

Little Rock District Centennial Number



Arkansas Methodist

OFFICIAL ORGAN OF THE LITTLE ROCK AND NORTH ARKANSAS CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH



Our Slogan: The Arkansas Methodist in every Methodist Home in Arkansas

Volume LV

LITTLE ROCK, ARKANSAS, NOVEMBER 12, 1936

No. 46

LITTLE ROCK DISTRICT

REV. J. D. HAMMONS, D.D., P. E.

THE LITTLE ROCK DISTRICT centers in the capital city of Arkansas. It therefore becomes a great religious center where most of our state gatherings are held. With ten progressive Methodist churches in the city of Little Rock, it helps to type the religious life, not only of the city but of the state. Through the years it has been presided over by many of our leading men like Winfield, Hunter, Riggin, Ware, Jewell, Watson, Monk, Steel, and others who are still with us. The history of the District and its outstanding leaders has been so often and so well done that I need not review it in this paper.

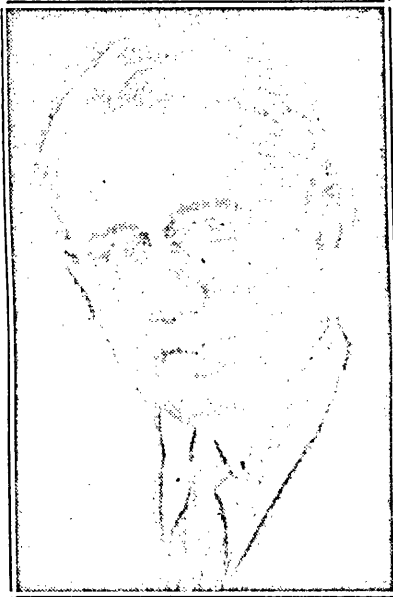
The District reaches from Paron on the west to DeVall's Bluff on the east, a distance of 75 miles; from Mt. Tabor on the Austin Circuit, south to Tomberlin on the Keo Circuit, a distance of some 30 miles. It includes in addition to "The City of Roses," thriving little cities, such as Lonoke, England, Carlisle, Hazen, Des Arc, DeVall's Bluff, and Bauxite. It embraces parts of four counties—Pulaski, Saline, Lonoke, and Prairie.

The District now has a membership of something over 16,000, and paid last year for all purposes \$123,000. It is manned by 25 faithful, hard-working pastors. Their labors this year will show some 1200 added to the church and all the Benevolences paid in full. An earnestness and devotion to their tasks have characterized them as results of their labors will show.

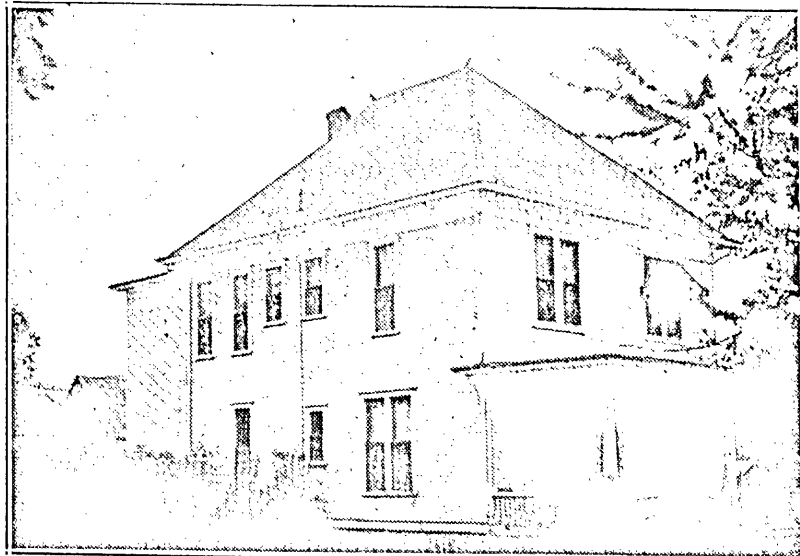
Not only has the work of the pastors been excellent, but also the work of the staff of District officers, as their reports in the columns of this issue of the Arkansas Methodist will demonstrate. The Women's work is headed by Mrs. T. E. Benton of Lonoke. She is new as District Secretary. She is enthusiastic and has organized several new Auxiliaries during the year. J. S. M. Cannon, as District Lay-Leader, is not new, but neither does he grow old. His plans are always comprehensive and suggestive. His counsel is of great value. C. K. Wilkerson, as District Director of Adult Work, knows his job and works at it. He has many calls to fill the pulpits for our preachers and does it well. Mrs. C. B. Nelson directs the work of the Young People of the District. In Training School and private study she has thoroughly equipped herself for the work. She puts not only intelligence but her heart into the work and has directed our Young People into larger fields of service. Mrs. W. F. Bates is District Director of Children's Work. She has been most earnest in her labors and in her preparation for the work. She has held many conferences with Children's Workers and has put new life into the work of the District. I cannot close these words concerning the workers of the District without mentioning Rev. C. N. Baker, Executive-Extension Secretary, and Miss Fay McRae, the Conference Director of Children's Work. They have always been ready, out of their wide experience, to give helpful counsel. Nor would I forget Mrs. R. A. Thomas, Secretary to Brother Baker and myself. She is always patient, courteous and efficient.

Our efforts in the past two years have centered in an endeavor to re-establish the financial standing of the District after the years of depression. Something along this line has been accomplished in increased offerings for Benevolences and in raising of pastors' salaries. The

AND WHEN WE HEARD THESE THINGS, BOTH WE, AND THEY OF THAT PLACE, BESOUGHT HIM NOT TO GO UP TO JERUSALEM. THEN PAUL ANSWERED, WHAT MEAN YE TO WEEP AND TO BREAK MINE HEART? FOR I AM READY NOT TO BE BOUND ONLY, BUT ALSO TO DIE AT JERUSALEM FOR THE NAME OF THE LORD JESUS. AND WHEN HE WOULD NOT BE PERSUADED, HE CEASED, SAYING, THE WILL OF THE LORD BE DONE.—Acts 21:12-14.



Dr. J. D. Hammons, P. E.



Little Rock District Parsonage

Benevolences have been increased by some \$4,000.00, and pastors' salaries by some \$2,500.00. The working out of our church debts is making some progress. During the next two years, if permitted to continue our work, we plan to intensify the evangelistic program, beginning early in 1937, perhaps with a District "Visitation Evangelistic Crusade" and extending it into all the rural areas for which our District is responsible.

THE WOMAN'S MISSIONARY SOCIETY IN LITTLE ROCK DISTRICT

THERE are 33 Auxiliaries in the Little Rock District, five having been organized since our Annual Conference. Total membership, including 147 members of Young Women's Circles, is 1641 at the end of our third quarter, a gain of 158 members since January 1.

Eleven Spiritual Life groups have come into existence. This indicates the kind of progress we expect to have in each Auxiliary before our Conference year comes to an end. Our members are coming to realize the need for the deepening of their spiritual lives to meet the common problems of every-day living. We hope to make these prayer groups "the leaven that shall leaven the whole lump" in our churches.

Our pledge to Council for the entire District is \$5,300. Of this amount \$3,584.96 has been paid. Your secretary will be glad to give information or to assist in the organization of new Societies. Several churches are without an Auxiliary. We solicit your prayers and your interest that we may have, at least, a Circle in each church.—Mrs. T. E. Benton, Secretary of Little Rock District.

YOUNG PEOPLE'S WORK IN LITTLE ROCK DISTRICT

THE YOUNG PEOPLE of Little Rock District attended in great numbers their Assembly and Camp, and the Young People's Leadership Conference, and Camps at Mt. Sequoyah, which helped better prepare them for their work. The Little Rock Union sponsored an Epworth Training Conference, James Thomas and Henderson Unions cooperating, which proved helpful.

Last quarter Missions was stressed and 24 local church groups pledged.

This quarter we are striving to "reach the unreached," hoping that many more young people will become interested and join us in our church program.—Mrs. C. B. Nelson, Director.

CHILDREN'S WORK IN THE LITTLE ROCK DISTRICT

THE DISTRICT STAFF met early in the year and outlined the objectives for 1936. A few of these goals for the children's workers were:

1. Organization of the District in order to do more effective work.
2. Raise standard of teaching.
3. Promote vacation schools.
4. Emphasize missionary education of children.
5. Promote right use of literature.
6. Observe Childhood and Youth Week in every church.

The District has been divided into several groups, and three group leaders appointed. The Little Rock churches compose one group with Mrs. Herbert Smith as their group

leader. She has organized a "Council" composed of the superintendents of the Children's Departments of the different churches. The Council has met twice and intends to meet quarterly in order to correlate the work done in the city churches. Mrs. Smith has also had two group meetings for all of the children's workers in the city. Mrs. M. W. Miller is the leader of Group 2. She has held three group meetings. One was (Continued on Page Two, Column Three)

The Arkansas Methodist

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A. C. MILLAR, D.D., LL.D.-----Editor and Manager
ANNIE WINBURNE-----TreasurerOwned, managed, and published by the Methodist
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ARKANSAS METHODISTMatter for publication should be addressed to the
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at special rate of postage provided for in Section 1103,
Act of October 3, 1917, authorized September 12, 1918.

Personal and Other Items

PRESIDING ELDER WM. SHERMAN announces
that Rev. John Bayliss, a student at Hendrix
College, has been appointed pastor of Washing-
ton Avenue Church, North Little Rock.**WESLEY MEMORIAL HOSPITAL**, the hos-
pital of Northwestern Medical School of the
Northwestern University, the great Methodist
institution in Chicago, has just received a gift
of more than a million dollars from Mr. George
Herbert Jones of Chicago.**THE NORTHWEST KANSAS CONFERENCE**
of the Methodist Episcopal Church, at its
recent session, voting on Methodist Union, cast
the following vote: ministers, 75 for the Plan
and only 2 against it, laymen, 60 for and only
one against it. As this Conference will be in
the same Jurisdiction as ours, we appreciate this
vote.**GENERAL EVANGELIST OTIS G. ANDREWS**,
of 863 Tulley Street, Memphis, closed a two
weeks' revival at Trinity Methodist Episcopal
Church, St. Louis, November 15, which resulted
in 64 additions and 91 pledging to tithe. He is
slated to begin a two weeks' meeting at West
Helena Methodist Church, November 15. Rev.
Lester Weaver is the pastor at West Helena.**REV. S. T. BAUGH** furnished the pictures from
which cuts were made of the following
charges: Hickory Plains, Carlisle Circuit, Bry-
ant, Douglasville-Geyer Springs, Sardis, Des
Arc-New Bethel, DeVall's Bluff, Keo-Tomber-
lin, Mabelvale-Primrose, and Halstead-Walnut
Grove; and the parsonages at Roland and Hick-
ory Plains. He took these pictures while he was
Extension Secretary for Little Rock Conference.**THE NATION**, a somewhat radical journal,
which the editor has been reading since his
student days to get the radical slant, has re-
sumed its offer of a prize for the best poem, and
in its issue of October 24, publishes the winner,
"The Men That Are Falling", by Wallace Stev-
ens. It is so complicated that it is hard to
understand. Its blank verse is harsh, and it
requires a concession to the idea of poetry to
call it a poem. It is a troubled dream of de-
spair and disillusionment. But it could not
otherwise win a Nation prize. However, the
editor's taste is evidently improving, because it
is not as ghastly and nasty as some of the early
attempts.**ROBERT BEARDEN, JR.**, a graduate of Hen-
drix College and a member of North Arkan-
sas Conference, has been elected Vice-President
of the Organization of Duke Foundation Men at
Duke University. In this official position he
represents the middle class of the School of Re-
ligion. As he is the only Arkansas student
registered this year in the Duke School of Re-
ligion, this is a high honor for Arkansas Method-
ism.**DR. IAGO GLADSTON**, executive secretary of
the New York Academy of Medicine, in an
attack on the conceits of science, says: "Science
has given mankind immense control over his
environment and over the material world. But
science has not only failed to solve the essential
problems of human relations; but, indeed, has
compounded and aggravated them immensely. I
go further and charge that science has dissipated,
laid ruthless waste, if not maliciously, at least
ignorantly, to the cultural and moral heritage
of mankind, and has left it spiritually bankrupt."**THE ADVISORY BOARD** of Southern Metho-
dist University met October 19, and set as
objectives for the year the addition of 200
scholarships and more floors upon the Adminis-
tration Building. These endowed scholarships
will represent an investment of \$5,000 each. The
additional floors will be largely used for the
Chemistry Department. The enrollment of the
University is the highest since 1929. Indications
are that 1937 will rival that peak of pre-depres-
sion days. Out of \$7,320.00 given to thirteen
student activities, the Student Council of Re-
ligious Activities gets the second largest share,
\$1,200.00. President Sealeman announces that
graduates of Kidd-Key College are now recog-
nized as University alumnae.

ARKANSAS P. T. A. FOR REPEAL OF LIQUOR LAWS

AT their meeting at Hot Springs last week,
the Arkansas Parent-Teachers Association, a
great body of the finest people in our State,
adopted a resolution calling upon our Legisla-
ture to repeal our present nefarious liquor laws.
It follows: "We endorse the repeal of laws legal-
izing the sale of intoxicating liquor as a bever-
age, and advocate the passage of a law prohib-
iting such sale, with adequate provision for its
enforcement." Mrs. Curtis Stout, a member of
our First Church, Little Rock, and daughter of
the late Rev. Lewis B. Hawley, member of Little
Rock Conference, was elected president for the
coming year.

AN INTERESTING OCCASION

LAST WEEK the Arkansas Education Asso-
ciation met in Hot Springs, and, although un-
usually busy, as I had been a member for almost
fifty years and had been compelled to miss the
meetings in recent years on account of conflict
with our Conference, I ran down Thursday to
dine with the other surviving ex-presidents; ran
back to my office for work that night; and then
back to Hot Springs Friday to dine with the
Hendrix alumni. Both were unusually pleasant
occasions, as I was able to meet many old friends.
About 40 former presidents of the Association
are still living and some fifteen were present.
There were 99 at the alumni banquet. As I had
to make certain trains, I was not permitted to
hear much of the speaking. The general meet-
ings of the Association were at the Oaklawn
Auditorium where races are seen. It is an ideal
place for such a meeting as that of the teachers,
because there is ample room and with ampli-
fiers the speakers can easily be heard. Then,
under the seats, is a vast space where school
exhibits are assembled. The only drawback is
the distance from the hotels and the inadequate
transportation facilities. I heard most of the
address of Dr. W. A. Sutton, the superintendent
of Atlanta schools for the last 15 years. It was
an eloquent plea for rebuilding the true Ameri-
can home and for putting God into life. Dr.
Sutton is one of the South's truly great leaders.
Our young people had the privilege of hearing
him at Memphis last winter in a very informing
and practical address in which he argued for the
better education of the negro. Supt. J. I. Mc-
Clerkin, superintendent of El Dorado schools, a
Hendrix College graduate, was president of theAssociation this year, and under his leadership
it was one of the best meetings in its history.
The teachers of Arkansas are a fine body of men
and women, and it is a pleasure to associate
with them.

AN EXPLANATION

OUR readers may be disposed to criticize this
number of the paper, because it contains
some articles that seem to have no connection
with its primary purpose, and also because cer-
tain pictures are not closely connected with the
church stories. The inclusion of one or two
articles not originally intended for the Special
Number, is partly due to the fact that we had
in type Dr. Anderson's Centennial Address which
had been delivered at Batesville; but when it
was learned that he had been invited to deliver
the address at the session of the Little Rock
Conference, it was thought best to hold it for a
later issue. Then, this 48-page Number had to
be printed in three sections, and the first went
to press a week before the last was made up;
consequently we had to use papers and cuts that
were on hand nearly two weeks ago. Then, on
account of the difficulty of getting some of the
cuts, pictures were not always at hand when
the story of a charge must go into the forms.
Until the very last hour before making up the
last section, we were not sure of having certain
cuts that we had requested. We obtained special
permission from the editors of The Country
Home to reproduce the story, "The Earth Still
Yields Fortunes", because of the interest at pres-
ent in the "share-cropper", and had intended to
use it in another issue. We are using the group
of preachers in the Little Rock District last year,
because their work helped to make the present
year a success. We are indebted to Dr. James
A. Anderson for permission to use some material
and pictures that were in his Centennial History
of Arkansas Methodism; and to the Little Rock
Chamber of Commerce for interesting informa-
tion about our city; and to the Arkansas Demo-
crat for certain cuts. Rev. Clem N. Baker
rendered highly valuable and appreciated service
in securing pictures and cuts. No one who has
not had a similar experience can fully realize
the trials and tribulations of an editor and
advertising manager in getting out an issue of
this kind. We especially appreciate the busi-
ness houses that have given the advertising that
makes such an issue possible; and we urge our
readers to patronize them whenever possible.

YOUNG PEOPLE'S WORK IN LITTLE ROCK DISTRICT

(Continued from Page One)

an all-day meeting. Mrs. F. C. Cannon, leader
of group 3, has held one meeting and has done
some splendid work with Vacation Schools in
rural churches.The training work in the District has gone
forward in several ways—through discussions at
group meetings, at the Little Rock Training
School, through courses given in local churches,
through correspondence courses, and through
reading.The Little Rock group has started a circulat-
ing library. Thirteen Vacation Schools were re-
ported in the District, an increase of three over
last year.The special missionary units were used in all
the churches contacted by the District workers.
No records have been received from the other
churches. Much interest is being shown
throughout the District, in the Fall Missionary
Unit on the American negro. Thirty-two church-
es have sent in their fourth Sunday offering, al-
though not all regularly.The use of proper literature, especially the
Elementary Teacher, has been emphasized at all
group meetings.Personal contacts have been made, by the
group leaders and District worker, with 29
churches. Nine others were contacted through
correspondence.A District meeting for all children's workers
in the district was held Oct. 16, with 49 workers
present. Interest centered around plans for
Thanksgiving and Christmas; and plans for the
Fall Missionary Unit on the "American negro."
—Mrs. W. F. Bates, District Director of Child-
ren's Work.



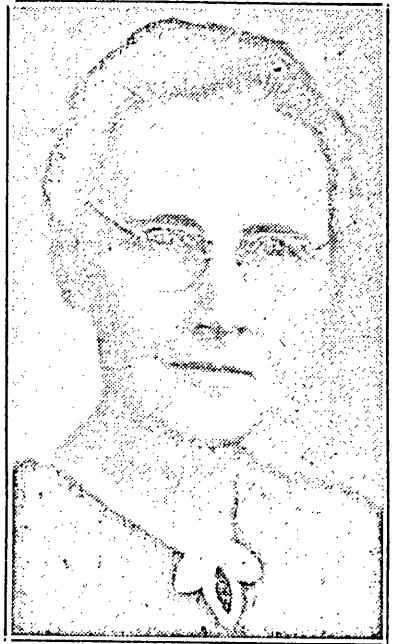
Mrs. C. B. Nelson,
Dist. Director Young People's Work.



Rev. Clem N. Baker,
Executive-Extension Secretary, Lit-
tle Rock Conference, Board of
Christian Education



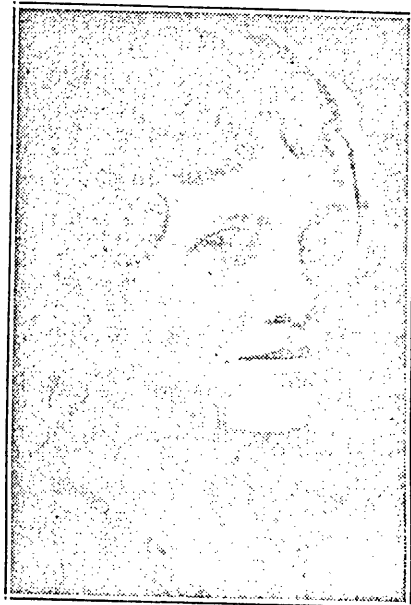
Mrs. T. E. Barton, Secretary of Little
Rock District W. M. S.



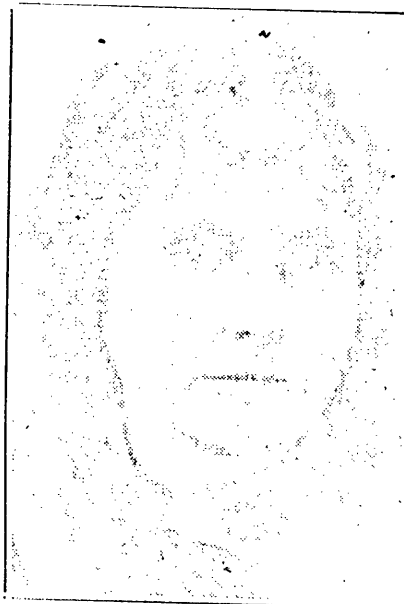
Mrs. Clay Smith, Director of Church
School of First Church.



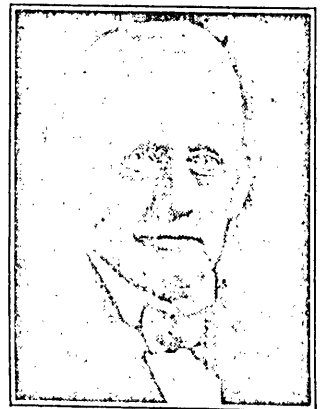
The late Hon. George Thorn-
burgh, an official of both First
Church and Winfield Memorial.
A leading Mason, Legislator,
and Editor.



Mrs. H. E. Riley
Pres. First Church, W. M. S.



Mrs. W. F. Bates,
District Director Children's Work.



The late Hon. H. L. Rimmel,
long-time Chairman of Official
Board of First Church and
Trustee. A leader in Business
and Public Affairs.



BOOK REVIEWS

Christ in the Great Forest; by Felix Faure; published by the Friendship Press, New York, \$1.00.

This truly interesting little book gives us an intimate picture of life in the Great Forest of equatorial Africa as the author encountered it through his many years of service as Lay Missionary of the Paris Evangelical Missionary Society. It is translated from the French by Professor Roy Temple House and is supplied with explanatory notes by Mrs. Jewel Huelster Schwab. The book shows both the need for missions and Christ's great power to transform the lives brought under his influence. The book is presented with the hope that it will give us a wider and more sympathetic understanding of our needy brothers in Africa.

The Tumult and the Shouting; by George Slocombe; published by the Macmillan Company, New York; price \$3.50.

This book is strikingly vivid and interesting. It is the work of a world-famous young newspaper man, Geo. Slocombe, whose wide experience, keen observation and power of analysis enable him to present intimate portraits of colorful characters who are today making history. Contemporary life in great cities and diplomatic conferences form a background for vivid portraits of Gandier-Brezeska, Gandhi, Litvinoff, Telichierin, Curzon, Ramsey MacDonald, Lloyd George, Briand, Wilson, Coolidge, Dollfuss, Primo de Rivera, Mussolini, Hitler, Anatole France, James Joyce, Sinclair Lewis, and a host of others active during the fifteen years pictured in these pages. The writer pictures with equal charm men, women, events, and places. The book will reward the reader with a deeper insight into contemporary history.

Here's Money For Churches and Societies; by William H. Leach; published by Cokesbury Press, Nashville, Tenn.; price \$1.00.

The author is well versed in all problems of church management, and in this book offers practical suggestions and definite plans of raising the money always needed by organizations dependent on voluntary offerings for support. Under the following heads he offers practical plans which have been successful even during the recent depression: Setting Up the Church Budget, The Every-Member Canvass, Every-Member Canvass Variation; New System of Finance, Securing Collections On Pledges, Seasonal Offerings, Extra Budget Money, Money For the Societies, Money For Capital Funds. Churches, Societies, Charities, and other organizations will find this book most helpful.

Prophets Of The Soul; by Joseph M. M. Gray; published by the Abington Press, New York; price \$2.00.

Dr. Gray contends that throughout the history of our country religion has been one of the strongest and most constant influences in shaping the course of its progress. Beginning with the Mather family, he presents brief sketches of the men and their teachings as they touched the Puritan Commonwealth. Following these he presents, Jonathan Edwards, His God; George Whitefield and His Master's Voice; Methodist Itinerants, Creators of Climate; William Ellery Channing, a Theological Hamlet; Horace Bushnell, the Beloved Heretic; Phillips Brooks, a Prophetic Goodness; George A. Gordon, The Magnificent Rebel; Washington Gladden, and Applied Christianity. In his concluding chapter, "What of the Light?" Dr. Gray says: "There is frequent discussion in some quarters about the possibility of our needing what amounts to a new religion. The Christian and historically

grounded reply can be very bluntly put. We would better catch up with Him before deciding what we shall do when we have left Him behind. Whatever new religion we discover that we need, we shall reach it only through Christ; and it can never take us beyond the revelation and character He has brought us." And again, "The character of human hope is not in the revelation of God high and lifted up, to whom nations are but as a drop of a bucket and the small dust of the balance; but in the assurance that men are laborers together with Him. Calvary is far more than the signal flung by a rescue party to a lost expedition; it is the banner of a determined and proud advance toward a sure destination."

FORCEFUL testimony in support of religious education was given recently by New York's Supreme Court Justice J. A. Fawcett. Calling attention to the fact that he had pronounced sentence on 8,000 prisoners, he said that more than 4,000 of them were under 21 years of age. Only three of the 4,000 were members of a Sunday school at the time their crimes were committed. In 1,092 cases he had suspended sentence on condition that a minister or priest or rabbi would become interested and try to save the boy to a life of useful citizenship. Only 62 of the 1,092 boys were brought back to his court for sentence.—Wesleyan Christian Advocate.

THE railroad of tomorrow will, I feel sure, be a greatly improved instrument when compared with that of today. If the inventive genius of man is not completely stifled by the politician, there will probably be, in the next quarter of a century, changes in the art and design of transportation equal to or exceeding that of the past fifty years.—L. F. Loree, President, Delaware and Hudson Railroad.

LITTLE ROCK, CITY OF ROSES

[The Arkansas State Teachers' Association met in Little Rock Dec. 27-29, 1911. A. C. Millar, who at that time was President of Hendrix College, was also President of the Association, and delivered the following poem as a Response to the Welcome Address. It seems appropriate at this time, when the Little Rock Conference is meeting in Little Rock.]

We have heard your words of welcome,
Words of beauty, words of wisdom,
Words so full of heart, so homelike,
That our hearts o'erflow responsive,
That our thoughts are set to music
And our eyes behold a vision—
Vision of your lovely city,
Beautiful for situation,
Rearing arch and dome and steeple,
Reaching far and near for commerce,
Looming large and looming larger,
Rich in story and in promise;
And we rise to do her honor,
Rise to herald her achievements—
Freely voice our admiration
And our love for her good people.
From the mountains and the valleys,
From the forests and the prairies,
From the villages and cities,
We, the teachers have assembled;
We, the lovers of the children,
Seekers after souls incarnate
Searchers after things immortal,
Come to learn our lessons better;
Come for help, for inspiration,
And we thank you for the welcome;
From our heart of hearts we thank you,
And accept your gracious offers,
Glad to bide where progress beckons,
Free to mingle with your people,
Trusting to be blest in staying,
Hoping to bestow a blessing,
That our memory of this visit
May be ever sweet and fragrant;
That we may be knit together
In the bonds of friendship holy.
Hail, O City, rich in roses!
Hail, our Capital resplendent!
May we bring thee benediction!
May thy benedictions follow!

THE OLD-TIME FAMILY

By Edgar A. Guest
It makes me smile to hear 'em tell each
other nowadays,
The burdens they are bearing, with a
child or two to raise.
Of course, the cost of living has gone
soaring to the sky,
And our kids are wearing garments that
my parents couldn't buy.
Now my father wasn't wealthy, but I
never heard him squeal,
Because eight of us were sitting at the
table every meal.

People fancy they are martyrs, if their
children number three,
And four or five they reckon makes a
large-sized family.
A dozen hungry youngsters at a table I
have seen,
And their daddy didn't grumble when
they licked the platter clean.
Oh, I wonder how these mothers and
these fathers up to date
Would like the job of buying little shoes
for seven or eight!
We were eight around the table in those
happy days back then,
Eight that cleaned our plates of pot-pie
and then passed them up again;
Eight that needed shoes and stockings,
eight to wash and put to bed,
And with mighty little money in the
purse, as I have said.
But with all the care we brought them,
and through all the days of stress,
I never heard my father or my mother
wish for less.

The Arkansas Gazette:
A Great Institution

While we are celebrating the 100th Anniversary of statehood in Arkansas and the 100th anniversary of the organizing of the Arkansas Annual Conference, we must not forget that THE ARKANSAS GAZETTE was established 17 years earlier, at Arkansas Post, and for more than a century has been the promoter and defender of Arkansas. Rarely has a paper been so completely identified with the entire history of a State.

