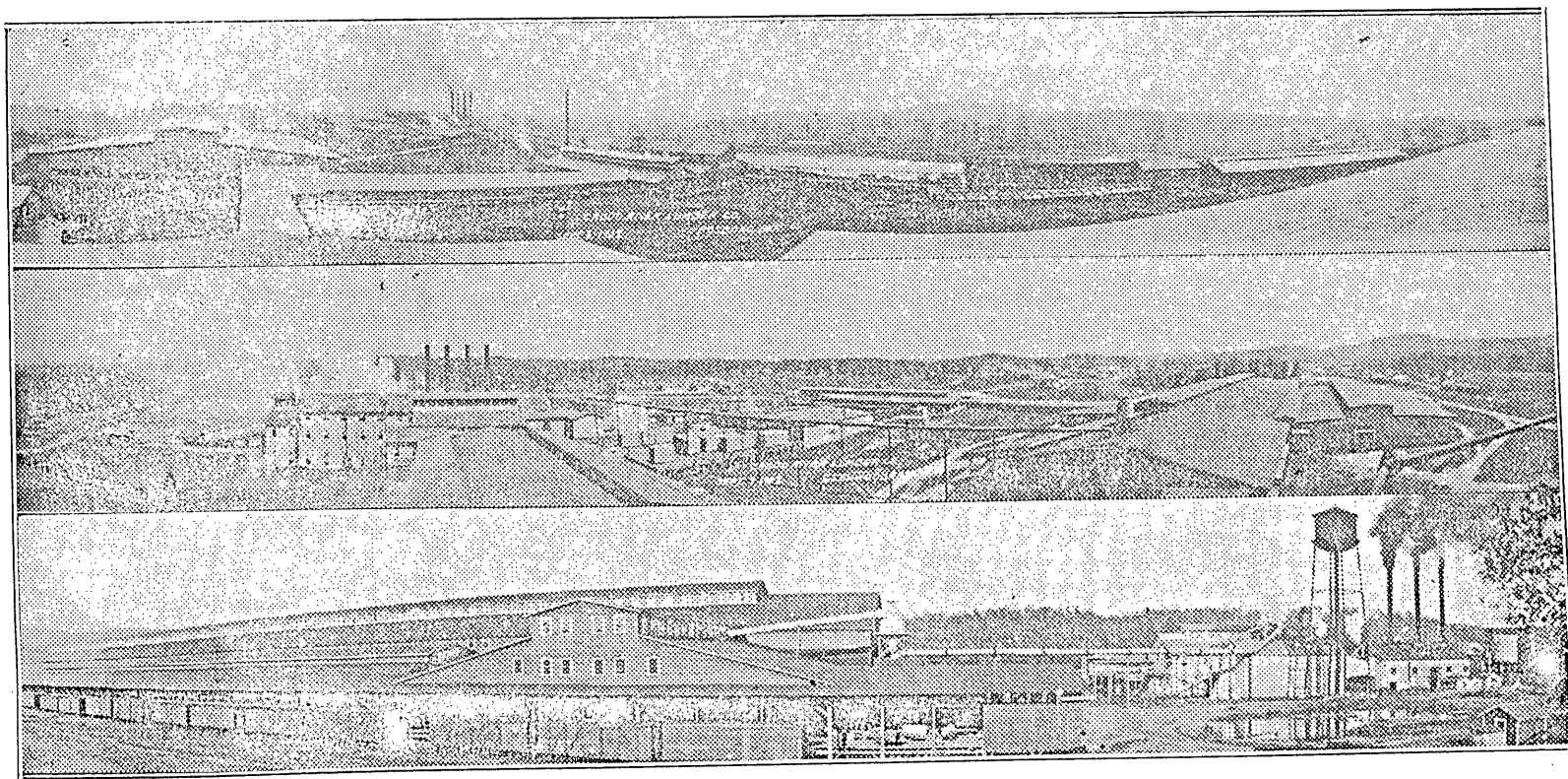
(Continued on Page Twelve)



A—Forester Church, B—Forester Parsonage, C—Mauldin Church



# ★ CADDO RIVER ★ LUMBER COMPANY



Top---Mill at Glenwood

Center---Mill at Rosboro

Bottom---Mill at Forester

## *Early History*

Caddo River Lumber Company was organized in April, 1906. Its first officials were as follows: M. R. Seth, President; T. W. Rosborough, Vice-President; L. W. Wilson, Treasurer; and W. E. Cooper, Secretary. All of these original officers were of Kansas City, Missouri.

Their first mill was erected in Rosboro, Arkansas, being completed in the Spring of 1907. This mill consisted of one single band, and had a capacity of 50,000 feet of lumber daily. Shortly afterward, with the addition of more modern equipment, this capacity was increased to 75,000 feet.

This first mill was de-

stroyed by fire on May 15, 1915, after which immediate construction of a modern Double Band mill with 100,000 feet capacity was begun. This new plant far superseded the previous one in every way.

In 1924 Mr. Smith, president of the company, and Mr. Wilson, treasurer, disposed of their holdings to the Ingham Lumber Co., of Kansas City, Missouri. W. F. Ingham succeeded as president, and Hal Schaffer became treasurer.

## *Second Plant Added*

In 1922 the company purchased the A. L. Clark Lumber Co. plant at Glenwood, Arkansas, and rebuilt and remodeled this plant, installing new plan-

ers and other equipment. While this mill had a capacity of 100,000 feet daily, the addition of new equipment in 1935 increased its capacity 30 per cent.

## *Third Plant*

In 1930 still another plant was built at Forester, in Scott County, Arkansas. It is today one of the most modern and up-to-date plants in the state, with a maximum capacity of some 125,000 board feet daily. The entire plant is electrically driven. Its equipment includes Band Saws, a circular and band Re-Saw, and many other types of modern lumber mill equipment.

These three plants have a combined yearly output of more than 100,000,000

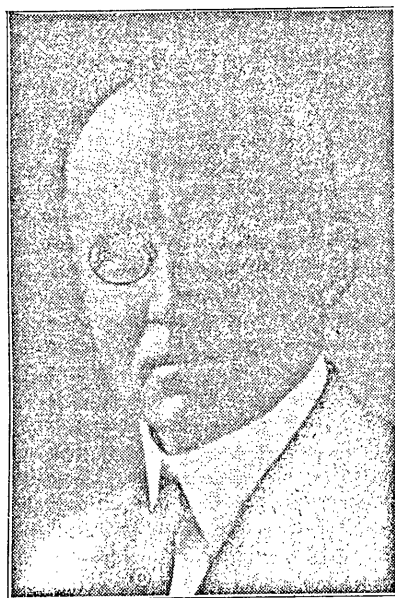
board feet, and afford employment for about 1,000 men.

## *Still Growing*

From its modest beginning thirty years ago, this company has become one of Arkansas' leading industries. It boasts of vast timber holdings in Pike, Montgomery, Scott, and Yell counties, and their equipment and facilities rank very close to the top. Its products are noted for their close grain, soft texture, and perfect manufacture. It has a vast number of satisfied customers over the Middle Western states, and this is true of North and Northeastern states also. It enjoys a splendid patronage throughout Arkansas as well.



(Continued from Page Ten)  
lowed by a revival that was attended by the people from all the country about Gurdon and at Con-

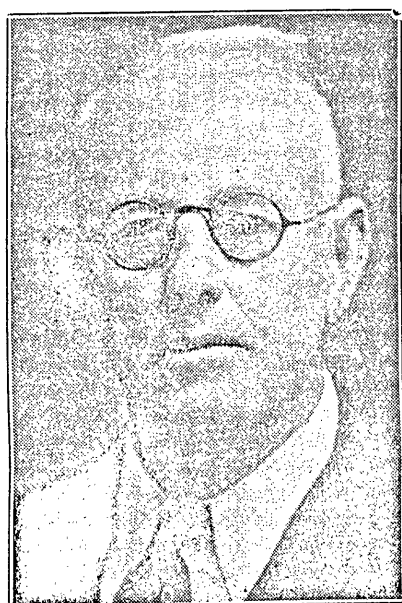


Rev. Rex B. Wilkes, P. C.

ference that fall a membership of 83 was reported. The young Georgian, who was to fill such a large place in the Methodist history of his native state, was two years the pastor of the little church in Gurdon and they were years full of progress and growth.

In 1883, the Gurdon Circuit was organized and the first pastor was Rev. Jas. M. Cline. This made a parsonage necessary, and R. B. F. Key built a little house similar to the ones the mill hands lived in, and gave it to the church for the preacher. During this pastorate a meeting was held by a converted Jew, named Harry May, and fifty people joined the church.

The history of the church and its growth goes on in somewhat the same manner as that of other congregations. The following brethren, serving as the pastors of the church: "Uncle Sandy" Winfield, Joe Baker, Archelaus Turrentine, W. J. Davis, J. S. Clower, E. N. Watson, H. D. McKinnon, J. M. G. Douglas, H. M. Bruce, W. A. Steel, F. N. Brewer, Archelaus Turrentine, for a second pastorate; J. W. Berry, Sam A. Hill,



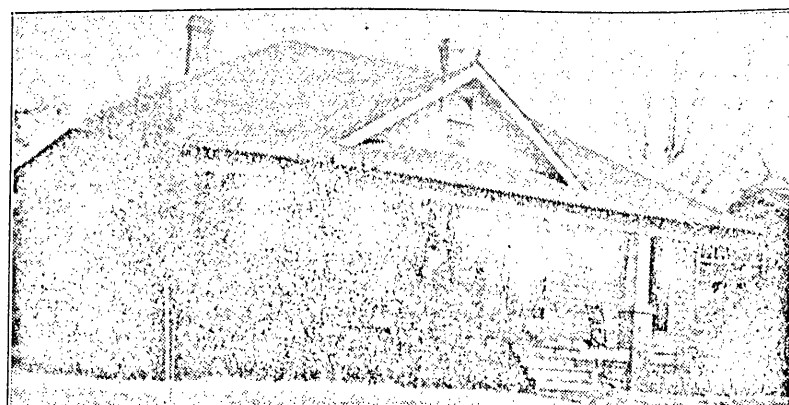
Rev. J. W. Berry, Superannuate



Mrs. J. W. Berry



Gurdon Church



Parsonage at Gurdon

# Gurdon Lumber Company Has Modern Plant

## *First in State to Employ Idea of Concentration Plant*

The Gurdon Lumber Company, which was organized in 1923, was one of the first major lumber companies to employ the idea of a Concentration Plant, a type of manufacture which has since become common throughout the lumber producing area in the South, and east of the Mississippi.

The company confines its operations in Gurdon to Pine. Operations consist of fungicide dipping, steam kiln-drying, dressing, and otherwise refining the rough product.

This organization has operated continuously for the past ten years, and during that time has shipped products into practically every state east of the Rocky Mountains, and even into several foreign countries. During that time, it has provided employment for approximately 300 people continuously!

## *An Advertisement of*

# Gurdon Lumber Company

H. C. CABE, Manager  
Gurdon, Arkansas

Paul Q. Rorie, F. F. Harrell, F. C. Cannon, W. W. Nelson, O. L. Walker, J. W. Rogers, J. M. Hamilton, J. H. Cummins, C. E. Whitten, M. T. Workman, and Rex B. Wilkes.

The small church building erected during the pastorate of Rev. Luke Johnson was used until 1907, when, during the pastorate of Rev. W. A. Steel, the first brick church was built, the brick being donated by W. P. O'Neal, who now lives at Hope. The building committee was N. P. O'Neal, Fred E. Wright, A. W. Douglas, N. M. Whaley, J. L. Alcorn, and W. S. Hearon. This building was used for a number of years and in 1923 was replaced by the present building. This was during the pastorate of Rev. W. W. Nelson, and the building was finished during the pastorate of Rev. O. L. Walker, and the final payments on the building were made during the pastorate of Rev. J. H. Cummins in 1929. The building committee in charge of this venture was B. B. Young, F. E. Wright Dolphus Whitten, R. S. Stephens, G. W. Newton, R. F. Tucker, J. C. Lipscomb, C. H. Goodlett and W. W. Stone.

The first little parsonage was used until 1889, when a neat five room cottage was built. This served for the pastor's home until 1918, when it was destroyed by fire. Then the present parsonage was built. At that time Rev. F. C. Cannon was pastor.

The record of the Sunday school work carries the names of many who have meant much to the on-going of the idea of Christian education in the Little Rock Conference. Beginning with the Catholic, J. A. Smith, we find that among those who have served as superintendents of the school are R. B. F. Key, Stan Harley, J. L. Alcorn, At-

ticus Douglas, S. R. Twitty, R. F. Bond, Chas. H. Newton, J. W. Draper, Chas. Goodlett, Dr. C. B. May; Fred M. Holt, W. Roy Abbott, Horace Whitten, and Chase G. Stephens. There may have been others who served as leaders of the Sunday school. The records are not complete.

Beginning, as it did, with a women's prayermeeting, it is natural to suppose that the work of the women in this church has ever been a real factor in its life. The Ladies Aid Society was organized in 1887, with Mrs. Thomas Gage as president. The records show this work through all the pastorates until 1904, when the Woman's Home Missionary Society was organized, with Mrs. Anna Clower as president. Later the Foreign Missionary Society was organized and the first president was Mrs. Catherine Stephens. Then the two were united, in 1912, into the Woman's Missionary Society. Among those who have served as president of this active body will be found Mrs. R. S. Stephens, Mrs. Jas. Young, Mrs. John Covington, Mrs. L. C. Newton, Mrs. C. J. Steed, Mrs. LeRoy Moore, Mrs. Penny Webb and Mrs. Glen Black.

The first Epworth League was organized in 1893 with L. C. Newberry as president. The Epworth League has been a factor in the church life. The organization, begun by Rev. J. S. Clower in 1893, has continued without a break to this time. The present president is Dolphus Whitten, Jr.

In considering the life of any church there will be families around whose life and activities that church has grown and who counted for much in its growth. As one looks into the records of the Gurdon church there are names

whose life signified the Methodist church in the town and its life. Some of them and their families are: R. B. F. Key, whose family was active for many years after the organization and carried much of the burden of the infant organization; Thomas Gage, who was a steward, and Mrs. Gage, president of the Aid Society, and their daughter, Miss Margaret, organized and led the first choir; J. L. Alcorn and family figure much in the early history of the church as stewards and workers in the different organizations; Mrs. J. S. Clower, who moved back to Gurdon when her preacher husband died at Nashville, and her family have added much to the life of the church and still are very active and dependable in the work of the congregation; B. B. Young had much to do with the work of building up the church, and the family are still active in the work; R. S. Stephens and his family added much and the sons are still dependable members with their families; J. B. Seahorn and family had much to do with the life of the church in its early history, and the family is still with us today. Mr. Seahorn built the pews that were used in the first brick church, and some of them are still in use. They were built of native oak. The Newton family have figured largely in the life of this church and are active in its affairs today. These and many others who could be mentioned, if space would allow, have by their faith and prayers left a goodly heritage for the people called Methodists in the little city of Gurdon.

Gurdon Methodism, as we know it today, is an active and aggressive body of on-going Christian people. The church is well organized and

each organization is functioning well in its appointed field. The official Board is composed of W. B. Moore, Chairman; Dr. C. J. Steed, vice-chairman; Arthur Buckley, secretary; Bud Morris, treasurer; Perry Nelson, H. R. Copeland, W. R. Abbott, L. P. Newton, Chase Stephens, Horace Cabe, Dolphus Whitten, G. L. Black, Paul McCuller, M. M. Ryle, A. H. Edmonds, Geo. Clark, Jno. Hindman, Jas. Young, Paul Williams, Dr. F. C. Crow, Paul McNeely, J. T. Davis, G. A. Brown and Mrs. R. F. Tucker. They do their work well, having balanced the budget for the first quarter's work of this year and by the time this goes to print will have the second quarter's work balanced.

The Sunday school superintendent is Chase G. Stephens and his co-workers are: Miss Ola Rene Wingfield, secretary and treasurer; G. A. Brown superintendent of the Adult department; Mrs. Perry Nelson, superintendent Young People's department; Miss Edna Avance, superintendent of Intermediate; Mrs. J. T. Young, Junior department; Mrs. Wayne Taylor, Primary department; Mrs. Aubrey Morris, Beginners; Mrs. Arthur Buckley, leader of week-day activities of Children's Work.

Mrs. Glen A. Black is president of the Missionary Society of eighty-six members and her staff of officers is Vice President, Mrs. C. J. Steed; Recording Secretary, Mrs. Wm. Stephens; Corresponding Secretary, Mrs. M. M. Ryle; Conference Treasurer, Mrs. Arthur Buckley; Local Treasurer, Mrs. J. T. Davis; Superintendent Social Relations, Mrs. Floyd Bailey, Chairman Interracial Committee, Mrs. Sam Smith; Supt. of Supplies, Mrs. Golden Edmonds; Mission Study,

**66** **A** HALF-CENTURY OF PROGRESS", is the undisputed boast of the J. A. Barringer & Sons Lumber Company, of Gurdon, Arkansas, which has been doing continuous business since its establishment in 1885.

This establishment, located five miles South of Gurdon on Highway 53, has come a long way since its organization, and has always been among the first to pioneer and make practical many of the major improvements and advancements made by the Lumber industry as a whole since that time.

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Mrs. Horace Estes, Publicity, Mrs. R. S. Stephens; Spiritual Life, Mrs. Rex B. Wilkes; World Outlook, Mrs. Leroy Moore; Chairman Local Work, Mrs. Lloyd Newton and Mrs. O. O. Dull; Children's Work, Mrs. Arthur Buckley. There are three circles in the work of the Society and the leaders are: Anna Clower Circle, Mrs. Paul McNeely; Jane Berry Circle, Mrs. F. C. Crow; Fay Wilkes Circle, Mrs. Peppy Webb. One of the outstanding pieces of the work of this church in the last few years was that of the Missionary Society in the building of the annex to the church building. It is 24x46 feet, and two stories high. The cost, when erected, was something over \$1,500, and the last payment on the building was made the week before Easter and the notes burned as a part of the service on Easter Sunday morning.

Two superannuates have added much to the life of this church. Rev. J. W. Berry, a superannuate of Little Rock Conference, and Rev. T. A. Hearn, a superannuate of the China Mission Conference, make their homes in Gurdon, and it is a pleasure to have their fellowship in the services when they are able to attend and to feel the support of their prayers in the work of the congregation.

Gurdon is internationally known as the town where the lumbermen's fraternal organization, "The Order of Hoo-Hoo," was started. A historic tablet was placed there at the railroad station in 1927. A. C. Millar was chaplain on that occasion.

The advertisers in this issue deserve your patronage—they are progressive and enterprising.

## First Methodist Church Hope

REV. FRED R. HARRISON, P. C.

The Methodist Church of Hope was organized during the summer of 1874 by Rev. C. O. Steele, who served for the first four years after its organization. James M. Loughborough, attorney in fact and trustee for the Cairo and Fulton Railway Company, donated a lot for the building, the deed of which was dated April 10, 1874, and was made without reservation to the trustees of the church, S. H. Bayless, R. L. Hearon, J. L. Ware and J. G. Fair.

In 1897 the building burned. According to a "History of Hope, Arkansas," by the late Capt. C. A.



Rev. Fred R. Harrison, P. C.