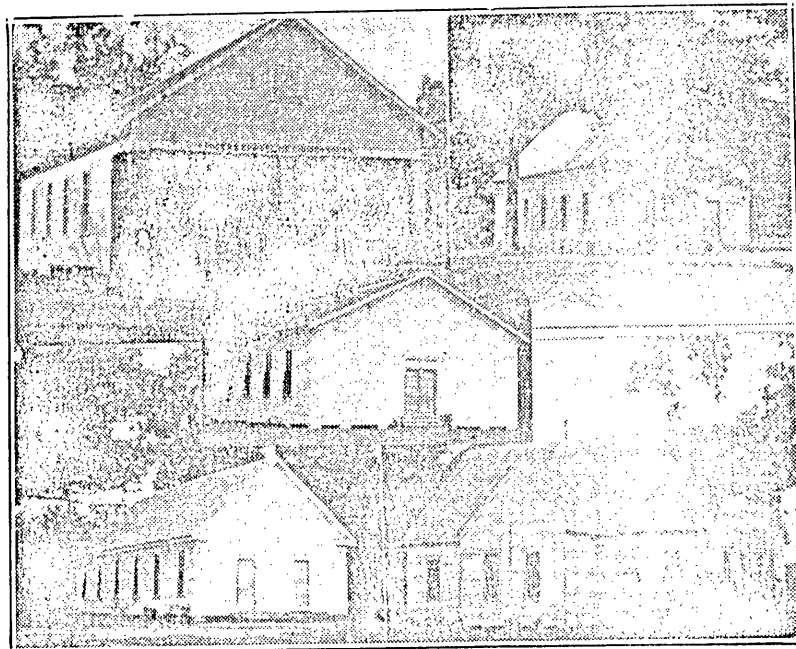
While the GAZETTE is a secular paper and the ARKANSAS METHODIST primarily a religious paper, they have co-operated in seeking to promote the moral welfare of the State. Both have a state-wide circulation and both stand for education, morality, law-enforcement, and civic and economic progress. Consequently it is with pleasure that we reproduce some complimentary things that have been printed about this truly great paper, which because of its age and its record is really an institution.

"No newspaper in the country occupies a more important relationship to its State than does the Gazette. It has been affectionately

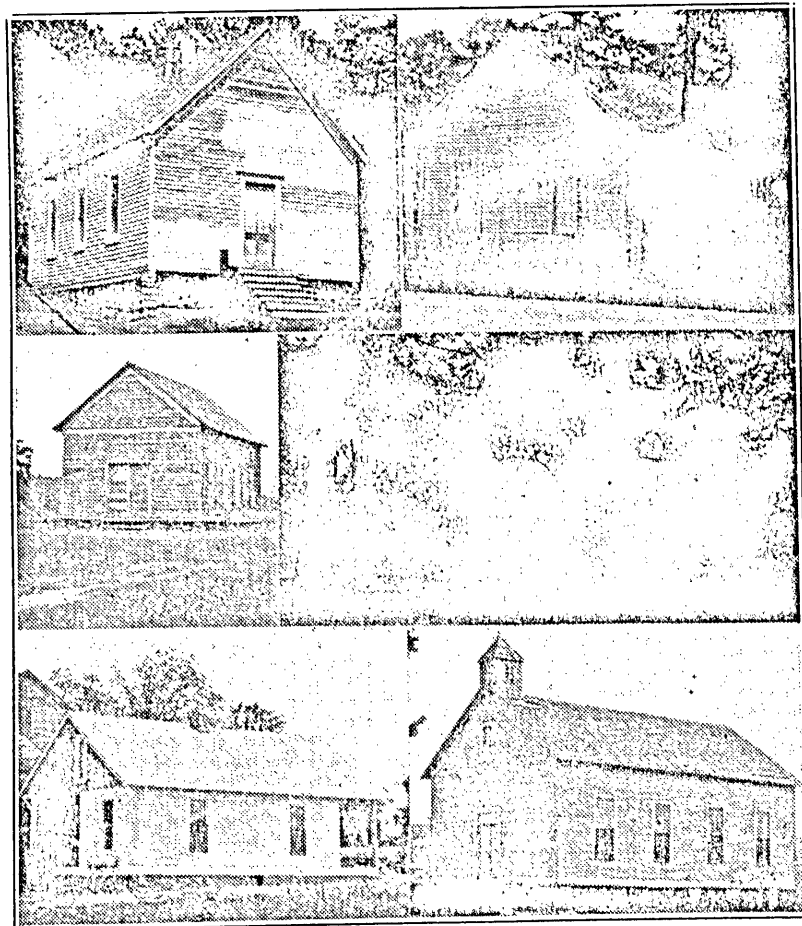
called the 'Old Lady' of Arkansas journalism. It has been respectfully called 'The Arkansas Bible.' It is also true that it has been disrespectfully called an 'old hag' by a few enemies. But friends and enemies alike subscribe for it, read it, respect it, rely on it, and recognize its merits as a public journal, as well as its value to the State. In fact, it is the principal eye through which Arkansas views the outside world. Many times has surprise been expressed that one of the oldest newspapers in the country, and the oldest west of the Mississippi River is

published at Little Rock, Arkansas."

The following comment has been made in connection with the change of ownership: "The ownership of the ARKANSAS GAZETTE has changed many times, and numerous men have lost fortunes in publishing it. Arkansas has never been what might be considered a lucrative field for newspapers. In June, 1902, it changed hands for the last time. A controlling interest passed from W. B. Worthen to C. W., J. N., and Fred Heiskell and Fred W. Allsopp, and subsequently the remaining stock was purchased by the same



Churches on Carlisle Circuit.
Top—Left, Rogers Chapel; Right, Walter's Chapel.
Middle—Shiloh Church.
Bottom—Left, Zion Church; Right, Hamilton Church.



Churches on Roland Circuit.
Top—Left, Taylor's Chapel; Right, Martindale Church.
Middle—Left, Harris Chapel; Right, Natural Steps Church.
Bottom—Left, Roland Parsonage; Right, Roland Church.



IT'S NEVER
TOO LATE
TO
SEND

Regardless of banking hours, it's never too late in the day to send deposits or withdrawal requests to this Bank, for our mail banking service extends to your nearest U. S. mail box—open night and day.

Stop in, phone or write. We'll be glad to tell you how banking by mail overcomes bad weather, ill health or broken axles.

THE PEOPLES
NATIONAL BANK

OF LITTLE ROCK

Member Federal Deposit Insurance Corp.
Main at Second St.

parties. Judge C. W. Heiskell and Fred Heiskell have since passed away. The destinies of the paper are now in the hands of J. N. Heiskell, editor-in-chief, Clyde L. Dew, managing editor, and Fred W. Allsop, business manager. The present editor, J. N. Heiskell, has filled the editorial chair on this newspaper for a longer period than any of his predecessors, except its noted founder."

It has been said that his desire is to keep the GAZETTE a medium of service, to give the news, and to interpret it for the public, as if to put into practice the motto of its illustrious founder, who said, "It is the duty of every man to be useful in whatever situation he is placed in life."

It is an interesting co-incidence that the present management of the GAZETTE is practically co-existent with that of the ARKANSAS METHODIST.

It is said that, keeping the GAZETTE as far as possible from ulterior and outside influences, its publishers have scrupulously refrained from allowing personal interests to interfere with its duty as a guide and interpreter of events and trends. That it is not conducted for profits alone is evidenced by the fact that it has lost many thousands of dollars by its refusal to accept whiskey advertising.

An Arkansas historian has thus described the GAZETTE and its policy:

"The GAZETTE's founder was conservative, and his commendable example has been followed, in the main, by his numerous successors as the paper's editors. He opened his columns to the impartial discussion of public questions, but set his foot down on partisan and personal debates. He denounced duelling, which was prevalent in the early days of Arkansas. Early in the 1830's it battled for Arkansas statehood. In 1836, it advocated the annexation of Texas. The GAZETTE has always remained true to the Democratic party. It supported Breckinridge for president in 1860. It lived through the terrible Civil War, until suppressed for a short time when the Federals were in possession of Little Rock. After Lincoln's call for volunteers, it approved the purpose of secession; because it was impossible for Arkansas to take any other position under the circumstances. It passed under the dismal reconstruction period which followed the War Between the States. It opposed, with success, the reign of the Carpet-baggers. When the war was over, it acquiesced in the result, and since then there has been no stauncher upholder of the Union. It experienced the yellow-fever epidemic which paralyzed the South's business in 1879. It has always stood for an economically administered government, for the protection of the rights of the people, for law and order, for clean politics, and for the regulation of such evils as could not be abolished. It has denounced lynching, and has constantly advocated every cause for the advancement of the State."

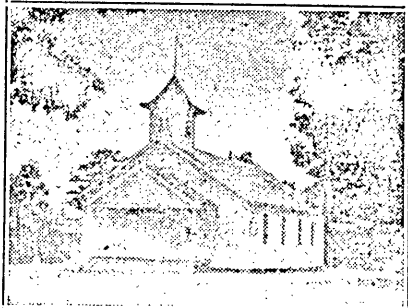
"From its small but important beginning, the GAZETTE has always withstood any and all onslaughts made against it. It has an inherited appreciation of its value as a newspaper dating back to its beginning at Arkansas Post. It carried that appreciation to Little Rock, and that appreciation has never been violated."

Dallas T. Herndon, secretary of the State History Commission, who

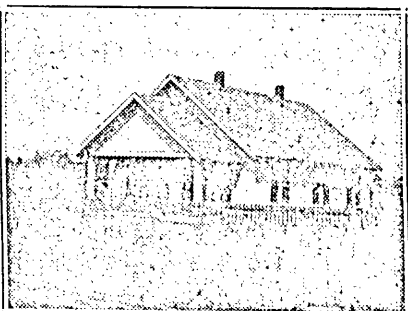
has made a special study of the files of Arkansas newspapers, says: "The GAZETTE has been an active participant in all the economic and political activities of the State and Territory; and, in all the wonderful achievements of Arkansas down to



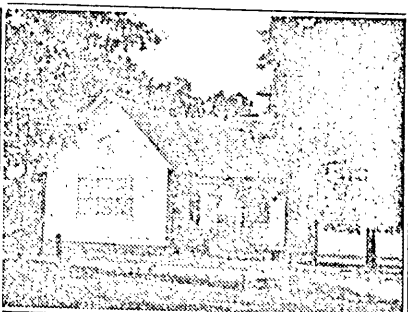
New Bethel Church



Sardis Church on Bauxite Charge



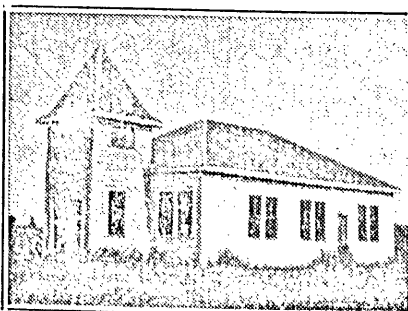
Parsonage at Hickory Plains



Mabelvale Church



DeVall's Bluff Church and



Keo Church

THEY CAME!

THEY SAW IT!

THEY LIKED IT!

THEY BOUGHT IT!

30

New 1937

Chevrolets

Sold Saturday

By far the largest one-day's selling in the history of our 24½ years in business.

It was the largest and most enthusiastic crowd to ever gather in our showroom to see a new car . . . even as late in the evening as 9:30 our place remained crowded.

We appreciate this unusual demonstration of public interest in our 1937 showing.

You Too, Will Like It!

And we invite you to visit our showroom and see The Car For 1937.

Bale Chevrolet Co.

Broadway at 2nd

Little Rock

Phone 6292

"Love Thy Neighbor" Is Our Favorite Commandment



Ever since we started our first store—more than six and a half years ago—we have done business according to that standard; we have gone out of our way to do things that would make our community a better place in which to live . . . and to make friends with our neighbors.



Evidently it is a good rule, because now, with 12 thriving stores working under the self-same idea, we are enjoying our full share of business and the confidence of our patrons.



So we pledge continuance of our business along this principle—pledge even better grocery values and service—and ask only that you continue to patronize YOUR neighbors, we of the home-owned and home-operated BLACK and WHITE STORES.



Stores and Locations:

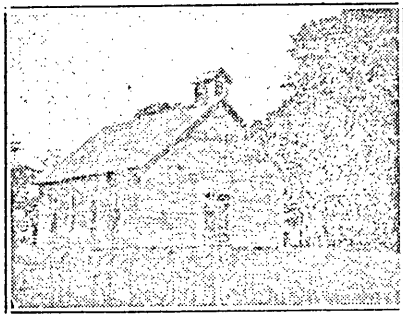
3916 W. 13th St.
308 W. Capitol
1316 Main St.
Prospect & Palm
1123 Welch

1420 Main, N. L. R.
2308 Arch St.
Stiff Station
1102 Battery

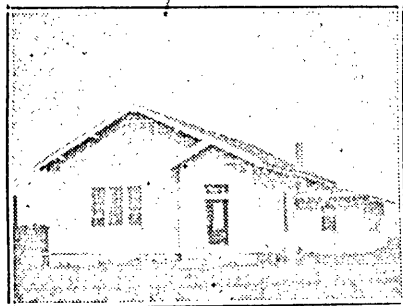
3016 Markham St.
313 Main, N. L. R.
1806 Wright Ave.
Country Club Station
1921 N. Van Buren

the present moment, the GAZETTE has always been, and is the most widely read newspaper in Arkansas." (Mr. Herndon did not happen to know that about 40 years ago the ARKANSAS METHODIST had a larger circulation than the GAZETTE.) He said, "As such, its voice has always carried incalculable weight."

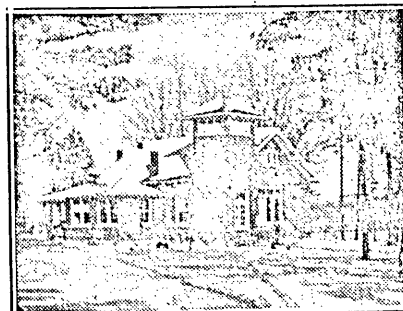
As is said in Hempstead's History: "In all Arkansas there is nothing older save her majestic trees, which sheltered the Quapaw Indians; save only her swift-flowing rivers sweeping to the sea; save only her mountain fastnesses, resounding to the scream of the eagle; save only the soil itself, which felt the tread of De Soto and Marquette, of LaSalle and deTonti."



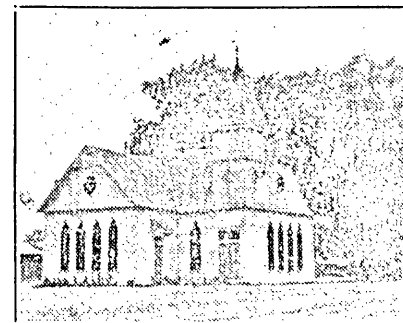
Tomberlin Church



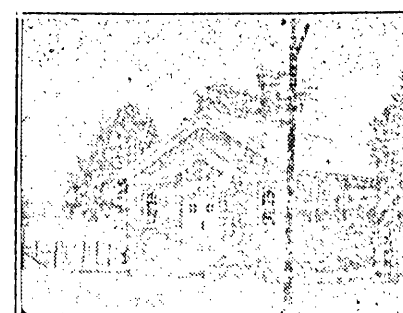
Geyer Springs Church



Primrose Church



Des Arc Church



Douglasville Church

Rev. C. E. Whitten, P. C.,
Bauxite and SardisRev. W. Neill Hart, P. C.,
Pulaski Heights Church

THE OLD FASHIONED THANKSGIVING

By EDGAR A. GUEST

It may be I am getting old and like too much to dwell
Upon the days of bygone years, the days I loved so well;
But thinking of them now, I wish somehow that I could know
A simple old Thanksgiving Day, like those of long ago;
When all the family gathered round a table richly spread,
With little Jamie at the foot and grandpa at the head.
The youngest of us all to greet the oldest with a smile,
With mother running in and out and laughing all the while.
It may be I'm old fashioned, but it seems to me today,
We're too much bent on having fun to take the time to pray,
Each little family grows up with fashions of its own,
It lives within a world itself and wants to be alone.
It has its special pleasures, its circle, too, of friends,
There are no get-together days—each one his journey wends
Pursuing what he likes the best in his particular way,
Letting the others do the same upon Thanksgiving Day.
I like the olden way the best when relatives were glad
To meet the way they used to do when I was but a lad.
The old home was a rendezvous for all our kith and kin,
And, whether living far or near, they all came trooping in.
With shouts of "Hello, Daddy," as they fairly stormed the place,
And made a rush for Mother, who would stop to wipe her face
Upon her gingham apron, before she kissed them all,
Hugging them proudly to her breast, the grownups and the small.
Then laughter rang throughout the home, and, oh, the jokes they told!
From Boston, Frank brought new ones, but father sprung the old;
All afternoon we chatted, telling what we hoped to do,
The struggles we were making and the hardships we'd gone through.
We gathered round the fireside, how fast the hours would fly;
It seemed before we'd settled down, 'twas time to say goodbye.
Those were the glad Thanksgivings, the old time families knew,
When relatives could still be friends and every heart was true.

IF YOU HAVE
NOT RENEWED
FOR YOUR PAPER
PLEASE REMIT

When you are planning for your Christmas presents, be sure to remember the Methodist Orphanage, and subscribe to your church paper for friends or relatives who are not taking it.

Compliments

J. C.
PENNEY
COMPANY

Little Rock
Arkansas

Welcome....
Delegates and
Visitors

to the Little Rock Annual
Conference

These men founded and built the Pyramid Life Insurance Company. Its growth from a mere idea to its present Standing as Arkansas' largest Old Line Life Insurance Company and its current expansion into neighboring states represents a substantial step toward the solution of our state's greatest need. The development of strong home owned financial institution with a sincere interest in Arkansas' future progress. Pyramid believes in Arkansas . . . Arkansas believes in Pyramid.

Pyramid
Life Insurance Co.

Herbert Thomas, Pres.
Robert C. Strak, Sec.

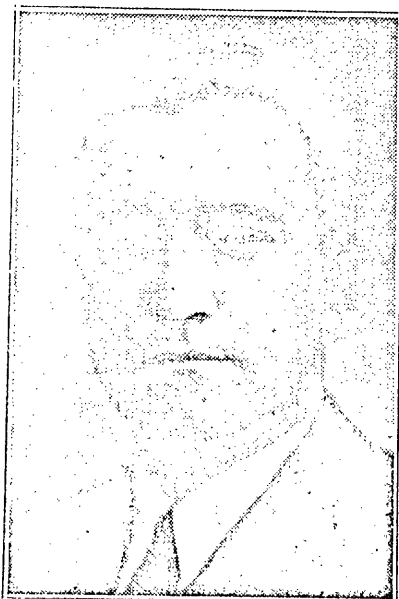


Churches on Bryant Circuit
Top—Left, Eryant Church; Right, New Hope Church.
Middle—Left, Congo Church; Right, Mt. Carmel Church.
Bottom—Left, Oak Hill Church; Right, Salem Church.

LONOKE COUNTY

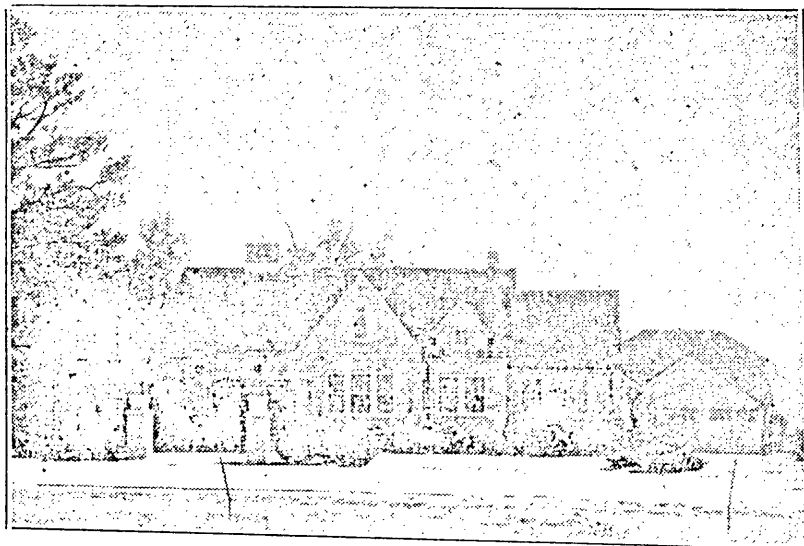
The Land of History, Adventure, Opportunity

Lying just on the edge of Grand Prairie, in South-Central Arkansas, embracing soils of three different characteristics; bottom lands silt, sandy hill loam and prairie white dust, is Lonoke



Hon. J. M. Malone
County Judge-elect of Lonoke
County

County—one of the oldest counties in the State of Arkansas. Just three miles north of Lonoke, the county seat, is the old settlement familiarly known as Brownsville. At one time during the early stages of the development of the State, Brownsville was selected as the site for the Arkansas Capitol. Brownsville, in those early days, was quite a flourishing prairie town; the old Little Rock-Memphis Railroad wound across deep coulees on the East, straightened out to caress Brownsville and plunged into a heavy swamp that carried well over into the territory now known as Pulaski County. The advent of a new railroad, some three miles south of Brownsville, in a few short years, almost depopulated the old watering place. Way-worn travelers gradually adopted a resting place on the new railroad. There, beneath a gnarled and aged oak, a livery stable sprung up. Tired with the business cares of the day, riders drifted under the branches of the great old oak; there, settlers, from far and near, met to discuss the problems of the day. Gradually, the spot came to be



Home of Mr. and Mrs. George Bailey of Lonoke

known as Lone Oak. With the arrival of tin cans and plate glass, the name quickly was made into "Lonoke". Around that historic old tree from whose branches have dangled the lifeless bodies of horse thieves and whose leaves have heard the ministering of the deathless gospel of all ages a great county, known by the same name, has grown up. The county seat, in the course of human events, the city now called "Lonoke", drawing its strength from the towering height of the old oak, was definitely seated many years before the oldest citizen of the county, now living, stood at the foot of the historic old oak for a friendly pat on its rough old sides. From such stock was the geography of the county determined.

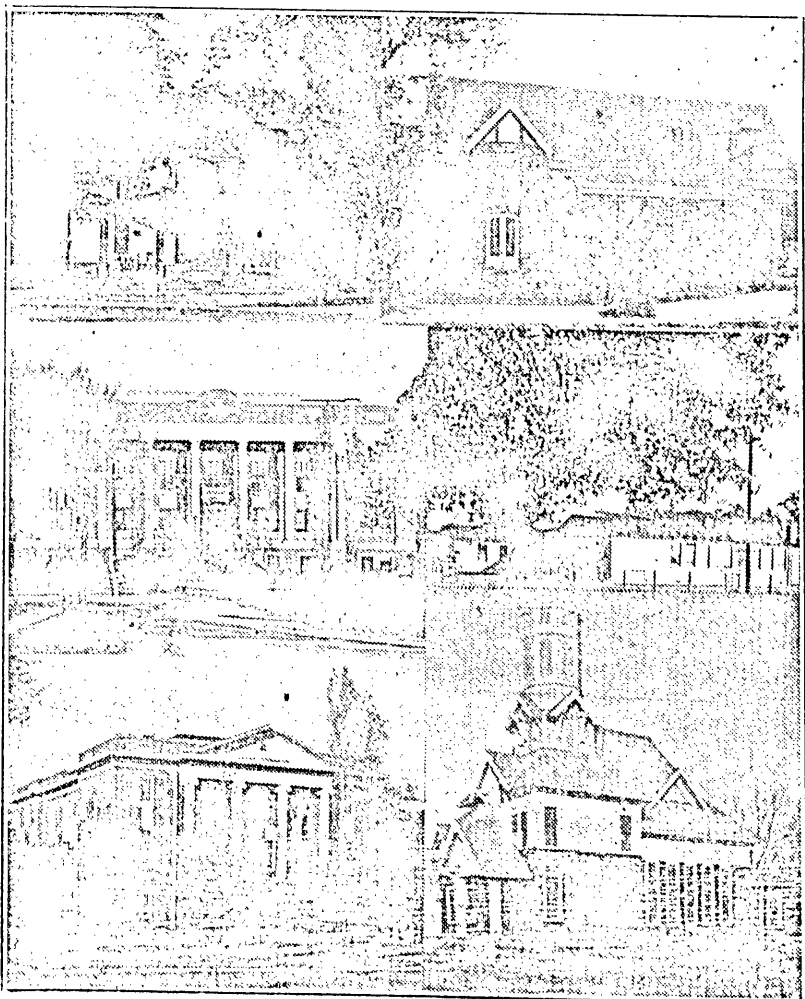
ITS CITIZENS

Many years before the Civil War ravaged the Southland, indeed, even while Abraham Lincoln was still a boy in Illinois, a great wagon train came from Tennessee, forded the Mississippi River above the spot where the city of Memphis now rears its stacks of industry, and struck the soft soil of Grand Prairie. The wagon train was headed by a family of people named "Hogard"; in its van were several wagons bearing "Reeds"; others bore "Swaims", "Robinsons", "Hicks", "Glovers" and "Dukes". These new settlers made permanent homes in a community now known as Oak Grove—some fifteen miles north of Lonoke. They quickly made friends with their kinsmen who lured them here with unbelievable stories of opportunity. The "Eagles", the "Bransfords", the "Koonces", the "Higs"—all these and many more industrially set to work to mold them a home and a government. Today, in Lonoke County, there is not a family of permanent residents that cannot trace their ancestry to that heroic horde of settlers who, so many

years ago, undertook to conquer the vast prairie lands and populate the limitless lowlands of the great territory now called "Lonoke County."

A roll call of the family names of Lonoke County is a turning of the pages of the history of the State of Arkansas. Lonoke County has produced leaders for the nation since that bleak, windy day when the call of "strike camp" rolled down the long wagon train from Tennessee. Space will not permit the naming of even a small percentage of the prominent men who boasted, and now boast, of being a Lonoke county man. Gov. James P. Eagle was one of the earlier leaders to come from Lonoke county. Pat H. Wheat, Sr. and J. H. Hicks, these many years gone now, were his bosom friends. The present senior Senator and leader of the Majority in the United States Senate, the Hon. Joe T. Robinson, received his early education in a little rural school ten miles Northeast of Lonoke and every year Senator Robinson comes back to the little white church in Furlow township there to pay due homage to his nativity. The Hon. John E. Martineau, Ex-governor of Arkansas and present Judge of the United States District Court, in childhood, knelt at the same shrine with Senator Robinson. The late Hon. James B. Reed, thrice a member of the House of Representatives from the sixth Congressional District of Arkansas, was born twelve miles north of Lonoke on the opposite corner of the 160-acres upon which the modern consolidated school known as "Woodlawn" now stands. The Hon. C. P. Newton, present member of the State Corporation Commission, calls Lonoke County his home; the Hon. W. J. Waggoner, present judge in the 17th Judicial District of Arkansas, is one of Lonoke County's old-timers' descendants; the Hon. J. M.

(Continued on Page Eight)



Top—Home of Senator Joe T. Robinson . . . When Elected Governor of Arkansas
First Presbyterian Church of Lonoke
Center—Lonoke County Courthouse . . . Lonoke High School, J. J. Doyne, Superintendent
Bottom—First Baptist Church of Lonoke First Christian Church of Lonoke

Lonoke County

(Continued from Page Seven)

Bransford, next speaker of the House of Representatives of Arkansas, is a son of W. Y. Bransford, one of the county's most beloved citizens; the Hon. J. M. Malone, County Judge - elect of the County, comes from a family of "Malones" who have lived in the southern part of Lonoke County three generations and he needs must claim kinship with at least three of the above-mentioned old-timers; the Hon. Troy Carroll, Sheriff of Lonoke County, is a direct descendant of the "Carroll" whose name was affixed to the Declaration of Independence; The Hon. W. T. Reed, his chief deputy, is a brother of the late Hon. James B. Reed.

In the Southern end of the County, neighbors with the "Malones", were the families of "Walls", "Trimble", "Goodrum", "Fletcher", "Wheat". Without the slightest fear of contradiction, it can be said that these names have, for generations, been written, indelibly, into the history of the Southwest.

ITS SCHOOLS

Lonoke County's schools, under the present system of unification, are among the outstanding ones in the State of Arkansas. The system at Lonoke, headed by Prof. J. J. Doyne, long regarded as one of the outstanding educators of the South, is recently valued at near \$100,000.00. Graduates of Lonoke High School and Lonoke County Schools

fill important positions all over America today. Undergraduates in those schools have written the name of "Lonoke County" high in athletic records in the furthestmost parts of the world!

ITS BAR

It has been said, for two generations, that Lonoke County has had one of the strongest Bars in the State. Perhaps the most beloved man ever to practice in Lonoke County was the late Thomas C. Trimble, Sr. He served his county and his district nobly for a lifetime, spending many years as Circuit Judge of the 17th Judicial District. Lonoke County, at Lonoke, has one of the finest and most beautiful Court Houses in the State. Erected at a cost of well over \$100,000.00, it stands as a monument to the heroic efforts of those who have battled with the prairie and the swamps and won! The present Bar includes the Hon. Thomas C. Trimble Jr., son of the late Judge Trimble, the Hon. W. P. Beard, the Hon. W. W. McCrary Jr., the Hon. Joe P. Melton, the Hon. Charles Albert Walls, son of an ex-county judge and United States Marshal, and the Hon. James B. Reed Jr., son of the late Congressman James B. Reed.

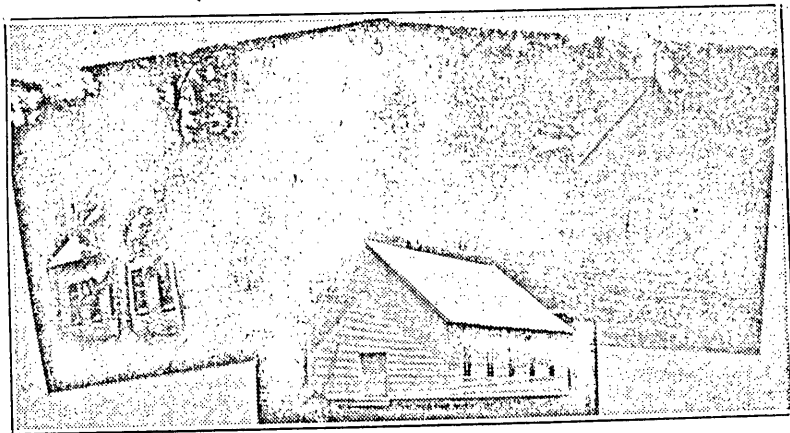
ITS CHURCHES

Lonoke has a beautiful, new Baptist Church; it has new Christian and Presbyterian Churches, a Cumberland Presbyterian and a debt-free Methodist Church.