Hope Church.

Bridewell, and published in "Star of Hope" in 1916, several churches burned in that year. Capt. Bridewell writes: "During the year 1897 we had one of the hottest times in the history of Hope, fighting the whiskey traffic. During this time the building of the Methodist church was burned. At about the same time the Presbyterian church building and the pastor's house were burned. The Episcopal and Baptist churches were set on fire, but were put out before much damage was done. It was the opinion at the time that the liquor people were doing this kind of work to revenge themselves against the fight of the temperance forces."

A new site was purchased and a new church and parsonage were built. Trustees during these purchases were: Steve Carrigan, W. H. Robinson, L. J. Gillespie, James W. Stephenson, John P. Owens, James H. McCollum, R. H. Ethridge, O. A. Graves, Dr. J. H. Weaver, and J. H. Arnold.

In 1917, under the leadership of

Rev. T. D. Scott, who was serving his second pastorate at Hope, a beautiful, modern brick building was erected at a cost of \$50,000. The building committee was: R. M. LaGrone, R. M. Briant, O. A. Graves, W. A. Tharp, Steve Carrigan, N. P. O'Neal, D. B. Thompson, and R. H. Ethridge. Brother O'Neal was chosen as builder and erected the church at cost.

A handsome, modern brick parsonage was built in 1930, during the last year of the pastorate of Rev. F. A. Buddin.

Other than sons of former pastors, this church has given at least one preacher to Methodism, Rev. J. D. Montgomery, now pastor at Foreman, who was a successful lawyer with an established practice, but gave it up to enter the ministry and has served all the while in Little Rock Conference.

What is believed to be a record in the length of time served by a member of the Board of Stewards is that established by Mr. R. M. LaGrone,

★ ★ ★

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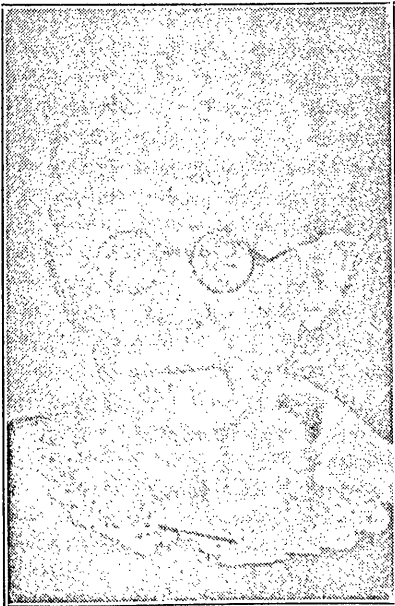
Sr., who this year is rounding out his 56th year as a member of the Board of Stewards. Mr. LaGrone was appointed a steward as a very young man and has served continuously and actively in this capacity for more than half a century. He is one of the business leaders of Hope, and is president of the Citizens National Bank.

Another honored and honorable member of this church is Mrs. Horace Jewell, the widow of the late Rev. Horace Jewell, who was one of the outstanding pioneer preachers of Arkansas Methodism. Sister Jewell reached her 89th milestone March 1. Although she cannot hear, she attends Sunday School and the morning preaching every Sunday. Her beautiful consecration and faithful service inspire the whole church. Her general health is good and she is able to read with the help of a reading-glass.

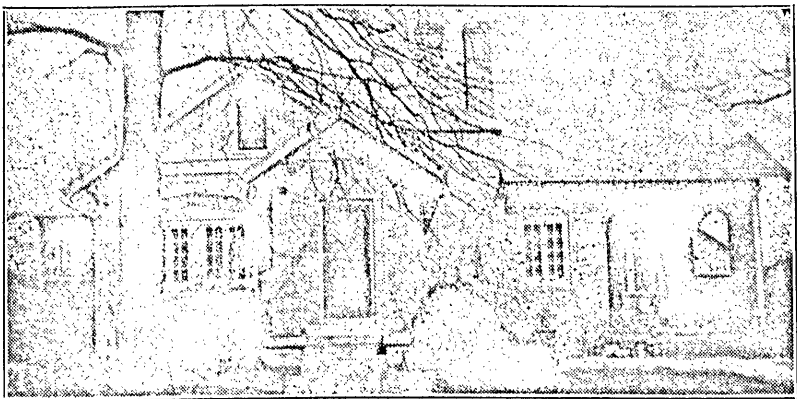
The following have served as pastors: C. O. Steele, J. C. Bigelow, H. H. Watson, H. R. Withers, S. C. Stone, L. B. Hawley, H. W. Brooks, John McLauchlan, J. M. Pinnell, W. E. Boggs, A. D. Jenkins, J. C. Rhodes, T. O. Rorie, J. R. Sanders, W. C. Watson, T. D. Scott, W. P. Whaley, J. W. Harrell, M. B. Corrigan, S. R. Twitty, T. O. Owen, T. D. Scott, Alonzo Monk, W. C. Davidson, H. H. Griffin, F. A. Buddin, J. L. Cannon, E. Clifton Rule, Fred R. Harrison.

Hope is a railroad center, having two lines of the Missouri Pacific, a branch of the Frisco, and the La. & Ark. It is famous for big watermelons, having produced some of the largest ever grown, one of which was presented President Roosevelt.

South Arkansas is in the center of the short leaf yellow pine timber belt, and is also rich in other natural resources.



Mrs. Horace Jewell



Parsonage at Hope

## Mineral Springs-Center Point Charge

REV. L. E. WILSON, P. C.

The Mineral Springs Church is one of the youngest of the group forming the Mineral Springs-Center Point Circuit. We find that in 1870, Wm. J. Lee moved from Estill Springs, Tenn., to Mineral Springs, and assisted in organizing a Methodist Church. Other leaders in its early days were: Major H. A. Jones, Rev. Bascom Ward, a local preacher, brother of Mrs. H. D. McKinnon, H. W. Carter, Thomas Whitmore, Benjamin Start, David Reeder, Jno. H. Hughes, Chas. Smith, Arch Turrentine and R. W. McFall.

The first place of worship was a two story building used jointly with the Masons. In 1914 the congregation moved into the present building, which was built on a lot given by Mr. T. H. Kent, a faithful member for many years, and, though getting along in years, he is intensely interested in the welfare of his church.

The present membership is 104. The church is well organized, but badly in need of more room. Under the leadership of the present official Board, composed of Ernest Knight, J. J. Cowling, F. H. McLarity, W. H. Latimer, C. O. McCollough, C. M. Johnson, Walter Reeves, W. H. Stubblefield, Herbert Jones, E. R. Steward, this need will soon be taken care of. Mayor J. J. Cowling is the Superintendent of the Church School and Miss Henry McKinnon is President of the Woman's Missionary Society.

The pastors who have passed this way since 1873 are: G. W. Matthews, H. D. McKinnon, J. G. Ward, F. H. VanValkenberg, H. M. Traylor, — — — — — Armstrong, C. D. McSwain, A. Turrentine, B. G. Johnston, A. B. Winfield, A. D. Jenkins, J. H. Gold, W. T. Locke, A. D. Jenkins, R. J. Raiford, H. M. Bruce, J. M. G. Douglas, S. A. Hill, J. A. Parker, R. G. Rowland, W. M. Crowson, H. M. VanCamp, L. W. Evans, B. E. Mullens, W. W. Mills, J. D. Baker, W. H. Hughes, J. D. Baker, Z. D. Lindsay, A. W. Hamilton, S. L. Durham, R. C. Walsh, E. B. Adcock, G. W. Robertson, G. F. Hyde, L. E. Wilson.

This church gave to the Little Rock Conference one of its most popular pastors, Rev. Coy E. Whitten.

The following Methodist preachers were buried at Mineral Springs: J. G. Ward, H. D. McKinnon, A. D. Jenkins, and B. G. Johnston.

Schaal Church is located about five miles southwest of Mineral Springs and was established about 1866. Among the charter members were: The Hoseas, Manuel Williams, I. A. P. Young, Wilkes, Lizenbees and Smiths. Many of the descend-

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## BRUNER IVORY HANDLE COMPANY

Hope, Arkansas

"We'll Handle You Right"

ants of these pioneer families still live in this community. The present membership is small but most of them are faithful and a full time Church School is carried on. Thomas Hawthorne is superintendent. The Board of Stewards are: Emanuel Young, Geo. Schaal, Mrs. Hugh Ennis, and Thomas Hawthorne.

Center Church is located about ten miles west of Nashville and has for the past hundred years formed a part of what was at first Sevier Mission Circuit, which became the Center Point Circuit in 1858. The church was first built of pine logs and was located near a spring about one mile west of where the present church now stands. We are not able to give many names of charter members, but we find the Turrentines, Graves, Coulters, and early in its history we find the Smiths, Gardners, and there went out from this territory many fine men to do a noble service for the church in other parts of the state and country.

The present membership of the church is about 100. It is as well organized as any rural church we have ever seen. A. J. Forgy is the superintendent of the Church School, and we find him very capable and faithful, a great lover of his church; and he enjoys to the fullest extent the confidence of his co-workers. The official Board is composed of A. J. Forgy, Thomas Arnold, Harvey Smith and Wm. Cornwell.

Trinity Church is perhaps the youngest of this group of churches. For it was organized by Rev. S. K. Burnett in September, 1906. The



Rev. L. E. Wilson, P. C.

Whitmores were leaders in the building of this church and still are faithful to it in every way. Booker Propps, a descendant of the Propps family that played such prominent part in the early history of Center Point, is behind one of the best Young People's organization it has been our privilege to know. This church is the ideal for rural churches. The membership of every organization is composed of Christians, Baptists, and Methodists with a Baptist young woman Counsellor for Y. P. and a Church of Christ member leads the singing with a Methodist boy as president of Y. P. D. Mr. Henry Green is superintendent of the Church School and the official Board is composed of

Joe Whitmore, Henry Green and Mr. Harrison.

Center Point Church was organized in 1838 and was first called Propps Chapel, in honor of a local preacher by that name. It was a part of the Sevier Mission of the Fort Towson District. In 1858 the name was changed to Center Point and through the years this church has carried on and wielded an influence that bore fruit in the fine men and women that went out from there. Some of the pioneer names connected with the early history of this church are: Propps, Wakelee, Turrentine, Carr, Messer, Henry, Hartsfield and Kimball.

The man that preached the first Methodist sermon in Arkansas was a member of this church for many years and is buried in the Center Point cemetery, Rev. Jno. Henry. Dr. Jacob Custer, one of the pioneer preachers of Arkansas is also buried here.

This church has had the same leadership for the past 51 years. Hon. W. D. Lee has been Superintendent of the Sunday School for all those years, and for the past 35 years has missed only three times. The official Board is: W. D. Lee, Chas. Anderson, and Henry Chambers. For 76 years the people of Center Point watched the coming and going of the Methodist preachers, but in 1934 the preacher moved out and it was a sad day for the people of this little city so rich in Methodist history, for due to economic conditions it had been decreed that no one was to move in. So after these many years Center Point, that had been the head of a Circuit, cast her lot with Mineral Springs.

#### History of Center Point Circuit

The former Center Point Circuit was established in 1838, as the Sevier Mission, Fort Towson District, of the Arkansas Annual Conference. The first Quarterly Conference was held at Propps Chapel, February 28, 1839. Propps Chapel was located where the present town of Center Point is situated, and was named in honor of Rev. John H. Propps, a local preacher and a pioneer. He donated twenty acres to the church for a church building and a cemetery. He was largely instrumental in having a hewed-log church, 20x30, erected. This was the first church building in the settlement. At this Quarterly Conference Rev. Robert Gregory, P. E., presided. S. Allen, P. C., was present. Rev. Lewis Propps was secretary. The following members were present: John H. Propps, L. P., Archelaus Turrentine, L. P., John H. Carr, L. P., Samuel Wakelee, L. P., and Robert Messer, C. L. James Henry, Benjamin G. Hartsfield, Benjamin Kimball, J. H. Carr and L. C. Propps were elected Stewards, with L. C. Propps recording steward.

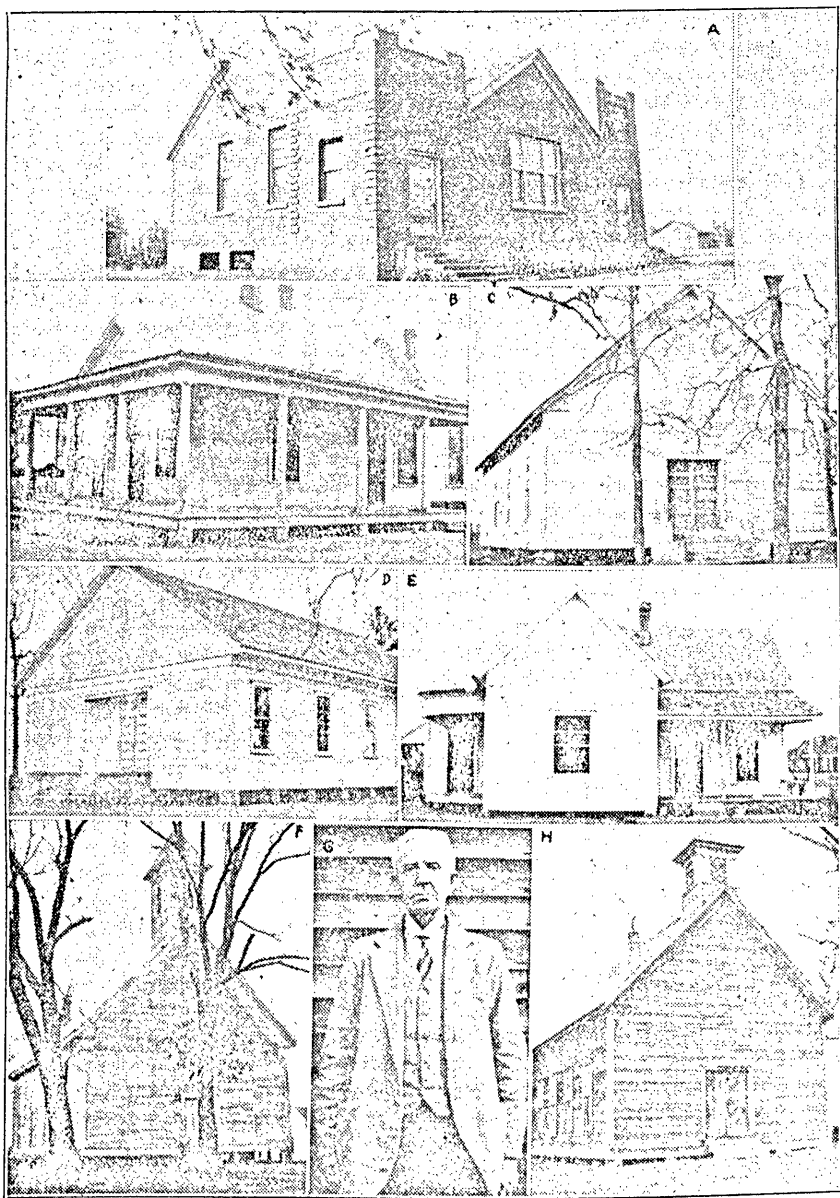
The Sevier Mission for many years embraced an area of 50 by 100 miles. It extended from "Hoover's Chapel" in Pike county to a few miles west of Fort Towson, a town now in Oklahoma. The names of the several appointments were: Walnut Prairie, Rolling Fork, DeKalb, Ebenezer, Mine Creek, Carr's Chapel, Patterson's, Holly Creek, Clear Creek, Brushy Fork, Hoover's, Red Colony, Holbrook's, Blackland, Buck Range, Blue Bayou, Center, Rocky Comfort, Piney Grove, Pump Springs, Paraclifta, West Hempstead Meeting House, and Grimes Meeting House. The appointment at Clear Creek is six miles west of Fort Towson. At this appointment the Choctaw Indians had a camp-ground, where the

Indians enjoyed many wonderful revivals. The circuit retained the name of Sevier Mission until 1841, when it was changed to the Blue Bayou Circuit. The name of the Fort Towson District was retained until 1845, when it was changed to the Washington District, and in 1896 to the Prescott District. It was in the Arkansas Conference until 1854, the time of the organization of the Ouachita Conference, when it was included in the latter Conference, and subsequently in Little Rock Conference. The work was called the Blue Bayou Circuit until 1858, when the name was changed to the Center Point Circuit. Of the wide territory comprising the original and parent circuit, all that remained of the Center Point Circuit was six compact appointments. In the process of time the labor of the preacher became intensive rather than extensive, so that the original circuit was divided into smaller circuits. The former Center Point Circuit can claim the distinction of having furnished a portion of the territory of three districts, and the whole of the territory of twelve circuits, as now arranged. In the passing of the years, population and settlements changed and a number of appointments were abandoned, and the church property sold. In 1869, there were eleven appointments on the circuit. In 1877 there were eight appointments, and in 1889 there were nine. Immediately prior to consolidation the Center Point Charge had three appointments. At the Annual Conference of 1933 the Center Point and Mineral Springs Circuits were consolidated, and became the Mineral Springs and Center Point Circuit.

Several prominent men, many of them former itinerant preachers who had located, resided within the bounds of old Center Point Circuit. Rev. John Henry, a local preacher, the man who built the first Methodist Church in the territory, resided at Center Point for years. He sleeps in the cemetery at Center Point. Arkansas Methodism should place a fitting monument there in its Centennial year. Dr. Jacob Custer, one of the pioneer preachers in Arkansas who was active in the ministry for several years and until an affection of the throat forced him to give up the work of the ministry, located at Center Point, and practiced medicine until his death. He was active in church work and preached each month at his home church. The Rev. William Mulkey, the father of the former Texas evangelist, Rev. Abe Mulkey, who was born at Center Point, also resided here for years. He homesteaded land near the town, cleared it up and engaged in farming. The Rev. Moses Hill, a local preacher, and the father of the late Geo. W. Hill, and Moses Hill, resided at Center Point. He was a good preacher, a bright Mason, a splendid carpenter and an exemplary citizen. George W. and Moses Hill were reared at Center Point. The Center Point Male and Female Academy conducted by the late Rev. Thos. W. Hayes and his accomplished wife, was an institution that wielded a wonderful influence in the Circuit. Dr. Biggs, a local preacher, practiced medicine for years. He was a great man and had a wholesome influence.

Rev. Charles Turrentine had a mind like a sunbeam. Rev. John H. Propps, a local preacher, was a power for good in his day. He is said to have been the ablest man in prayer in all the country.

A Methodist preacher named



A—Mineral Springs Church, B—Parsonage at Mineral Springs, C—Trinity Church, D—Center Church, E—Center Point Parsonage, F—Center Point Church, G—Hon. W. D. Lee of Center Point, H—Bluff Springs Church.

Boyce, was traveling on horseback through this State from Mississippi. His destination was the Indian territory, to which he was going for the purpose of consecrating his life as a missionary to the Indians. In attempting to ford Holly Creek, a few miles west of Center Point, which was swollen, he was drowned. His body was recovered and buried on the west bank of Little Saline. The land on which the cemetery was located was afterwards cleared and put in cultivation, including the last resting place of the missionary, so that his grave can not be located.

### Mt. Ida Charge

REV. F. L. ARNOLD, P. C.

The earliest records that can be found date back to September, 1858, when James B. Fulton was baptized by Thomas Hunt. At this time, Mount Ida belonged to the Arkadelphia District, and probably some of the pastors resided at Cedar Glades.

Among pastors from 1858 to 1885, may be found the names of J. C. Greenwood, W. C. Adams, who also appears to have been an attorney-at-law, Jno. P. Holmes, E. M. Whitmore, B. E. Mitchell and A. S. Scott.

The year 1885 witnessed the greatest revival in the history of the church. July 26, Rev. W. R. Harrison received into the church, mostly by baptism, 37. Four days later four more were received, and a few days later, another.

For the next ten years everything seems to have been very quiet. We find the names H. D. McKinnon, Joseph S. Nicholson, J. C. A. Marshall, C. C. Golden, B. A. Few, J. Y. Christmas, and C. W. Drake as pastors.

Sometime during this period Mount Ida Charge was placed on the Black Springs Circuit and the present church building was erected. The erection probably followed in 1886, one year after the great revival.

From 1895 to 1905, we find such men as J. B. Williams, L. M. Powell, W. W. Mills, A. C. Benson, and W. F. Campbell as pastors.

From 1905 to 1915 the names of C. L. Williams, Hugh Revelly, John J. McKinnon, R. K. Bass, and C. A. Fuller, appear on the pastor's list.

1914 witnessed another great revival with C. A. Fuller as the pastor. During his three years as pastor



Rev. Fred L. Arnold, P. C.

61 names were added to the membership. During this time the parsonage was established in Mount Ida, and Mount Ida Charge really became the Mount Ida Circuit.

From 1915 to 1922 such men as J. C. Johnson, G. M. Yearwood, and J. M. Hamilton served as pastors. J. M. Hamilton later became presiding elder. While J. M. Hamilton was in charge 35 members were added.

From 1923 to 1929, the church was served by G. L. Cagle, A. W. Hamilton, C. D. Meux, J. K. Harrell, W. F. Campbell, and S. B. Mann.

From 1930 to date, the church has been served by G. W. Warren, W. J. Whiteside, and F. L. Arnold, now in charge.

Out of the 42 members that were added during the great revival in 1885, two now live in Mount Ida and another lives just north of town.

From an examination of the church rolls, it is found that during the good old days, when a brother or sister did not walk the strait and narrow path, they were expelled, dismissed, or otherwise told to remain outside. The records do not disclose just what the wayward brother or sister had done, but in most instances the action of the officials was final.

For many years there was a well kept camp-ground out a few miles northwest of Black Springs where a camp-meeting was held every sum-

### Murfreesboro-Delight Charge

REV. C. D. CADE, P. C.

The Murfreesboro-Delight Charge is composed of three churches, Murfreesboro, Delight, and Saline. The total enrollment is about 500 members. There are three neat church buildings and a good substantial parsonage. The churches have just completed a new fence about the parsonage property at a cost of \$45, which will all be paid soon.

We have two effective Local Church Boards of Christian Education: One at Murfreesboro and one at Delight. The Local Church Board at Murfreesboro is composed of the following: Hon. J. C. Pinnix, Mrs. J. C. Pinnix, Paul Elzy, Mrs. Mary Rankin, C. G. Bolin, Mrs. Bascom Carroll, Mrs. T. F. Alford, Mrs. C. H. Rutherford, and C. H. Rutherford. The Delight Board is composed of D. C. Humphreys, Rev. C. A. Kizzia, Floyd Kizzia, Mrs. Bert Covington, Miss Jessie Mae Stell, R. W. Stell and Mrs. O. B. McCollum. These Boards are faithfully trying to face the responsibilities of the work of Christian Education.

Murfreesboro-Delight is using the Unified Budget plan of finance and with very satisfactory results. By this method the charge raised \$300 more for Conference Claims last year than it raised the year before. Mr. C. H. Rutherford and Mr. Floyd Kizzia, Church Treasurers, deserve praise for the careful and business-like way in which the church funds have been managed.

The Saline Church is an afternoon appointment with a small but responsive congregation. It has the best average attendance at church services. Not many places where church folk take their lunch to Sunday School to be at the 2:30 preaching. But some of our people at Saline make a habit of doing this. Saline paid all askings in full last year.

Murfreesboro is unusually well situated. It is the County Seat of Pike County. Its county government dates back to 1833. It is the trade center of a large and fertile farming belt. On one side is the rich land of the Little Missouri River valley and on the other the



Rev. C. D. Cade, P. C.

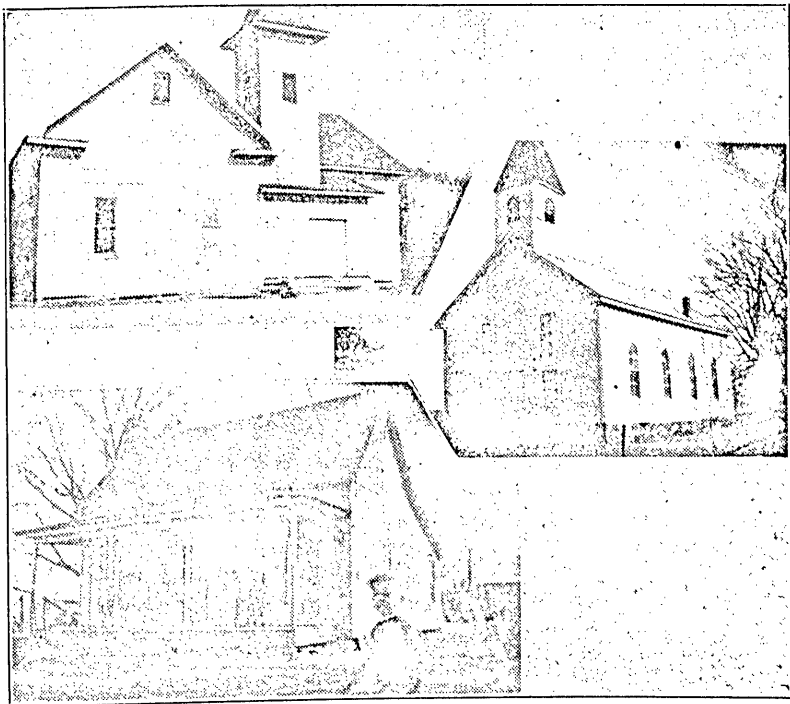
productive creek bottom land of Prairie Creek. The hill territory about Murfreesboro and Delight produces great quantities of peaches and strawberries. It is on the outskirts of the largest peach orchard in the world. Murfreesboro is the home town of the great Cinnabar mining interests of the Southwest. The hills about this section are said to contain the richest deposit of cinnabar (quick-silver ore) yet discovered. Here, too, are found the only diamond mines in the Western Hemisphere. It is said to be the only original source of diamonds in the world.

There may be found here also an unestimated supply of human diamonds that throw out a challenge to the Church. There are large districts of uncultivated fields. Several communities about this little city are sorely in need of pastors. These fields have little funds for support, yet there is great need of a strong, intelligent spiritual ministry. Here is opportunity for great investment in the Kingdom of God. The churches of Murfreesboro and Delight cannot meet the need.

The work of this charge has begun well and the prospects are good for gains along all lines. We expect to cover our budget, to pay all back indebtedness and—then some.

Murfreesboro Methodist Church was organized in 1841, at the home of Rev. Jesse Jenkins, (The old Conway Hotel, which was built by Edwin Owens, grandfather of O. B. Owens, a native of North Carolina, who came to Murfreesboro in 1835, and erected this, the first hotel in Murfreesboro, and sold it to Rev. Jesse Jenkins who came to Murfreesboro in 1837) by Revs. Jesse Jenkins and Madison Ewin Alford, with Rev. Mr. Benedict as its first pastor. Some of the earliest members were the Revs. Jenkins and Alford and their families, Mrs. Lucinda Davis, wife of Abijah Davis, who came to Murfreesboro in 1818, and mother of John F. Davis, who was a long-time member of this church, William Orrick and wife, father and mother of Mrs. Madison Ewin Alford, and William Kizzia and wife, father and mother of Nathan Kizzia, and grandfather and grandmother of W. M. Kizzia, and Mrs. Elizabeth Brewer.

Its first services were held in the old Pike County Court House (the first one, a log building, erected in 1887, on the site of present Court House), where they continued until 1869, when the old Academy (Masonic Hall) was completed. They



Top—Norman Church, Middle—Mt. Ida Church, Bottom—Parsonage at Mt. Ida.



worshipped here until 1888, when the old Methodist Church building was completed at a cost of \$800. They worshipped in this building until the completion of the present brick building which cost \$4,000.

Rev. Madison Ewin Alford, a native of Alabama, who came to Arkansas in 1841 and settled near Murfreesboro, was the father of Dr. W. D. Alford, and the paternal grandfather of Dr. T. F. Alford. He was licensed to preach in Greenville (now Hollywood), Clark County, soon after his arrival, by Dr. Andrew Hunter, who, at that time, was presiding elder of the Washington District of the Ouachita Conference.

He began his ministerial work soon after his arrival in Arkansas, and was one of the pioneer Methodist preachers. He became well known as an evangelist and organized churches in Pike and adjoining counties. Besides the Murfreesboro Church, he organized churches at Piggah and Brocktown, on the west side of Pike County.

Rev. Jesse Jenkins was a local Methodist minister and came to Murfreesboro from Jackson County, Alabama, in 1837, and purchased the hotel property of Edwin Owens, where he resided until 1845, when he moved to Ouachita County. He was also a blacksmith and plied his trade while residing in Murfreesboro. He was a son of Lieutenant William Jenkins, a member of the Tenth Virginia Regulars, Revolutionary War, who came to Murfreesboro with his son, Jesse. He died in 1843 and was buried in the Murfreesboro Cemetery, the second person to be buried there. Now a monument stands at his grave, erected by the D. A. R. Rev. Jesse Jenkins was the grandfather of the late Rev. A. D. Jenkins, of the Little Rock Conference.

Among other early members were Capt. W. B. Gould and family, who moved to Murfreesboro in the Forties; Abner Henderson and wife, Levia, (Alford) and children, who moved to Murfreesboro in 1844; Nathan Kizzia and family, natives of Pike County; Dr. G. R. Mauney and family, who moved to Murfreesboro in 1850; Jno. D. Meeks and

## Nashville Church

REV. O. E. HOLMES, P. C.

The exact date of the organization of the Methodist Church in Nashville, Arkansas, is not known. A Quarterly Conference was held there on April 22, 1865. Evidently a church organization was formed previous to this date. Some of the charter members were: W. H. Rector and family, William and Benjamin Bryant and families.

The new Methodist organization used the Baptist church until 1886. All this time this church was a part of the Center Point Charge. At the Fourth Quarterly Conference of Center Point Charge, in 1883, held at Bluff Springs, a building committee for Nashville was appointed. This committee was composed of W. F. Lee, W. C. Baldrige, and James G. Lane. The same year the Nashville church was placed on the Mineral Springs Charge and remained there until 1886, when the Nashville Circuit was formed, Rev. E. N. Watson being the first pastor. During the year the new church building was erected in "Old Town" near the cemetery.

After the railroad came to Nashville the business and residential section began to move southward.

family, who came in the late Fifties; W. J. Jackson and family, who came prior to the Civil War; Capt. W. B. Thomasson and family, who came in 1875; and James W. Hamilton and family, who came in 1879. Many members of other early and prominent families have been communicants of this church.

The first sermon preached in Pike County was by Rev. Mr. Kelley, a Baptist preacher, in 1815, just south of the present town of Delight.

The second denomination to hold religious services was the Christian Church. Rev. Mr. Kelley, a son of the Baptist preacher, preached at the place where his father held the first Baptist service, in 1817.

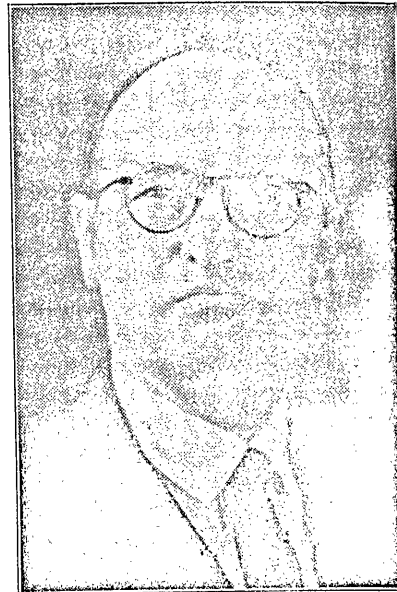
The first Methodist sermon was preached by Rev. Wesley Sorrels, a local Methodist preacher, at his home, which was about one-half mile north of the top of "Black Land Hill," on the Murfreesboro-Delight Road, in 1819.

A new church and a more central location being needed, the present location was secured during the pastorate of the Rev. J. H. Glass in 1896-97. The second church building was erected in 1900, Rev. H. D. McKinnon being the pastor.

In 1922, Rev. J. E. Cooper was appointed to Nashville Charge. Under his leadership the present building was erected. The building committee was composed of T. A. Hutchinson, C. G. Hughes, J. C. Stephenson, J. F. Price, and D. R. Goodlett. The finance committee was George H. Bell, J. L. Hill, T. A. Hutchinson, C. F. Hill and E. E. Hughes.

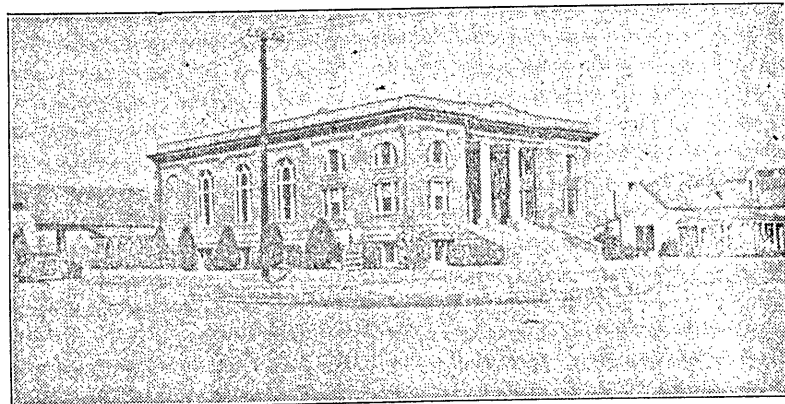
On Sunday, June 24, 1923, the last services were held in the old church. The old building was torn down by Mr. A. B. Cupp, the contractor for the new structure. The building was completed, save the partitions and the concrete floor in the basement, by April, 1924. The first service in the new church was prayer meeting, held April 7, 1924.

On Sunday, Sept. 21, 1924, Bishop Sam R. Hay preached in the morn-

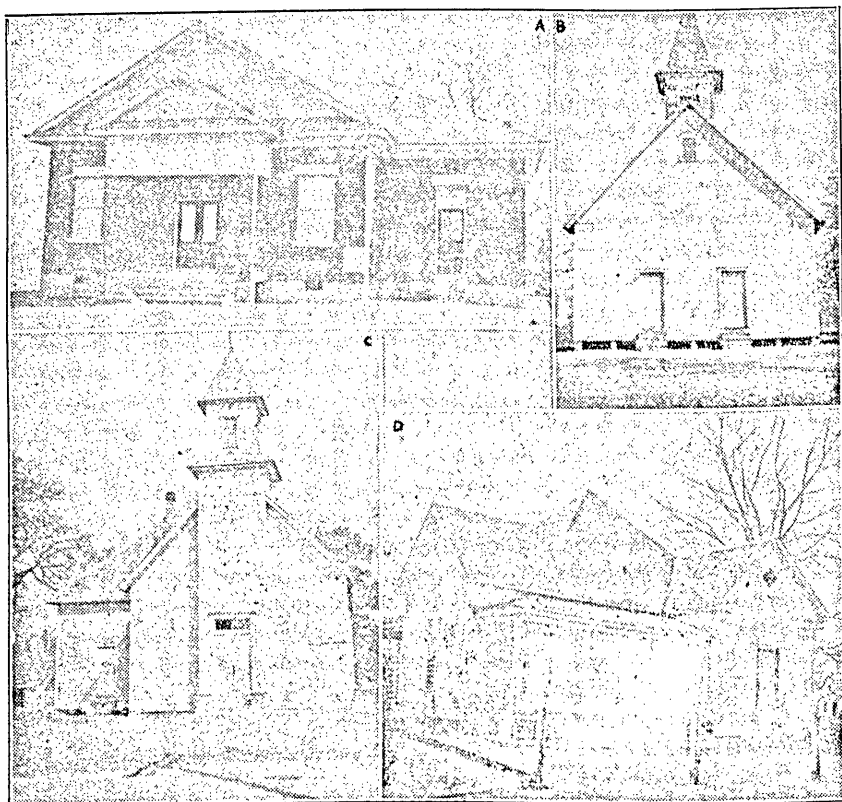


Rev. O. E. Holmes, P. C.

ing and laid the corner stone in the afternoon. The first floor was completed for Sunday School department. (Continued on Page Twenty)



Nashville Church.