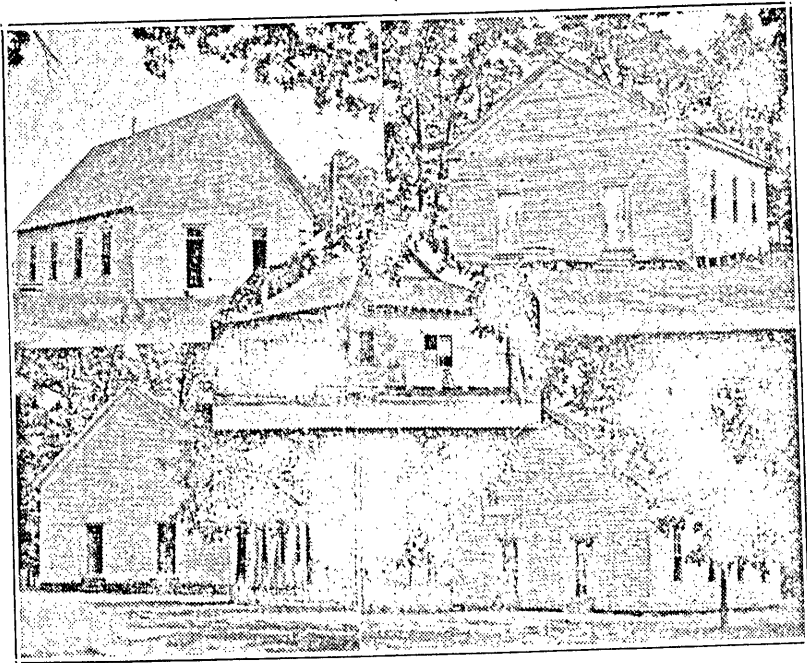
Lonoke County is the land of history—the land of adventure—the land of conquering heroes—the land of promise—the land of opportunity!



MR. AND MRS. GEORGE BAILEY
Mr. Bailey is Mayor of Lonoke, and Superintendent of Sunday School of First Methodist Church



Churches on Paron Circuit.
Left, Walnut Grove Church; Middle, Paron Church; Right, Halstead Church.



Churches on Hickory Plains Circuit.
Top—Left, Providence Church; Right, Hebron Church.
Middle—Bethlehem Church.
Bottom—Left, Johnson's Chapel; Right, Cross Roads Church.

Tipton & Hurst

Invite You To a Celebration of
Their 50th Anniversary



Founded 50 years ago as a greenhouse in a piney forest which is now the 2100 block of West 14th St., the firm of Tipton & Hurst, Main and Fifth Sts., has kept steady pace with the growth and development of Little Rock and Arkansas. In this, the 100th anniversary of statehood and the 50th anniversary of the founding of this firm, you are invited to a series of celebrations to delight you.

Organ Recitals

4 P. M. to 6 P. M.

November 12th, 13th, 14th

Amid splendid displays of rare and beautiful flowers, Mrs. Morris Jessup will render a series of favorite selections on the new Hammond organ. To see, and to hear, is to enjoy!

FLORAL SOUVENIRS

In keeping with the happy spirit
of the occasion



Tipton & Hurst

Florists, Incorporated

509 MAIN ST.

Phone 9101

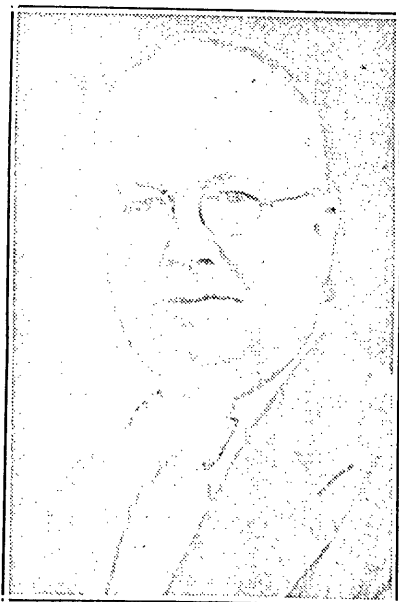
Little Rock

Telegraph Delivery

Asbury Church, Little Rock

REV. H. B. VAUGHT, P. C.

Asbury Church originated in a little mission established in 1888, about 1412 West Eighth Street, Little Rock, in a building which still stands and is used as a business house in the colored section of that part of the city. Later on in the same year the congregation moved into a store building, situated on the northeast corner of Tenth and High Streets, and organized a church. The early name of the church was Capitol Hill M. E. Church, South. There were ten charter members: Ora Brown, A. E. Dougan, Mattie Dougan, Annie Dutton, W. H. Feilds, Charles Marshall, Minnie McJunkin, Mrs. W. A. Smith, Harry Marshall, and W. A. Cargil. Throughout the remainder of the year 1888 and until the meeting of the Annual Conference in the fall of 1889, Dr. H. R. Withers, E. W. Winfield, and J. B. McDonald did the preaching. Services were held in this building for about one year. A tent was then set up on the southwest corner of Tenth and Bishop Streets, on property now owned by Immanuel Baptist Church, where services were conducted until a storm destroyed the tent. The congregation then moved north across the street into a blacksmith shop owned by a Mr. Munzing.



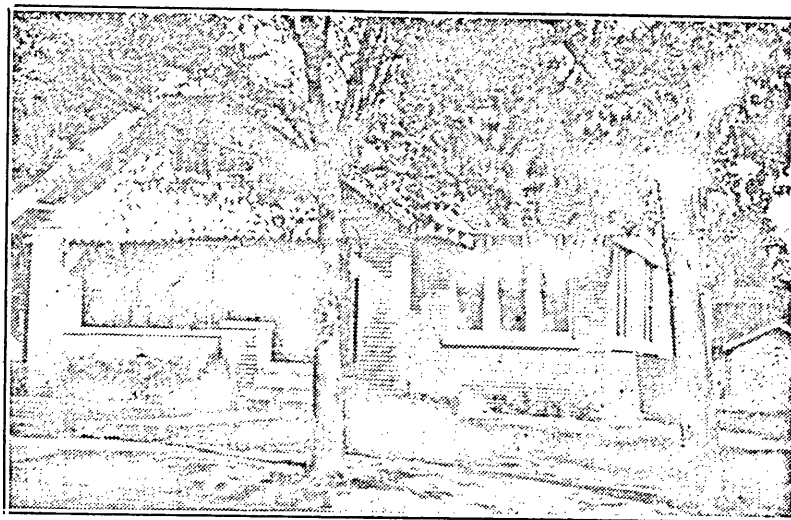
Rev. Herbert B. Vaught

After worshipping awhile in the blacksmith shop, it became apparent to the congregation that this place had been outgrown; so, at the close of services one Sunday night, the pastor, Rev. W. A. Steel, submitted to the congregation the question of what should be done about a place in which to worship, and it was decided that a new building should be erected on the recently-acquired site at Tenth and Wolfe, and this was done during the following week and services held in the new building just one week after the decision was made to move from the blacksmith shop.

The building at Tenth and Wolfe was used by the church as a place of worship until April 5, 1908. However, in the meantime, much improvement had, of course, been made in the building. On the Sunday following April 5, 1908, the first service was held in a new building on the present site at 1201 Schiller Avenue. On June 24, 1911, this new church building was set on fire by lightning and burned down. While a new structure was being erected the congregation worshipped in a planing mill at the southeast corner of Twelfth and Summit. It was during the pastorate of Rev. A. O. Evans that the present church building was completed, and the congregation moved to it and has occupied it ever since. This was in 1911.

Beginning with the Conference year 1889-90 and ending with 1903-04, a missionary appropriation for the support of Asbury was made each year, except for 1899-1900. The amounts ranged from \$150.00 to \$350 per year. The amount fixed for the pastor's salary has varied from \$485 to \$3600. The total amount paid by the church for all purposes for the Conference year has run from \$544.05 to \$20,431.

The first Asbury Sunday School of which we have any record was organized at Tenth and High Streets in 1888. The Sunday School membership has varied from 75 to 800. The total amount of money raised, beginning with the Conference of 1890, has ranged from \$26.43 to \$2551 per year. The following have served as superintendents: L. J. Clark, F. M. Goar, H. E. Glidewell, J. H. Andereck, Ben D. Brickhouse, Sr., Guy W. Swaim, C. L. O'Daniel, Oscar Murrie, Sam T. Poe, Joe A. Goetz, C. B. Nelson, Hardin Bale,



Asbury Parsonage

and probably others, but we do not have any record of them.

The first Epworth League at Asbury was organized some time in the Conference year 1894-95. The lowest membership reported to the Annual Conference was 20 and the highest was 175. The first report of amount of money raised during any Conference year was at the session of 1902. The lowest amount ever raised in any one Conference year was \$32 and the highest amount was \$696.

In 1890 a "Ladies Aid" was organized with the following members: Mrs. Minnie McPherson, president; Mesdames W. J. Joiner, W. R. Casey, J. B. Sandefur, R. A. Hightower, W. N. Prater, Rachel Cardwell, A. R. Williams, J. W. Pipkin, H. E. Glidewell, E. W. Mills, Jane Kitto, Sue Compton Scott; and Misses Mollie Casey, Tonce Joyner, Tillie Kitto, and Lonie Joyner; and probably others of whom we have no record. It was not until 1896 that

a "Woman's Missionary Society" was organized. The first available record of this new organization shows as members: Mesdames Farrow, Mills, Swaim, Clifford, Hightower, Andereck, Goar, Prater, Mitchell, Odom, Cardwell, Crosswell, Smith, Joiner, Yowell, Rogers, Winn, and Miss Ellis, the first names and initials not being shown in the record. Mrs. Mills was president of the Foreign Society and Mrs. Goar of the Home Society. The membership of the two Societies, as now combined, numbers 150.

The first church site ever actually owned by this congregation was at the northwest corner of Tenth and Wolfe Streets—two lots purchased May 22, 1889, by W. R. Casey, John T. Webb, and William T. Wilson as trustees for Capitol Hill M. E. Church, South, but no house of worship was erected on it prior to the Annual Conference of 1889. The first pastor sent by the Conference to Asbury was Rev. W. A.

Welcome Delegates and Visitors

*Congratulations on the
100th Anniversary of
Methodism in Arkansas*

We, of Ruebel's have been privileged to serve many of Arkansas' distinguished families whose members have played important parts in the development of Methodism in the state.

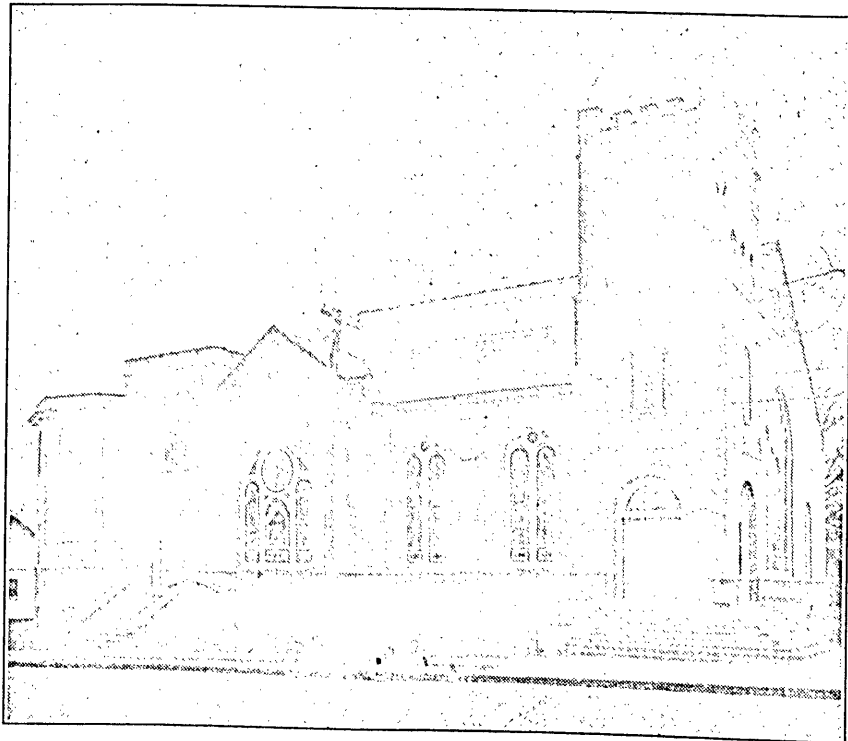
Thus, it is with pride in the recognition of our sympathetic and understanding services that we join in paying tribute to the Church whose members have so placed their trust in us.



ALFRED LEYMER,
Manager.

P. H. Ruebel & Co.
Funeral Directors

PHONE 4-0107
112 EAST SIXTH ST.
LITTLE ROCK, ARKANSAS



Asbury Church

Steel, in the fall of 1889. At that time there were 54 members of the church.

This church has had three parsonage sites of its own. The first was located on the property now occupied by the S. M. Alley home at 1714 West Tenth Street. The second was at 1205 Schiller Avenue. The latter property has been converted into a meeting-place for the Young People's Department and a beautiful buff brick at 1209 Schiller, has been purchased for \$6,000 and is now occupied by the pastor.

Pastors who have served Asbury since the Annual Conference began making appointments are: W. A. Steel, T. D. Scott, E. R. Steel, J. R. Rushing, W. J. Herron, O. H. Tucker, J. M. Workman, W. A. Steel, A. P. Few, W. A. Swift, Frank Barrett, A. O. Evans, W. R. Richardson, W. P. Whaley, W. C. Davidson, W. C. Scott, Francis A. Buddin, J. L. Dedman, J. Frank Simmons, and H. B. Vaught, in the order named.

Space does not permit me to name all the members of the various official boards who have served Asbury, but the first Board of Stewards was composed of W. R. Casey, S. M. Alley, H. E. Glidewell, and A. R. Williams. The first Board of Trustees consisted of W. R. Casey, John T. Webb, and William L. Wilson. Of the present Board of

Stewards, C. E. Gray is chairman, Roland M. Shelton is vice-chairman, Elmer W. Smith is secretary, and J. G. Bowman is treasurer. C. E. Gray is chairman of the Finance Committee. Mrs. C. E. Bennett is president of the Woman's Missionary Society. Hardin Bale is superintendent of the Sunday School, and Miss Vera Weeks is president of the Young People's Department.

Rev. H. B. Vaught is completing his quadrennium. During his pastorate 432 members have been added, a new parsonage has been purchased, the pastor's salary raised from \$2,000 to \$2,700, the contributions to Conference Benevolences increased from \$700 to \$1,335, a noticeable strengthening of the Young People's Department achieved, and five young men have entered the ministry.

This, in brief, is the history of the first 47 years at Asbury. The church was named for Francis Asbury, one of the first American bishops of the Methodist church. If this church lives up to the responsibility placed upon it when it was named, it will have a great history.

(The above was delivered by J. S. Utley at a "Home-Coming" service held at Asbury Church, Sunday morning, November 4, 1934, with slight amendment to bring it up to date.)

Little Rock Junior College

By MARJORIE BASORE

In less than a decade Little Rock Junior College has grown from a mere idea in the mind of John A. Larson, principal of the local Senior High School, to one of the important colleges in the state.

During the spring of 1927 the University of Arkansas discontinued its extension courses for local students, leaving many unable to continue their college work. Then it was that Mr. Larson decided to allow these students to continue their work under the supervision of certain high school instructors, although there was doubt that their credits would be accepted at other institutions.

This first term, Junior College had an enrollment of 92, and graduated 14, under the tutorage of high school instructors, among whom were four now on the College faculty. These four veterans are Miss Dorothy Atwood Yarnell, head of the English department; Miss Pauline Hoeltzel, English and German instructor; Miss Lula B. Chase, head of the psychology department; and J. H. Atkinson, head of the economics and history departments.

When members of the graduating class continued their studies at various colleges and universities, the success of this first step was realized, and organization advanced. In 1928 the college was recognized by the North Central Association as an accredited junior college.

On the memorable day of July 6, 1929, former Governor and Mrs. George W. Donaghey endowed the college, and gave it financial stability. The Donaghey Foundation included the deeds of the Federal Bank and Trust Building and the Donaghey Building located at Seventh and Main Streets of this city. These securities are valued at between \$1,500,000 and \$2,000,000. The College is under the supervision of the local school board.

Today, the college, with Edmund

Bauxite-Sardis

REV. C. E. WHITTEN, P. C.

The Bauxite Methodist Church was originally Hunter's Chapel, located two miles east from Bauxite. Hunter's Chapel was built nearly sixty years ago and was served by some of the pioneer preachers of Southern Methodism. Some of them were: Andrew Hunter, Van Valkenberg, J. M. Cline, father of Dr. John W. Cline, Slover, and Rev. E. N. Watson. Dr. Hunter had a circuit that embraced a part of Garland, Saline, and Grant counties and he preached at Hunter's Chapel once a month on Wednesday. His churches were so badly scattered that it was necessary to make most of the appointments on week days. Dr.

Q. Brothers as Dean, is undergoing much needed expansion, with a new chemistry building, and an auditorium now under construction. The present official enrollment is near 500 and Junior College offers courses for almost any professional work. Library and laboratory facilities are comparable with those of most junior colleges.

Scholastic competition with Arkansas colleges has placed the college in the fore-ground. The college is the only one in the state to boast a chapter of national junior college debating fraternity, Phi Rho Pi, and has made an enviable record in debate. The dramatic department is outstanding, and from the journalism department, the best college newspaper in the state adjudged for five consecutive years, has come. The Chatter, now in its eighth year has increased from a six-page, two-column paper, to a six-column, four-page publication. The Trojan staff publishes an outstanding yearbook, which compares favorably with those of four year colleges.

The college has a night school with credits the same as those for day work. The institution is determinedly building for a four-year college, and if enrollment continues to increase this may soon become a reality.

Hunter received \$100 salary for one year's service on this circuit.

Hunter's Chapel was almost abandoned during the last years of the Nineteenth Century.

About 1900 the town of Bauxite was started. Hunter's Chapel church was moved to Bauxite to property donated by The Republic Mining

and Manufacturing Company, under the leadership of J. R. Gibbons, who was superintendent at the time. This company has ever been interested in the work of the church and has made substantial contributions to the work. J. B. Williams was pastor at the time the church was located here. Bishop Hoss ded-

GOVERNORS OF ARKANSAS

Following is a list of the territorial and elective Governors of Arkansas from 1819 to 1936, with the date of appointment or year in which they were elected. Prior to 1870, the governor was elected for four years, all other State officers for two years. Acting governors are not included in the list.

TERRITORIAL GOVERNORS

(Appointed)

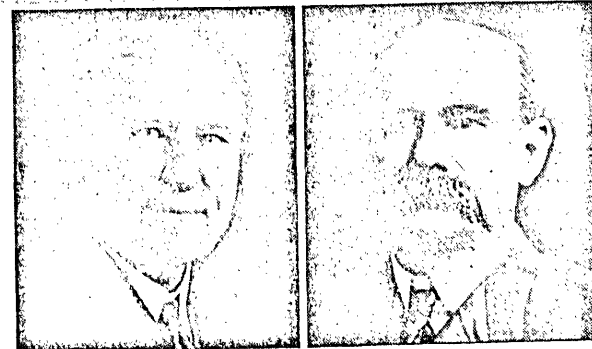
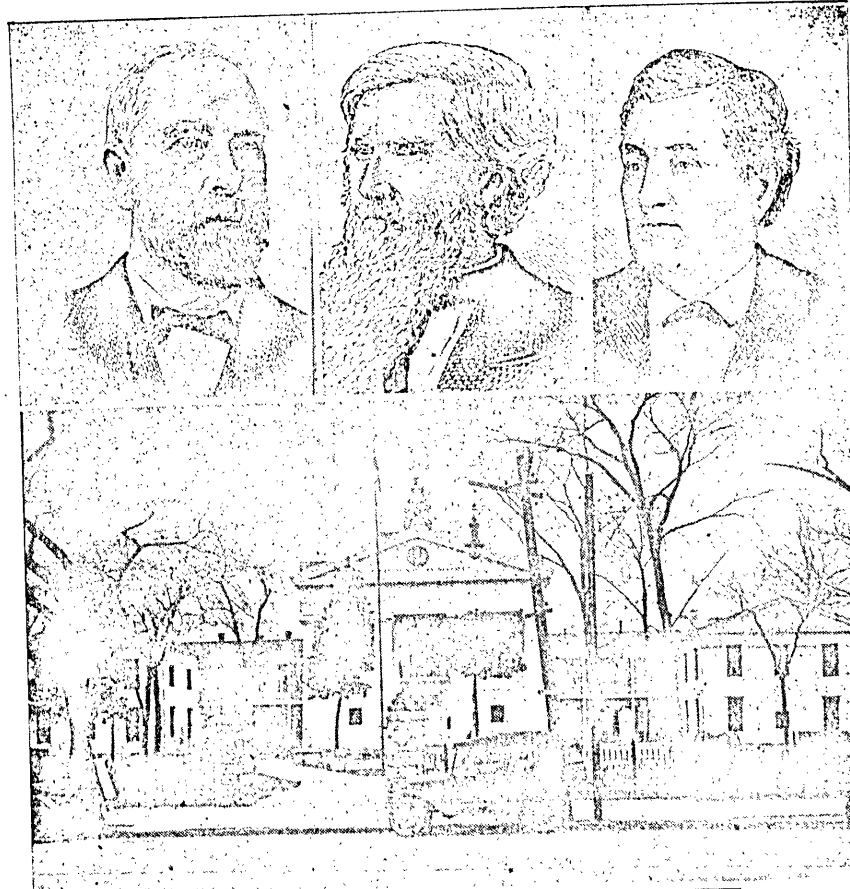
James Miller ----- March 3, 1819
George Izard ----- March 4, 1825
John Pope ----- March 9, 1829
William S. Fulton ----- March 9, 1835
(Fulton served until the State was admitted.)

STATE GOVERNORS

(Elected)

James S. Conway ----- 1836
Archibald Yell ----- 1840
Thomas S. Drew ----- 1844
John S. Roane ----- 1849
(Special election, April 19)
Elias N. Conway ----- 1852
Re-elected in ----- 1856
Henry M. Rector ----- 1860
(Elected for four years, but resigned in 1862)
Harris Flanagin ----- 1862
Isaac Murphy ----- 1864
Powell Clayton ----- 1868
Elisha Baxter ----- 1872
Augustus H. Garland ----- 1874
William R. Miller ----- 1876
Re-elected in ----- 1878
Thomas J. Churchill ----- 1880

James H. Berry ----- 1883
Simon P. Hughes ----- 1884
Re-elected in ----- 1886
James P. Eagle ----- 1888
Re-elected in ----- 1890
William M. Fishback ----- 1892
James P. Clarke ----- 1894
Dan W. Jones ----- 1896
Re-elected in ----- 1898
Jeff Davis ----- 1900
Re-elected in ----- 1902-1904
John S. Little ----- 1906
George W. Donaghey ----- 1908
Re-elected in ----- 1910
Joseph T. Robinson ----- 1912
(Resigned when elected to U. S. Senate)
George W. Hays ----- 1913
(Special election)
Re-elected in ----- 1914
Charles H. Brough ----- 1916
Re-elected in ----- 1918
Thomas C. McRae ----- 1920
Re-elected in ----- 1922
Thomas J. Terral ----- 1924
John E. Martineau ----- 1926
Harvey Parnell ----- 1928
Re-elected in ----- 1930
J. Marion Futrell ----- 1932
Re-elected in ----- 1934



METHODISTS WHO SERVED IN THE OLD STATE HOUSE
Top—Gov. S. P. Hughes, Gov. Henry M. Rector, Gov. Elisha Baxter
Bottom—Gov. Geo. W. Donaghey, Gov. John S. Little

icated the church in the summer of 1904. The church remained on a circuit until 1919 and was served by the following pastors: J. J. Mellard, J. H. McKelvy, S. T. Powell, T. O. Rorie, Sr., R. H. Cannon, B. F. Musser, J. Wayne Mann, J. J. Menefee, Jesse Galloway, and J. W. Nethercutt.

The above sketch is, in most part a reprint of an article published in the ARKANSAS METHODIST of May 3, 1928, over the name of V. E. Morden of Bauxite. Brother Morden spent considerable time in gathering this data. Mrs. J. R. Gibbons also rendered valuable help in gathering some facts contained in this article. The church has been served by the following pastors since 1919: J. T. Rodgers, A. J. Christie, T. O. Owen, R. L. Long, Marshall T. Steel, John L. Tucker and the present pastor, C. E. Whitten.

The chairman of the Board of Stewards is J. W. Lewellen, superintendent of the Church School is Steele Kennedy. Mrs. C. G. Anderson is president of Woman's Missionary Society. Under the leadership of these people, the church is making progress. Bauxite church ranks among the best of the smaller stations in our Conference.

The present membership is very much indebted to those of bygone years, who built well and left the imprint of their lives indelibly written on the whole community. We are endeavoring to accept the challenge left by them and carry on in a way that will be acceptable to our Heavenly Father, and reflect credit to our noble ancestry.

Sardis Church

No one seems to know just how long there has been a Methodist congregation in Sardis community, though long before the Civil War a log house was built where Pleasant Hill Baptist Church now stands and was used by both Methodists and Baptists for worship. It was also used as a school house.

In 1869 a Methodist church was built where the church now stands. The ground was given by Grandmother Roark. A few years later a camp-ground was added. Tents were built on three sides. A large shed, with comfortable seats, was placed in the center and people came from far and near for a ten-day revival. The very best preachers from the Little Rock Conference were invited to do the preaching. On each side of the arbor were built large platforms covered with earth on which pine-knot fires were built, lighting up the entire square as light as day. Men were appointed to keep order outside the circle of light and they found little to do. There was also an official bugler who blew the horn for sunrise prayer meeting services, at 9:00 o'clock, 11:00 o'clock, 3:00 o'clock, and at night.

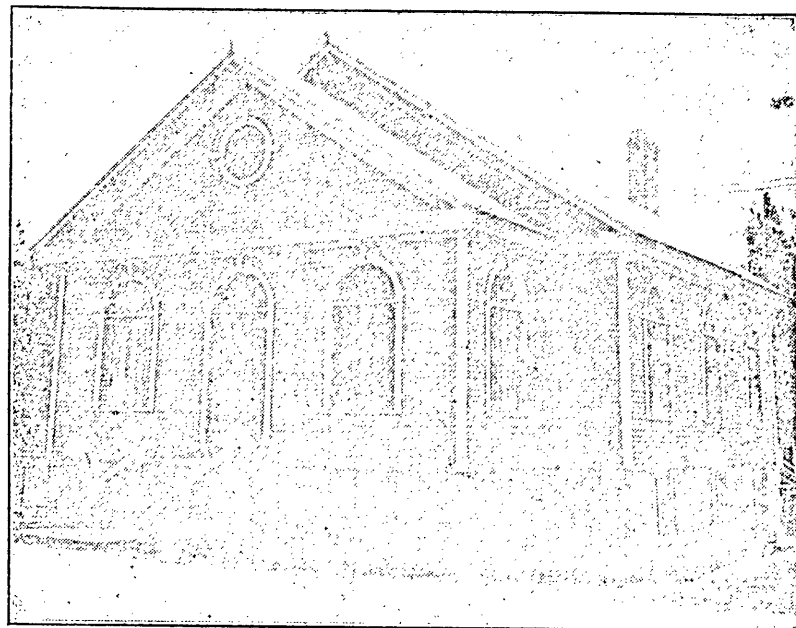
These meetings were discontinued in 1900. A new church was built that same year and it was much larger than the first one. In 1912 there was a Sardis home-coming. At this meeting the old camp-meeting spirit was revived. Soon after this another large shed was built. J. F. Hobby planned this building. It was much larger and better constructed than the first one. A new choir had grown up and an organ had been bought. Singing didn't sound so well and one of our pastors didn't like to preach in the open air. Therefore the old camp-meeting spirit was never revived. The arbor was removed in 1917. The church was burned with no insurance. After being homeless for over two years, the present church was completed in the early summer of 1920. It is not large enough for church school purposes. The young people built a log cabin which they use as a class room.

Some of the charter members of the original church were the Simmons, Roarks, Steeds, Greens, Tulls, and others. Some of the descendants are still carrying on the work.

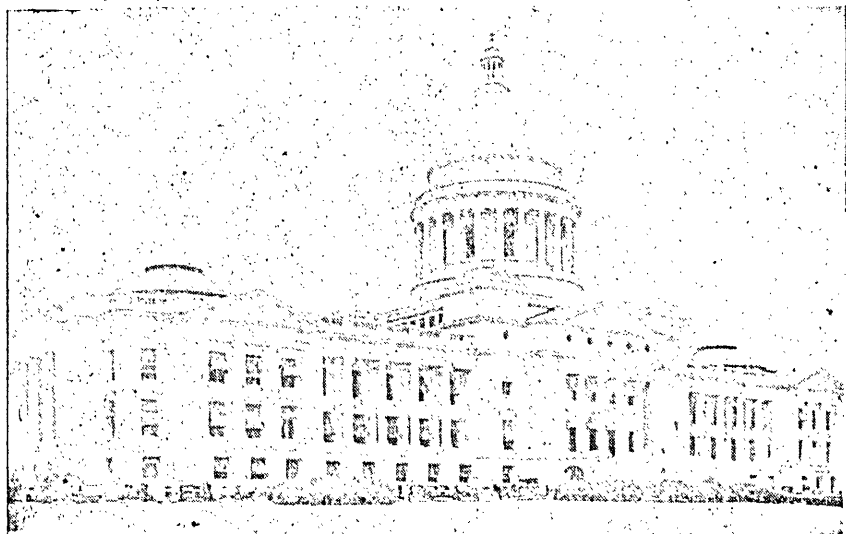
The first home-coming was suggested by A. F. Caple and was a great success. Seven years ago, it was voted to be an annual occasion. The second Sunday in July is the permanent date of the "Sardis Home-coming."