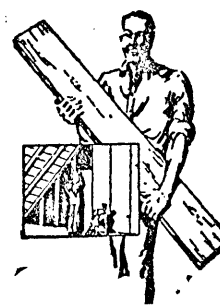
A—Murfreesboro Church, B—Saline Church, C—Delight Church, D—Parsonage at Murfreesboro

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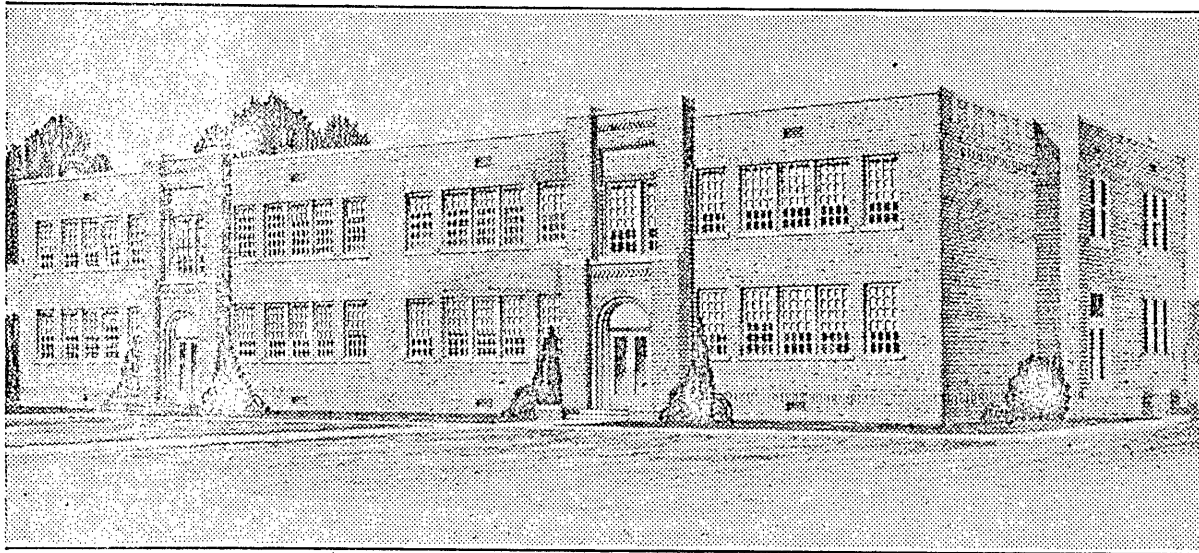
We have installed a New Circulating  
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Daily Capacity, 30,000 Feet

**MURFREESBORO, ARKANSAS**

# NASHVILLE

*Is Proud of Its Religious and Educational Progress*



**NASHVILLE'S MODERN HIGH SCHOOL**

The industrial development of Howard County cannot antedate the organization of the county in 1873. This was only about eight years after the conclusion of the Civil War and the people of the territory embraced in the new county of Howard were just emerging slowly from the devastating effect of that great struggle. Without railroad facilities until the year 1884 when the Arkansas & Louisiana Railroad was completed from Hope to Nashville, transportation was chiefly by wagon teams by means of which freight and supplies for the people of the county were hauled from Fulton, Camden and other points. With the coming of the railroads, however, a new era of things began to develop. Fifty years ago there was practically one source of money and that was the cotton crop. This one crop system and the rather lamentable condition of the roads all over the county made progress slow and inconsequential until the railroad facilities which the county now enjoys made the moving of agricultural and other commodities more convenient, speedy and profitable. From this one crop system the people of the county generally and especially of Nashville and trade territory, have developed many industrial activities, perhaps the most conspicuous of which is the peach industry to which may be added the growing for car lot shipments of potatoes, sweet and Irish; tomatoes, radishes, beans, apples, berries and many other similar products. Among the export products may be mentioned the shipping of from fifteen to twenty cars of tomato plants per year together with canteloupes, melons, etc. The peach harvest alone in normal years gives employment to several thousand people and affords profitable tonnage for the railroads as well as many trucks which come and go in handling a material part of the fruit crop and other products. From the woodland trails of the early days of the county sometimes called county roads worked by placing a few pine tops in the gullies with a shovel or two of dirt to hold down the pine tops

and dirt and tops too to be washed away by the next rain, we now have primary and secondary highways all over the county, giving both an outlet and inlet for our varied products as well as affording convenient travel overland by means of the automobile and trucks. Main Street in Nashville fifty years ago was just a "bad road." A number of large trees were scattered about in the street and several wells right in the street were the primitive precursors of the efficient water system which we now enjoy. It was by no means an uncommon thing for a buggy or wagon to "bog down" at practically any part of Main Street during the wet season. These conditions are now happily succeeded by a fine street one hundred feet wide and of solid concrete from one side to the other.

The county has made great progress in poultry and stock raising and Nashville is one of the largest stockshipping points on the Missouri Pacific Railroad. The farmer now sells great quantities of chickens, eggs, butter fat and many other farm products which fifty years ago were practically unknown as a source of revenue. The type and attractiveness of homes, both rural and urban, have improved to the extent of fully keeping pace with other important developments. With all this progress both the religious and educational facilities of the community and county have made advancement which is no less remarkable. Fifty years ago there was no public school building in Nashville. The small school we then had was taught in the lower story of the building which was then occupied as the Baptist Church and Masonic Hall. About the year 1886 the first school building which the Nashville district had was built. Then much later what is now the grammar school was erected. This latter building for many years was used for both the grade and high school divisions until the increase in the school popu-

lation made it necessary for the high school to be taught in the frame building which, a few years ago, was destroyed by fire and the present fine high school building became its successor. Here is now taught one of the best schools in the State. It is an A grade high school whose diplomas are recognized practically all over the country. From a one teacher school in the old Baptist church on the creek where the new part of the cemetery now is, the schools of the town have developed and progressed until we now have an enrollment in the high school of approximately three hundred students and about five hundred in the grammar school. The school facilities now enable boys and girls of the rural communities to have all the advantages of the high school privileges which the town students have, a condition of things unknown and undreamed of fifty years or less ago. Every good citizen may well look with pride and satisfaction upon these fine educational facilities furnished the children of the district by the tax payers without money and without price.

The first Baptist church in the county was organized at Nashville shortly after the admission of the State into the Union and the Methodist Church was organized here about 1880. These original church buildings were of frame construction and of modest proportions as well as cost. The town now has four nice brick churches and two frame structures. The Methodist, Baptist and the two Christian bodies have nice and attractive brick buildings which bear convincing testimony of the progress of religion along with other interests. The Presbyterians have a nice frame building and there is a frame Baptist church in the south part of town. All in all these things mark the progress and achievements of both religion and education as well as industry and commerce.

In logical line with these ad-

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By the Following  
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Nashville Drug Co.  
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Scott Store  
Watkins Department Store  
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Clegg's Barber Shop  
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Roy Millwee  
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Magnolia Service Station  
George's Diner  
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Algie Merrill

vances in education and religion may be noted the fact that Howard county is distinctly a dry county and has been such for many years. The attempt of the recent Legislature to saddle upon the people of the county saloons under the euphonious name of liquor stores, was successfully challenged by the good people of the county in an election upon the question with the result that the county was made dry by a most decisive vote and this under most adverse conditions for the temperance people. As a result of this situation we have very few major crimes in the county and have always had money to run the courts and keep the expenses of the county government paid. The cost of criminal trials is one of the most burdensome the people have to bear as is well known and it is easy to see that the fewer we are under the necessity of having the less expense the administration of the laws will be. And as the prevalence and its demoralizing influence in many forms necessarily degrades and lowers morality and good order so, on the contrary does the absence of criminal conduct conduce to elevate and improve the standards of citizenship and make life more worth while and inspiring.

*(Written by W. C. RODGERS)*



(Continued from Page Eighteen)

ments and classes under the pastorate of Rev. Roy E. Fawcett, 1926-30. The new building has ample space for all departments, a pastor's study, choir room, storage room and boiler room. The auditorium will seat 300 people. The building is heated by steam and supplied with electric fans for summer comfort.

It would be impossible to name all the families intimately connected with this church. The family of J. L. Hill, deceased, deserves special mention here. March, 1936, the members of his family installed a pipe organ as a memorial to this good man. The church is very grateful for this wonderful spirit, and this example of sacrificial giving is having a wholesome reaction throughout the membership.

The first District conference held here was in May, 1888. Bishop Galloway was present. Other District Conferences have been held here as follows: 1893, 1897, 1901, 1927, 1932. The District Conference, this year, will meet with the Nashville church.

This church is justly proud of the preachers who have gone from its membership. They are: Forney Hutchinson, Frank B. Musser, Fred Arnold, and Paul Stephenson.

The pastors of this church, in order of appointment, are: E. N. Watson, J. A. Biggs, A. Turrentine, J. W. Berry, J. S. Clower, W. A. Steel, J. H. Glass, H. D. McKinnon, A. D. Jenkins, A. Turrentine, C. O. Steele, J. F. Lawless, J. W. White, A. P. Few, Z. D. Lindsay, W. M. Hayes, M. K. Irvin, J. H. Cummins, F. P. Doak, J. E. Cooper, O. L. Walker, Roy E. Fawcett, B. F. Roebuck, J. Frank Simmons, O. E. Holmes.

At present, the Stewards are: J. H. McClarty, Chairman; D. R. Goodlett, Vice-chairman; Dave Price, Sec.; Miss Ruth Price, Financial Sec.; J. K. McClarty, Cline Bryant, A. H. Hughes, E. E. Hughes, D. D. Ellis, T. A. Hutchinson, H. M. Scoggin, A. W. Hale, A. E. Alford, H. H. Haller, Clyde Williams, Bert Johnson, B. L. Thompson, J. A. Putman, Mrs. J. L. Hill, Barney Smith, E. T. Moody, Reeder Hill, H. B. Caruth, Dr. J. S. Hopkins, Forrest Wilson.

Board of Christian Education:

## Okolona Circuit

REV. LOUIS AVERITT, P. C.

The church at Okolona was built in 1870, under the ministry of Rev. J. P. Holmes, who had as his assistant, on the Clark Circuit, Dr. Alonzo Monk, just beginning his ministry.

A meeting for organization was held by Rev. A. B. and B. L. Weir. The property was deeded by Charles Cargile and wife. Others who gave liberally in the building were Capt. T. M. East and the Rush brothers. Logs for the sills in the original building, hauled from his farm with an ox team by Mr. Turner Weir, are still in the present building.

The intention was to have a cemetery in connection. The first, and only person buried there, was

E. T. Moody, General Supt.; Mrs. J. S. Hopkins, Supt. Adult Division; Mrs. A. W. Hale, Supt. Young People's Division; Miss Mertie Adcock, Supt. Children's Division; Miss Cora Reed, Mrs. R. B. Beene, Miss Annabelle Beauchamp, Hunter Hughes.

Woman's Missionary Society: Mrs. Lee Lane is president. There are three Circles, well organized and in good working order.

## Sardis Church

The Sardis Methodist Church was organized and built in 1889. The pastor was Rev. Joe Biggs. The first trustees of the church property were: John Holliday, Jason Hyatt, David Green. Brother Green is still living and is retained as a trustee today. The land for the building was given by John Holliday.

Sardis has been, at various times, connected with different charges. At present it is being served by the pastor of the Nashville church.

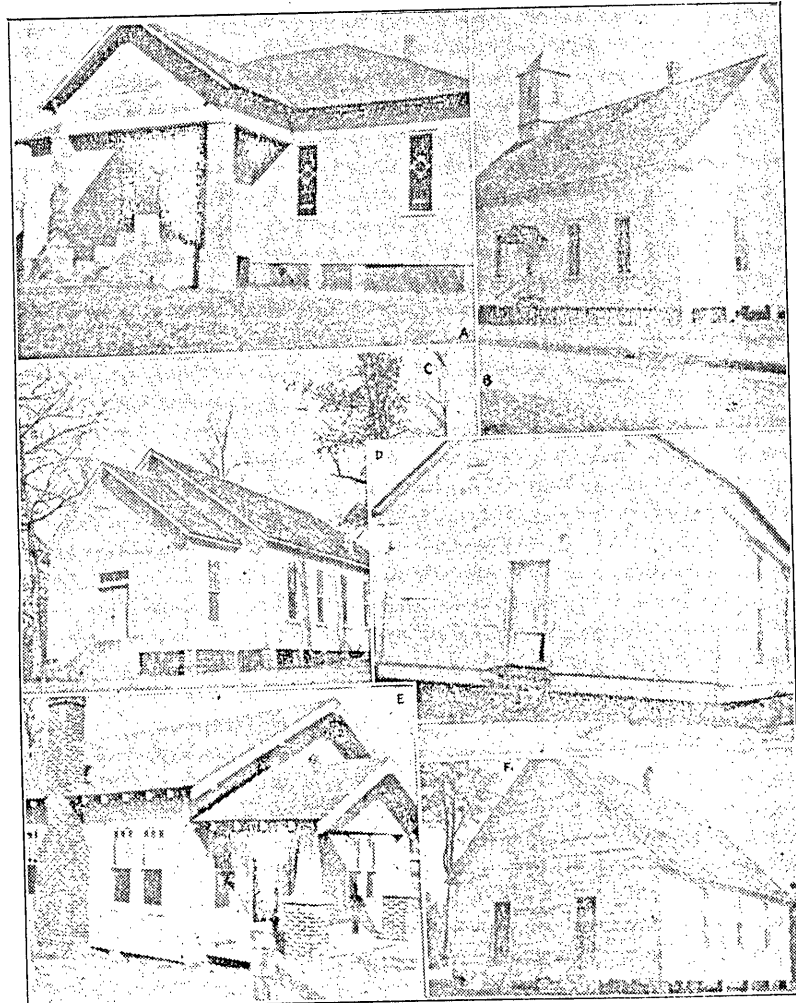
Sardis has a membership of 125. They maintain a Church School and Epworth League. By all means Sardis must be maintained. It is a center for community activities as well as a burying ground for miles around. The grounds of the cemetery and church are very well preserved. The place is sacred to many people of this section of the state.

one of the Rush brothers. The cemetery was discontinued and the lone grave is still marked in the churchyard. This church has stood out as a leading church. Many famous names were identified with it. Uncle Sandy Winfield spent his last days at Okolona, and his grandson, Raymond Ross, went from this church as a missionary to China. Over Arkansas and other states, are distributed laymen, doctors, lawyers, teachers, who went from the Methodist Church at Okolona.

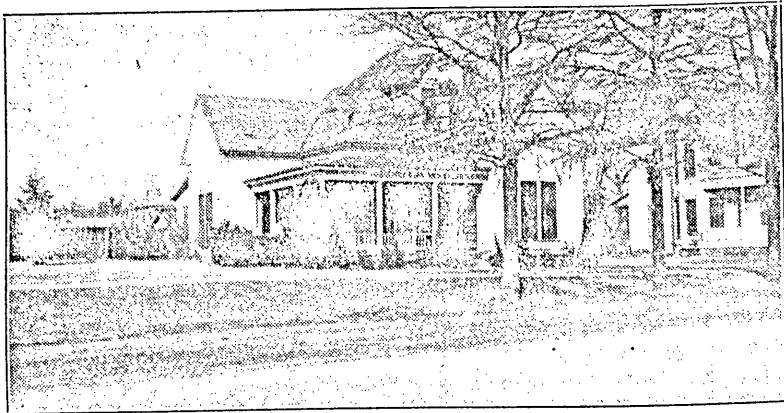
The Center Ridge Church was organized in 1873. The chief founders were Mr. Tom Clark and Mr. Josh Peters. The first minister was William Hare. The church services were held in a school house, and from 1873 this church was on what was known as the South Fork Mission. The present church building was erected in 1885. The deed was issued by G. W. Newton and wife to J. H.



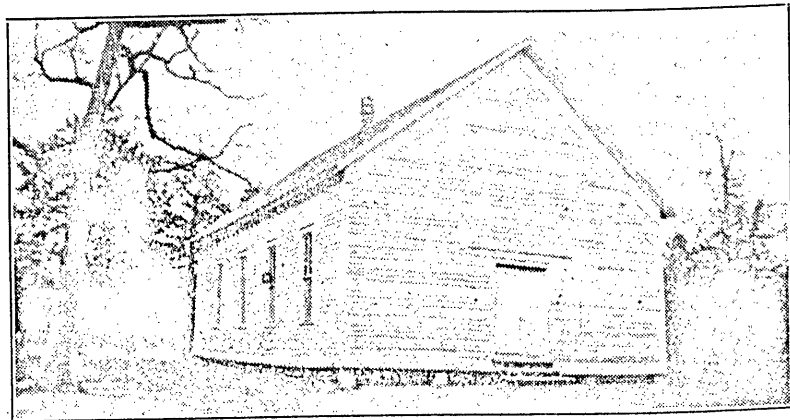
Rev. Louis Averitt, P. C.



A—Okolona Church, B—Antoine Church, C—Center Grove Church, D—Smyrna Church, E—Parsonage at Okolona, F—Trinity Church



Parsonage at Nashville



Sardis Church, served with Nashville

Ames and A. J. Martin and Jim Clark. The pastor of the church, when built, was J. A. Baker.

Center Grove is a progressive rural church. Soon after the church was built, it became a member of the Clark Circuit. It is the home church of the Clark family, and has sent out many useful sons and daughters. It is located between Okolona and Gurdon, in the Wingfield settlement and many of the Wingfields were identified with its work. Early preachers were William Hare, J. A. Baker, R. M. T aylor, R. H. Sanders, B. G. Johnson, W. J. Davis.

The church organization at Antoine is much older than the present building. Rev. W. J. Scott, pastor at Murfreesboro, organized the congregation in 1876 and services were held in an old schoolhouse east of Antoine. Some of the great ministers of early Methodism were frequent visitors in this community. The Stover home was the gathering place for ministers, such men as Horace Jewell, Alonzo Monk, T. H.

Ware, B. A. Few and J. W. Vantrease. This is the home church of Mrs. W. J. Davis, widow of Rev. W. J. Davis, one of Methodism's great pioneers.

Antoine Church has given to Methodism three ministers: O. L. Walker, Earl S. Walker, and a son of Brother W. J. Davis.

The present church building was erected for a school house, and was later bought and made into a church building.

The church at Smyrna was built in 1887, under the leadership of Rev. M. B. Hill. This church has been on the Okolona Circuit for some time and has had the pastors of the other churches of the Okolona Charge. The son of Bro. A. B. Winfield has long been identified with this church. The son of one of our pioneer ministers, Bro. John Winfield, and his family have been pillars of this church.

Samuel A. Hill, a native son of Okolona who served that church in 1892-94, organized the congregation (Continued on Page Twenty-Two)



*There's Health and Happiness at*

MINERAL SPRINGS

★      A R K A N S A S      ★

*Location—*

Mineral Springs, with a population of seven hundred seventy, is located in the southern part of Howard County on the G. N. A. railroad, forty-five miles northeast of Texarkana. It is easily accessible, being on Highways Number Twenty-Seven and Fifty-Five, and having six busses daily, operating between Hot Springs and Texarkana.

*Business and Industry—*

The business district of Mineral Springs, neatly and compactly arranged, includes a bank, drug store, four grocery stores, four general merchandise stores, a large hardware store, a newspaper office, where the "Mineral Springs Vim" is published, two cafes, two garages, and various other shops. Other public buildings are the postoffice and the Reed Hotel. Among the town's industrial plants are two saw-mills, a planing mill, and four cotton gins. On account of the superior grade of cotton produced in this area Mineral Springs is one of the best cotton markets in Southwest Arkansas.

*Religion and Education—*

The town has four churches, one Methodist, two Baptist, and a Christian church. It has a consolidated public school of twelve grades, employing ten teachers and four bus drivers. The community library distributes books to a large number of patrons in Mineral Springs and in surrounding communities.

*Civic, Fraternal, Youth Organizations*

In addition to the various religious and school organizations, Mineral Springs has both Boy and Girl Scout Troops, the Masonic order, The Eastern Star, a Home Demonstration Club, a Civic Improve-

ment Club, and a Chamber of Commerce. All of these organizations are active and render a real service to the community.

*Agricultural Opportunities—*

Mineral Springs is located in a rich agricultural district having a variety of soils for producing a wide range of products. South and east of the town is the blackland section, which has produced long staple cotton taking first prizes at the Chicago and St. Louis World Fairs. North and west is the upland country, a red loam especially suitable for peaches, apples, and other fruits. This town is only nine miles south of the largest peach orchard in the world.

*Natural Gas and Fine Water—*

The town is supplied with natural gas, piped from Okay, home of the Arkansas Portland Cement Company, eight miles south. It has unlimited supplies of artesian waters flowing from numerous wells. Plans are under way for the construction of a municipal waterworks plant by means of funds appropriated by the W. P. A. The iron springs in the town, near Highway Number Twenty-Seven, are noted for their curative properties. The Old Iron Spring, officially analyzed by J. C. Branner, former state geologist, has the following constituents:

	Grains Per N. S. Gal.	Per Cent Total Solids
Silica (SiO2)	1.91	51.27
Chloride of Soda (NaCl)	.20	7.79
Chloride of Potash (KCl)	.01	.27
Carbonate of Soda (Na2CO2)	1.02	27.38
Carbonate of Lime (CaCO3)	.47	12.62
Carbonate of Iron (FeCO3)	.02	.54
Sulphate of Magnesia (MgSO4)	.005	.13
Sulphuretted Hydrogen (H2S)	Trace	Trace
Total	3.725	100.00

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West End Cafe

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- Hooker's Service Station

Town of Mineral Springs,  
J. J. Cowling, Mayor

Forney McLarty

A. J. Powell

J. M. McMullan Sawmill

Porter's Barber Shop

Chas. Grimes Cafe

(Continued from Page Twenty)  
at Trinity, preaching during that summer and fall under a brush arbor. The building was erected in 1895, and the first sermon preached by W. H. Tarver, a local preacher, still living.