In the last 43 years, Sardis has been put on many different charges including Bryant, Redfield, Mabelvale, and others. It is now a unit of the Bauxite Station. In the old days there was preaching every second Sunday morning, whereas now, there is preaching twice each month—the second and fourth Sundays in the afternoon.

There is a membership of around 130. Church School enrollment is 133. A. C. Miller is general superintendent, J. A. McDonald, assistant superintendent, and C. E. Whitten pastor.—Mrs. H. H. Tull.



Bauxite Church



METHODIST GOVERNORS WHO SERVED IN THE PRESENT CAPITOL
Upper—Gov. Geo. W. Donaghey Gov. J. T. Robinson.
Lower—Gov. Harvey Parnell, Gov. John E. Martineau.

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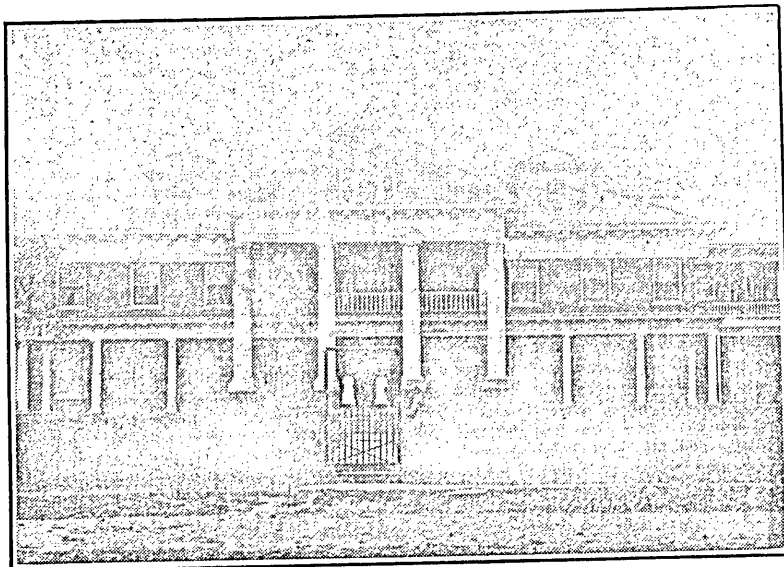
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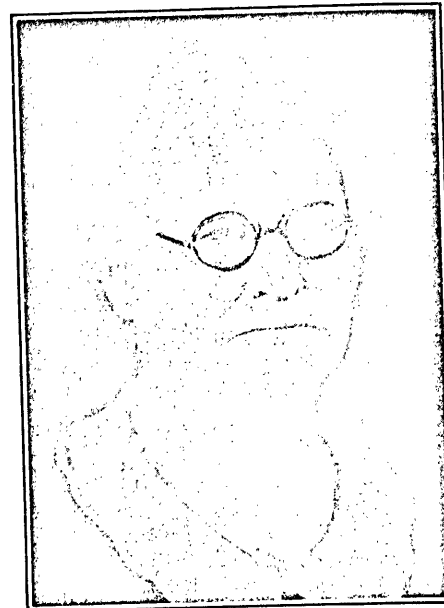
LITTLE ROCK



Dr. James Thomas, Supt.



Arkansas Methodist Orphanage, 1610 Elm Street



Mrs. S. J. Steed, Matron

THE ARKANSAS METHODIST ORPHANAGE

The Methodist Orphanage is owned by the two Conferences, the North Arkansas and the Little Rock. For many years they have been supporting it, and, during these years, we have placed between five and six hundred children in the best homes we could find. This year we have handled 55 children and have placed out 15, and our present number is 40.

It seems to the writer that no agency of our church should have a

stronger appeal to our people than this Home for motherless and fatherless children, and there can be no question that, if it is presented to our people, they will respond liberally to its upkeep.

In this Little Rock District Number of the Methodist, I want to take occasion to thank our friends throughout the state for their continued interest, prayers and efforts to care for us. We are wholly dependent upon the liberality of our people.—James Thomas, Executive Secretary.

Why Andrew Hunter Came to Arkansas

(His Own Story)

Peter M. McGown was appointed superintendent of the South Indian Missionary District in the fall of 1835. It was a letter written by McGown and published in one of the Church papers that influenced this writer to offer himself as a missionary among his red brethren. I was teaching school in the vicinity of Manchester, twenty miles west of St. Louis; was prayerfully asking God to direct me in my life work.

I did not know whether I was called to preach or not, but I did feel a desire to be useful to my fellow men. When McGown's call for teachers for the Indian schools reached me, I felt that I could enter that field, and if I could not preach, I could at least teach one of the schools. It was a relief to my mind when the opening was presented. Accordingly, in the last week of December, 1835, I closed my school and made my arrangements to start on my journey of 300 and more miles. Fortunately I had a very pleasant companion in the person of a Mr. Bartlett, a merchant of Fort Towson who had been to New York and was returning by way of St. Louis, and was making his way to Towson on horseback. We made the trip from Manchester to Fayetteville together. He was a most genial traveling companion. To this day it is pleasant to think of him. We parted at Fayetteville, he going toward Red River and I toward Fort Gibson. I spent the night on Cane Hill with General Campbell, who had been an Indian agent, and who gave me much valuable information as to my route and the Indians among whom I expected to labor. Sunday was spent with this kind family; part of the

day at church, where I heard the Presbyterian minister, who had been pastor of the church at Cane Hill, preach his farewell sermon, he having been called to another field. Monday morning I started alone into the Indian country, Fort Gibson being the objective point. The second night was spent there, and the following day I crossed the Grand River and then the Verdigris in search of the Superintendent of Indian Missions. Pleasant Berryhill lived on the south bank of the Verdigris; he was a half-breed and a Methodist, and from him I obtained information that I supposed would bring me into the presence of the Superintendent, but after riding for hours I had to return to Berryhill's and spend the night. The next morning I found my man at the house of James Perryman in the vicinity of the Hawkins School. Brother McGown received me as a messenger in answer to prayer. He had been asking for help and help had come, so he believed. After resting a day or two it was decided that I should be placed at Mr. Lott's south of the Arkansas, in the Creek Nation, to teach school. This is not far from where the town of Muskogee now stands. Equipped with blankets, a buffalo robe, and a new bed tick, which was to be filled with new-cut hay chopped up fine with an ax, Brother McGown and I started across the Arkansas River, and in a few days I was inaugurated at "Hichity Town," "monarch of all I surveyed." I would like to know what became of my pupils there; doubtless some of them are citizens of the Creek Nation. How happy would I be if I knew that anything said or done by me had influenced any life for the better! There in that little log house I preached my first sermon. It was through an interpreter; twenty or thirty persons were present and heard my discourse on the

conversion of Cornelius, the Roman centurion. I have preached on the same subject many times since, but have never preached it when I was happier than I was that day.

"There is a divinity that shapes our ends." God cares for the sparrows, and we are of more value than many sparrows. The longer I live the more I believe in a special providence. It was not in my plans to come South. Andrew Monroe, presiding elder of the St. Louis District, had arranged to put me on a circuit in North Missouri with Learner B. Stateler, and I was to accompany him on the next round to the field, but before he came, McGown's letter had fallen into my hands, and that decided the question of my life. God moves in mys-

terious ways, carrying on his designs for his own glory. It was never my intention to remain South of Missouri, but the way never was open for my return to a northern climate. More than a half century has passed away since I reported to P. C. McGown, on the first day of January, 1836, and here I am still, the companions of my early ministry all gone; not one left, and I, like some lone tree of the forest, with its companions all swept away by the breath of the storm, am still standing, a monument of God's preserving mercy. "Through many dangers, toils, and snares I have already come. His grace has brought me safe thus far. His grace will lead me home." And now as I survey the past, I say to my brethren of the

DON'T

MISS

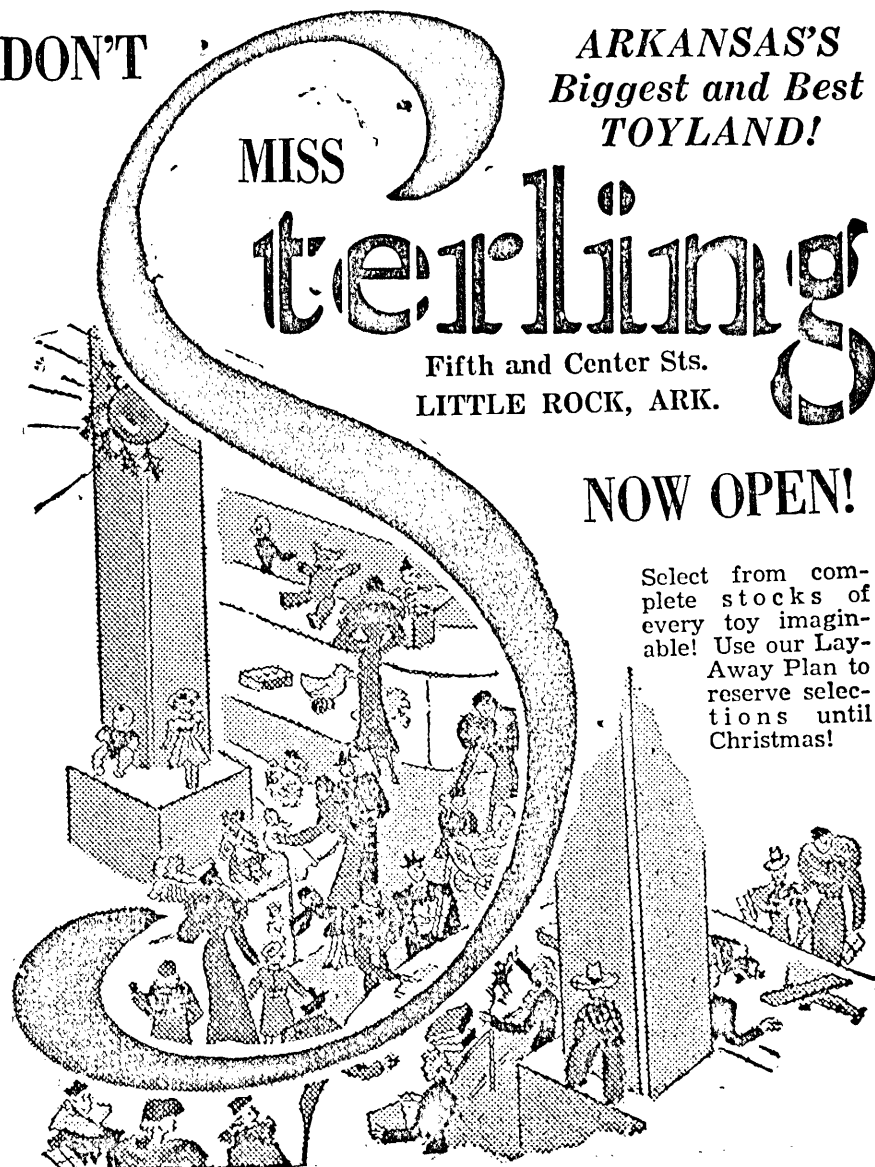
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itinerancy, take it all in all I have had a good time. Fifty-three years I have trusted God in the ranks, and I have no complaints to make. The "iron wheel" has never crushed me. Old and gray-headed I await my appointed time, saying with old Jacob, "I have waited for thy salvation, O Lord." (This was written about four years before Dr. Hunter was stricken while preaching at the Batesville District Conference at Sulphur Rock.—A. C. M.)

What Difference Do Churches Make?

(Bishop Francis J. McConnell in Central Christian Advocate.)

Some time ago I happened to be conducting a discussion forum with a group of students at one of our great universities. A young man addressed a question to me with the introductory remark that he assumed that I would agree with him that organized Christianity is now dead. When I replied that I was not willing to concede that much, he repeated his word about the death of the church, and added that all well-informed persons were aware of the fact.

This utterance seemed to many in the audience to be an instance of a young man's freshness, but it could justly be taken as the conviction of many older persons.

In making any kind of rejoinder it may be well to ask all who talk of the death or dying of the churches to look around them. Just how the church can be dead or dying with so many churches in every village or town or city is something of a puzzle.

In America the force of a social institution is usually, perhaps too often, estimated by the material resources at its disposal. An institution that supports as many buildings in a fair state of repair, and that raises as much money as does the church in such a wide range and variety of enterprises, obviously does not appear dead or on the path to death.

The most recent figures I have seen as to amounts of money raised for religious purposes in this country were those of about five years ago, after the nation had got far into the present depression, though not so far as today. The sum came to an annual total of about a half billion dollars. When we consider that all this money was given voluntarily, without any compulsion whatever, we cannot but think that this energy fails to suggest how corpses act.

A church is often regarded as concerned only with the spiritual welfare of individuals. There is altogether too much ground in this charge. A church has obligations to the community as such, because of favors and privileges granted by the community—such as exemptions from taxes. Even if the church regards those who take no interest in religious services as "sinners," if the church accepts privileges from the community of which the sinners are a part, it has obligations to those sinners altogether apart from specifically religious functions.

Of course, many of us think that no greater social service can be rendered than that of developing in individuals the highest possible loyalty to spiritual ideals which, if they are genuinely spiritual, must be supremely social, but we waive that point.

A church has collective or corporate power which gives it pecu-

lar social responsibilities. A few years ago Principal A. D. Lindsay, of Balliol College, Oxford, delivered at Swarthmore College a course of lectures on the essentials of democracy.

Principal Lindsay insisted that a democracy like that of England or the United States cannot today rely for guidance on separate individuals, as in the old days of the great parliamentary orators. Instead, it must depend for direction upon the impulses from masses organized in voluntary association, like workers in trade unions at one end of the line and of churches at the other—the duty of the churches being especially that of holding up the social ideals.

Otherwise a huge democracy will get to wandering, not to say wallowing, about.

If we regard the function of the

church as twofold—that of developing love of God and service of man, the second half of the supreme commandment bears directly upon Lindsay's suggestion. The responsibility of any democracy is for the largest and finest human life, with the best human values as the aim. On the social side here is a field for immense service.

To make this a little more concrete, take the relation of the church to the problem of free speech. Just at present the most imperative need of democracies is to guard this sacred treasure, without which the democratic process is worthless and a farce. In so far as we have to do with the contribution of the church to general social advance, we cannot find anything more important than the insistence of the church upon free speech for its preachers.

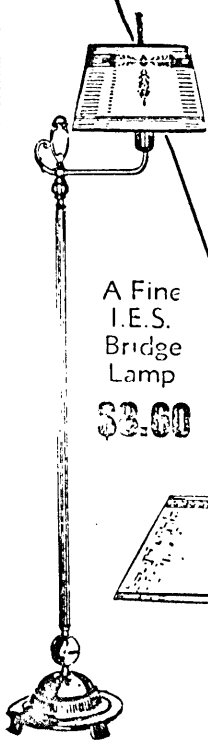
In thus standing for free speech for its own leaders the church has likewise to stand for freedom for all others. A church which understands itself, when it demands liberty for its members to declare their idea of God, must at least acquiesce in like privilege for those who hold no idea of God at all.

So with all sorts of ideas. As long as a church battles for freedom for its own teachers and preachers, it battles also for freedom for all causes.

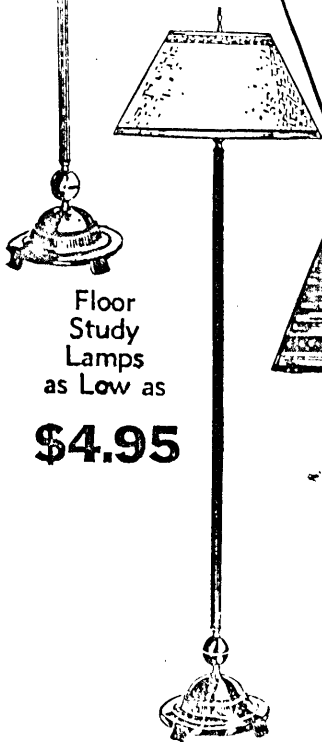
In over forty years in the ministry I have never been told by any ecclesiastical official what I might or might not say in public address. During the same period I have spoken before educational, social, civic and "patriotic" groups. At least one representative of each of these various groups has tried to tell me that I should say, or not

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BETTER *Sight!*
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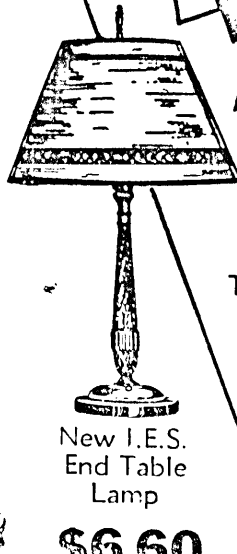
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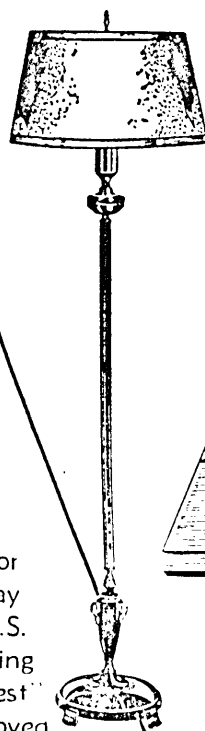
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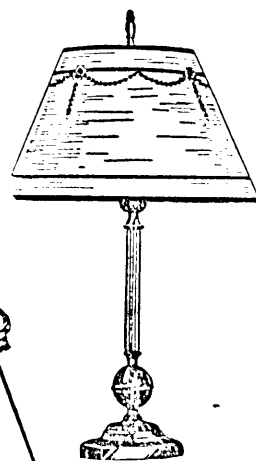


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say, this or that. So far as my own experience goes, the church has been more loyal to freedom of speech than any other groups with which I have had to do.

It would be easy to cite long lists of specific benefits to social welfare by the church. In this article there is not space for such enumeration. The essential service, however, rendered by organized Christianity is clear enough. It is that of helping to create the social atmosphere in which moral ideals get their chance.

It moves on the assumption that if the ideals get their opportunity before the mind of the people, they can win the response of the people. It proposes by continuous teaching and preaching to create those subtle but real imponderables, which in the end make it easier for the humanly good to grow and easier for the humanly evil to die out.

A jurist declared that it is the purpose of law to make the criminal industry unprofitable. The jurist was thinking of deeds of transgression—and of preventing them by penalties. Carrying the idea farther, may we say that it is the social obligation of the church to make low social conduct and ideals impossible, not by legal penalties especially, but by denying them social oxygen—by suffocating them.

To put it positively, the religious duty is to give the noblest ideals more air—to create enough atmosphere to quicken the ideals into abundant and luxuriant life.

The Earth Still Yields Fortunes

Paul Crouthers, share-cropper on the alluvial land of southeastern Missouri near the Arkansas border, and Charles Lindbergh, aviator, look more alike than any two men you will meet in many moons. Both are rangy men with blue eyes that seem to penetrate distance, firm jaws and mouths that set determinedly. And both men in the spring of 1927 undertook man-sized ventures. Both succeeded.

Lindbergh conquered the Atlantic sky at night; Paul Crouthers was victorious over the soil and all the obstacles heaped in the way of a poverty-bitten share-cropper breaking through economic hurricane.

About the same time Lindbergh was readying his ship for a take-off to Paris, Paul Crouthers and his bride arrived in Holland, Missouri, in search of a home. They wanted one of those gray, unpainted shacks, balanced at a distressed angle on posts, which house tenant farmers; and they wanted sixty acres to plant some cotton on.

Their total capital was seventy-five dollars. The boardinghouse where they stayed took two dollars of this sum every day that Paul Crouthers failed to get a place in his tramps from town to town interviewing bankers, and from farm to farm inquiring of landowners. These treks demolished his worn shoes and depleted his cash.

When there was but fifteen dollars left he heard that Mrs. Mabel Martin Little, who lived six miles from town, had some land to let on shares to the right sort of man. Paul Crouthers knew this plantation. It was rich soil which had been reclaimed from the two hundred lakes of Pemiscott County which had been drained twenty years ago.

The day this information came to him a cold rain fell in even sheets. He plodded six miles through mire

to Mrs. Little's place. When he arrived, she was not at home, and was not expected back until after sundown. He left word that he would return in the evening. The rain did not abate; walking was worse, but Paul Crouthers made the round trip again in the evening. Mrs. Little said that any fellow who would repeat a walk like that over the marshland on such a night must mean business. She was ready to take a chance on such determination, and rented him sixty acres on shares.

The Crouthers took their meager possessions to the ramshackle cottage. They made their first take-off. Adventure lay ahead. Paul Crouthers told me the story of his first year in a low, modest voice.

"We spent our fifteen dollars," he related, "for a homemade table, some seed for a vegetable garden, and a stove. We couldn't afford a cookstove, but picked up an old heater that we could cook on. Credit for food was furnished by the plantation store, according to the custom of the community. I asked for fifty dollars worth. We ordered what I thought we would need.

"I got a stand of lard, three buckets of syrup, three sacks of flour, two dollars worth of sugar, twenty-five cents' worth of soap, and three boxes of oatmeal."

"We were tickled with the oat-

meal," his wife interrupted, her eyes lighting up at the recollection.

"But we had plenty of vegetables," Paul Crouthers continued, "for the garden came up fine and we didn't miss the meat. And we didn't need all the credit. Our bill was only thirty-one dollars."

The storekeeper told me: "When Paul Crouthers came in here for credit he was as thin as a chair leg, and even the people around here who were used to being poor talked about how poor Paul was."

There was no credit to be had at the clothing store in town. Their shoes played out before they got the crop in, and they wrapped their feet in grasssacks, and kept on working. Paul Crouthers bought two mules on time and borrowed a cultivator, which, the neighbors say, he or his wife worked with, even when the fields were knee-deep in water.

That first year they borrowed a wagon once, and drove to town. It was their only recreation.

The first crop of cotton justified their labor. From his share of it Paul Crouthers was able to pay for his mules, buy a secondhand cultivator, meet all expenses of the crop, get shoes, and put \$1,800 in the bank.

This wealth did not go to the Crouthers' heads. Their adventure was barely begun. Their goal was

land of their own, and unpredictable seasons lay ahead before they could reach it.

So, instead of buying an automobile and fixing up the house, and going to town more often, Paul Crouthers purchased two more mules, a secondhand wagon, a cultivator. And took 115 acres for the next year.

Without hiring outside help he and his wife worked side by side putting in crops, the expenses of which he financed without borrowing.

In 1929, with economic structures tumbling about his ears, Crouthers increased his farming operation from 120 acres to 200 acres, bought some tools, and had, when he put by the crop, \$4,800 to his credit in the bank.

The dismal season of 1930 dawned. Cautiously Paul Crouthers worked on seventy additional acres, worked like fury, and cleared only \$1,000.

He saw no reason to give up. He says: "I did not have time to get worried or blue, for I had rented 400 acres. That year I had twenty-six head of mules, two hundred hogs, two tractors and a truck, and there was plenty for me to do."

Men on near-by land, operating under the same terms, were moving from the ranks of farmers into the relief line, and the price of cotton was making a valiant effort to hit the vanishing point. If Paul Crouthers couldn't make a crop of cotton, and make it cheap, he, too, would be on the way out.

"I had to get up at two in the morning that summer," he said, "for every day I trucked a load of seed from the local gin to Memphis, seventy-eight miles from here, delivered it, and got back about noon. While I was on the road my wife tended to weighing in the cotton, took care of the babies that had come, and did the household work and other chores. By working until nine at night I could get in a fair day on the farm, sleep five hours, and be off again."

That year Paul Crouthers paid for fourteen head of mules, averaging more than \$150 a head, covered all expenses of his crop, and put \$2,000 in the bank. In 1932 he increased his acreage to 540 acres, bought more mules and a tractor, paid cash for them, and put away \$2,000 above debts and expenses.

He had weathered the storm.

In 1933 he put in 620 acres, cleared \$7,000 and declared, "Coming out of the hard years was like taking a vacation." But Paul Crouthers did not take one.

The year 1935 found him with 1,200 acres of cotton, corn and hay. Eight hundred and thirty of this he purchased for \$25,000. Paid \$12,500 in cash and was in a position to take care of the balance without depending upon any of the proceeds from his crop, which netted him \$20,000.

Today, he is worth more than \$50,000.

When I visited Paul Crouthers between the 1935 and 1936 seasons, though I called on Sunday, he was busy at his new place. He was still living in his share-cropper's shack, but making ready, at last, to move into his new home, an old plantation mansion.

Mr. and Mrs. Crouthers explained their success modestly. Some of the explanation is found in the stories of their early lives, and more of it in the homely rules they followed.

Paul Crouthers did not inherit



PREACHERS OF THE LITTLE ROCK DISTRICT, 1935

1. J. D. Hammons, A.B., D.D.; 2. D. L. Wilcox; 3. C. E. Whitten; 4. Alton J. Shirey, B.S.E.; 5. Otto Teague, A.B.; 6. Herman Ginther; 7. C. H. Glessen, A.B., B.D.; 8. Geo. B. Meyer, A.B.; 9. R. E. Simpson, A.B., B.D.; 10. W. L. Arnold, A.B.; 11. C. A. Simpson; 12. L. O. Lee; 13. H. B. Vaughn; 14. W. R. Jordan; 15. C. M. Reves, A.B., B.D., D.D.; 16. J. B. Hefley, A.B., B.D.; 17. W. C. Hilliard; 18. O. L. Cole, A.B., B.D.; 19. I. A. Love; 20. W. Neill Hart, A.B., B.D.; 21. C. W. Wyatt; 22. Marshall T. Steel, A.B., B.D.; 23. S. K. Burnett; 24. J. D. Montgomery; 25. S. L. Durham; 26. J. W. Rushing, M.A.; 27. J. H. Glass; 28. S. T. Baugh; 29. John W. Hammons, M.A., B.D.; 30. S. W. Rainey.

any half or quarter section equipped with barns, stock and a pleasant home to boost him along on his career as a self-made man. Mrs. Crouthers said, "Paul's parents are both dead; they died just perfectly beat." Their life had been spent taking places on shares, here and there in the rugged Ozarks. Their poverty did not embitter young Paul. Nor did his "underprivileged status" overwhelm him. From the time he was ten years of age he went around the mountains picking cotton for sixty or seventy cents a day. At twelve years of age he did odd jobs for farmers after cotton picking was done.

He left the Ozarks for several years to work in the Southwest oil fields, and spent a few months in Detroit factories. But in a factory one's future hung too much on decisions of policy one had no part in making. Paul Crouthers was equipped to make decisions of his own. With his savings he came back to the land to make them. He knew a full day's work was required in the factory for a full day's pay. He felt the same way about share-cropping.

Jobs around the farm cannot be too numerous or too difficult for Paul to undertake. "Every farmer has something to do every hour of the day," he said. "If it rains so hard I can't get into the fields at all, there are always hogs to grease, blacksmithing, carpentering or straightening up to do. If I didn't do it, I'd have to pay somebody else or just lose out by not having it done."

Indolence in other people bewilders him more than it angers him. "If a man has good land and mules enough to work it, and then tells

me he doesn't get a crop, I think there is something wrong. Lots of times there is. If the spring is a little wet, many fellows say it is too wet to go into the fields, and a lot more won't cultivate where there is water standing in the fields.

"Farming is a business," Crouthers explained. "And you have good times and bad times in any business. In good times you have to lay by for the hard times, and in bad times you have to sacrifice a lot to get through."

He is morally shocked at sharecroppers on relief, who have government seed given them for vegetable gardens and who put the gardens in and let them run to weeds. In one instance he offered his implements to a neighbor who was letting his garden go to pot. The neighbor failed to come for the machine. So Crouthers stopped by after a day's work and weeded the crop himself.

He paused in his talk to get up and shake the fire. Rain blown by a strong wind was beating against the shell of a house. The three children, the oldest one six, were climbing around Mrs. Crouthers.

She took up the conversation, "What Paul means to say is," she declared, "if you can't help yourself the other fellow can't help you. And the best way to help yourself is to know what you want and when you want it. If you want a lot of little things, and getting them will stand in the way of what you really want for the future, there is trouble. We try to want only what is best for us. We've stayed in this house until we could get a place of our own without sacrificing our

(Continued on Page 16)

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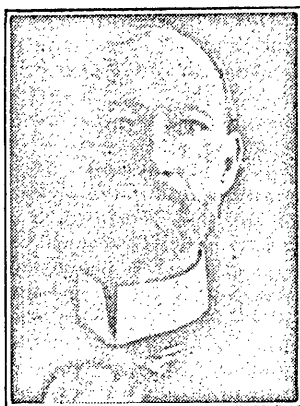
GENERAL AGENTS

LITTLE ROCK, ARKANSAS

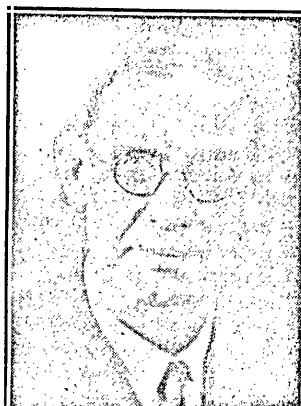
(Continued from Page 15)
prospects. Now we have got it and are ready to move."