The first pastor after the congregation was housed, was Rev. E. L. Beard, who occupied the pulpit the third Sunday in May, 1895. Brother Beard was 51 years old when admitted on trial, in feeble health and walked on crutches, but despite these conditions his health improved and he was effective in the ministry for 23 years, and an efficient worker in temperance reform.

Among the records as presiding elders of that day are the names of H. D. McKinnon, Horace Jewell and T. H. Ware; and of more recent date, W. C. Hilliard, J. A. Henderson, and W. M. Hayes. Efficient service has been rendered by a long line of consecrated preachers and faithful laymen.

### Prescott Church

REV. A. J. CHRISTIE, P. C.

The city of Prescott is comparatively new. Its organization and incorporation followed the building of the Iron Mountain Railroad in 1873. The earliest record of Methodism in Prescott shows that, at Conference at Arkadelphia, Bishop Keener appointed W. M. Winburne to Prescott Circuit, December 18, 1876. Composing this circuit with Prescott were Midway and Moscow. No doubt Prescott was just in the formative stage, for the story runs that early in 1877 Mr. and Mrs. P. C. Hamilton, Mr. and Mrs. John H. Hawkins, and Mr. and Mrs. Samuel Reppy met in the home of the Hamiltons to perfect the organization.

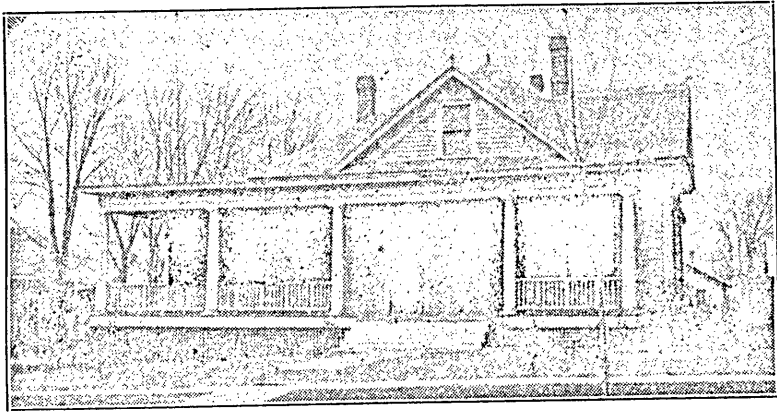
During Winburne's pastorate the first church building was erected on the site of the present church. Samuel Reppy was the first Sunday School superintendent. The members of 1877, charter members, were: Alex Vaughn, P. C. Hamilton, John Hawkins, Susan Hawkins, Enoch P. Hale, G. A. Hale, Mrs. Susan Wesley Carr, Mrs. Susan Hodge, Mrs. Jennie Carr Pittman, Mrs. M. A. Scott, Mrs. Annie C. Scott, Mrs. Olivia Woodbury, Mrs.



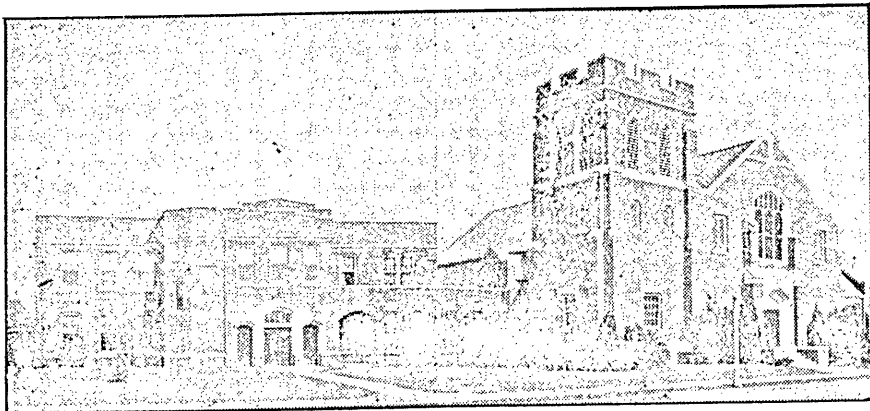
Rev. A. J. Christie, P. C.

Nannie Bryan, and Miss Jennie Burch Rudolph. All of these joined by certificate, save Alex Vaughn, who came by vows and Miss Rudolph who came by baptism.

The earliest record available shows that the first Quarterly Conference of Prescott Circuit met February 2, 1878. James Atkins was presiding elder and J. R. Harvey, pastor. Other ministers present were: A. W. Simmons and M. H. Fielding, Alexander Avery and George P. Smoote. Stewards were: P. C. Hamilton, T. S. Bryan, Wm. T. Steele, J. H. Ward, Benjamin F. Steele, Samuel Cantley, and F. B. Stewart. At the same conference W. R. White was elected a steward for Prescott. Alexander Vaughn was licensed to preach April 13, 1878. In 1878 Prescott was made a station and Rev. H. H. Watson was appointed pastor. At Quarterly Conference, Jan. 4, 1879, we find Rev. John McLaughlan, P. E. conducting religious services. Other ministers were J. R. Harvey, A. W. Simmons, T. W. Hayes, G. P. Smoote, and Thomas Simmons. The stewards present were P. C. Hamilton and W. R. White. The following were elected: G. P. Smoote, D. J. Prather, R. L. Hinton, and F. C. Pledger. The late Governor Thomas

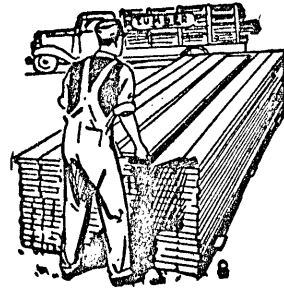


Prescott Station Parsonage



Prescott Church

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COMPLETE LINE OF BUILDING MATERIALS

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PRESCOTT, ARKANSAS

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Complete FORD Service  
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using genuine FORD parts!

PRESCOTT

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## CASH GROCERY

Pay Cash and Pay Less  
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PRESCOTT—HOPE—MAGNOLIA

C. McRae, who at the time was worshipping with the Methodist congregation, was appointed by the Presiding Elder to secure a deed to the church lot. On December 27, 1880, Thomas Allen of St. Louis and Henry Marquand of New York City, made a deed to the following trustees: George P. Smoote, Paul C. Hamilton, John Hawkins, Wm. R. White, and Dr. John H. Arnold. The Methodist Church was used by Nevada county for Circuit Court from 1877 to 1880. The first building, remodeled from time to time, was burned May 23, 1900.

A modern brick was built during the latter part of Bro. Hawkin's pastorate, and five month's pastorate of C. J. Greene and finished in 1902, under the leadership of R. W. McKay, at a cost of about \$12,000. This Church served a growing congregation until in 1928, when the present building was erected. During the time of rebuilding the church carried on without serious interruption in the Cumberland Presbyterian Church and the Greeson Opera House. The Trustees during this building period were: R. L. Hilton, P. C. Hamilton, W. J. Blake, B. H. Logan, M. W. Greeson, C. R. McDaniel, Wm. Gee, and Alex Vaughn. R. S. Stephens was Sunday School superintendent.

Between 1902 and 1928 there was marvelous growth and development. Pastors salaries increased from \$700 in 1879 to \$1000 in 1902 and to \$3600 in 1925, when F. G. Roebuck became pastor. In 1928 the congregation had outgrown its commodious plant and set forth upon one of the finest building programs in Little Rock Conference. The statistical report of 1935 values this plant at \$85,000 with an indebtedness of \$12,500. The names of the building committee that have been furnished this writer are as follows: J. W. Teeter, J. C. Woodul, S. Blake Scott, M. W. Greeson, A. H. Smith, Dr. G. A. Buchanan, A. M. Westmoreland, J. W. Bostick and Martin Guthrie. Every member of the official Board, the Missionary Society, and the leaders in the Church School have borne together the burden of this building enterprise. God has wonderfully provided for the leadership of His people. When he was needed most Dan Pittman was received into the church and baptized on October 29, 1929. Being a mature leader in business, he became a leader in the Church. Through the years when debts have been exceedingly hard to bear, Mr. Pittman led in a remarkable way. Under his untiring efforts the building was refinanced and saved. As chairman of the Board he is leading in the full program of the Church, and looking after the payments on the church.

Prescott Methodism has borne wonderful fruitage, and the work goes forward. Our church three times entertained the Annual Conference: 1894, Bishop Hendrix presiding, and Dr. J. H. Riggin, pastor; in 1910, with Bishop McCoy presiding, and W. A. Steel, pastor; again in 1929, with Bishop Boaz in the chair, and Fred G. Roebuck as pastor. November 12, 1929, the late H. B. McKenzie presented the Prescott Church with some excellent photographs of former pastors which adorn her walls. They are: F. M. Winburne, J. R. Harvey, R. M. Traylor, E. N. Watson, and Horace Jewell. Here, also, hangs the splendid group of Bishop Chas. B. Galloway and his cabinet in Conference at Hot Springs in 1900. The members of this cabinet were J. H.

Riggin, T. H. Ware, R. R. Moore, W. F. Evans, T. D. Scott, and J. R. Cason, all of whom served Prescott as pastors. The unique thing about this group is that these presiding elders had all served Prescott as pastors, save W. F. Evans who had been presiding elder of Prescott District. The pastors of Prescott Methodism from beginning to now are: F. M. Winburne, J. R. Harvey, H. H. Watson, C. O. Steele, E. N. Watson, R. M. Traylor, J. R. Cason, H. B. Scruggs, T. H. Ware, Horace Jewell, J. H. Riggin, J. S. Hawkins, C. J. Greene, R. W. McKay, J. E. Godbey, T. D. Scott, W. A. Steel, A. M. Shaw, B. A. Few, N. G. Augustus, J. A. Parker, J. A. Sage, F. F. Harrell, F. G. Roebuck, J. L. Cannon, A. J. Christie.

Rev. J. W. Whaley and Rev. J. A. Wallace are local elders.

### Prescott Circuit

REV. E. T. McAFEE, P. C.

Pleasant Ridge Church, when first organized in 1888, was about a mile west of the present site, on the land given by Levi Moore. Among the charter members were Burton Riggs, the Cantleys, Ogdens, Smiths and Oakleys. The name at this time was Williams Chapel. It is thought that Geo. Sexton was the first pastor.

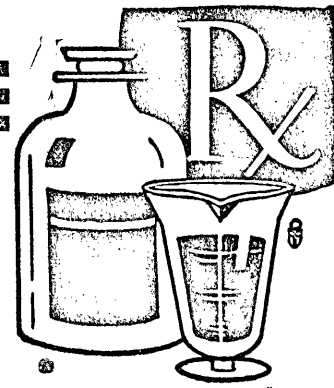
New Salem.—About 1884, H. C. Bolls and J. J. Jordan gave three acres for church purposes. Men came together to erect a church, and the cutting and hewing of logs began. Among the first to report for work were J. W. Jordan, W. B. Sneed, A. L. Jordan, J. K. Waddell, J. G. Bolls. The work finished, the church was organized by J. J. Jordan and Uncle Bert Beachamp. The log church stood for 37 years. Many great revivals were held. The first pastor was G. W. Logan. J. F. Gresham gave the land for the cemetery. One outstanding event was the meeting conducted by L. A. Alkire, with W. F. Campbell as pastor.

About 1920 a frame church was erected. In 1929 it was rebuilt and is a well built country church. One preacher came from this church, David Bolls. He died a few years ago and sleeps near the church of his boyhood.

January 8, 1870, John W. Shell gave land for a church named Carolina. Charter members included Shells, Potters, Marshs, Mendenhalls, Blakes, Jones, Smiths. J. M. G. Douglas was pastor. The charge was once called Carolina Circuit. Carolina was a strong church in the early days. Quarterly meetings were big days. For many years this was a lively community and they had some great revivals. One preacher came from this church, Frank W. Shell, now a pastor in North Arkansas Conference. After many years this church began to wane; people moved away and older people died, and it is now very weak. The old church is still there, and is in good condition.

Fairview Church is six miles north of Prescott, in a fine location. It was organized in 1926 with W. F. Campbell as pastor. When work first began the people began felling trees and hauling them to the mill. Soon donations began coming in to help build a church. Finally the church was finished, free of debt. The land was given by D. O. Montgomery. Much of the money came (Continued on Page Twenty-Five)

Prescription



Pharmacy

The Best  
In Drug Store Goods---

The Best  
In Drug Store Service!

Prescott GUTHRIE DRUGS Waterloo

Visit Our New Store  
Everything to Wear for  
Women, Men  
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STANDARD BRAND QUALITY CLOTHES AT PRICES AS LOW OR LOWER THAN YOU HAVE TO PAY FOR MUCH CHEAPER QUALITY.  
FOR WOMEN—

Tarsal Tred Arch Shoes.  
Janet-Walker Silk Dresses,  
Peggy Palmer Wash Frocks,  
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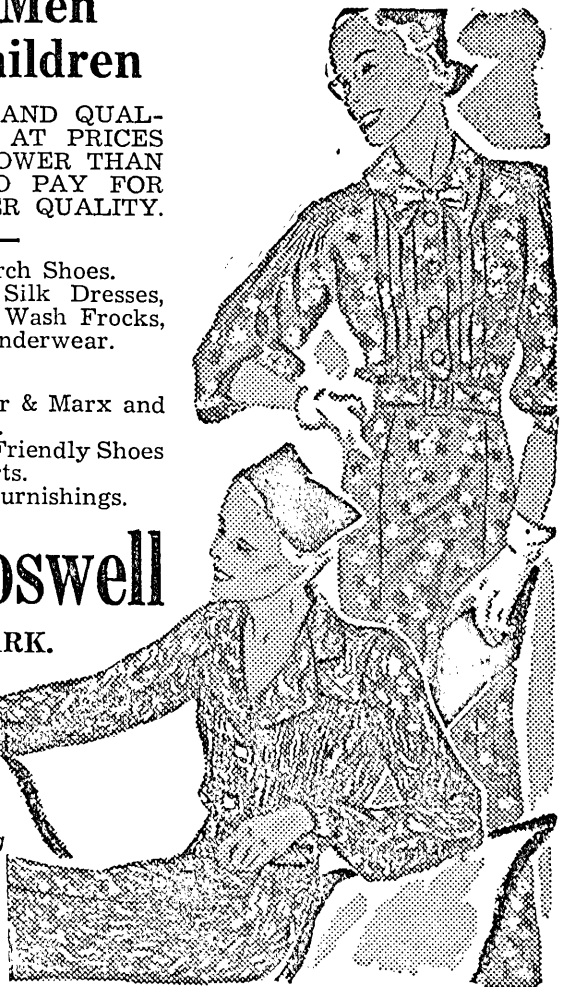
FOR MEN—

Hart, Schaffner & Marx and  
Curlee Suits.  
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Shirtcraft Shirts.  
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Joe Boswell

PRESCOTT, ARK.

The Outstanding  
Clothing Store  
of Southwest  
Arkansas





# R O O F I N G

## "Over the Top"

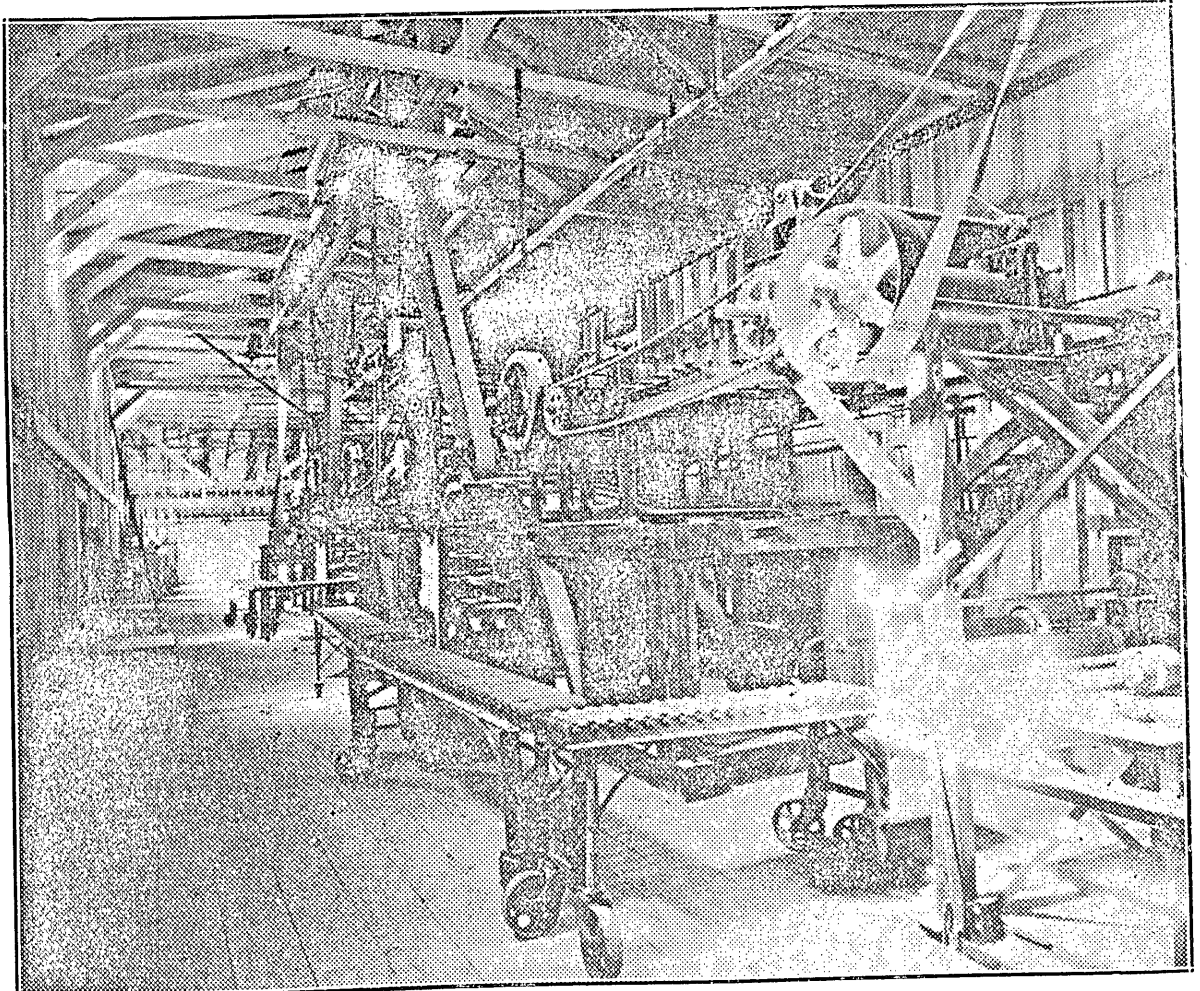


IT pays to use WILLIAMS "Over The Top" Roofing, chiefly because its basic waterproofing ingredient is the purest natural asphalt produced in America. A Treating Process, devised by our own chemists, further insures a tough, long-wearing, fire and water resisting roof. Our asphalt is combined with the finest rag bases obtainable, which are run through saturation vats ten times, although it is generally acknowledged that five are sufficient! This rigid factory supervision insures Uniformity in every bundle of WILLIAMS "Over The Top" Roofing. Long after ordinary shingles have dried, cracked and crumbled away, our shingles will be giving **DEPENDABLE PROTECTION!**

*For Every  
Roof  
in Arkansas*

*Arkansas Roofs  
Deserve Shingles  
of:  
Uniform Quality!  
Dependable  
Construction!  
and at  
Economical Prices!*

*And WILLIAMS "Over-The-Top" Roofing Possesses ALL of these qualifications!*



GIANT COUNTER AND SHINGLE CUTTER

**WILLIAMS'**  
**"OVER-THE-TOP" ASPHALT PRODUCTS**

*DIAMOND POINT ROOFING*

*Asbestos Fibre Roof Coating*

*Gold Seal and Red Ball Roofing*

*ASPHALT SATURATED FELTS*

*Asphalt Plastic Roofing Cement*

*BUILT-UP ROOFING ASPHALT*

*Inquiries Solicited from Dealers*

# WILLIAMS ROOFING CO.

LITTLE ROCK and WATERLOO, ARKANSAS

(Continued from Page 23)  
from Prescott. Charter members were: Mrs. Mary E. Jones, Ellis Jones and family, Mrs. Alice Barnes and two sons, W. H. and R. F., and families, D. O. Montgomery and family, Sid Ward and wife, and Mrs. Amy Pender.

There is now a fine group of young people around this church.

Holly Springs Church was organized in 1872 when S. H. Plunkett gave the land. Trustees were J. B. Crabb, A. T. Thompson, W. R. Basedon and Singleton. There was a log meeting house there during the Civil War. Rev. E. L. Gaddy was the first pastor.

Among the earlier families were the Thompsons, Basedons, Singletons, Baileys, Jim Franks, Caldwells, Sorrells. The Thompson family settled near Harmony church, the home of the old saint, Uncle Tip Franks, 94 years of age, and still strong and happy.

Several years after the church was organized it was torn down and rebuilt. This church still retains a mourner's bench. In 1886 a revival swept the community; then in 1894 old settlers speak of a Pentecost, and some say not an unconverted person was left in the house. Many families were added to the church.

Rev. J. D. Sorrells, a local elder who served this church in 1899, has lived here and has been a great spiritual force. One preacher came from this church, Rev. J. T. Thompson, a son of Asbury Thompson. He was converted here and licensed to preach and was admitted to the Conference in 1920, and is now serving Blevins Charge.

Moscow Church.—The record shows the names of Jacob F. Whiteside, Martha E. Whiteside and Sarah A. Gill as members in 1860. The land was given by Jacob Lavender. The church is one of the oldest of the charge.

Mary Livingston, who lived here, became the wife of J. A. Sage. The Whitesides who came from this church are known throughout the Conference. Fletcher Whiteside was a preacher, the grandfather of Rev. W. J. Whiteside. Other names of early days were the Cantleys, Livingstons, Ben Steele, Brysons, Wylie, McKenzie, McCracken, and the McMillans and Gills. Many of these were very influential.

Many great revivals were held here. Camp-ground is near, and the famous Dr. H. C. Morrison held a meeting there. Many other well known men have been in touch with this church.

Midway Church had its beginning in the '60s. In 1867 Tom Anderson organized a Sunday School. There was a camp shed and meetings were held there. In 1886, Alexander Avery bought 40 acres where the church was located and deeded ten acres for church and a cemetery. This was the home of Alexander Avery, the man who preached for 69 years and travelled over a great part of Arkansas. His picture hangs in the church today. He reared a family in this section and many bear the name of Avery, and are Methodists. The charge was once known as Midway Circuit, but has long been on Prescott Circuit. T. W. Stephens was Sunday School superintendent for years. Records show the names of Grimes, Honea, Roe, Lusby and Cummings. It has always been a strong church and is noted today for its fine group of young people.



Rev. E. T. McAfee, P. C.

#### WILLIAMS ROOFING COMPANY A REAL INDUSTRIAL ASSET

The Williams Roofing Company is truly an Arkansas industry, in more respects than one. To begin with, the partners in the company, Mr. Williams, W. E. Ducker and J. W. Martin, all have been in the company in the state for several decades. The company uses large quantities of raw materials, all Arkansas products. At its plant at Waterloo, about 75 men are employed. It is at this plant that the Over the Top composition roofing of the Williams company is manufactured. The granules for the roofing is furnished by Joe W. Kimzey at Magnet Cove, whose plant employs a large force. The wooden outside packing used in the bundles of Williams shingles is supplied by the Waldo Veneer Company. So it is safe to estimate that the Williams Roofing Company is responsible, directly and indirectly, for the employment of more than 100 persons.

The Williams company is the only roofing company in the state and the nearest competitor is about 350 or 400 miles away. Because of this fact roofing companies in other sections have caused the freight rates to be equalized on roofing products in this state, a fact that has been a great saving to builders in Arkansas.

Through the purchase of raw material, its plant and sales force pay rolls and other operations features the Williams Roofing Company places in circulation in Arkansas more than \$250,000 a year, placing it in the ranks of a leading industry. The company's plant at Waterloo was placed in operation in 1933, and uses about 12,000 tons of asphalt a week in composition shingles and roll roofing, which is distributed over a market that extends from Pasadena on the west to Virginia on the east.

"Over the Top" products include Diamond Point roofing, Gold Seal and Red Ball roofing, asphalt plastic roofing cement, asbestos fiber roof coating, asphalt saturated felts, built-up roofing asphalt.

One of the features stressed in sales talks on the Williams roofing is the fact that its basic waterproofing ingredient is the purest natural asphalt possible to be produced in the United States. Through the special Williams treating process it is given tough, long wearing, fire and water resisting qualities. This asphalt is combined with the finest rag felt bases obtainable, being run through the saturation vats ten times, although it is admitted that five times is sufficient. This rigid



Top left—Circuit Parsonage at Prescott, Top right—Midway Church, Second row left—Holly Grove Church, Second row right—Sardis Church, Third row left—Pleasant Ridge Church, Third row right—New Salem Church, Bottom left—Old Carolina Church, Bottom right—Moscow Church.

factory supervision insures uniformity, a feature that is stressed, and giving dependable protection to the roof on which Williams shingles and roofing are used.

Through this wonderful construction Williams products actually grow stronger as they age, because they vary with the temperature. (Continued on Page Twenty-Six)



SINCE 1890



## Prescott Hardware Co.

We have been serving this community and surrounding counties for more than forty-five years.

Always striving to have the things you need for the home and farm at the prices you expect to pay. Our furniture department is filled with everything you need now for the home. The most modern and complete selection of home furnishings in Southwest Arkansas.

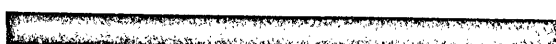
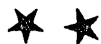
To the ex-service boys: Buy furnishings now for the Home—Pay out of your bonus. Come to see us. We deliver anywhere—no extra charge.

Philco Radio

Norge Refrigerators

### PRESCOTT HARDWARE CO.

Home and Farm Furnishings





(Continued from Page Twenty-Five)  
The shingles are designed so they lie perfectly flat on the roof, eliminating the hazard of damage by wind.

The long life of the Williams products is another factor that is stressed. Williams engineers are familiar with every test the finished product must stand and work toward this end with each product.

Beauty is another Williams pride. The products are so blended that they readily harmonize with all types of architecture. A selection of several solid colors, in addition to special binds, lends variety to the line.

Because "Over the Top" roofing bears the label of the National Underwriters' laboratories it assures the purchaser of the lowest possible insurance rates, and officials of the Williams company point out that over a period of years the reduction in insurance rates occasioned through the use of their roofing will pay for the cost of the roof. Another economical feature comes into the use of Williams roofing in the fact that it can be applied without added expense, since any first-

class workmen can lay it over the old roof, saving the trouble of having premises cluttered up with waste material until the work can be finished.

### Spring Hill Circuit

REV. J. R. DICKERSON, P. C.

The village of Spring Hill is one of the oldest in the state, and it can boast of the first Woman's Academy ever built in Arkansas.

There was also a Boy's Academy. They are both gone years ago. Spring Hill was a thriving town long before Hope was ever thought of. The people who lived in Spring Hill started Hope, and many of them still live in Hope.

I was out at an old cemetery on what was once called the Myrlewood Plantation, and saw there the inscription on a monument, Mrs. Elizabeth Ann, first child of Mr. and Mrs. Pryor, the wife of F. S. Stockton, a lieutenant governor of Texas, who died at Austin, Texas, and was buried in this cemetery on the Myrlewood plantation at Spring Hill. She died April 27, 1865.

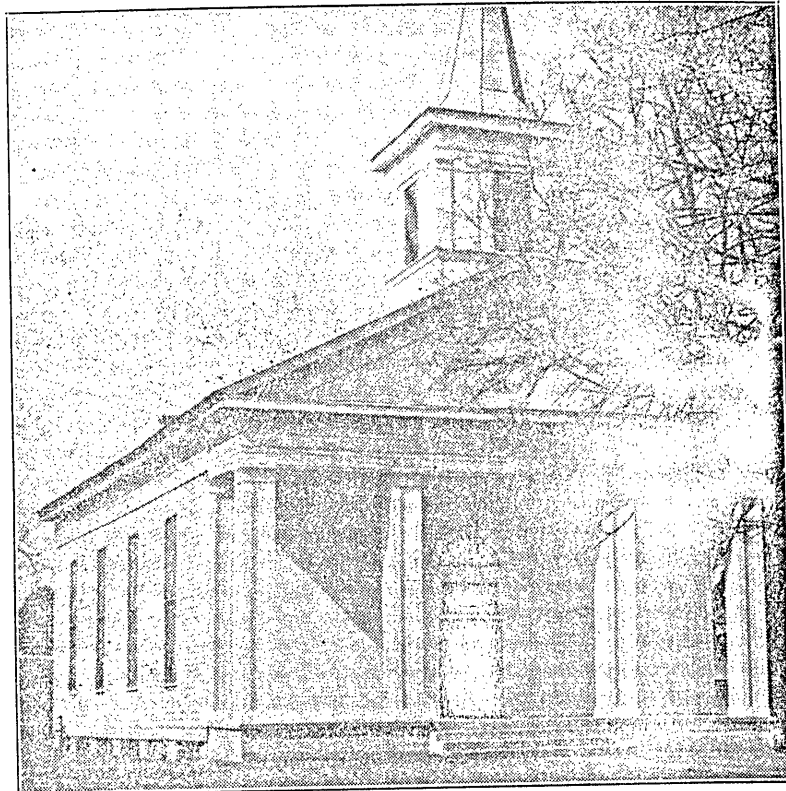
Bethlehem church was built some 50 or 60 years ago, and has had its ups and downs. The old men who started it are all gone; but it is still doing business in the same old place, with some faithful men and women to stand by it. Bethlehem sent out one preacher, young Mr. Barham.

Hinton is a little church in the BIG watermelon section, named for a man by that name. The old families have all moved away and a new generation has come up. They have some fine people in that community who are carrying on the church.

Fairview church was started by a man named Lee. We have just repaired the house and they are enthused, and are taking hold of the work. I feel sure that we will soon have a flourishing little church there.

I preach in a school house in a community called Battlefield. Just a few members there.

There was a parsonage in Spring



Washington Church.

Hill for many years but it was torn down and a new one was built.

When we came to the charge in December, my wife went to work with the women and organized a Missionary Society composed of Methodists and Baptists, and they have done a wonderful work. They mix their religion and their fun, but divide their money. They have raised \$108; half goes to the Baptists and half to the Methodists.

The Methodists have repaired the parsonage, and the Baptists are raising money to rebuild their church.

### Washington-Ozan Circuit

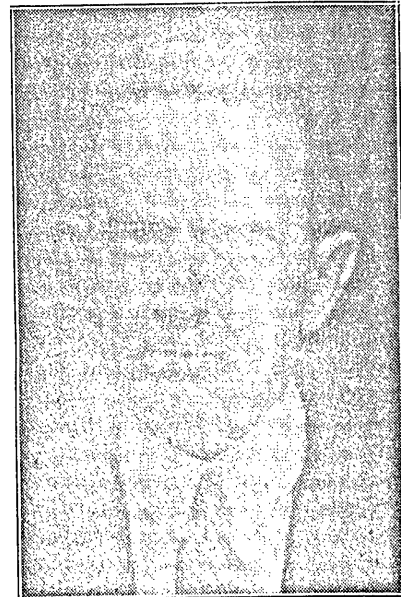
REV. G. W. ROBERTSON, P. C.

Methodism began in Washington soon after the appointment of Wm. Stevenson to Hot Springs Circuit in 1816. The year following a camp ground was established. A church was organized but no building was erected. Services were held in Methodist homes. Later the Circuit riders preached in the log court house.

Washington is probably the oldest active church in Little Rock Conference. It has entertained four Annual Conferences, and has produced a number of great men and women. I give only the names of ministers and ministers' wives who came from this church: Rev. J. O. Gold, Rev. John Sutton, Rev. Joe Sutton, Mrs. A. M. Robertson, Mrs. T. O. Owen. Space will not permit other names.

Washington was at first included in the Mound Prairie-Pecan Point Circuit, which was some 250 miles in length and required an assistant pastor. The early appointments were: Wm. Stevenson and James Lowery, Gilbert Clark, John Harris, Rucker Tanner, Green Orr, Thomas Johnston, John Kelley, father of Dr. D. C. Kelley of the Tennessee Conference, Missionary Treasurer, John C. Berryman, Nelson Belley, H. Joplin, William Duke, Fountaine Brown, L. Wakelee, R. Overby, J. B. Denton, Henry Cornelius.

Up to 1835 Mound Prairie Circuit had been in the Missouri Conference. The Arkansas Conference was organized in 1836 and the pastors were: E. B. Duncan, J. Whitesides.



Rev. G. W. Robertson, P. C.

In 1838 the Arkansas Conference met in Washington, Rev. J. White-side Conference host. No bishop was present, Rev. J. Harrell presided. Pastors between 1838 and 1842 were: Alexander Avery, William Mulkey, Andrew Hunter, Nathan Taylor. In 1842 the name was changed to Washington Circuit and Juba Easterbrook was appointed preacher in charge. At the same time Washington District was formed which embraced all Southwest Arkansas. Lack of space prevents naming later pastors.

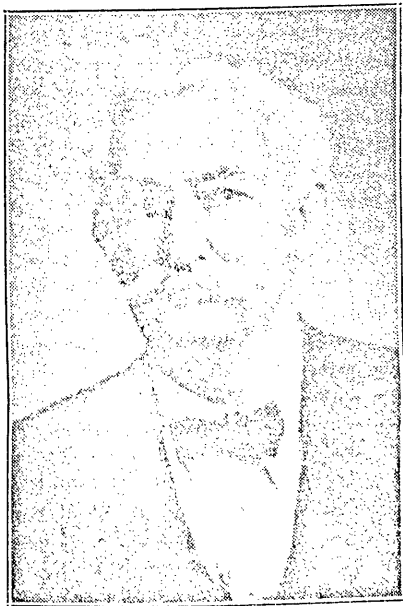
In 1847 the Arkansas Conference met in Washington, Bishop William Capers presiding.

When the Ouachita (now the Little Rock) Conference was formed in 1854 the first session of the annual conference met in Washington, Bishop Kavanaugh presiding.

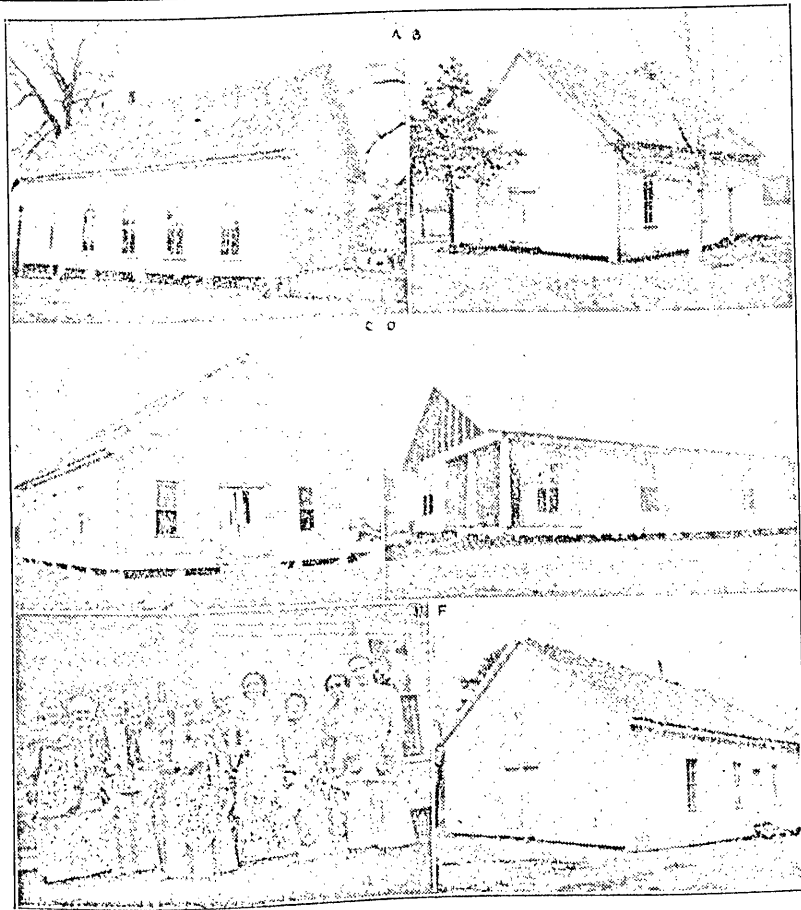
In 1870 the Little Rock Conference met at Washington, Bishop Keener presiding. The church in which this conference met was built in 1868 and is yet in good repair. There are seven class rooms in this building.

With the exception of a Wesley brotherhood we have all of the organizations our program outlines. We are endeavoring to carry out the program of the church. All finances are about up to date and our work is moving on nicely.

(Continued on Page Twenty-Eight)



Rev. J. R. Dickerson, P. C.