Since this was written I have received a letter that the Crouthers have left behind their clapboard shack and moved into their new home on their own place. Good luck to them. If luck is the word for fellows like Lindbergh and Crouthers. —Ben James in The Country Home Magazine.

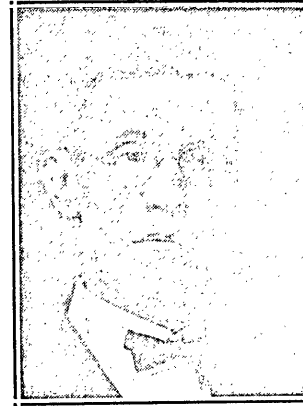
Deceased Members of Little Rock Conference



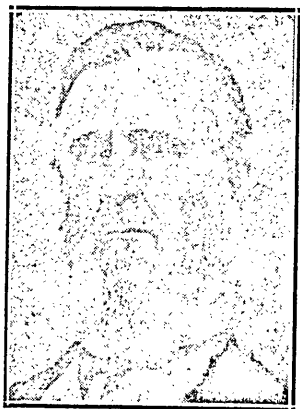
T. H. Ware



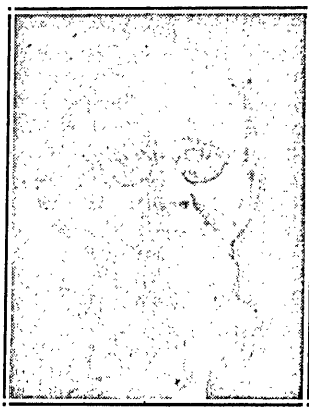
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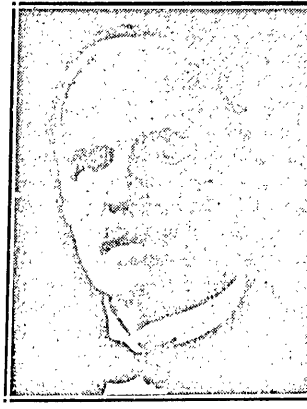
R. W. McKay



W. P. Ratcliffe



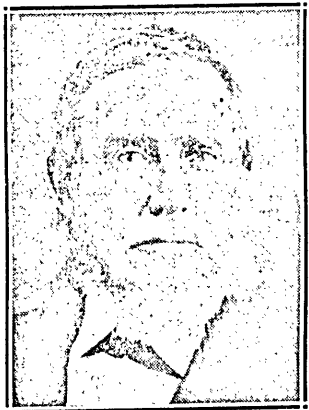
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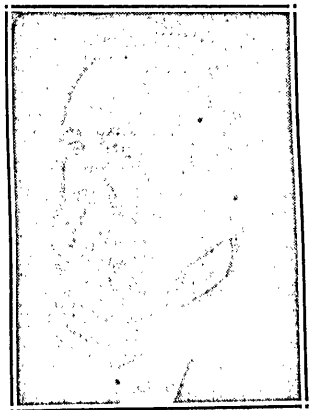
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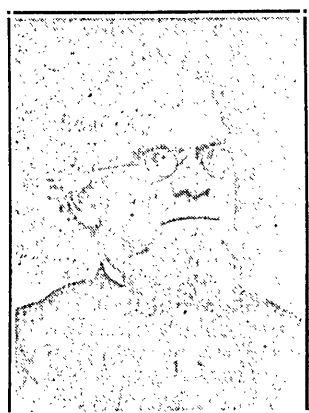
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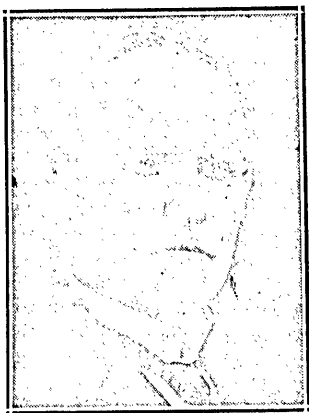
John Harrell



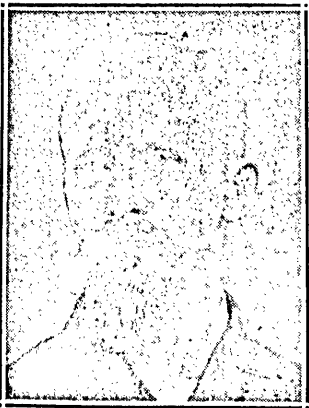
J. E. Godbey



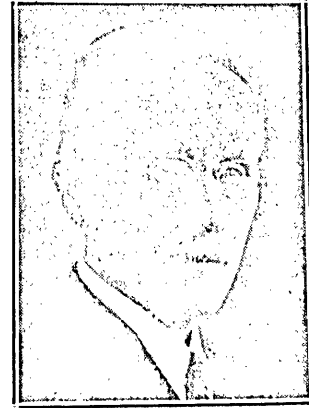
A. R. Winfield



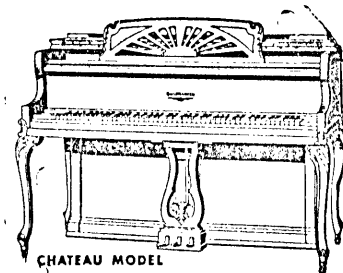
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LITTLE ROCK

Austin Circuit

REV. D. L. WILCOX, P. C.

There are no records that show when the first Methodist Churches were organized in the communities where the churches of Austin Circuit are now located. The oldest members cannot remember having heard when the first Methodist services were held in this section of the state. From this we conclude that Methodism has been here for 100 or more years.

The names of the pastors who have served this Circuit are: James McLoflin, 1878-80; Joseph A. Biggs, then J. C. Rhodes sometime between 1880-90; S. C. Dean, 1891; J. H. Bradford, 1892-93; K. W. Dodson, five months, 1894; J. A. Hen-

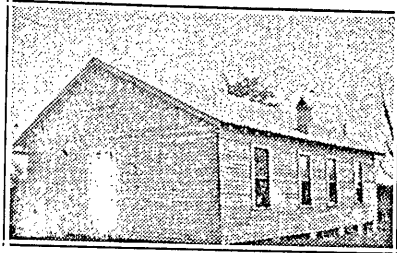


Rev. D. L. Wilcox, P. C.

derson, 1894-98; L. M. Daly, 1900; W. W. Christie, 1901-05; W. A. Lewis, 1905-08; H. H. McGuyre, 1908-11; W. C. Toombs, 1911; W. F. Lasiter, 1912-16; J. W. Nethercutt, 1916-18; T. D. Spruce, 1918; C. F. Messer, 1919-21; A. J. Christie, 1921-23; C. L. Williams, 1923-25; J. C. Williams, 1925-28; Kenneth Spore, 1928; J. G. Gieck, 1929-33; D. L. Wilcox, 1933 to present time.

The building that stood at Old Austin until about two years ago was erected 25 or 30 years before the Civil War. It was one of the oldest and largest church buildings of this section of the state. Old Austin at one time was one of the larger towns of the state. It is said that this town missed getting the Baptist College for the State located here by one vote. It was located in Arkadelphia and is Ouachita College. Standing where the old church stood is a smaller building built from the lumber saved when the larger one was torn down. The church has a membership of 47. Rev. Jim Martin, L. P., is Sunday School superintendent. Names of the former Sunday School superintendents are: Geo. White, W. T. Suttle, Miss Jennie Allison, Jim Knuckles, Miss Lillian Bush, Mr. Tucker, and Jim Berkhead.

About 1854 Dr. James Madison Robinson built a small log school house within a few feet of where Concord church now stands. Church services and Sunday school was held in this building for several years. In 1871 Dr. Robinson deeded five acres of land to the church for a building site and cemetery. It was about this time that the present building was put up. The leaders in this movement were: A. T. Kelley, Tanner brothers, Dr. Robinson and family, John Hicks, Joe Smith, Sam



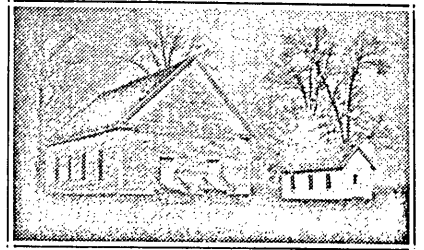
Old Austin Church

Swaim, the Eagle family, Sam Kirk, and Geo. Kirk. Dr. Andrew Hunter was the P. E., and Rev. Jas. McLoflin was probably the pastor when this church was built. This is the home church of Senator Joe T. Robinson. He and his sister, Mrs. A. C. Martineau, love the old church so much that they refuse to hold their membership elsewhere. Almost every Christmas, to the delight of his old friends and neighbors, Senator Robinson attends the Christmas tree and distributes fruit and candy to all. One of our deceased pastors, Rev. Jim Robinson was a brother of the senator. Former Governor John Martineau was reared in this community and held his membership here for many years. His brothers still live here and are loyal to the church. There are 251 members in this church. The Sunday School superintendent is Claude Clement. Rev. F. N. Brewer, one of our present preachers, came from this church.

Mt. Tabor church was built in 1870. Rev. B. G. Johnson was probably the pastor. Those who led in erecting this building were: Jack Berry, Billy Perry, Jim Ellis, Jim Neeley, Capt. Adams, Tom Bragg, and Mr. Cameron. From this church have gone the following preachers: R. W. McKay, J. R. Moore, Nathan Bragg, J. W. Mann, Chas. L. Adams, Geo. Sexton, Alonzo Monk, Bascom Monk, M. M. Monk, M. S. Monk, Ewing Cameron, J. H. Robinson, and Richard Perry. This is the home church of one of our well known local preachers, Sam B. Lasiter. Since 1918 he has attended most of the Annual Conferences as a dele-

gate. He was made a steward at about the age of 18 and has served as a steward longer than any other person in the circuit. For the past many years he has missed few Quarterly, District or Annual Conferences. A. B. Cross, the chairman of the Circuit Board of Stewards, also lives here. He also attends our Annual Conferences as a delegate. J. C. McKay, John Mann, Henry Hayes, W. H. Smith and S. B. Lasiter have served as Sunday School superintendents. W. H. Smith served for more than 30 years. John Rich is superintendent now. There are 145 members in this church. Three of them are charter members. They are Mr. and Mrs. James Everett and Mrs. Coke Gardener. Mr. Everett is still able to attend church and Sunday School.

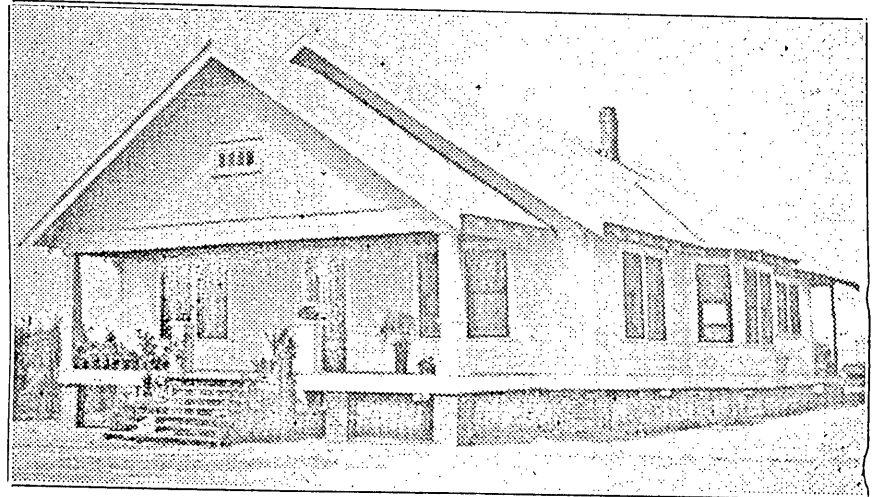
We do not know when the first Methodist church of the South Bend community was built. It is believed that it was built several years before the Civil War. This old church was wrecked by a storm about the year of 1915. Rev. J. W. Nethercutt was the pastor when the church that is now standing was built. This was done in about 1916. W. W. Weidemyer, J. W. Hollis, W. S. Hill, S. W. Eason, G. D. Eason, G. W. Jarry, and J. B. Shelton are the names



Mount Tabor Church

of some who helped in erecting this church. Former Sunday School superintendents: A. A. Shillcutt, W. H. Larr, F. M. Ralston, W. W. Weidemyer, Clyde Hollis, R. E. (Dick) Sims and W. S. Sheets. At present E. R. Chambers is the superintendent. This Sunday School is one of the best on the charge. There are 73 members in this church. J. F. Brewer, M. D., living at Kerr, one of our laymen, is a brother of our pastor at Oaklawn, Hot Springs, Rev. F. N. Brewer.

There was a Methodist church in the Smyrna community by or before 1870. About the year 1880 a frame building was put up that burned in 1890. While Rev. J. H. Bradford was pastor in 1892 the church in which we now worship was built. R. H. (Dick) Sugg, W. L. Hester, W. A. Hodges, Tom Finley,



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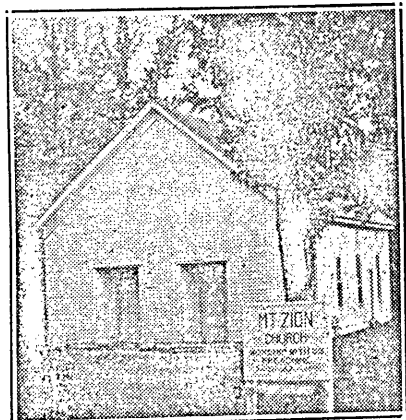
N. HENRY SIMPSON, Vice-President

Little Rock

RAYMOND R. LINDSEY, Ass't Sec'y

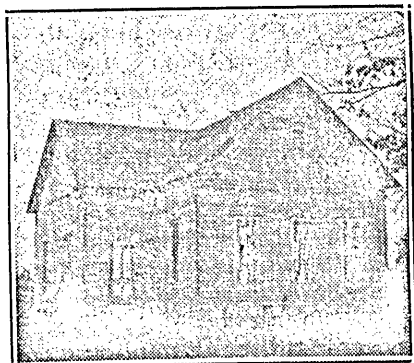
Ben Calhoun, Lavander Jenkins, J. C. Beard, Dow Hester and F. M. White led in this building movement. Former Sunday School superintendents: W. A. Hodges, R. H. Sugg, J. C. Beard, and O. L. Thompson. W. J. Thompson is the present superintendent. The church has 105 members.

Mt. Zion's first church stood a



Mount Zion Church

short distance north of the site of the present building. We do not know when it was built. The church we worship in was built in 1903, while Rev. W. W. Christie was the pastor. The building committee was: P. L. Bailey, chairman; S. B. Lasiter, secretary and treasurer; J. M. Glover, J. H. Glover, W. E. Glover, W. A. Glover and R. L. Shurley. Former Sunday School superintendents: Jake Parker, S. B. Lasiter, W. A. Glover, Dave Glover, Earl Morris, Albert Glover and J. O. (Pete) Bennett. Mt. Zion church has 128

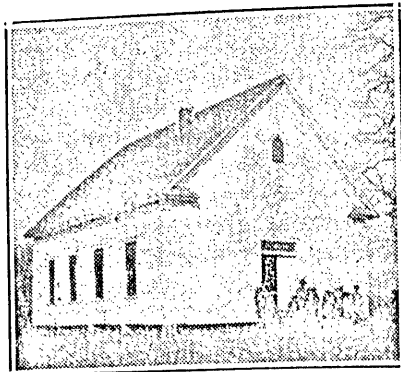


Smyrna Church

members. Alfred Glover is the Sunday School superintendent.

Two years ago we tore down the old parsonage that was built in 1884 while Rev. J. C. Rhodes was pastor. At the same location there now stands a new and modern parsonage. The people of Austin Circuit are to be commended for financing the building of this fine home for their pastor. No better parsonage can be found in the rural districts of the Little Rock Conference.

This is one of the large Circuits of the Conference. It is 16 miles long north and south, and 10 miles wide east and west. There are many truck farmers here, especially in



South Bend Church

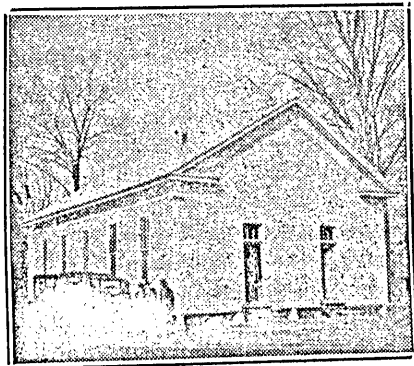
Carlisle Station

REV. OTTO W. TEAGUE, P. C.

The history of the Carlisle Methodist Church dates back to the early seventies when a few pioneer Methodists, including the Turrentine family, built the one-room frame building around which centered many sacred sentiments. It is recalled that much of the work was done by voluntary labor, the women taking lunches to the workmen in order that no time be lost. The same spirit of loyalty was manifest through the years until the congregation united in the building of the modern church plant that is a credit to our people. Rev. A. B. Barry was pastor in 1922 and led in the plans for building. His faith and vision were largely responsible for the completion of the \$25,000 building.

Dr. E. R. Steel and Dr. Jas. Thomas presided at the laying of the corner stone. The church was honored to have Bishop John M. Moore dedicate the building on March 29 of this year. Assisting in the service

the Mt. Tabor community. Mt. Zion community is known as "The Sand Hills" or the "Glover Community,"



Concord Church

and is noted for the fine flavored watermelons that they grow. In the Concord, South Bend and Smyrna communities the principal crops are cotton, corn and hay.

Rev. Willie Beasley was reared on this charge. This Circuit is very proud of the many prominent characters they have given to the Church, State and Nation.

The present members of the Quarterly Conference are: A. T. Kelly, O. M. Shelton, F. H. Martineau, R. I. DePriest, J. T. Glover, Alfred Clement, Chas. Rice, Claude Clement, and Mrs. Alfred DeBlack, of Concord; S. B. Lasiter, A. B. Cross, Ottaway Beavers, W. H. Smith, J. C. Lasiter, John Rich, R. L. Powell, Raymond Kinley and Cleo Fields, of Mt. Tabor; Albert Glover, Alfred Glover, B. E. Glover, Al Cochran, Calvin Glover, C. C. McCollum, and Miss Pauline Taylor, of Mt. Zion; W. S. Sheets, Dr. J. F. Brewer, Mrs. E. R. Chambers, E. R. Chambers, Earl Evatt, and Mrs. Sherman Hill, of South Bend; W. J. Thompson, P. F. Hoggard, J. W. Stephens, and Miss Edith Hoggard, of Smyrna; J. W. Berkhead, H. G. Gibson, Frank Pate, L. C. Owen, Rev. Jim Martin and Louis Durden, of Old Austin.

There will be nearly 60 additions to the church reported at our Annual Conference. We have a short crop, because of the drouth, but we will do as we have done for the last two years, report at Conference that all askings have been paid. A more loyal people cannot be found anywhere than one can find on Austin Circuit. Truly, this is a great charge.

were Dr. Jas Thomas, Dr. J. D. Hammons, and Rev. Clem Baker.

The building is on the site of the former church. It is modern and well equipped with class-rooms, assembly-rooms, recreation-rooms, kitchen and dining room, on the ground floor. On the floor surrounding the main auditorium are attractive class rooms that may be opened for additional seating space. The main auditorium seats about 500.

Many expressions of love are evident in the furnishings of the building. The pulpit furniture was purchased with a sacred fund that had been kept for years by a small group of local workers. The Communion Service was a gift from several friends in memory of loved ones. The pews were paid for by individuals, in some instances, as a memorial. Class rooms were furnished by classes and friends. Throughout the building may be

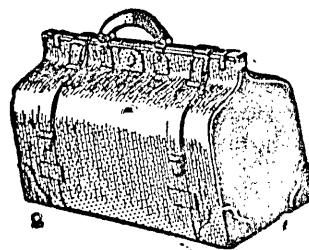
found reminders of the loyalty of the Carlisle workers who have had a vision enlarged through faith in consecrated leadership.

The Church School is organized according to the disciplinary requirements and is doing good work. The Young Business Men's class, from which is drawn many of the official board, is taught by L. D. Griffin, Supt. of City Schools, who is chairman of the Board of Christian Education. This class is organized and has a fine record. The Adult Department is leading in attendance records. A. R. Hixon is superintendent. Mrs. Walter Birdsong is superintendent of Young People. Mrs. A. H. Hunt, superintendent of Children. The General Superintendent is J. L. Woosley; general secretaries, C. C. Lambert and Miss Mary Zimmerman.

The financial program of the church is handled through the Church School in the unified bud-

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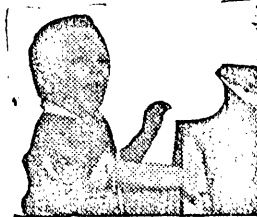
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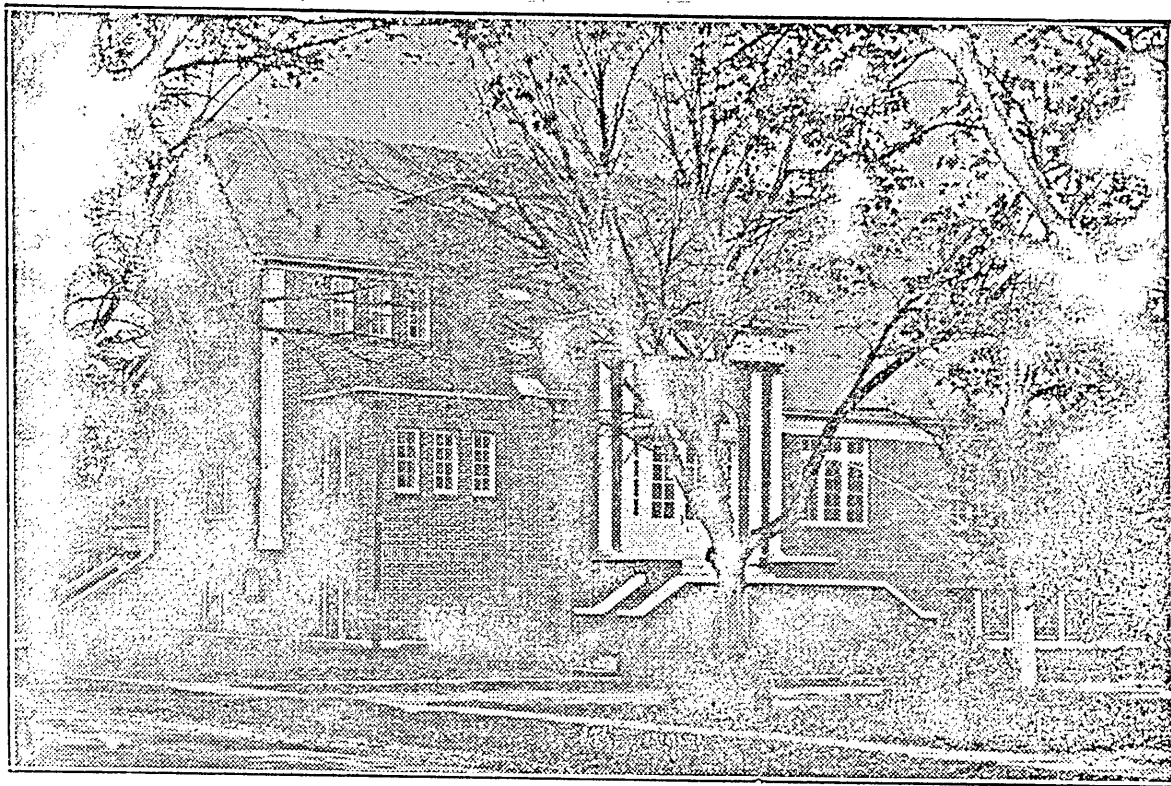
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CARLISLE CHURCH

get system. This plan has done much toward keeping all obligations paid on time. Having the regular obligations out of the way at the close of the last Conference year, enabled the pastor, Rev. Otto W. Teague, to collect in full the balance of the church indebtedness.

The Young People's work is progressing nicely. They have paid their connectional pledges. They at-



THE REV. OTTO TEAGUE.

tend regularly the Young People's District monthly meetings. From this group leaders of the future church are expected to come. Carlisle gave to the Conference two leaders from one of the pioneer families of the church, the Lewis brothers. Ralph served our church in Korea. The church at Sherrill is under the pastorate of Earl Lewis. The Church School attendance has reached 225. Our church membership is 380, representing 75 Methodist families. Many on roll do not reside in Carlisle. The attendance goal is set for 350.

The Foreign Missionary Society was organized at Carlisle in 1889 and reorganized in 1891. Miss Emma Brainard, a charter member who kept the organization alive with only one member for a period, passed to her reward July 1935. She

was recognized among Conference leaders. The Auxiliary has a splendid record of connectional activities. The present officers are: Mrs. R. L. Buffalo, Pres.; Mrs. J. W. Veach, Rec. Sec'y; Mrs. J. L. Woosley, Treas.; Mrs. E. C. Perkins, Supt. Social Relations; Mrs. C. C. Saunders, Supt. of Publicity; Mrs. J. A. Reiff, Supt. Study; Mrs. S. C. Cranston, Supt. of Supplies; Mrs. M. F. Cox and Mrs. D. B. Perkins, Publications; Mrs. Earl Perkins, Chairman of Local Circles. Mrs. P. A. Clark, age 84, is the most loyal woman in attendance upon our church services and until recently taught the Women's Bible Class.

From the young women's group grew a splendidly organized Auxiliary to the Missionary Society, named for Miss Elizabeth J. Wells, of Hyderabad, India, whose parents lived in Carlisle during their life time. The officers of this group are Mrs. Otto W. Teague, President; Mrs. W. H. Mann, V. Pres.; Mrs. A. R. Hixon, Mrs. R. H. Downs, Treas.; Mrs. Gayle Jackson, Supt. of Social Relations; Mrs. Fred D. Gintner, Supt. of Publicity; Mrs. Leroy Brayman, Supt. of Study; Mrs. H. H. Huff, Supt. of Supplies; Mrs. Roy Snow, Cor. Sec.

Trustees of the property are: C. C. Rouse, Chairman; C. C. Rowland, C. C. Perkins, T. W. Atchley, and A. Zimmerman.

Official Board: Artemus Ward, Jr., Chairman; Fred Perkins, Sec.-Treas.; M. G. Young, R. A. Perkins, Earl C. Perkins, Z. B. Baldwin, J. M. Johnson, Hugh Raborn, R. F. House, F. L. Griffin, J. K. Smart, Chas. Zimmerman, R. L. Russom, A. H. Hunt, Hubert Patton, Roger Moery, M. F. Cox, Honorary.

The history of the achievements of the early leaders of the Carlisle church, is one of sacrifice and hard work. Carlisle was then on a circuit with the surrounding churches. For years Hazen and Carlisle were served by the same pastor. For about 25 years it has been a station. The early pastors were: Revs. J. R. Moore, Z. T. McCann, E. M. Pipkin, A. D. Jenkins, L. M. Keith, J. M. G. Sturgis, Samuel N. Burns, and C. L. Adams. Others who served as pastors are: W. C. Watson, J. A. Henderson, J. W. Harrell, J. H. McKelvy, F. N. Brewer, A. P. Few, Don C. Holman, John R. Sanders, J. W. Mann, J. T. J. Fizer, A. B. Barry,

R. M. Holland, Jesse Galloway (who passed away during his pastorate), Marshall T. Steel, (his first appointment) Neill Hart, M. K. Irvin, W. R. Boyd, and the present pastor, Otto W. Teague, who is serving his second year.

Every Methodist family in Arkansas should have Anderson's Centennial History of Arkansas Methodism. It is handsomely bound and contains 556 pages and about 450 pictures. When you come to Asbury church, get your copy.

Hickory Plains Circuit

REV. F. C. CANNON, P. C.

This is an old circuit. In 1858 Rev. J. E. Caldwell, pastor, performed the marriage ceremony (his first) for A. M. Reinhardt, the father of W. M. Reinhardt, a trustee of the parsonage and Hickory Plains church.

The following preachers have served the circuit in whole or in part: J. E. Caldwell, B. G. Johnson, T. H. Ware, Buzbee, Van Valkenberg, Williams, Sam Parker, J. A. Biggs, J. R. Rushing, F. P. Doak, B. F. Scott, Charlie Dodson, J. H. Glass, G. M. Hill, Andrew Snodgrass, J. H. McKelvy, L. M. Powell, E. L. Beard, H. H. McGuyre, Jesse Plummer, J. W. Nethercutt, C. R. Mann, W. R. Jordan, C. B. Davis, V. A. Biggs, J. C. Johnson, W. M. Mears, W. J. Whiteside, E. L. McKay, C. A. Simpson, A. J. Bearden and F. C. Cannon.

The circuit is now composed of six churches: Hickory Plains, Bethlehem, Johnson's Chapel, Hebron, Cross Roads, and Providence. Services are also held at Abington School House. There are seven church schools in operation, but at Cross Roads we are co-operating with the Baptists. Next year they work with us. We have six Young People's organizations, and one Wesley Fellowship Group organized at Hickory Plains. We have a Woman's Missionary Society at Hickory Plains, Bethlehem, Hebron and Johnson's Chapel, two of these organized this year. We have a local Board of Christian Education organized at each church and officers and teachers have been selected. We have a fairly good attend-

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ance at all Church Schools and preaching services. We have received to date this year 43 on profession of faith and 16 by certificate. The Young People have organized a circuit Young People's Union this year. They meet each month and carry out a program. There are many loyal people on the circuit who love God and work for His Kingdom. Present membership, according to last year's minutes, is 675. We need new churches at Hebron, Cross Roads, Johnson's Chapel and Providence.

Hickory Plains Church.—Date of organization not known, but a deed to the church grounds was made in 1859 for two and 65-100th acres at a cost of \$100. Trustees were: A. J. Thomas, Daniel Hershaw and Gus Reinhardt. The first building must have been erected in that year. The old building was torn down in 1930 and a new one built in its place under the pastorate of C. A. Simpson. The trustees were: W. M. Reinhardt, J. P. Colclasure and H. B. Carlisle. The present trustees are: W. M. Reinhardt, J. P. Colclasure and J. M. Jackson. J. M. Jackson is Church School Superintendent and chairman of the Official Board. President of Woman's Missionary Society, Mrs. Gertrude Norman; President of the Young People's organization, Miss Jessie Speight. The present membership of the church is 84. Rev. Atticus Webb, the temperance worker of Texas, went out from this church.

Hebron.—This church was erected in 1875. There was another building in the community before this one. The present trustees are: Levi White, Millard White and John Jones. The membership is 82. Levi White is chairman of the Official Board; Mrs. Kate White, Superintendent of the Church School; Mrs. J. A. Patty, President of the Woman's Missionary Society; and Harold Young, President of Young People. Rev. H. D. Ginther went from this church to the Carlisle Circuit.

Bethlehem.—The first church was built in 1888 during the pastorate of J. A. Biggs, and the church was dedicated by Bishop J. S. Key. The second church was erected in 1916, J. W. Nethercutt being the pastor. This church was dedicated by Bishop J. H. McCoy. The present trustees are C. A. Fawcett, G. S. Glover and Sam Cochran. Present membership of the church is 237. G. S. Glover is chairman of the Official Board; C. A. Fawcett, Superintendent of the Church School; Mrs. Tom Cochran, President of the Woman's Missionary Society, and Wylie Lee Glover, President of the Young People. Four preachers have gone out from this church: R. E. Fawcett, J. W. Glover, Herman Ginther and Leroy Tedford, a Baptist preacher. Both Bethlehem and Hebron claim Ginther. He was a member of the Hebron church when he became pastor of the Carlisle Circuit.

Johnson's Chapel.—This church was organized about the time of the Civil War by Rev. B. G. Johnson, after whom the church was named. T. H. Ware served part of the time with Bro. Johnson. The people worshipped in a school house until the church building was erected in 1891 or 1892. Clay Thompson, who served the church as Sunday School superintendent and later as local preacher, was the prime mover in the building of the church. The Board of Trustees is John Curry, John Kirk and C. N. Patterson. C. N. Patterson is also Superintendent of the Church

School; Walter Williams, chairman of the Official Board; Mrs. Violet May, President of the Woman's Missionary Society and Cecil Patterson, President of the Young People. Some division among the members came up over the question of sanctification some 25 years ago, which resulted in the building of a Nazarene Church; but the members of both churches work together in promoting the Kingdom. The Nazarenes have no pastor at present. Johnson's Chapel has sent out at least four preachers: Tom Rascoe, W. W. Mills, D. F. Curry and W. T. Bone. The present membership is 137.

Cross Roads.—The church at this place was built about 1890, but there was an organization before that time. I am informed by J. T. Waters, a present member, that there have been some great revivals in this church, the two most noted being held by J. R. Rushing and J. H. McKelvy. There was one young man brought up in the Methodist Sunday School who made a Baptist preacher. The Methodists and Baptists of the Cross Roads community have been working together for some years. One year the Sunday School work is carried on in one church and the next in the other. They get on well together. The present trustees are J. A. Sadler, H. C. Patton and J. T. Waters. The Church School Superintendent is J. A. Sadler. He is also chairman of the Official Board. President of the Young People is Miss Odell Sadler. The membership of the church is 48.

Providence.—This church was organized in 1885 by Rev. J. A. Biggs. He held a meeting in Hill's School House and organized the church. The church building was erected in 1886. J. W. Thompson and perhaps P. M. Glover and Mrs. Josie Verser were charter members. This church was transferred back and forth from Austin Circuit to Hickory Plains Circuit several times. Several preachers served this church who are not mentioned in the above list of preachers. The trustees of this church are H. M. Duke, H. S. Wilson and W. J. Thompson. The Church School Superintendent is Willie King; the chairman of the Official Board, Howard Duke; and President of the Young People, Emmett Richey. Providence has a membership of 87.

Parsonage.—The neat, and comparatively new, parsonage was built in 1933 under the ministry of Rev. A. J. Bearden. Many obstacles had to be overcome, but the people are proud of it as well as the preacher. It is located at Hickory Plains on the site of the old parsonage, built about 1898, during the pastorate of Frank Scott. The trustees at the time of building the new parsonage were W. M. Reinhardt, J. M. Jackson and C. A. Fawcett. The Present trustees are J. M. Jackson and W. M. Reinhardt.

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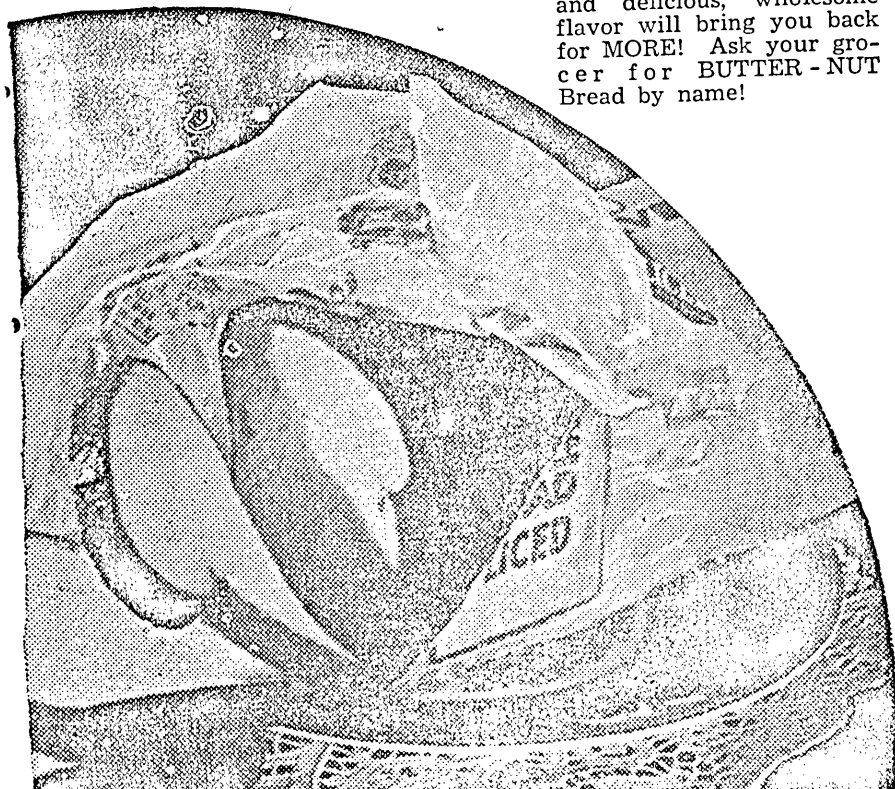
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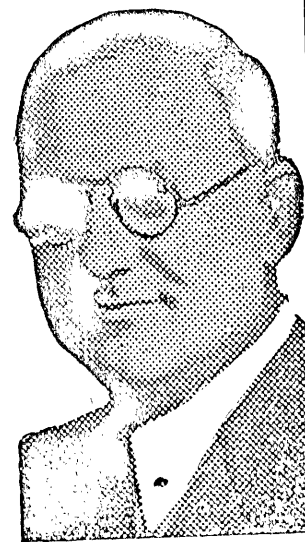
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Henderson Church

REV. R. H. CANNON, P. C.

Henderson Church was organized by Rev. J. A. Henderson in the year 1893, with six members. Meetings were first held in a little school house that stood at the foot of the hill on which the (now) old penitentiary walls stand. Later the society moved into another school house that was erected on grounds now occupied by Garland School. There may be a little confusion here. Brother Henderson, who organized the church, says the school house stood "at the bottom of the hill where the (then) new penitentiary stands." Members of Hender-



Rev. R. H. Cannon, P. C.

son still living here say that prior to obtaining a site and building of their own the congregation worshipped in a little school house that stood just opposite the present church building on what is now Garland School ground. So there were either two school houses that sheltered the infant church for a time, or there is this slight confusion as to just where the one stood.

Early in 1894 the present site of the church building was purchased from W. J. Joyner and wife for \$50. This same Brother Joyner and wife, though not members of Henderson at the time this property was deeded to the church, became members later and for many years were active in all the affairs of the church. Sister Joyner long since passed to her reward, but Brother Joyner still lives and is an honored member of Henderson Church, having reached the ripe age of 93 years. Late in 1913 additional ground, adjoining the church lot and having a fifty-foot front, was purchased from Rev.

J. A. Henderson for a parsonage, the consideration being \$1,000 "cash in hand." The writer has not been able to find out just when the present church or parsonage building was erected. The parsonage is a comfortable five-room cottage. The church building was remodeled and enlarged about ten years ago, but the congregation has outgrown its capacity for housing the Church School and five class-rooms for adults and older young people have been erected in the rear of the church.

Church membership has grown steadily through the years, numbering at the present time more than 450. Church School enrollment for the fourth quarter of the past year was 356, a substantial increase over the enrollment reported in 1935.

The Woman's Missionary Society, with a membership of more than 40, is presided over by Mrs. O. O. Kilmer.

The superintendent of Church School is Mr. O. M. Bradley, to whose faithfulness and loyalty the splendid growth of the Church School is largely due.

Mr. A. L. Tillery is the faithful and efficient chairman of the Board of Stewards, whose names, if space permitted, we should be glad to give.

Henderson is one of the most strategically located of the suburban churches of Little Rock, situated in a growing section of the city, surrounded by a dense population to draw from and to serve. A roster of those who have served this church as pastor would show some of the leading men of the Conference. They all labored here wisely and well, and their works do follow them.

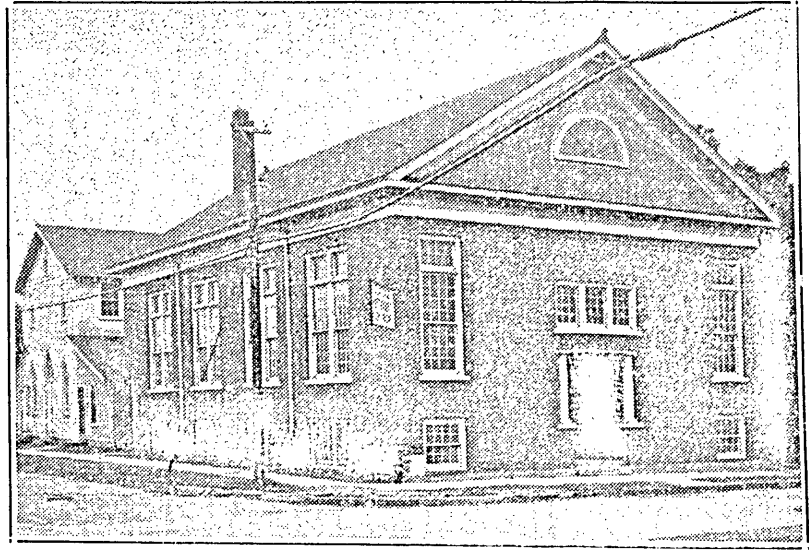
Highland Church, Little Rock

REV. O. L. COLE, P. C.

The Highland Church was organized February 12, 1910, by the late Rev. S. W. Rainey, Dr. A. C. Millar, Presiding Elder.

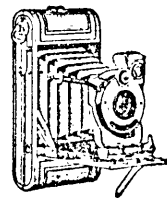
The first services were held in the Heckler store building on the corner of 12th and Elm Streets. A membership of 64 was reported to the first Quarterly Conference, Feb. 28, 1910, with a Sunday School enrollment of 115. The first Board of Stewards elected was J. H. Green, L. C. Elliott, C. E. Farabee, F. B. Hopkins, C. A. Van Wagoner, F. A. Isgrig, Wm. Hudson, and W. D. Whiteley. Trustees: R. T. Williamson, H. Davis, H. Barringer, E. W. Crow, and J. H. Hankins.

At the close of Bro. Rainey's pas-



Highland Church

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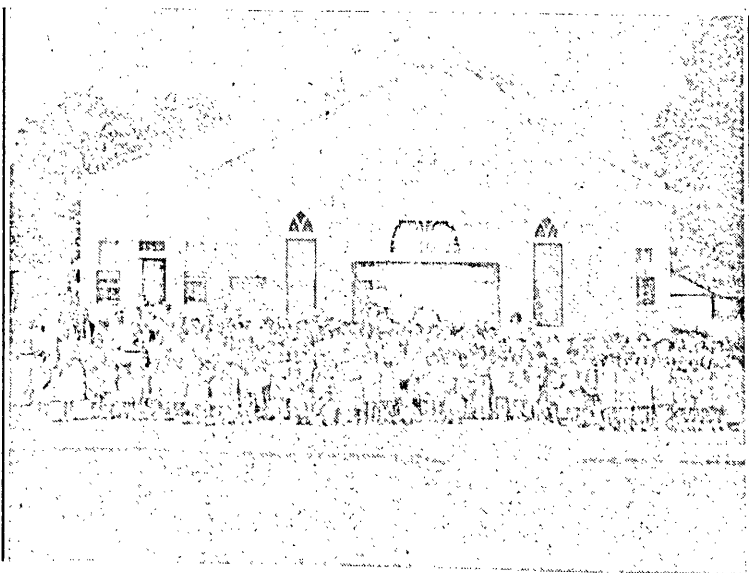
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Henderson Church

torate, Dec. 1, 1911, a membership of 135 was reported, and a frame building had been erected and paid for on the corner of 12th and Cedar Streets, our present location.

The following pastors have served Highland: S. W. Rainey, J. L. Leonard, J. T. Rodgers, W. R. Harrison, Paul Q. Rorie, W. T. Wilkinson, J. L. Hoover, J. H. Cummins, H. D. Sadler, R. E. Fawcett, and O. L. Cole.

Highland has enjoyed a steady growth through the years. It now has a membership of 603, a nice, spacious parsonage with good furniture, a red brick auditorium with basement, and a two-story frame structure for an educational building. We have a thoroughly departmentalized Church School, with an enrollment of 561, and 42 officers and teachers. There are 18 stewards and nine trustees. Of the origi-



REV. O. L. COLE, P. C.

Keo-Tomberlin

REV. GEO. E. REUTZ, P. C.

The present Keo-Tomberlin charge is composed of four churches, Keo, Tomberlin, Humnoke, and Lasater. The Tomberlin church is the oldest church on the charge. The land on which the present church and parsonage are located was deeded to the "Indian Bayou" M. E. Church, South, on November 7, 1885. There was a church there some time before the deed was executed. The land was given by R. B. Carl Lee, Sr., and wife Annie. J. C.

nal officials of this church, four are active to date, as follows: L. C. Elliott, F. B. Hopkins, Wm. Hudson, and W. D. Whiteley. Our Woman's Missionary Society has four Circles, all active and aggressive. Our Young People meet in two groups for their Sunday evening programs, while our Boy and Girl Scouts have regular week meetings.

Highland church was organized and located near our Methodist Orphanage for the purpose of meeting a church need in a residential district and to have a church home near our Children's Home, and this it is; for practically all the services are attended by some of the members of the Home each Sunday, which means that the children of our Methodist Orphanage are enthusiastic attendants along with the children of the community, that they are actively interested in things spiritual and have a chance.

The goodly number of converts each year, the money raised, buildings erected, and regular attendance speak well for our people. A building program that will adequately house our people is being perfected.

Gibson, P. L. Fakes, C. M. Acklen, Charles Haskins and Joseph Lyons, were trustees at the time.

The present church was built about 1900. A storm blew it down and it was rebuilt in 1917, while W. T. Hopkins was pastor. The pastor at that time lived in the parsonage at Tomberlin and, with other churches it was known as the Tomberlin Charge. Just when it was changed from Indian Bayou to the Tomberlin church no one seems to know. The Annual Conference of 1919 made Tomberlin a part of the Keo-Tomberlin Charge by which name it has been known since then.

The Keo Church was organized by Dr. A. C. Millar, P. E., in 1909, while a Rev. W. M. Jones was pastor, and the building was erected that year. Jesse P. Harper was chairman of the building committee. Other members were J. A. Watts, W. N. Morris, Sr., and W. F.

Coleman. Mr. W. N. Morris, Sr., gave the land to the church in memory of his wife, Mrs. Kate Morris. He was largely responsible for the erection of the church and was very liberal in his gifts. Keo became the leading church of the Keo Charge. Hundley's Chapel and Oakdale were a part of the Keo Charge.

The first building was blown down in 1918 and was rebuilt while T. O. Rorie, Jr., was pastor. The parsonage was built in 1916 at Keo. This parsonage is the home for the preacher of the Keo-Tomberlin Charge. The parsonage at Tomberlin is not used at present.

Revs. W. J. Rogers, W. F. Rogers, S. B. Mann, R. L. Duckworth, B. F. Musser, R. F. Shinn, T. O. Rorie, Jr. and C. D. Meux were the pastors of the Keo Charge before it was united with Tomberlin. The Keo-Tomberlin pastors are J. W. Nethercutt, J. C. Johnston, J. H. McKelvy, E. D.

Breakfast - Lunch - Supper

AT

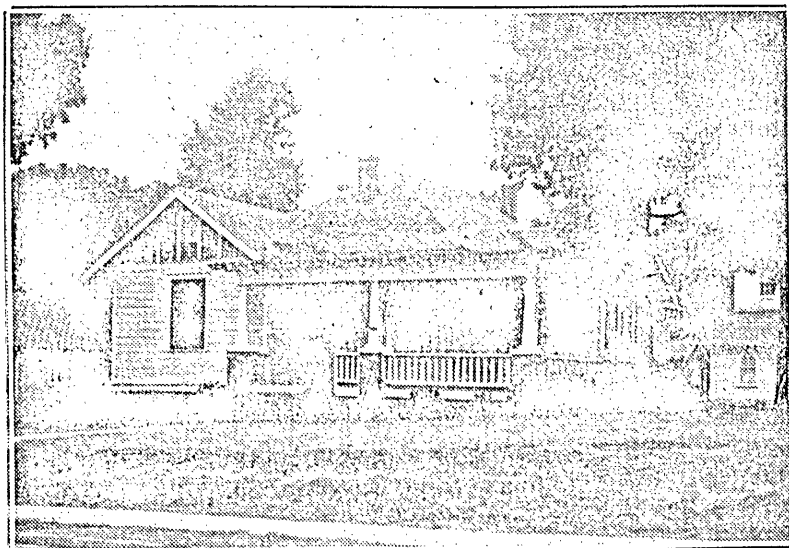
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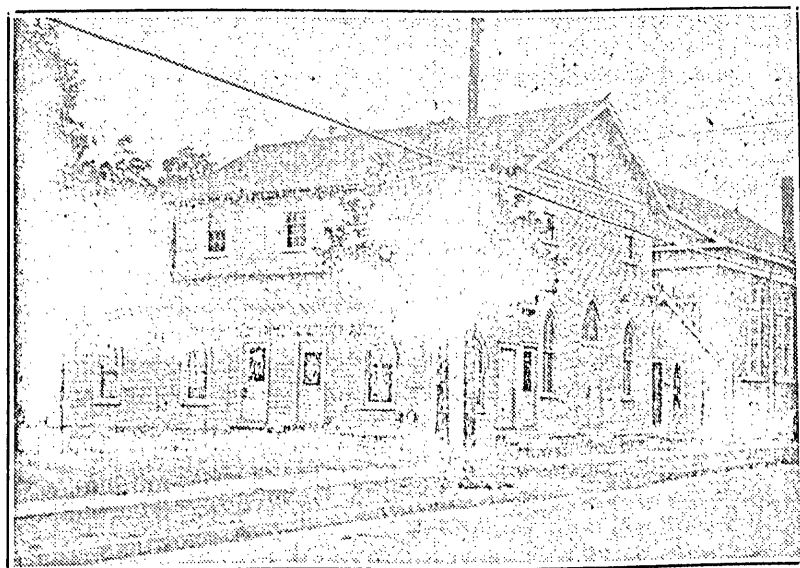
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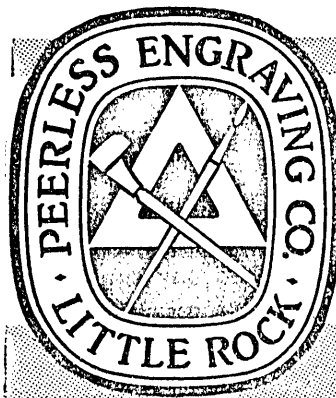


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Galloway, M. E. Scott, G. E. Williams, A. C. Rogers, J. B. Pickering, J. B. Hoover, L. O. Lee, and Geo. E. Reutz.

In 1920 there was no organized Methodist Church in Humnoke.



Rev. Geo. E. Reutz, P. C.

There was no church property of any kind. The school house was used for occasional services. Bro.

G. M. Gentry, a local preacher, preached there occasionally. He urged the building of a Methodist church. Bro. J. H. McKelvy held a meeting in the summer of 1921 and established a regular monthly service there. In September 1927, A. C. Rogers held a meeting at Humnoke. As a result he organized a church with 18 members. At present we are using the Baptist church as a house of worship. You cannot find a more loyal group of workers any where. They have met their obligations to date. Have raised a building fund and are adding to it. They are going to build in the near future. Humnoke is one of the most promising places in the Conference.

Lasater is an old Methodist Church. The church register shows E. L. Beard appointed to the old Stonewall Methodist Church, September 5, 1886. There were 24 members on the register that year. The church was later called Oakdale, and is now known as Lasater. We have no building there. It is an afternoon preaching point. The school house is used. Lasater is a thickly settled community. There is no church building of any denomination in that community. The work is not very well organized, but we believe good is being accomplished there.

Hunter Memorial Church

REV. I. A. LOVE, P. C.

This Church was organized January 17, 1897, by Rev. K. W. Dodson, after a bequest of \$5,000 had been left by a wealthy bachelor, who requested that the money be used in organizing a Methodist church in the eastern section of the city. Services were first held in an old store building on East Ninth Street. Later a lot was secured and a building built between Eleventh and Twelfth Streets on Barber Avenue. The present building at Eleventh and McAlmont Streets was erected in 1904, under the leadership of Dr. Forney Hutchinson, who on December 30, 1908, was married in the new church to Miss Bertie Anderson, by Dr. A. C. Millar, P. E.

The church was named for Dr. Andrew Hunter, a pioneer minister prominent in the history of early Methodism in Arkansas.

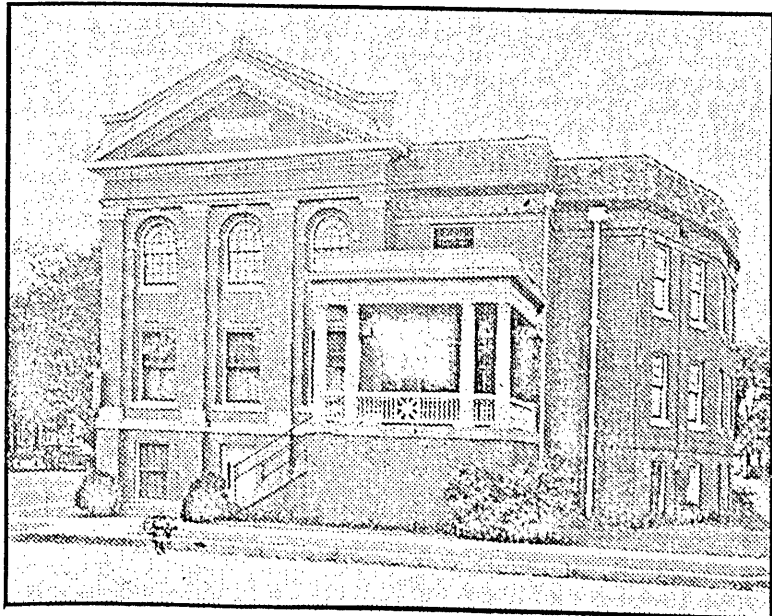
Former pastors: K. W. Dodson, J. M. Workman, W. C. Watson, Forney Hutchinson, J. D. Hammons, J. T. Norsworthy, B. A. Few, J. L. Cannon, L. E. N. Hundley, Clem Baker, J. T. J. Fizer, P. Q. Rorie,



Rev. I. A. Love, P. C.

W. R. Harrison, Roy Farr, L. A. Smith, W. T. Thompson, S. T. Baugh, J. C. Glenn, O. E. Holmes, J. W. Harrell, W. R. Richardson, R. S. Beasley, L. W. Averett. The present pastor is I. A. Love.

Many of outstanding men and women of Little Rock received their early training at Hunter, among



Hunter Memorial Church

this number is our present mayor, Hon. R. E. Overman, who during the pastorate of Dr. Hutchinson was superintendent of the Sunday School.

Forest Park

REV. ALTON J. SHIREY, P. C.

Forest Park Church was organized on March 6, 1910, by Dr. A. C. Millar, P. E., and Rev. D. P. Forsythe, P. C. Rev. W. D. Mitchell followed. He was succeeded by L. C. Beasley. The minutes of the Little Rock Annual Conference carry their first mention of this church in 1911. That year J. L. Leonard served the Henderson-Forest Park Charge. E. Byron Harwell was appointed pastor for 1912 and 1913.

The period from organization until the spring of 1914 was spent in the original church building, now a dwelling, at 1900 North McKinley Street. Mr. M. E. Cutting was the first superintendent of the Sunday School and his wife was the organist. Mr. H. F. Buhler was one of the leading workers during this period.

About the same time that the Methodists organized their church at 1900 North McKinley, the Congregational people, looking for a place to locate a new church, organized a Sunday School at the home of Mr. J. R. Smart, with Mr. Smart as superintendent. From this start a church was soon organized. Mr. H. F. Auten donated the southeast corner lot at Pierce and "Q" Streets and a building was erected. This was known as The First Congregational Church of Pulaski Heights. April 10, 1914, the Congregationalists sold this building to the Forest Park Methodist Church. This same building, with a few improvements, is the present church.

Forest Park is the infant of Little Rock Methodism. Its growth has been slow. There have been times when it almost ceased to exist. In 1913, the first year when a report of membership was made to the Annual Conference, it reported only 17 members and paid only \$128 on a \$200 assessment for preacher and presiding elder for the year. The present membership is 170.

Those who have served as pastor of the church since 1914 are: A. C. Graham, B. F. Musser, W. F. Wilson, John B. Lowry, C. R. Andrews, Edwin Bruce, E. D. Galloway, J. H. Crossett, D. T. Rowe, R. G. Rowland, M. W. Miller, W. R. Burks, B. F. Musser, Louis Averitt, W. R. Adams, J. B. Hefley, and A. J. Shirey.

People who have been outstanding in the history of the church for their contributions to its life are:



Rev. A. J. Shirey, P. C.



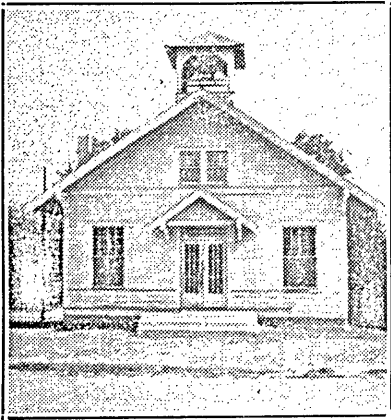
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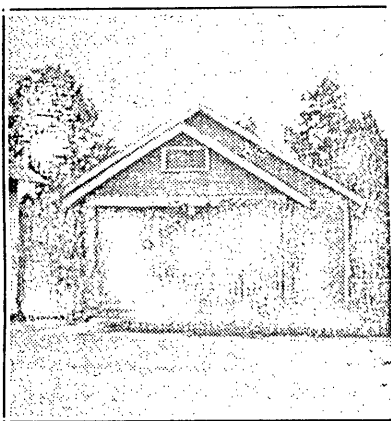
Mrs. Robert Heriot Hill, chairman of the Board of Trustees at the time the present building was purchased, Mr. and Mrs. W. C. Gunn, Mrs. Pearl Cook and Mrs. W. S. Rogers.

Forest Park Church bears the distinction of having furnished



Forest Park Church

wives for two members of the Little Rock Conference, Rev. Louis Averitt and Rev. J. B. Hefley. Stewards for the new year are: C. G. Bridges, Geo. Walters, H. A. Norris, Joe L. Hebert, J. W. Miller, E. A. DuVall, E. J. Evans, and J. A. DuVall. Mr. Chas. G. Bridges is Superintendent of the Church School; Mrs. Mary C. Rethwisch is President of the Woman's Missionary Society; and



Forest Park Parsonage

Mr. J. L. Hebert is Chairman of the Board of Christian Education.

This has been the best year financially, and near the best spiritually in the history of the church. It is not boasting to say, "Forest Park is on its way to bigger and better achievements."

Capitol View Church

REV. W. R. JORDAN, P. C.

Capitol View Church was founded in 1906, the fruits of a little mission Sunday School of which Mrs. Rob't Heriot, now Mrs. Hill, was superintendent. The Mission Board contributed \$500 and sent as our first pastor, Rev. C. M. Chapman. The charter members were: Mr. and Mrs. Charles Abrams, Mrs. Sue Staples, Mrs. John Arendt, Mr. and Mrs. H. C. Shepherd, Mr. and Mrs. Ed Ridley, Mrs. John Dempsey, Mr. and Mrs. James Heriot, Mrs. Della Ritter, Mr. and Mrs. Alex Spiers, Mr. and Mrs. B. F. Whitney, Mr. and Mrs. R. M. Sullivan, Mrs. Harper, Ruby Ridley, now Mrs. H. R. Hoffman, Mrs. Ed Evans, and Camille Heriot, Dr. A. C. Millar, P. E.