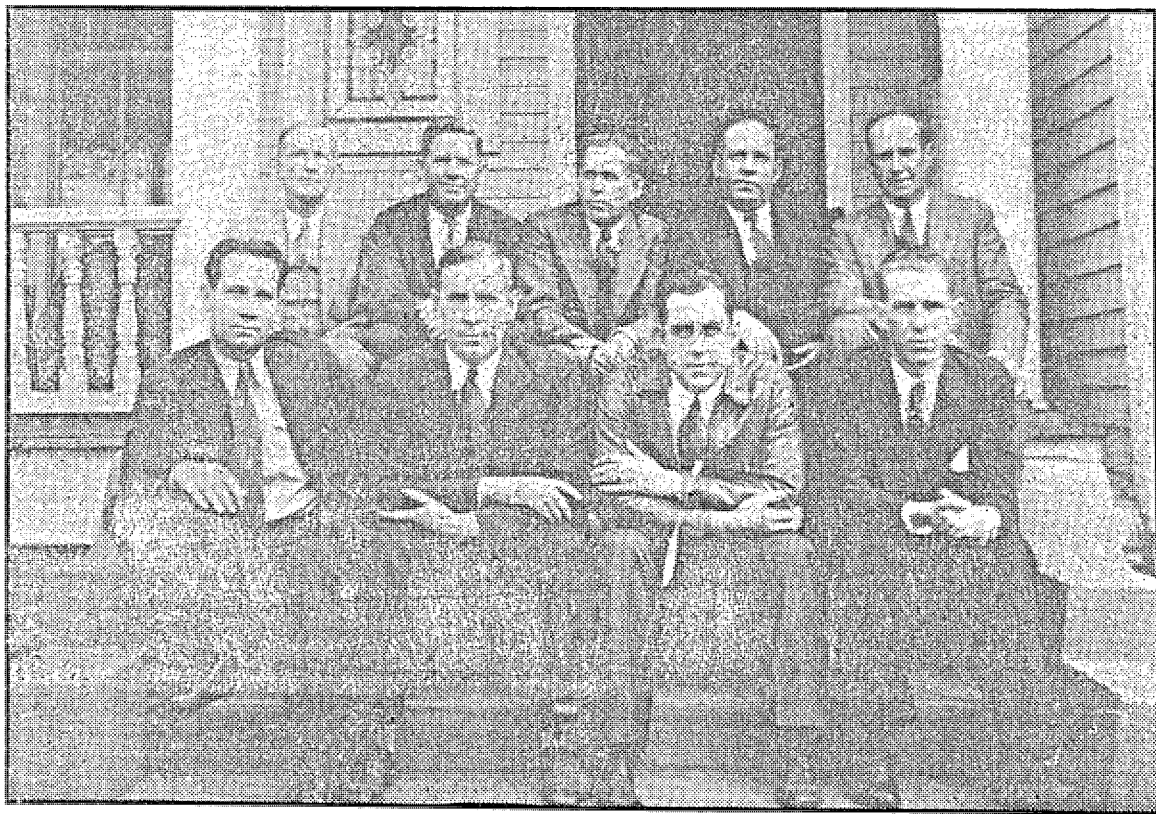


A—Spring Hill Church, B—Hinton Church, C—Fairview Church, D—Parsonage at Spring Hill, E—Women who papered the Parsonage, F—Bethlehem Church.



# Ten Members of Williams Family Operate Pioneer Lumber Industry!

*Hope Firm Started in 1890 Now Employs 1,000 Men!*



J. L. WILLIAMS, SR. AND SONS OF HOPE, ARKANSAS

One of Arkansas' largest and most progressive Lumber Manufacturing Companies has been owned and successfully operated for 46 years by the head of a single family, assisted in later years by eight sons and a daughter!

In 1890 the present organization had its beginning when J. L. Williams, Sr., began what was then known as the J. L. Williams Company. As each son became old enough, he was taken into the organization, and in 1920, the present organization known as J. L. Williams & Sons, Inc., was organized and incorporated. Since that time, the concern has consistently grown, until it has become one of the outstanding companies in the state.

Mr. Williams, Sr., first operated a sawmill when he was only 14 years of age. It was a small water-powered plant, located in Dallas County on Tulip Creek.

The first plant was operated by water power, and cut eight logs in a ten-hour day. Now 2,500 logs are turned into lumber every day! Former capacity was about 2,000 board feet daily as compared with a present capacity of 150,000 feet! While this is a tremendous increase, it is a fitting tribute to the work of Mr. Williams and his sons in their 46 years in business.

While the 1890 personnel consisted of but four men, today, approximately 1,000 men are on the payroll of this company. The company boasts three mills, two in Sheridan and one in Hope, and has contributed substantially toward the building of four churches in Hope, two in Sheridan in the last few years.

The products of this company consist of Yellow Pine Lumber, Specialty, Railroad Material, trim stock, casing, and base mouldings. Operations consist of about 80% pine and 20% hardwoods. While the company deals primarily in manufacture and wholesale distribution of Lumber products, a large retail business is received at the Hope office as well. Nation-wide shipments and not a little Export business also adds to the prestige of this pioneer company.

Following is a list of the officers and stockholders of this company in the immediate Williams family:

- J. L. Williams, Sr., President.
- J. L. Williams, Jr., Vice-President.
- G. G. Williams, Outside Superintendent, in charge of all hardwood operations.
- J. R. Williams, Gen. Manager, Hope, Ark., plant.
- H. M. Williams, Supervising Scaler, in charge of logs at the mills.
- O. R. Williams, Secretary-Treasurer.
- J. H. Williams, General Timekeeper, in charge of payrolls.
- W. Jack Williams, Sales Manager.
- G. M. Williams, Commissary Manager, Sheridan, Arkansas.
- Mrs. J. B. Harrison, Stockholder, but not avtice.

All the above are of one family, all are stockholders, and all actively engaged in the company's operations except Mrs. J. B. Harrison, only sister and daughter.

**An Advertisement of J. L. Williams & Sons, Inc., Lumber Manufacturers, Wholesalers**

(Continued from Page Twenty-Six)

Ozan Church had its beginning in a log school house about two miles southwest of the present town of Ozan, and was called Shady Grove Church. The first pastor was Rev. David L. Holmes who came in 1869. Among the first organizers were members of the Wallace, Campbell, Green, Irvin, Clark, Citty, and Golden families. In 1884, Ozan having become an important center, the organization was moved to the town and services were held in the school house. In 1890 the present building was erected while Rev. J. H. Gold was pastor. M. G. Mitchell was the first Sunday School superintendent. He, at the age of 90, now lives in Texas. Mrs. Sallie Green is the only charter member still living in Ozan. In 1920, under the leadership of Rev. L. C. Gatlin the Woman's Missionary Society and Epworth League were organized. Both are flourishing.

St. Paul Church is located some two miles west of Ozan. Its membership is composed of pioneer families and their descendants for miles around. It stands upon a hill where all who pass may see it.

St. Paul has been, since its first founding, the property of the Southern Methodist and the Cumberland Presbyterian Churches. Written into the deed as executed by James May and wife is the following: That it shall be used as a regular place of worship for the Methodist and Presbyterian churches of that community.

This church enjoys the fellowship and association in her regular worship of people from every other Protestant denomination.

Nearby is located St. Paul's cemetery, and here the remains of many of the pioneer citizens of this community are laid away.

Growing out of the membership of St. Paul Church, have gone men and women of most all walks of life—ministers, physicians, teachers, lawyers, and instructors in some of the leading colleges and universities. Rev. W. W. Nelson of Little Rock Conference came from old St. Paul.

**Haygood Seminary at Washington**  
Under the auspices of the Colored Methodist Episcopal Church, Haygood Seminary was instituted in

1884 and located at Washington, Hempstead county, Arkansas. A two story frame building and eight acres of land were purchased from Mrs. Amelia Block at a cost of \$1000.

During the administration of Rev. Geo. L. Tyus, 1894-1914, four more buildings were erected. One two and a half story frame for girls' dormitory; one two story frame industrial hall; a one story laundry and a blacksmith shop, and an additional 72 acres of land were purchased, on which were planted 1000 fruit trees. Thus giving the institution five buildings and 80 acres of land, valued at \$25,000, and all unincumbered.

Among the many graduates will be found preachers, teachers, farmers, doctors, and some in the U. S. mail service and other industrial activities.

In addition to the support given the school by the C. M. E. Church, it also was aided by the Conferences of the M. E. Church, South, in Arkansas.

In 1915, the school had the misfortune of losing three of its buildings, by fire, after which a two story brick veneer was erected at a cost of \$8800, for girls' dormitory, dining room and kitchen. This was an improvement on the dormitory which was burned. The first story of the main building which was among those destroyed, was used for administration purposes, and the second story was used as dormitory for boys.

Discussion of a new location seemed to have resulted in a loss of interest in the property at Washington and created a division among the members of the C. M. E. Conferences in Arkansas. One group purchased 100 acres of land at Moten (near Pine Bluff) and 200 acres were donated by the citizens of Pine Bluff. Later the property at Washington was abandoned, leaving a balance of \$3000 due on the brick veneer.

The property at Washington fell to the creditors who sold it to others. Five acres and the brick veneer building were purchased by the Washington school board and are now being operated as a public school for colored children.

## CHURCH NEWS

### ARKANSAS METHODIST ORPHANAGE

A number of the Presiding Elders were kind enough to invite me to attend their District Conferences, so in carrying out their requests, I visited Magnolia, Star City, and Lake Village this past week. Monday I will be at Carlisle, Tuesday at DeQueen, Wednesday at Nashville, and Thursday at Jonesboro. The people are genuinely interested in our efforts to help the orphans.

I had a very beautiful letter from a brother in Brooklyn, New York, yesterday. In his letter, he sent a small contribution and said that he had been reading my articles and was tremendously interested in our enterprise.

Wherever the work is known, wherever our preachers have made it known, there is really no trouble about it.

As time goes on, I grow more and more grateful to God and thankful to my brethren for their uniform courtesy, kindness, and loyalty to our Orphanage work. Keep us in your mind and in your heart. We have nothing but love for everybody.—James Thomas, Executive Secretary.

### STATEMENT OF BISHOP W. N. AINSWORTH, PRESIDENT BOARD DIRECTORS, ANTI-SALOON LEAGUE OF AMERICA.

The Anti-Saloon League of America disclaims all responsibility for certain letters of political appeal that were mailed from Washington on March 16 and 17 over the personal signatures of one of its field workers. These letters represented the sender in his personal capacity, as the letters themselves indicated, and sustained no relation to the work of the Anti-Saloon League, by the use of its stationery or otherwise. The letters were neither prepared in nor mailed from the offices of the League and were issued without the knowledge of its officers.

The Anti-Saloon League of America is committed by its constitution to the "extermination of the beverage liquor traffic" and to "maintain an attitude of strict neutrality on all questions of public policy not directly and immediately concerned with the traffic in beverage alcohol." The public is assured of the League's purpose to adhere strictly to its constitution and programme.—W. N. Ainsworth.

### MONTICELLO DISTRICT CONFERENCE

The Monticello District Conference convened in Lake Village, at 9:00 a. m., May 7, Presiding Elder J. L. Hoover in the chair.

Bro. Hoover read the first chapter of Acts and conducted an inspiring and heart-searching devotional.

The roll was called and all the active preachers answered. Lay principals answered and alternates were seated for absent principals. Claude R. Roy was elected secretary.

The following were introduced and spoke about the work they represented: Rev. J. H. Glass, Supt. Anti-Saloon League; Dr. James Thomas, Supt. Methodist Orphanage; Rev. C. N. Baker, Executive-Extension Secretary, Board of Christian Education; Rev. R. A.

(Continued on Page Thirty)

## DON'T TAKE CALOMEL

For Colds, Fever, LaGrippe, Biliousness or Dizziness.

## Bond's Pills Are Better

They remove the bile and germs. 25 Doses, 25 Cents

Frostproof Cabbage, each bunch fifty, mossed, labeled variety name, Jersey Wakefield, Charleston Wakefield, Succession, Copenhagen, Early and Late Dutch, postpaid: 200, 65c; 300, 75c; 500, \$1.00; 1,000, \$1.75. Onion: Crystal Wax, Yellow Bermuda, Sweet Spanish, Prizetaker, prepaid: 500, 60c; 1,000, \$1.00; 6,000, \$3.50. Tomato: Large, well rooted, open field grown, mossed, labeled with variety name. Livingston Globe, Marglobe, Stone, Baltimore, June Pink, McGee, Earliana, Gulf State Market, Early Detroit, postpaid: 100, 50c; 200, 75c; 300, \$1.00; 500, \$1.50; 1,000, \$2.25. Pepper: Mossed and labeled, Chinese Giant, Bull Nose, Ruby King, Red Cayenne, postpaid: 100, 65c; 200, \$1.00; 500, \$1.75; 1,000, 2.50. Full count, prompt shipment, safe arrival, satisfaction guaranteed.—Union Plant Company, Texarkana, Ark.

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NASHVILLE TENNESSEE

**PROTECTION AGAINST OLD AGE**



Top left—Ozan Church, Top right—St. Paul Church, Bottom left—Parsonage at Washington, Bottom right—Marker at site of Henry's Chapel the first Methodist Church in Arkansas.



★ ★

# GEORGE W. NEAL

## *Commissioner*

### *of*

# STATE LANDS

## *Little Rock, Arkansas*

The busy office of State Land Commissioner is under the able direction of George W. Neal, who was elected in 1932. In times of stress, such as Arkansas and the Nation have gone through during the past few years, the duties of this office are multiplied over normal times.

The selection of George W. Neal by the voters of Arkansas for this important post was a wise one, because he is ably fitted by education, experience, temperament and the selection of his co-workers to cope with the extraordinary problems of these distressing days.

Mr. Neal is Arkansas born. He first saw the light at the family farm house near New Hope. He obtained his early education in the public schools of Howard and Pike Counties, and he was an apt pupil, well above the average, for at seventeen he began teaching, and continued the doctrine of Horace that "instruction enlarges the natural powers of the mind," in various schools of the State for fifteen years. In the meantime, Mr. Neal was improving his own education with study in one of Little Rock's leading Business Colleges and in Arkansas Law School. He was admitted to the bar in 1932.

Mr. Neal's political life began in 1911, in Pike County, as Deputy Tax Assessor. Three years later he was elected to the office of Tax Assessor, serving from 1915 to 1919.

In 1920, he was elected County and Circuit Clerk, holding that office until 1923. The powers-that-be saw in Mr. Neal an ability that they thought should be put to the broader

use of the State, and on January 1, 1925, he was made deputy Secretary of State. He served in this capacity until he was elected to the position he now holds.

On April 4, 1915, the wedding of George W. Neal to Lena E. Erwin, of Glenwood, Arkansas, was an event in "Old Pike", because both were members of honored families, prominent in the civic and social affairs of this county, famous for its largest peach orchard in the world, the only diamond mine in the United States, its great deposits of commercial clay, and vast lumber industries.

The Neals are home-loving folk, and the proud parents of four spirited children: Mildred Allan Neal, a vivacious brunette, born February 19, 1918; and the triplets—Tom, Dick and Harry, born June 11, 1921. As merry as crickets, these three mischievous youngsters multiply by fifty per cent, the pranks usually indulged in by twins.

This happy family lives at 1615 West Fourteenth Street, Little Rock. The Neals brought to this place the lares and penates of their forebears whose magic makes a house a home. Then came a pair of tiny feet to bless this habitation, followed by three pairs in union, to triple the benediction.

Mr. Neal, still a comparatively young man to be holding so important an office of the Commonwealth, has rendered appreciated service to Arkansas. His future progress is assured by past performance, for Mr. Neal has earned the confidence of the people by having confidence in himself, which is the companion of success.





(Continued from Page 28)  
Terry, Director Y. P. Work, Board of Christian Education.

Bro. Hoover spoke about our Assemblies at Lake Junaluska and Mt. Sequoyah and urged attendance where possible.

Reports from the pastors were heard.

Dr. J. M. Williams brought a most forceful and inspiring message.

Rev. J. W. Thomas, pastor host, announced arrangements for luncheon, and we repaired to the grounds of the church lawn where a splendid luncheon was served by the Lake Village ladies.

The conference met at 1:30 and reports from pastors were then resumed.

The Nominating Committee reported the names of 16 laymen and women, with this recommendation, that the eight receiving the majority vote be the principals and the next four highest be alternates.

The Committee on Christian Education made their report and Rev. T. T. McNeal spoke to the report.

The Committees on Spiritual State of the Church; Evangelism; Missions; Q. C. Journals and Lay Activities made their reports, several speaking to the various reports and they were adopted.

The District Lay Leader made his report. In making his report Bro. Prewitt brought out interesting information in the form of a chart. It was noticeable that on a "per family" basis, the Monticello District led the Conference in benevolent giving.

Bro. L. Sibert was granted license to preach.

The Ad Interim Committee was announced: J. M. Hamilton, E. D. Galloway, L. E. N. Hundley, J. L. Hoover.

## DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do



Mrs. Barbara Spears anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.

"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them.

Liquid and Tablet Form.



Dermott was selected as the place for the next Conference.

Mrs. Buck was presented and spoke to the Conference.

Bro. Galloway spoke about the Arkansas Methodist History.

Bro. Cummins spoke about the Board of Church Extension.

A resolution was adopted condemning horse and dog racing in our State and the Secretary was instructed to incorporate the resolution in the Minutes, and furnish a copy to the Arkansas Gazette. The Secretary was also instructed to write the editor of the Gazette commending him for refusing liquor advertising in his paper.

Rev. S. C. Dean, an honored superannuate of our District spoke briefly.

Bro. Roy brought greetings from Rev. R. A. McClintock, another of our honored superannuates.

Rev. J. J. Colson, still another of our "honor" men was present with the Hermitage delegation and voiced his appreciation at being present before the delegation was granted leave of absence.

The Presiding Elder called the roll of Local Elders and Preachers, their characters were passed and their licenses were renewed.

The Committee on Lay Activities nominated T. A. Prewitt of Tillar for District Lay Leader, with D. L. Purkins of Warren; B. F. Albright of McGehee, J. H. Hutchinson of Monticello, and J. T. Cheairs of Lake Village as Associate District Lay Leaders. They were elected.

Lay delegates to Annual Conference, Principals—Mrs. W. B. Massey, Monticello; Mrs. Buck, Warren; J. T. Cheairs, Lake Village; Carl Hollis, Warren; Mrs. T. A. Prewitt, Tillar; Mrs. W. S. Anderson, Wilmar; W. B. Barron, McGehee; Mrs. A. J. Gregory, Portland; Alternates—J. P. Johnson, Hermitage; Murphy Jones, Hamburg; Mrs. J. C. Hoffman, Dermott; Fred Holt, Warren.—Claud R. Roy, Secretary.

### MONTROSE

We have just closed a very successful ten days' revival at Montrose church on Montrose and Snyder charge with five additions, bringing our total of additions to 17 since Conference.

Rev. E. D. Galloway from Hamburg did the preaching. His forceful sermons stirred the hearts of many to a renewed interest in life and the joy that God still forgives sin. In my estimation Bro. Galloway is one of the best evangelistic pastors in our Conference. We love him very much for his great leadership.

Our work is going fine on this charge and we are expecting to come to Conference with a full report of everything this fall. We love the people here and they are good to us.—E. L. McKay, P. C.

### NETTLETON AND BAY

Our work at Nettleton and Bay, for the last six months, has been moving along very well with congregations growing, and Conference Claims in full (and plus) by Easter. This is the first time in the history of these churches this has happened.

During June our charge will celebrate Arkansas Centennial, Arkansas Methodist Centennial, Nettleton Methodist Church Bi-Centennial, and the Sixtieth Anniversary of our church at Bay. Several outstanding speakers have been secured, and within a short time the others will be secured. All former presiding elders, pastors, and members are invited to attend any of these ser-

vices, or drop us a few lines, and your name will be mentioned and what relation you touched the church and when.

Our people are using "The Upper Room" in their devotions, and are finding it very helpful. We feel that the spiritual life of our charge is growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.—J. W. Moore, P. C.

### TWENTY-EIGHTH STREET OPENING

Friday evening, May 1, was given at 28th Street Church to the formal opening of the new annex, with a banquet given by the ladies of the church.