A three-room cottage at 209 Pulaski Street was our first place of worship. The pastor and his wife lived in the two back rooms, the front room being used for services. Sunday School classes occupied the pastor's quarters. It made little difference to the children if they were taught their lessons around a cooking stove as long as their bodies were warm. The weather was cold and the house old with plenty of ventilation around doors and windows and cracks in the floors. The older members were happy to worship God in our way. We could endure almost any discomfort. I think most of us must have felt much like the Pilgrims did when they arrived at Plymouth Rock.

Bro. Chapman served less than a year. Because of his wife's ill health, he gave up the work. Bro. Wood succeeded Bro. Chapman. In a few months he abandoned the pastorate because of failing health.

At the beginning of the second year Rev. P. R. Eaglebarger was appointed pastor. We shall always thank God for giving Bro. Eaglebarger good health. He was the right man in the right place. He could do anything, preach, pray, sing, play a cornet, or build fires. His patience was unlimited. We had moved to 1222 W. 3rd, a more commodious cottage. Our membership was growing, but the expenses were heavy for so few, so we found a cheaper place, an old store building at Fourth and Victory Streets, which had been used as a laundry. After white washing the interior and cleaning floors and windows the



Rev. W. R. Jordan, P. C.

place was presentable. Most of the benches were without backs, but we were trying to be satisfied. At least the place was large enough to hold the congregation. We had been cramped in the cottages. We were a faithful, courageous group and determined to have a church in this community and God was with us.

Rev. W. D. Mitchell was the next pastor. He stayed two months. Bro. Eaglebarger again took charge for eleven months. A Woman's Missionary Society was organized the first week of the Church's existence and only the Lord knows what would have happened if those faithful women had not given their support. Bro. Eaglebarger encouraged us and gave us his assistance. He was a blessing to us in many ways. At every critical period it was he who came to our rescue. He relieved us of a pastor's salary, having a po-

sition as one of the editors of the ARKANSAS METHODIST. His life was an inspiration to everyone. This year our Presiding Elder, Dr. A. C. Millar, whom we loved dearly, with Bro. Eaglebarger, bargained for the property we now own. When we moved into the small three-room cottage on the back of the lot we were thrilled because we believed our moving days were over, but they were not. We rented the large parsonage and thereby helped to make payments on the property. Meeting \$50 notes every month with 8% interest, besides \$122.50 semi-annually, interest on a loan, current expenses and pastor's salary was not an easy task.

Rev. L. C. Beasley, a young man full of love for God, was sent us in 1910. He worked like a Trojan. An Epworth League was organized while we occupied the store building. It was a wide-awake League and with Bro. Beasley's assistance they did much for the church and kept the young people interested. After nine months Bro. Beasley left us to finish his school work. Again Bro. Eaglebarger offered his services for three months. Conference sent Bro. Graydon who remained one year. The work made little progress. The Missionary Society continued serving chicken dinners, giving teas, selling bonnets and aprons. Our beloved president, Mrs. Sue Staples, who served in that office four years, was an inspiration, urging us to pray and work. We grew in grace and God was good to us. Such leadership as Mrs. Staples and Mrs. Heriot are a blessing to any church.

In 1912 Conference sent us Rev. H. F. Buhler, a great worker with a great vision. His faith in God and determination to spread the gospel in this community stirred our hearts.

Sympathetic Service

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It is a matter of distinct pride with us to realize that our quiet, unassuming services have brought so much real comfort to thousands of families during the years we have been able to serve them. It is the sort of thing that one remembers for years—when memories best serve to comfort one.

R. F. DRUMMOND

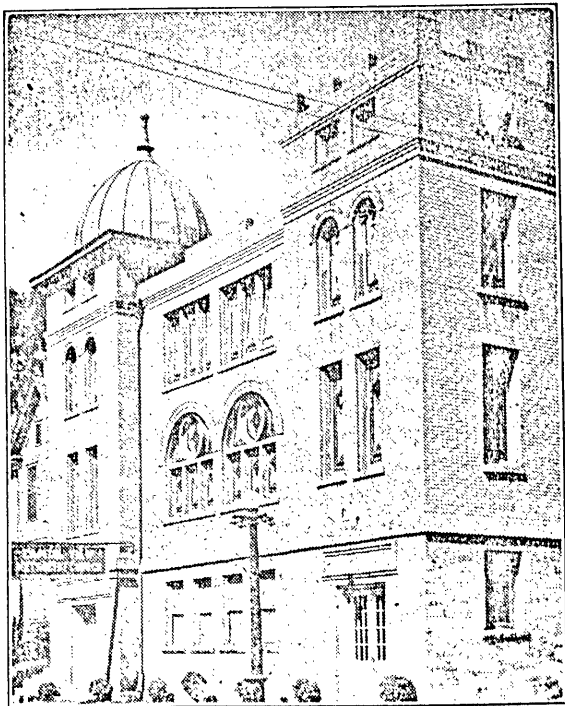
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Little Rock, Ark.



Capitol View Church

In July of 1912 a tabernacle was erected at Fourth and High Streets, while Brother Buhler had the cottage church torn down and the excavation made for the foundation of our Institutional Church. Capitol View was built on faith, because there was exactly 35c in the treasury when Bro. Buhler asked permission to start the building program. I haven't space to tell you of all the hardships and joys of the next five or six years. The handful of workers grew to several hundred. Many of you probably do not know there was a night school in the basement of this church for about fifteen months, cooking and sewing classes. A commercial course was taught and a doctor's clinic held once a week. I wish I could tell you more of this splendid work, how doctors and nurses were sent out to poor people who otherwise would not have had medicine or medical attention. In the night school there were 107 boys, girls and adults enrolled. This was the only church in the city operating such an institution. Bro. Buhler remained with us four years and they were busy ones; no one was idle, except babies and the decrepit aged. Bro. Gee was our next pastor. He remained one year and I am afraid it was a disappointing year to him. He soon left the Methodist church.

Rev. B. F. Musser came to us in 1917, a man on fire for God. Every one loved him and when he left us to enter the war as chaplain there were many heartaches and much weeping. Bro. Roy Farr was with us during 1918 and 19, one of the finest young ministers in the Conference and a true man of God. Because of ill health he had to give up his work as regular pastor, but wherever he could assist his brethren he was eager to do so.

Rev. O. L. Cole was with us one year, 1920. Bro. Cole was a fine preacher and we were sorry to lose him. Bro. J. T. Thompson was our pastor for the next five years. One of the most consecrated Christians it has been my pleasure to know. Bro. B. A. Few was next in line, a splendid man of God, who has gone on to glory. Bro. H. H. McGuyre came next in 1927. He was a splendid pastor.

Bro. C. D. Meux was sent to us in 1928, remaining five years. Never has a church been blessed with a more devoted pastor. There was never a call made by one in need of spiritual help that came to him that he did not answer. I have often thought of the good he has accomplished and the sacrifices he made to administer, not only to his own members but to any one whom he could help. He was a tireless worker and we thank God for his example.

Three years ago the Conference sent Bro. Roy Jordan. We appreciate and love him, as we have all the former pastors. He has not been idle by any means and has given us the food for our soul we so much need. His sermons have been wonderful. The church has had a real revival and more than 100 new members have been added to the church roll. Every department has grown and more interest manifested. One feature entirely different from other churches was the Monday morning prayer and fasting. Beginning at 10:30 and continuing until 1:30 or 2:00 p. m., in the upper room dedicated to God. At these meetings we feel near to God, as on bended knees we pray.

During these years the Presiding Elders who have given us such won-

derful cooperation and encouragement were: Dr. A. C. Millar, Dr. Alonzo Monk, Dr. James Thomas, Dr. E. R. Steel, Dr. Forney Hutchinson, and Bro. Henderson, and then again Dr. Thomas and Dr. J. D. Hammons. They have been a benediction to us. How could we have failed with such godly men as these whom we love. They have urged us on to the higher and holier service.

A large number of our members have tithed for years, which convinces me it is the satisfactory way to meet our financial problems and please our Father.

(With slight changes this was written and read by Mrs. R. M. Sullivan Sunday evening, September 9, 1934, at the dedication of our church by Bishop Moore.)

This church is now in a victorious third year under the ministry of Rev. W. R. Jordan. Every department is functioning with precision. We are a church free of debt and organized to do some really worth while things for the Kingdom. We have had a marvelous growth in our membership, receiving over 400 members in these three years. To date this Conference year we have received 120. We are 100% in subscriptions to the ARKANSAS METHODIST. In our recent election of Church School officers Mr. Junius Holmes was elected general superintendent to succeed Mr. H. R. Coffman, who for many years had served efficiently in this capacity. We are expecting our great Church School to do some fine constructive work under the leadership of Mr. Holmes. This church has made a fine record in the Conference in achieving its financial goals and it is surely our purpose to keep up this record this year.

Roland Circuit

REV. JOE H. ROBINSON, P. C.

This circuit is composed of Roland, Natural Steps, Harris Chapel, Taylor's Chapel, and Martindale. The parsonage is located at Roland.

Harris Chapel and Martindale are in hill farming communities. Roland, Natural Steps and Taylor's Chapel are located in the Arkansas River bottoms. No better farming land anywhere. In June, 1935, the river flooded and washed the crops away. The farmers planted late corn and made more off the corn crop than the average farmer made off his regular money crop. This year, although the drouth has ruined crops in many sections, the people of this community are making from three-fourth of a bale to one bale of cotton per acre.

We have the people, the talent, and the wealth to build an outstanding charge; but the people have not yet learned to appreciate the church.

There is quite an interesting history leading up to the present Roland church. Dr. R. N. Roland was a prominent citizen of this community before the Civil War. The township was named for him. The Rock Island Railroad was built through the community in 1899. A postoffice was moved from the bank of the Arkansas River to the present site of Roland and named the Roland postoffice. People began a settlement around the postoffice and it soon became the little village of Roland.

The first Methodist Sunday School in the community was established in the Center Ridge school house in 1865. Mr. Fake was the first super-

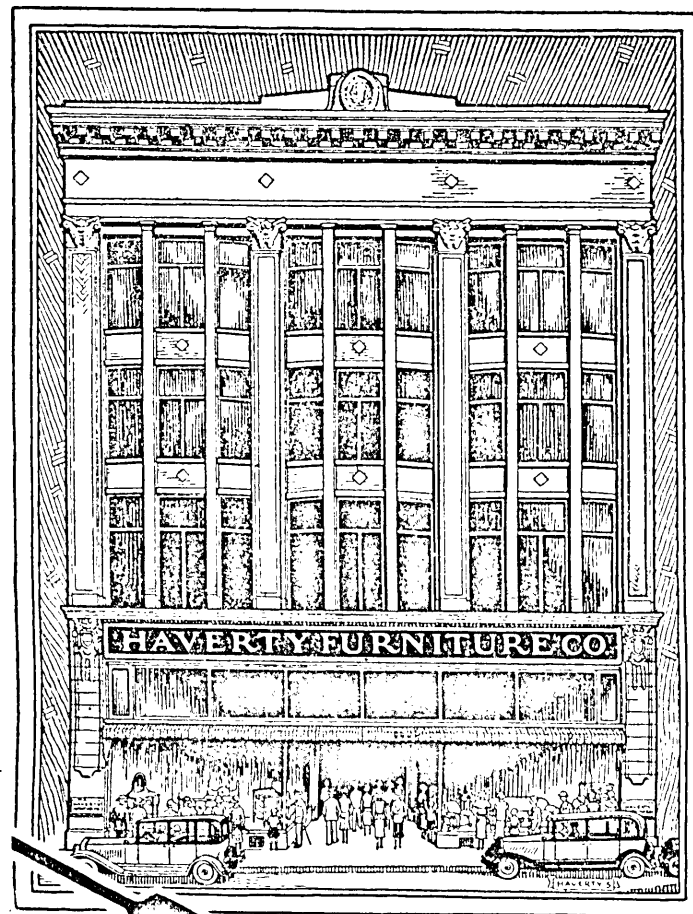
(Continued on Page 26)

Welcome

Delegates and Visitors

to the Little Rock Annual Conference. May your stay in Little Rock be a most enjoyable one, and your 1936 Conference a truly memorable one.

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51 YEARS of PROGRESS

As Arkansas Methodism celebrates her Centennial, Haverty has passed the half-century mark and is now in their fifty-first year. Much of the furniture sold in Haverty stores is made in Arkansas, and a great amount of the furniture sold in Haverty stores is made with Arkansas woods and with the use of raw materials coming from Arkansas. Thus Haverty through their stores furnishes outlets for Arkansas products.

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Little Rock

(Continued from Page 25)
intendent. In 1901, two persons, Green and Cribbs, deeded a lot to the Methodist church. Under the leadership of Bro. B. F. Martin the present church was erected in 1903, and the name changed from Center Ridge to Roland. C. L. Davis was the first superintendent. The church



Rev. J. H. Robinson, P. C.

at Roland is valued at \$1,000. There are 62 members. W. D. Henry is the present superintendent and is loved by all.

The parsonage, located at Roland, was erected in 1932, under the leadership of C. H. Gilliam. It is valued at \$1,000, with a debt of \$32.

The first Methodist church built in the community where Harris Chapel is located, was called Ezra church, built about 1880, about three quarters of a mile off Roland Highway. Rev. E. Garrett was the first pastor.

In 1922, Mr. and Mrs. Richard Harris donated an acre of land on the highway on which the church was built, and named Harris Chapel in honor of Mr. and Mrs. Harris. This church was built at a cost of \$750. Bro. Walthall was the first pastor of the new church.

In July, 1924, an annex was built, 16x48, with choir space of 16x10, at a cost of \$1,800, with equipment of \$150. The church was completed on the third Thursday of November, 1926, and was burned on Friday night following, with complete loss.

In 1927 another church was built at a cost of \$530, which is the present church. However, at this time plans are forming to build a new church with a Sunday School room.

The first Methodist church in the community where Taylor's Chapel is located, in the Little Maumelle school house, and held services, was known as the Maumelle church. On September 13, 1900, Richard and Lillie Fletcher deeded the land for a church at the present site. Bro. Jake Taylor was the preacher who led in the building of the present church, which is named in his honor.

At the present, Taylor's Chapel has 19 members with a Sunday School of 28 members. C. E. Hootman is the superintendent. The good people of this community have this year covered the church and papered and painted the interior.

The first Methodist church in the Martindale community was a little log building built by Judge Lamb. This was known as Lamb's Chapel.

The present church was erected in 1907, with B. W. Higginbotham, A. McNeely, and M. E. Roller as building committee. This new church was dedicated by Dr. A. C.

Winfield Memorial Church

REV. MARSHALL T. STEEL, P. C.

Shortly after the close of the Civil War when Main Street was dotted with mud holes and was lined with one- and two-story frame business buildings, when Little Rock boasted of only 10,000 inhabitants, a little group of men and women, most of whom had been members of the Methodist church at 8th and Center, formed a new congregation which was destined to play an important part in the history of Methodism in Little Rock and throughout the state. That was 68 years ago, in 1868. After meeting in various homes, the group, having grown to about 100 members, built a small one-room frame church at 12th and Spring Streets. Rev. B. O. Davis was the first pastor. The church was known as Spring Street Methodist Church, South.

The building was lighted with coal-oil lamps and heated with a wood stove. If a child of the present congregation (some of whom represent an unbroken line of four

Millar, presiding elder. Bro. D. P. Forsythe was the first pastor. This church was named Martindale.

There has been no year since the erection of this church that the members have been without Sunday School. B. W. Higginbotham is the present superintendent. The church at present has 23 members, with a Church School of 35 members. Rev. B. F. Fitzhugh, a member of Little Rock Conference, grew up in this community.

Natural Steps Church

The village of Natural Steps is on the Rock Island Railroad on a bluff overlooking the Arkansas River, about 18 miles northwest of Little Rock. It received its name from natural rock steps leading from the bluff down to the river. The river bottom lands are very fertile, but mostly cultivated by colored people so that the white population of this community is very small. It is not known just when the first Methodist church was organized at Natural Steps. The records show that in December, 1884, a deed was given to the property where the present church is now located. The property was given jointly by Mr. and Mrs. R. C. Newsom and Dr. and Mrs. T. M. DuVall, citizens of this community at that time. Soon after the deed was executed a church was built and used, both, as a Methodist church and a school house. After about ten years the church was burned, supposedly, by some one who had fallen out with the school teacher. Soon after this the present church was built under the pastorate of Rev. J. F. Taylor who has given a large part of his long ministry to the mountain territory lying between Little Rock and Hot Springs and who is at present serving two churches out in this territory that were left off of the regular appointments. This church was originally called Shady Grove.

Our church at Natural Steps now has a membership of 15 with a church building valued at \$1,000.

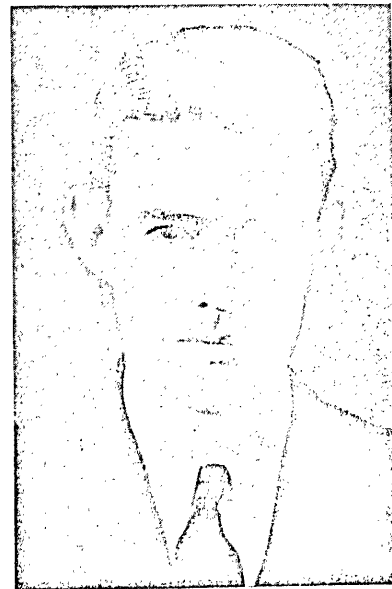
The information concerning this church was given by Mrs. J. E. Moreland, whose deceased husband was one of the original trustees of the church property. Mrs. Moreland now lives in Little Rock and belongs to Winfield Church.

generations) could have attended the services, he would have thought that all the men were old men, as most of them had beards. When members went to church (the women of the family wearing hooped skirts and tight basques) they walked or rode in buggies, for even the mule car had not yet made its appearance. Friends from the country who wanted to hear the city preachers came in covered wagons.

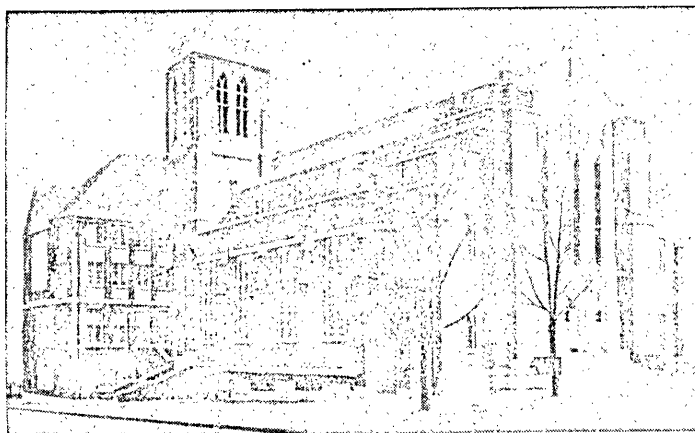
The Sunday School classes were held preceding the preaching service, and as all classes were in the same small room, it was hard for the pupil to concentrate on what his special teacher was saying. It is a long cry from that little room where the children of the "infant class" sat on the hard benches with their little legs dangling in air and listened to Bible stories, to the modern Sunday School rooms, methods and equipment of the present church.

In 1885, seventeen years after the organization, the church building was exchanged with a negro congregation for property at 15th and

Center. A large brick chapel was built on the rear of this new property, and the congregation was very proud of its new possession.



Rev. M. T. Steel, P. C.



Winfield Memorial Church



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Little Rock

The name was changed to 15th and Center Street M. E. Church, South. Rev. E. N. Evans was pastor. The membership had reached 500.

Looking to the future, their ambition was to build a fine large church building, and in four years this was accomplished. There was a joyous day on May 19, 1889, when the congregation, under the leadership of Rev. A. O. Evans, moved into the new auditorium on the corner of the property. It was, for the time, a very large and modern building—of beautiful architecture, a tall spire towering heavenward, and memorial windows. The name was changed to Winfield Memorial Methodist Episcopal Church, South, in honor of Dr. A. R. Winfield, one of the pastors at old Spring Street and considered one of the ablest preachers in Arkansas Methodism. The first sermon in the new building was preached by Dr. (later Bishop) E. E. Hoss. The building was paid for and dedicated on June 4, 1889, during the second pastorate of A. O. Evans. The dedicatory sermon was preached by 84-year old Dr. Andrew Hunter, another of the state's outstanding early ministers.

The membership grew rapidly and the church was very active in every phase of its work. Its Sunday School and Epworth League were the largest in the state and its young people were widely known for their loyalty and service. Again the church outgrew its quarters and in 1920, while Rev. W. B. Hogg was pastor, the property at 15th and Center was sold to the Greek Orthodox Church and the present site on Louisiana at 16th Street was purchased. The last service in the old building was held February 27, 1921.

While the first unit of the new church was being built, the congregation worshipped in what was then the High School at 14th and Cumberland. The Sunday School classes were scattered in neighboring buildings. On the third Sunday of October, 1921, there was another day of rejoicing when the congregation moved into the basement of the new church where the pipe organ from the old church was installed. Other units were completed as rapidly as possible, and on June 27, 1926, while Rev. C. M. Reves was pastor, the first service in the beautiful auditorium was held.

To list the names of the many faithful and far-seeing leaders who have made Winfield the great church that it is today, would require far more space than is available. But their influence and their ideals are still at work.

From a membership of around 100 shortly after its organization, the membership has grown to more than 2,000. There are five members in the congregation today who were members at Old Spring Street Church, 50 years ago or more. They are: Mrs. Mattie Morton, Mrs. Sidney J. Newman, Mrs. A. T. Toors, Mrs. Joe P. Waldenberger, and W. A. Weidemeyer.

The Church school uses every nook and corner of the four stories of class rooms and basement. There are more than 1,000 members, including 73 officers and teachers. The Board of Christian Education keeps in close touch with all phases of the work. There are classes for every age group, including three for married couples. In addition to the regular standard lessons, the selective courses recommended by the General Board are frequently used by the adult classes. The Children's

Division has a two-hour program. Part of this time is devoted to a fellowship program and worship service which is kept on the level of their own experiences, and part of the time is devoted to educational work where they are taught not only to use the lesson material but to work and play together and to share with each other.

The women of the church are divided into ten circles which meet monthly. There is also a general meeting of the officers monthly. The combined circles are known as the Women of Winfield and they have a joint meeting each month. As a yearly program, the women pay \$1,000 to the General Missionary Council and also raise about \$1,000 for the local work. Their principal item of local work at this time is the payment of the debt on the parsonage which they assumed several years ago. They serve the regular Fellowship Suppers on Wednesday evenings and various special dinners throughout the year. They make the surpluses for both the Senior and the Junior Choirs, and pay for having them laundered. In many other practical ways they are very helpful to the church.

Winfield has a fine voluntary choir. In addition to the Adult Choir, there is a Junior Choir which is getting splendid training. The Junior Choir, supplanted the same as the Adult Choir, sings at the church service once each quarter, and on other special occasions sings with the Adult Choir.

The church sponsors numerous activities for its membership. One of these is the Winfield Curtain Club, founded some years ago by Mrs. Dell McDermott. It was organized with the two-fold purpose of giving the congregation wholesome plays, and providing an outlet for the members who were interested in dramatics. There is one troop of Boy Scouts and one troop of Girl Scouts.

Rev. Marshall T. Steel, the present pastor, has ably served the church for three years, bringing to the congregation the message of Christianity as applied to present-day conditions. He comes of a long line of well known preachers. His father, Rev. E. R. Steel, was at one time the Presiding Elder of the church. During his term as pastor, the church has reached the largest membership in its history.

Thomas S. Buzbee is Chairman of the Board of Trustees; J. S. M. Cannon, Chairman of the Board of Stewards; C. E. Hayes, Chairman of Finance; Miss Minnie Buzbee, Executive Secretary. Jerome H. Bowen is Superintendent of the Church School; Dr. A. C. Shipp, Chairman of the Board of Christian Education; Mrs. J. S. M. Cannon, President of Women of Winfield; Mrs. I. J. Steed, Minister of Music, and Miss Kate Bossinger, organist.

Pastors who have served Winfield are: B. O. Davis, Josephus Loving, H. H. Watson, S. N. Burns, Alonzo Monk, C. F. Evans, A. R. Winfield, E. N. Evans, A. D. Jenkins, A. O. Evans, R. R. Moore, E. N. Evans (granted leave of absence and J. M. Hawley supplied the work), J. F. Follin (died during the year and Dr. Andrew Hunter finished), Horace Jewell, James Thomas, A. O. Evans, (second term) A. M. Trawick, James Thomas (second term), T. Y. Ramsey, R. W. McKay, S. H. Werlein, P. C. Fletcher, J. W. Workman, James Thomas, J. D. Hammans, W. B. Hogg, C. M. Reves, Paul W. Quillian, E. O. Heath, and Marshall T. Steel.

Carlisle Circuit

REV. H. D. GINTHER, P. C.

Walter's Chapel is one of the oldest organized churches in this section of the country. It was organized in a two-story log church built in the summer of 1856, the upper story being used for a Masonic Hall. The land for the church and cemetery was given by Thomas B. Walters. Colonel Reeves and Colonel I. D. Booe were the first Sunday School superintendents at this place. Mrs. Lucy Bogard, W. B. Kirksy and wife, James Caviness and wife, and Colonel Morehead and family were among the first members of this church. Sometime in the early eighties the first box church as built. Then in 1914 the church which is now standing was built. The building committee of this church was I. Q. Booe, chairman, Tom Mayfield, secretary, Thos. Rochelle, Ernest Pertle, and Tom Barrett.

Rev. J. R. Moore was converted at Walter's Chapel, and went into the ministry and afterwards was presiding elder of this District. Three generations of the Booe family, Colonel I. D. Booe, his son, I. Q. Booe, and now I. Q. Booe's son, D. V. Booe, have been superintendents of the Sunday School.

Rev. J. W. Nethercutt held a meeting in Beechwood school house, near where Shiloh church is located, in the summer of 1917 and organized a church at the close of the meeting, and the church was built the same year. Dr. Alonzo Monk was presiding elder at the time and he it was who named the church Shiloh.

John Reid was converted and joined the church during that meeting, and gave the land for the church, but since that time joined

the Baptist church and became a minister in that church.

Mr. S. C. Pfeifer was also converted during that meeting and was instrumental in the building of the church. Mr. and Mrs. J. A. Coch-



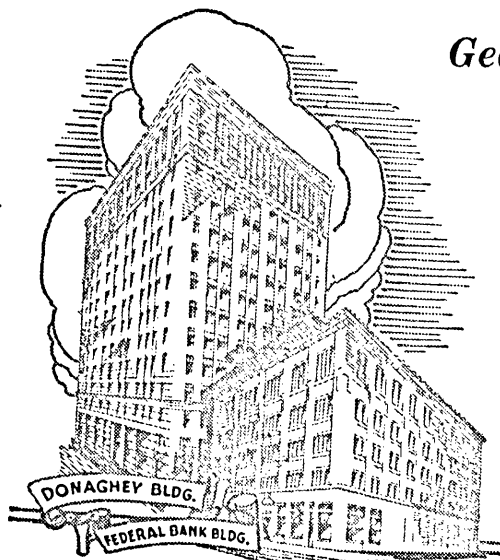
Rev. Herman D. Ginther, P. C.

ran, who live just across the road from the church, were also among the first members of the Shiloh church and are still faithful members of the same.

The first church built where the Zion church now stands was in 1895 with thirteen members. There had been an organization in the community for some years before that, however, but the church stood in a different place. The land for this church and cemetery was given by Mr. Will Foreman, and the church built by M. Hart and his five sons. Mrs. Fred Perciful, who now lives at Kerr, Ark., was one of the charter members. The church which

Congratulations To Arkansas Methodism On Its 100th Anniversary From Its Largest Skyscraper

Geo. W. Donaghey
Foundation



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BLDG.

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Little Rock, Ark.

now stands at this place was built in 1919 under the supervision of Mr. Fred Perciful. Lumber from the old church was used in the building and the labor was given by the members.

As nearly as can be ascertained this church was organized back in Civil War days, or directly afterwards, in an old log building. The first box church was built soon afterwards. Then something like 50 years ago another church was built, Mr. Childers and Mr. Oliver and others helping in the building. Then in 1930, while Rev. John L. Tucker was on the Des Arc Charge, with which New Bethel was connected at that time, the new church, which is on the gravel highway between Hazen and Des Arc, was built. Dr. James Thomas was presiding elder at that time.

About 64 years ago Mr. and Mrs. Daniel Sparks, Mr. and Mrs. Ben Harrison, Mr. and Mrs. Thomas C. Rogers and Mrs. Julia King met at the little log school house and organized what is now known as Rogers Chapel. Benjamin Harrison served as superintendent of the Sunday School, and these good people attended Sunday School and worship services in this little log school house each Sunday until Rev. J. C. Rhodes held a great revival there, at which time a great number of members were added to the church, making it necessary for a larger place of worship. Richard Brookshire and Thomas C. Rogers made a contribution of three acres of land for building purposes and

in 1880 a new church was built. Thomas C. Rogers, after having given two acres of land, gave very generously of his time and money to the construction of the building which was later named in honor of him. This organization grew and the building served as a place of worship for 48 years until in 1927 a terrific tornado came and damaged the roof. Then came the question of repair or build? The decision was to build. And with great enthusiasm and fine co-operation of the people a beautiful new church was built. Rev. M. T. Steel was first pastor of the new church. The church was dedicated in 1930, Rev. Neill Hart was pastor, at that time. In 1934 new seats were added and the interior painted. And 1936 has replaced the old-fashioned organ with a piano.