The tables were beautifully decorated with spring flowers, and a fine crowd gathered to do justice to the meal. Our genial Church School Superintendent, Mr. Jas. Nolting, served as toastmaster. We were favored with several violin selections by Lloyd Derden, one of our own boys, accompanied by Mrs. Ruth Nininger on the piano. Miss Eulah Woods of Capitol View Church gave two musical readings, after which we had the pleasure of hearing our Presiding Elder, Dr. Hammons, Mayor Overman and J. S. M. Cannon, all of whom gave us much food for thought.

The people of 28th Street Church now feel that, with the added space which has long been needed, they are prepared for larger usefulness to their community.—Mrs. W. S. Perry, Pub. Supt.

### PINE BLUFF DISTRICT CONFERENCE

The Pine Bluff District Conference convened at Star City, May 6. Rev. W. W. Nelson and his people of Star City charge did everything possible to make the Conference a success. Most of the charges had full delegations. All the business was given careful attention. All committees had been appointed beforehand and had their reports read before the conference opened. The reports were well prepared and ample time given for discussion.

The work of the District is in fine condition. Even modest Presiding Elder J. E. Cooper, admitted that the Pine Bluff District was leading the other Districts in several respects. Advancement over last year was evident in several ways. Three men received license to preach, E. M. Vinson, W. D. Golden and I. S. Selby.

Dr. Thomas, Rev. C. N. Baker, Rev. J. H. Glass, Dr. J. M. Williams, and Rev. J. D. Baker brought helpful messages.

Humphrey was unanimously selected as the place for the next session of the Conference.—B. F. Roebuck, Sec'y.

### CAMDEN DISTRICT CONFERENCE

The seventieth session of the Camden District Conference convened at Magnolia, May 4-5.

According to the record, 112 preachers and laymen answered to the roll, besides numerous visitors.

Our very fine presiding officer, Rev. E. Clifton Rule, did honor to the office in his orderly conduct of the business of the Conference.

The pastors' reports show progress along all lines. Some revival meetings have been held, and others are planned. Daily Vacation Bible Schools are to be held in nearly all charges.

The Women's Work reported favorably.

The church schools presented a good showing.

The finances for Benevolences and the support of the ministry are in excellent shape for the year.

The various committees reported optimistically for all the departments of the Church program.

Rev. Clem Baker, Conference Director of Religious Education made his report. He spoke of the work of the Summer Assemblies for pastors and young people.

Rev. Arthur Terry, Conference Director of Young People's Work spoke of the work of the young people of the church.

Mrs. J. I. McClurkin spoke of the value of "the Upper Room" for those who are shut in on account of illness.

Mrs. J. M. Workman spoke on "Temperance."

There were many inspiring speeches as the reports of the committees were read.

Dr. J. M. Williams was the Inspirational speaker for the Conference, and his addresses were very inspiring as well as instructive. It is always a treat to hear him. The pastor of First Church, Magnolia, and the people of the city made ideal hosts.

Brother Clegg and his good wife were in evidence on all occasions looking after the comfort and pleasure of the members of the Conference.

The people opened their homes for the guests, and the second day spread luncheon at the church in such a fashion as would be hard to equal and nearly impossible to excel.

Of course the Conference gave a vote of thanks and appreciation to such genial hospitality.—A. E. Jacobs, Sec.

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due to external irritation  
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SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when their children are bilious, or have sour stomachs, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught relieves constipation and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles.

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Practically every housewife in every community favors and uses Gottschalk's Metal Sponge. Merely let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORP., Philadelphia

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## OBITUARIES

**MARSH.**—Mrs. G. O. Marsh was born Fannie V. Shell at what was then Caney, Arkansas, on Oct. 16, 1861. In her girlhood she gave her heart to God and united with the Methodist Church, at Old Carolina in the southern part of Nevada county. She has been active in the membership of the church for over sixty years. On Dec. 3, 1879, she was happily married to Dr. G. O. Marsh by whose side she faithfully lived until his death on Nov. 21, 1921. After years of waiting, during which time she was practically an invalid, she departed this life from her home in Prescott, March 23, 1936. In this home her pastor conducted the services in her memory in the presence of many loved ones and friends. Mrs. Marsh remained true to her Master and her church unto the end. She is survived by five children: Mrs. Lyda Bailey, Mrs. Jim Whitmore and Clarence Marsh, all of Prescott; Mrs. Henry Hitt of Hope and Shell Marsh of New Orleans, La.; one sister, Miss Lomie Shell of Prescott and two brothers, Dr. E. E. Shell of Prescott and T. J. Shell of San Antonio, Tex.—A. J. Christie, Pastor.

**HAYNIE.** — Mrs. B. B. Haynie, whose maiden name was Ingram, was born Apr. 27, 1894, in the southern part of Nevada county, and when a little girl gave her heart to God and united with Old Carolina Church, where she served the Lord until five years ago when she brought her membership to the Prescott Methodist Church. After two weeks of illness she departed this life on April 26, 1936. Her pastor conducted the services, first, at the home in Prescott, and then at White cemetery in her childhood community, before large crowds of relatives and friends. Mrs. Haynie is survived by her husband; six sons, Carl, Thomas, Ray, Vanhomer, Bill, Jr., and Hoyt Haynie, all of Prescott; five sisters, Mrs. W. J. Hatley of El Dorado, Mrs. Young Haynie of Rosston, Mrs. F. W.

### CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

Wainwright of El Dorado, Mrs. Fred Luck of Hope, and Mrs. Roy Aiken of Kilgore, Tex.; and five brothers, Oscar, Grover, and John Ingram of Rosston, and Joe Ingram of Prescott, and Irwin Ingram of Ouachita.—A. J. Christie, Pastor.

**McMILLIAN.**—William A. McMillian was born of Mr. and Mrs. Matthew McMillian on Dec. 7, 1858, six miles south of Prescott. The day he was 22 years old, Dec. 7, 1880, he was married to Miss Mattie Norman of the Pleasant Hill community four miles south of Prescott. He had spent his life near and in Prescott. He was proud of the distinction of riding the first train into Prescott back in 1873. For many years he had been engaged as traveling salesman for a dry goods firm. Since moving into Prescott in 1895 Mr. McMillian has been very active as a citizen of the city. Throughout these years he has been a very active member of the Methodist Church serving faithfully on the board of stewards. He departed this life on April 11, 1936, and his pastor, assisted by the Rev. R. A. Highsmith of the Christian Church, conducted services in his memory in his home and his burial was in the Pleasant Hill cemetery. Mr. McMillian is survived by his wife, two daughters, Mrs. Norma Thompson of Tulsa, Okla., and Mrs. Annie Lee Ackers of Prescott; two sisters, Mrs. Mattie Cantley of Prescott and Mrs. Nannie Williams, of Crystal City, Tex.; two brothers, George and Pink McMillian, of Crystal City, Tex.—A. J. Christie, Pastor.

**GREESON.**—Hartwell Greeson was born of Mr. and Mrs. M. W. Greeson in Prescott on May 9, 1895. He was educated in the public and high schools of this city. He was also a graduate of State College, Ames, Iowa, and one of the outstanding farmers in this section of the State. His contribution to field, animal husbandry, and practical farming is widely recognized. At the time of his decease he was Chief Agronomist of Alton C. C. Camp, near Hope, Ark. Mr. Greeson entered the World War and served with the Navy, and, when discharged from service, he was an officer with the rank of Ensign. About this time he was married to Miss Myrtle Herring, who has tenderly and affectionately walked the rest of life's way with him. Since boyhood Mr. Greeson has been a most faithful member of the Methodist Church, serving with distinction on the official board throughout nearly all of his adult life. Prescott Methodist Church will miss his faithful service and counsel. After a most courageous fight for more than a year to regain his health the seat of his disease was discovered a very short time before the end. But he wisely resigned his all into the hands of his Master, and took his earthly departure from a Little Rock Hospital, April 17, 1936. In the Methodist Church the pastor conducted services for his memory in the presence of a vast audience of relatives and friends. He is survived by his wife; a daughter, Carrie Jane; father and mother, Mr. and Mrs. M. W. Greeson; four sisters, Mrs. Douglas McSwain, Mrs. Dr. O. G. Hirst, Mrs. Matt Hitt, and Mrs. Frank Gilbert, all of Prescott; and one brother, James Allen Greeson of Little Rock.—A. J. Christie, Pastor.

Ask your pastor for a copy of the Methodist Centennial Manual.

### LAKE JUNALUSKA METHODIST ASSEMBLY

In June, 1932, in the depths of depression, on the petition of certain creditors, the court appointed a receiver for the Assembly. This fortunate action resulted in conservation of the property and continuation of the summer programs without molestation for four years.

The holders of the first mortgage of \$94,000 waited for better times and, in due course, had the property sold on February 3, 1936. There being no other bidders, the property was bid in by their trustee.

Very wisely, the receiver, Mr. James Atkins, Jr., intervened in the interest of all parties and procured an agreement of postponement to August 15, 1936, which was confirmed by court order on March 30, 1936. This sale and payment of the first mortgage will legally clear the assembly of all debts whatsoever.

Our long waiting has ended. The time for action has come. The deadline, August 15, suits us. We have time enough but none too much. Next August we are going to "burn the mortgage" and "put it in the constitution" that no more debt shall ever be created against the Assembly.

How are we going to do it? By well planned united effort by all of us. The bishops are volunteering to help. So are elders, pastors, church officials, men, women, and young people!

When do we begin and how? Your church officials, the executive committee, and board of trustees are working out the answer now, and in due time the plan will be announced.

Let each of us resolve now to pray, work, and give, to make possible a great celebration at the Lake next August, to be climaxed by dedicating this marvelous spot to the service of the church and the glory of God forever.—E. A. Cole, President, Lake Junaluska Methodist Assembly.

### Quarterly Conferences

#### PINE BLUFF DISTRICT THIRD ROUND

De Witt, May 17, 7:30 p. m.  
Good Faith-White Hall, at W. H., May 24, 11 a. m.  
Carr Memorial, May 24, 7:30 p. m.  
Sheridan Ct., at Moore's Chapel, May 31, 11 a. m.  
Sheridan Station, May 31, 7:30 p. m.  
Rison Station, June 7, 11 a. m.  
First Church, Pine Bluff, June 7, 7:30 p. m.  
Humphrey-Sunshine, at S., June 14, 11 a. m.  
Altheimer-Wabbaseka, at W., June 14, 7:30 p. m.  
Pine Bluff Ct., at Wofford's Chapel, June 21, 11 a. m.  
Lakeside, Pine Bluff, June 21, 7:30 p. m.  
St. Charles Ct., at Prairie Union, June 28, at 11 a. m.  
Swan Lake Ct., at Bayou Meto, June 28, 7:30 p. m.  
Grady-Gould, at Gould, July 5, 11 a. m.  
Star City Ct., at Mt. Home, July 5, 3:00 p. m.  
Gillett Ct., at Camp Shed, July 12, 11:00 a. m.  
Stuttgart, July 12, 7:30 p. m.  
Rowell Ct., at Mt. Olivet, Aug. 2, 11:00 a. m.  
Roe Ct., at Hunter's Chapel, Aug. 9, 11 a. m.—J. E. Cooper, P. E.

### Rheumatism—Blood

Doesn't Your Blood Need Toning Up? Also for Rheumatism Sufferers.

S & B just received another gross of Sarsaparilla Compound with Iodide of Potash-Concentrated. (100 doses for \$1.20). You will get a lot of benefit and satisfaction if you try it. It is a formula we have used for many years with best results. 10 cents extra by mail.

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—Adv.

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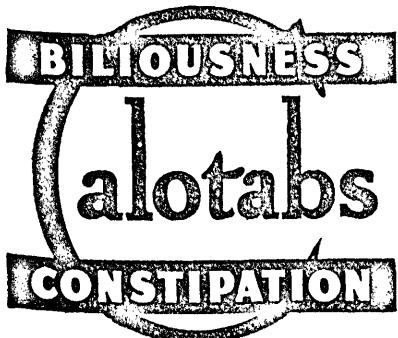
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### AN APPRECIATION

When I returned to Ohio after four years in the South, my friends asked three questions of me, an Ohio Methodist: Where have you been? Why did you go South? Do you like the South? By the third query the questioner sometimes implies: How did you like the food? How did you like the climate, the social life, the people, the schools and colleges?

To these questions my Methodist associates added another: How did you like the Southern Church? The fourth question was more difficult to answer than the first three. Ministers and officers may be considering the plan for the proposed Methodist union. Secular press and church periodicals are discussing the details and problems in anticipation of the coming General Conference of the Methodist Episcopal Church.

Professional interest and activity in religious education had taken me first to the faculty of a woman's college of the Methodist Episcopal Church, South. Later I found an active part in the leadership training program of the Board of Christian Education. During these four years I lived in three small cities in Mississippi, Alabama and Tennessee; I attended large city churches in Memphis, Birmingham, and Nashville. I visited many churches in small towns and rural communities in Tennessee, Alabama, Mississippi, Florida, Arkansas, and Oklahoma. I observed the church at work in national conferences relating to the schools and colleges of the church, the Board of Missions, and what was then known as the General Sunday School Board.

I found a *teaching church*, in which people are genuinely concerned about teaching religion effectively. The North Mississippi Annual Conference has had a Conference superintendent of Sunday School work (later called Conference Secretary of Christian Education) for more than twenty years. In the Southern Church the states-rights principle had found expression in the appointment of a Conference staff of religious education workers in practically every Annual Conference. This staff often consisted of an executive secretary, or director, an associate promoting rural Sunday Schools, a leader working with teachers of children, and an office secretary, and in some instances a worker with youth. Without losing sight of ideals of personal religious development, progressive methods of religious education are sponsored throughout the local churches in the Annual Conferences. Not only is the Methodist Episcopal Church, South, a teaching church, but the membership of the church has a passion for learning. Among Protestant denominational leaders in Christian education, it is openly conceded that one of the strongest programs of leadership training in Christian education is

## Winfield Memorial Church

### Special Announcements

To accommodate the Arkansas Methodist in its special issue this week, we have eliminated our regular Pulpit and Pew page and are giving below only the most important announcements for the week. Next week and thereafter we will have our regular page as usual.

### Next Sunday

Brother Steel will preach on "The Church and World Peace", bringing to his own congregation the message he has been giving before college students and mass meetings in Missouri during the past ten days for the National Emergency Peace Campaign.

Regular evening meetings for Young People and Young Adults.

### Circle Meetings

Circles will meet Monday. Contact your chairman for the time and place.

### Dr. Williams to Speak

Winfield members will have the privilege of hearing Dr. J. M. Williams, former President of Galloway College, on Monday, Tuesday, and Wednesday evenings at 7:30. Dr. Williams will have a special message for both young people and parents. Your Pastor hopes that many members will take advantage of this splendid opportunity.

### Family-Night Dinner

Wednesday evening at 6:30. It is hoped that many whole families will attend. There will be a short program, followed by Dr. Williams' talk at 7:30.

that of the Methodist Episcopal Church, South.

The simplicity and directness of the women's work is a challenge to us with our complicated series of children's and women's societies. In the South I became a member of a group of "The Woman's Missionary Society." This society planned and carried out local, national, and World Service activities. The local work, in lieu of Ladies' Aid, consisted of meeting the needs of the church, the community, calling in homes, etc. Money was quietly and effectively raised through pledges made by individual members. There was more time for Bible study and mission courses, and less emphasis upon money-raising activities in the frequent meetings, than is true in women's societies in Ohio. I was amazed at substantial sums raised for the women's work of the church, and all with much less flurry than I have experienced at home in Ohio! To work in a united women's program was a joyous experience. The competitive element found far too often in our churches was unknown in the South.

I found a devout leadership and a progressive leadership in the church. As a lay member of the Methodist Episcopal Church, South,

I found the men and women in positions of leadership to be those whom I could respect and whose judgment I trusted. I look forward to our united Methodism, when my Southern friends and I shall share the same church.—Helen E. Swisher in Western Christian Advocate.

### WINNING FINANCIAL FREEDOM

The unusual partnership proposition described in pamphlet No. 38, "Winning Financial Freedom," is proving so popular and effective that we are again offering to furnish any minister, without charge, postage paid, a sufficient quantity of the pamphlet to supply one copy to each member of his official church board.

A steady, intelligent, month-by-month distribution of common-sense truth about the tithe, kept up through at least one year, will revolutionize the finances of your church.

If you so request in your order, we will send a sample set of the thirty-eight pamphlets we publish—about 475 pages—for fifty cents.

When you write please mention the Arkansas Methodist also give your denomination. — The Layman Company, 730 Rush Street, Chicago.

IF

If Methodism had methodized Modernism, and not allowed Modernism to modernize Methodism, you would not be hearing that distressing call for a revival of pure, heartfelt, Holy Ghost, sin-killing, soul-saving religion we hear today. Modernism is in the saddle, in the air, dropping the bombs of poisonous moral gas of worldliness all over our land, feeding sin until it stalks high-headed in all our churches. When will the tide turn and holiness and vital godliness fill our pulpits and pews as in the days of our fathers? When? This question is open to all who will give the answer. Revivals are preached, prayed and sung and no kind of church machinery can produce one.—Jas. F. Jernigan.

### METHODIST APPOINTMENTS 100 YEARS AGO

Since this is the Centennial of our Conference organization, it may be interesting to know who were the Methodist preachers in Arkansas one hundred years ago, and where they were preaching.

We had Methodist preachers and appointments in the State twenty years before an Annual Conference was organized in the State. When our Conference was organized at Batesville in the fall of 1836, we had 4557 members. Of these 2733 were white, 599 Negro, and 1225 Indian. We belonged to the Missouri Conference. In the fall of 1835 the Missouri Conference made the following appointments in Arkansas. One hundred years ago right now these preachers were traveling over this territory, preaching in homes, under brush arbors, on street corners, and in an occasional little church:

#### Appointments 1835

Batesville District, Burwell Lee, P. E. (All the territory of the present N. Arkansas Conference):

Helena, to be supplied.

Franklin, to be supplied.

Big Creek, L. Wakelee and Jackson J. Powell.

White River, A. Baird.

Clinton, to be supplied.

Washington, J. Harrell.

Little Rock District, Chas. T. Ramsey, P. E. (All the territory of the present Little Rock Conference and part of Louisiana. Bro. Ramsey died three days after his appointment. Who took his place?)

Pine Bluff, Fountain Brown.

Ouachita, to be supplied.

Hot Springs, H. Cornelius.

Mound Prairie, J. N. Hamill and W. G. Duke.

Rolling Fork, to be supplied.

Sulphur Rock, John H. Carr.

Chicot, Joseph Renfro.

Bartholomew, J. M. Gore.

Little Rock, Wm. P. Ratcliffe.

Then a pastoral charge included twenty-five or thirty settlements.

These were the preachers, with a few others, who were organized into the Arkansas Conference at Batesville in the fall of 1836.

It would be interesting to have a list of the churches in the State that were established one hundred years ago, or more. The writer will be glad to compile the list if you will send the date and founder of your church.—W. P. Whaley, Van Buren, Arkansas.

You should have Anderson's History of Arkansas Methodism to help you to understand the origins of Methodism in our State and worthily celebrate our Centennial. Order your copy today.