Twenty-Eighth Street Church

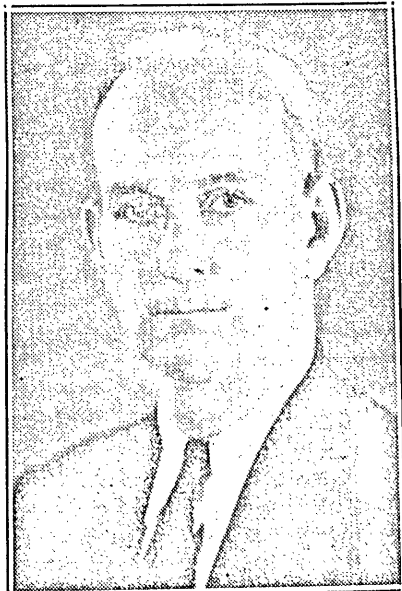
REV. C. B. WYATT, P. C.

The Twenty-Eighth Street Methodist Church, in the Southwestern part of Little Rock, was organized March 14, 1909, by Dr. A. C. Millar, P. E., with Rev. W. D. Mitchell as pastor, and with 62 charter members, seven of whom are still members, as follows: Mrs. Ada Turner, Mrs. M. J. Armburst, Mrs. C. E. Nolting, Mrs. J. M. Kimball, Mrs. J. W. Calk, Mr. and Mrs. F. B. Glad-den, and Mrs. E. H. Douglass.

For some time before its organization it was a Sunday School run by several interested persons for children in the neighborhood who could not very well go down town. It has continued to minister in this way through the years. Children of all denominations, and no denomination, have been and are being taught in our Church School. Many who have been trained in their first steps of religious thinking are serving in the down-town churches. There is a loyal and consecrated group of workers who stand by their pastors. The motto is "The church that lives to serve."

In the beginning of this year, 1936, there was added to the old building a large annex for educational purposes. It is proving a great blessing in providing room for group meetings, for worship for entertainment, and for play.

The following pastors have served as follows: W. D. Mitchell, Marion S. Monk, James B. Evans, J. Wayne Mann, J. D. Baker, Clarence D.



Rev. C. B. Wyatt, P. C.

Meux, John P. Lowry, J. M. Crenshaw, W. R. Harrison, E. T. Miller, R. W. Menard, and C. B. Wyatt.

Lonoke

REV. S. K. BURNETT, P. C.

The town of Lonoke was founded by I. C. Hicks, in 1867, and became the county seat of the county of same name, organized out of Prairie County in 1873. It is located in the center of the county, and the resources are rice, cotton, corn and oats. The northern section produces fine fruits and melons of most excellent quality. It is the location of the largest fish hatchery in the world, of artificial production.

The first church organized here was a Southern Methodist church, and was founded by I. C. Hicks, who also founded the town. This church was organized in 1870, and the school house was its first home. In 1873, a two-story building was erected, for its first place of worship, with a Masonic Hall above. In 1889, the present brick house was completed and entered as a place of worship. Among the distinguished ministers who preached in this early church were A. R. Winfield, Andrew Hunter, C. C. Godden, T. H. Ware, H. H. Watson, A. O. Evans, Horace Jewell, and others. Among the founders of the present church were Dr. R. N. Ross, Albert England, I. D. Booe, and W. H. and J. H. Hicks, sons of the I. C. Hicks, its founder. W. H. Hicks, one of the charter members of the church, recently died, having contributed to the church practically all his life. Dr. Ross spent much of his time and great talent on this church, paying

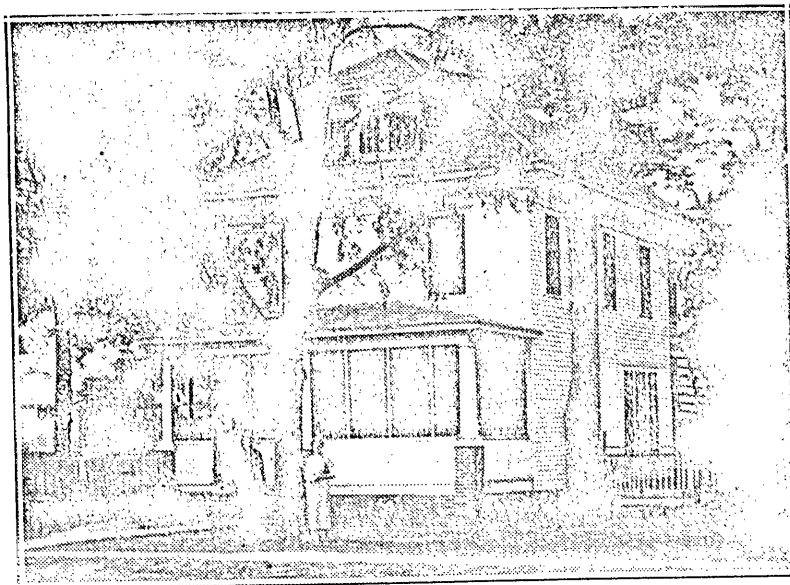
off its building indebtedness by preaching one year and turning his salary over on the debt. A fine parsonage was erected during the ministry of B. B. Thomas, in 1912.

Among the young ministers sent out by this church are Clifton Rule, now presiding elder of Camden District; Doyme Young, now pastor at Pittsboro, N. C.; and Phillip Heron, now connected with the Presbyterian church. There are two strong Missionary Societies of the adult women and one of the young women. The E. R. Robinson Bible Class, organized in 1904, is still in existence, with only one of its char-

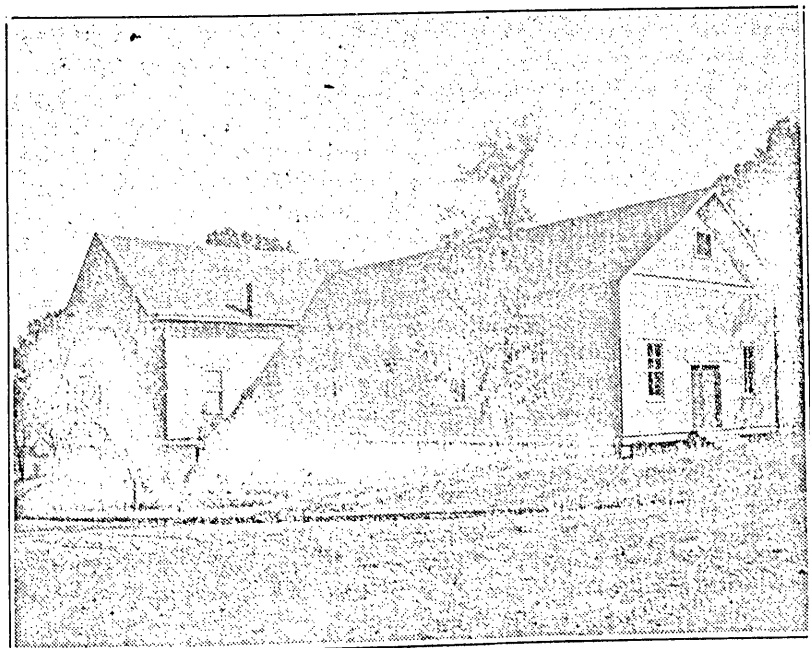
(Continued on Page 30)



Rev. S. K. Burnett, P. C.



Lonoke Parsonage



Twenty-eighth Street Church



Lonoke Church

BAPTIST STATE HOSPITAL

The Baptist State Hospital extends a most cordial welcome to the delegates and visitors attending the meetings of the Little Rock Annual Conference, Little Rock, November 11 to November 15, 1936.



300 Beds — Fireproof
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Eye, Ear, Nose and Throat

Dermatology—Neurology

Obstetrics—Orthopedics

Gynecology—Pediatrics

NINE OPERATING ROOMS

A Word of Appreciation



Since the Baptist State Hospital first opened its doors in January, 1925, Methodists of Arkansas have been liberal patrons of the institution, and we count among our most valued friends hundreds of Methodists whom we have been able to serve. We greatly appreciate the privilege of ministering to these our brethren and value beyond measure their loyal patronage.

LEE C. GAMMILL, Superintendent

* The Baptist State Hospital is the designated hospital to which Golden Cross beneficiaries in Arkansas may be sent.

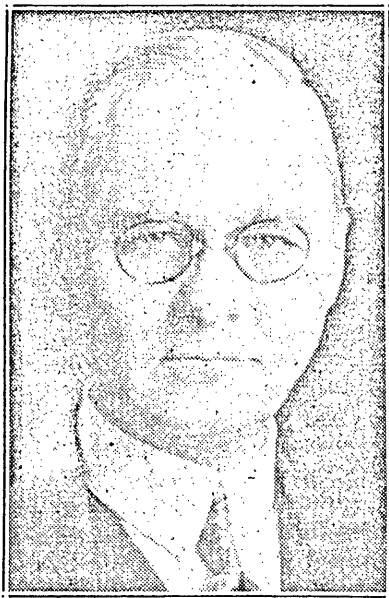
(Continued from Page 28)
ter members left, Willie R. Hicks, his father, the other charter member, William H. Hicks, having died recently. The church, old and venerable, is of the old model, with large and lofty auditorium, in need of Sunday School rooms, but so haunted with the spirits of old and noble heroes, that no one can think of tearing it down, and replacing it with the modern structure so different from the places of worship erected in the days it was built. Its membership remains about the same, 300, and it is holding its own in the fierce battle against the growing evils of society. Rev. S. K. Burnett, now serving his fourth year with faithfulness, both as pastor and preacher, has done a great work in this church.

Official Board is: D. A. Hutchinson, chairman, George Rule, George Bailey, A. G. Apple, E. R. Robinson, Oscar Fawcett, G. C. Miller, Phillip McGuire, H. E. Benton, A. L. Anderson, John Christian, A. O. Edwards, Mrs. Neal Fletcher, Mrs. R. O. Benton, W. C. Ellis, R. O. Benton, Walter Hamburg, R. L. Young, Lum Berry. President Missionary Society, Mrs. T. E. Benton; Supt. Sunday School, George Bailey; Lay Leader, E. R. Robinson; President Epworth League, E. L. White.

The Baptist Hospital

The Baptist Hospital has been serving the public since November, 1920, and has ministered to the needs of the sick and injured of this community and the state at large in addition to hundreds outside the boundaries of the state, caring for a total of more than 39,000 patients.

The Baptist Hospital has become an integral part of the community



W. R. Donham, Pres.,
Hospital Board

and the state, and by its liberal patronage, the general public has expressed its approval and appreciation of the work done by the institution.

This hospital was not founded, and is not conducted as a money-making institution, but that the sick and suffering and the injured, may find relief through expert treatment and careful nursing amid Christian surroundings and in a spiritual atmosphere.

The institution was also founded with the idea of helping to lift the burden of sickness that rests so heavily on the poor. All realize that the poor are sick oftener than the well-to-do; that more of the children of the poor must die young;



Lee C. Gammill, Supt.
Baptist Hospital

that sickness is the greatest source of poverty. This hospital has done its part faithfully in helping stem the tide of sickness among the poor of our state, having cared for 10,487 charity patients during its fifteen years of service. This service was rendered to those of all faiths and of no faith at all, and the benefits to the individual, to the community and the state are beyond calculation.

In the Baptist Hospital every month is marked by some progressive step in improvement to the physical plant and to professional equipment, the objective being the greatest efficiency in the treatment and cure of disease.

The Baptist Hospital is recognized as a teaching institution for internes by the American Medical Association, and any hospital so privileged must have attained certain standards. The hospital has a School of Nursing with about 50 students. Its curriculum is approved by the National Nurses Association. The hospital receives a Grade A rating from the American College of Surgeons. That institution that sends out well trained nurses and assists internes to become efficient doctors to serve in the warfare against disease, is doing a great thing for the community, for the state, for humanity at large.

Bible teaching in the hospital is quite a factor in the training of a nurse, as are other religious activities in the hospital. A three-year course in Bible is given along with the scientific course. Every nurse in the institution must be a Christian and a church member, and all must attend morning chapel services. There is a noon-day prayer service in the sun room of the nurses' quarters where prayers are offered daily for the sick and for those who minister to them.

A religious director gives her services to those patients who care to have the Bible read to them, and to all seeking religious consolation she gives comfort and help. Scripture texts of a helpful and inspirational nature are to be found on the breakfast trays each morning, and these are much appreciated by patients. Little Rock pastors respond gladly when they are advised of patients who come to the hospital belonging to the particular faith of each, and the ministry to the sick by these pastors is a benediction, indeed.

Since the Baptist Hospital first opened its doors Methodists of Arkansas have been its liberal patrons,

and last year some 600 Methodists were on the hospital's list of patients.

The Little Rock Conference has honored the Baptist Hospital in designating this institution as the place where beneficiaries of their Golden Cross fund may be cared for.

First Church Little Rock

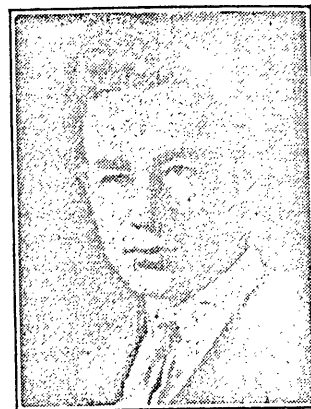
REV. C. M. REVES, D.D., P. C.
DR. JOHN W. CLINE, Missionary
in China

MRS. CLAY SMITH, Director of
Religious Education

To the congregation of First Church, the year 1936 is a triple centennial year; it is the one-hundredth anniversary of the admission of Arkansas to statehood, the one-hundredth anniversary of the organization of the first Annual Conference in Arkansas, and the one-hundredth anniversary of First Church as a station. The church is not only First Church to Little Rock Methodism, but to Arkansas Methodism as well, for it ranks as one of the oldest organizations in the state, dating from 1831, and is



Dr. C. M. Reeves, P. C.



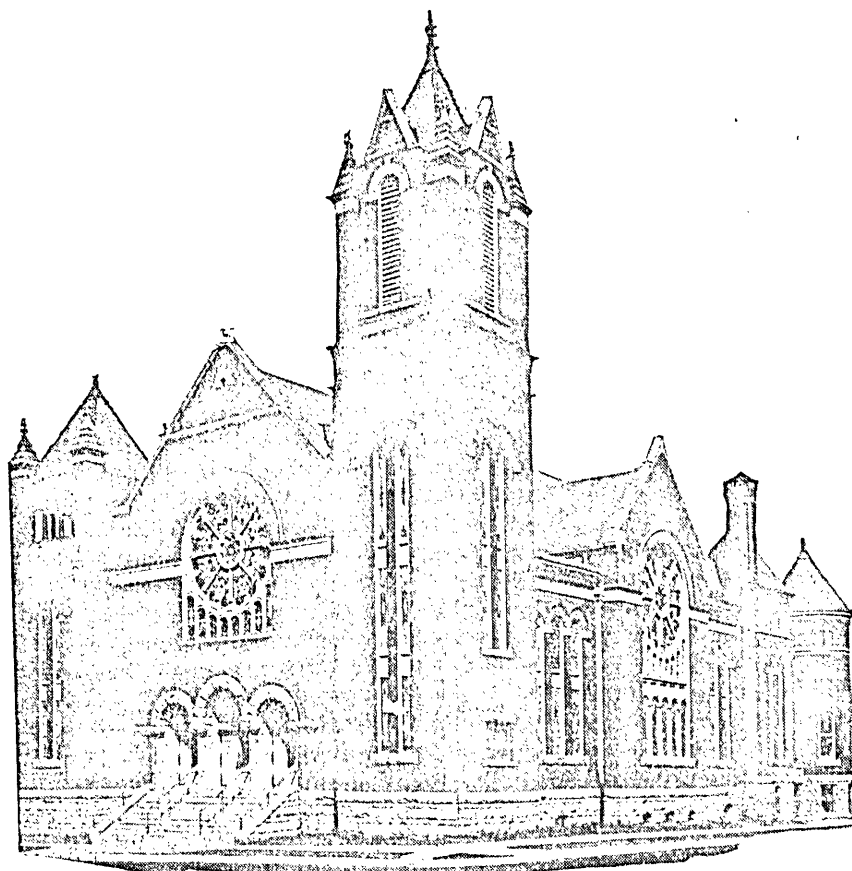
Geo. H. Burden, Supt.,
First Church S. S.

ordinarily thought of as the common possession of the Methodist people of Arkansas. It now has a membership of more than 2700 members and is one of the largest congregations in the entire connection.

For more than a century the pulpit of this church has been a throne of power. The following list which includes all pastors from the first to the last will be of interest to many Methodists in the State of Arkansas: William G. Duke, Martin Wells, William P. Ratcliffe, Benjamin Jones, W. H. Bump, B. H. Hester, R. W. Cole, Andrew Hunter, H. R. Kern, J. F. Truslow, C. P. Turrentine, John Harrell, A. R. Winfield, W. C. Young, A. B. Winfield, D. L. G. McKenzie, H. R. Withers, J. A. Stanley, R. F. Colburn, C. O. Steele, R. S. Hunter, J. L. Denton, H. B. Frazee, W. H. Hearn, James Atkins, L. M. Lewis, Alonzo Monk, E. N. Watson, C. C. Godden, Horace Jewell, Wesley G. Miller, M. B. Chapman, E. A. Tabor, R. D. Smart, C. E. Patillo, W. E. Thompson, Walker Lewis, W. F. Andrews, T. E. Sharp, W. R. Richardson, Forney Hutchinson, P. C. Fletcher, H. D. Knickerbocker, W. C. Martin, and C. M. Reeves.

The congregation has occupied four different houses of worship since 1831. The first was built in 1832, located on West 2nd Street between Main and Louisiana, and was used by the congregation until

(Continued on Page 32)



First Church

WELCOME

METHODISTS

We of the Lion Oil Company are grateful to the many loyal Arkansans whose patronage has helped to make possible the phenomenal growth of our company. It is this same growth that has enabled us to constantly better our products and service to the ultimate benefit of each of our many customers.

We like to feel that our growth has done much toward the development of industrial Arkansas. Our huge payrolls and large tax payments benefit our people and our State alike. Buy Lion Knix-Knox Gasoline and keep your gasoline dollar at home.

Many of those attending this conference are Lion customers. Many more will become Lion customers once they have tried Lion Knix-Knox gasoline. Why not drop in at a Lion station—there's one near you—and fill your tank with Knix-Knox, the better gasoline.

*Lion Knix-Knox
Gasoline*

*Lion Motor
Oils*



*Kelly-Springfield
Tires*

Pennzoil

Lion Oil Refining Co.

El Dorado, Arkansas

T. H. Barton, President

"Arkansas Made For Arkansas Trade"

(Continued from Page 30)
1879. At that time a lot at the corner of 8th and Center was bought and a beautiful edifice was erected there. This building was in use until 1895 when it was destroyed by fire. The present building was com-

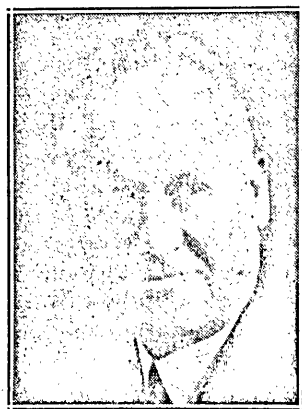


**J. T. Thompson, Chairman,
Board of Stewards**

pleted in 1900. It is distinguished for its auditorium which is recognized as one of most beautiful and worshipful in Southern Methodism.

Throughout its history First Church has been noted for its interest in religious education. Among the great laymen who have served as general superintendents of the Sunday School are L. C. Holman, George Vaughan and George Burden, who has occupied the office for ten years. Since 1926 the church has not been without a regular director of Religious Education, Rev. Bentley Sloane, Rev. Clem Baker and Mrs. Clay Smith having served in this capacity.

The membership of First Church has included many of the distinguished men and women of Arkansas. Among these have been Gover-



**Dr. Forney Hutchinson,
A Former Pastor.**

nor Simon P. Hughes, Governor George W. Donaghey, Governor John E. Martineau, and Governor Harvey Parnell.

Perhaps no church in Southern Methodism numbers among its members so many sons and daughters of preachers. These have been organized into a club which sponsors a special service each year in honor of ministers. At present there are 58 sons and daughters of ministers in the group. Many of these are very active in the work of the church.

Throughout the years the congregation has maintained a great missionary spirit. During the Centenary Campaign First Church erected a science building on the campus of Soochow University in China at a cost of \$75,000. This building bears the name of Cline Hall in

honor of Dr. John W. Cline, whom First Church supports through a Missionary Special.

The women of the congregation have always had their part in the work of the church. In 1879 the Woman's Missionary Society was organized and since that time it has been a powerful factor in carrying on the church's program. One charter member, Mrs. A. J. Quindley, is still in First Church and is held in tender affection by the congregation. At present Mrs. H. E. Riley is president of the Auxiliary. It would require the pages of a large volume to tell the story of the achievements of the Missionary Society. In addition to the regular work for 1936 the women assumed as a civic project for the year sponsoring the Little Rock Symphony Orchestra. Many officers of the Little Rock Conference Woman's Missionary Society have been members of First Church and Mrs. W. P. McDermott served 4 years as president.

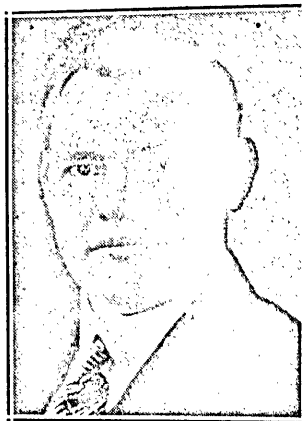
Another interest close to the hearts of the First Church people



**Dr. P. C. Fletcher,
A Former Pastor.**

is the church college. No church in Arkansas has been more loyal to our church schools. At present, several of the finest young people in the congregation are in Hendrix College. Many graduates of Henderson-Brown, Galloway, and Hendrix are to be found in the membership, some of whom are outstanding leaders in local and Conference work. The pastor and four members of the church are members of the Board of Trustees of Hendrix: Governor George W. Donaghey, Mrs. W. P. McDermott, Maj. J. J. Harrison, and Mr. W. P. Gulley. The congregation maintains a scholarship at Hendrix for education of ministerial student.

This great old church counts it a privilege to be of service in Arkansas. Its ambition for the future



**Dr. W. C. Martin,
Former Pastor First Church**

is to help make Methodism in the next one hundred years even a greater power for good than it has been in the century which has closed. With such a purpose dominating it, one can be sure that First Church's best days are yet to come.

England

REV. VAN W. HARRELL, P. C.

The town of England, in Lonoke County, is about 25 miles southeast of Little Rock. A town of approximately 3000 population, it is located in the heart of one of the finest agricultural areas of the state. There are no industries, unless the production of cotton can be called an industry, for this is strictly a



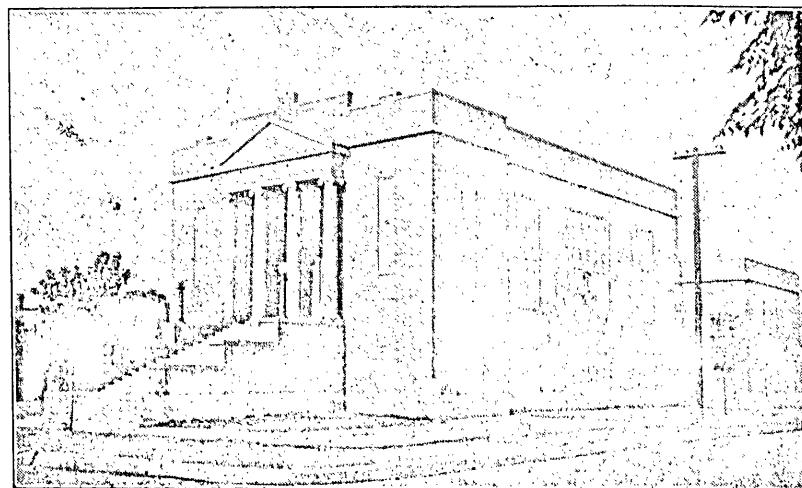
Rev. Van W. Harrell, P. C.

"land of cotton." At one time—fifty or more years ago—there was an abundance of good timber on this section and the saw-mill industry was a thriving business; but long since, the wooded stretches have given way to fertile fields. The business life of this section today is almost entirely dependent on the cotton crop. Aside from the stores and shops, there are six cotton gins in the town, and when cotton "comes in" all six seem to have all the business that they can care for.

England is a town that takes a pride in its schools. There are two modern buildings with all the proper equipment to take care of the educational needs of the boys and girls. Mr. Parker Sharp, who has been superintendent of the Methodist Sunday School, is the superintendent of the public schools, and he has an able corps of teachers.

Other organizations, such as the Kiwanis Club, P.-T. A., Boy Scout organization, and other social and civic clubs might be mentioned as ministering to the life of our people in England; but since this is a "church" story, we will confine ourselves to that theme.

England is also a town of churches. The white population is divided among four churches, while the negroes are a little more emphatic in



England Church

Kempner's

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*The Most Beautiful
Styles in All
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Kempner's has meant the utmost in better footwear in Arkansas since 1892. Originally, only shoes and hosiery were sold by Kempner's, but today, answering the demands of their friends and customers, other merchandise has been added. Here you will find the most beautiful Ladies' Ready-to-Wear and Millinery departments and most up-to-date Men's Furnishings departments and Ladies' accessory department.

Established close to a half century ago in the same location it now occupies, the New and Greater Kempner's of today stands as a monument to the foresight and faith of its founder. Its progressive business policy is a tribute to the late Ike Kempner, whose activities contributed much to the progress of Little Rock and Arkansas.

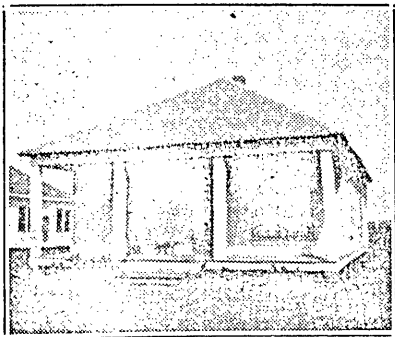
Today, Kempner's operates stores in Little Rock and Hot Springs and are appreciative of the privilege of having contributed to the progress and development of Arkansas.

Kempner's

doctrines and therefore have seven churches, all of which have pastors. For the whites, there are two Baptist churches, one Church of Christ and one Methodist Church.

Several years before there was an organized Methodism in England, church services were being held at Mulberry, a thriving little community several miles south of present-day England. Some of the older residents of England, such as the Morris, Carlees, Temples, and Favors, can recall the time when as children, they attended worship services in a little log house at Mulberry church. Among the names of many "circuit riders" of that day who preached at Mulberry church, one name stands out, Bro. "Gus" Winfield. He is remembered with a kindly and loving affection by many of the elder residents of England today.

Methodism came to England about the same time that the railroad came. In 1889, a union Sunday School was started, a school made up of Methodists, Baptists and Presbyterians. G. W. Melton, a Methodist, was the school superintendent. M. P. S. Boyd, a Presbyterian, was assistant superintendent.



Keo-Tomberlin Parsonage at Keo
See Page 22

J. Swaim, a Baptist, was secretary, while J. C. Favor, a Methodist, was treasurer. Teachers were G. W. Morris, Dr. Mickelberry, J. B. Blakley, Mrs. J. E. Hicks. There was an enrollment of 70 in this school, including the officers and teachers. On the roll were such names as these: Stiff, Birdsong, Cuning, Hightower, Chadick, Phillips, Williams, Tyler, Allen, Hicks, Bronson, Gray, Brodie, Harrington, Smith, Harper and many others. This first Sunday school was carried on in the Baptist "meeting house", and was located on the spot where now stands the home of Mr. Ben Morris.

In July of 1890 the Methodist organization was begun. A Sunday School was organized with 34 scholars, and six officers and teachers. Dr. Mickelberry was superintendent with G. W. Melton as assistant. Mrs. Mollie Hicks was secretary-treasurer. Teachers were G. W. Morris, Mrs. CarLee and J. E. Hicks. In the same year a frame structure was erected to house the Sunday School and congregation. This was during the pastorate of Rev. K. W. Dodson. Later, in 1895, a parsonage was built, during the time that Rev. E. Garrett was pastor. During these years, England was on a circuit. In 1898, during the pastorate of Rev. R. L. Wozencraft, England was made a station. In 1903, while J. E. Henderson was pastor, the old church building was torn down and a larger and better building was erected. This church took care of the congregation until the present modern and commodious building was erected.

The present building was built during the administration of Rev. S. T. Baugh, 1922-24, at a cost of

approximately \$40,000. After all these years there is still a debt of about \$10,000 on the building, which we hope to clear up in the near future.

England Methodism is well manned today. J. B. Duncan is chairman of the Board of Stewards and E. A. CarLee is secretary-treasurer. Trustees of church property are: G. W. Morris, J. B. Duncan, E. A. CarLee, and W. M. Wilson.

There is a splendid Woman's Missionary Society, the president of which is Mrs. G. W. Rye.

Mr. W. O. Williams is the fine Sunday School superintendent, and has a fine corps of officers and teachers under him.

Preachers who have served England are as follows: (The list includes several local preachers) Parker, Cline, Leake, Davis, Dodson, Thweatt, Scott, W. C. Watson, E. Garrett, Wozencraft, Hill, Nelson, Henderson, Dailey, Hammons, Swain, Wright, Glass, Hayes, Clark, Hundley, Parker, Owens, Baugh,

Harrell, (J. W.); Hoover, Roebuck, (B. F.); Sadler, M. T. Workman, R. E. Simpson, and V. W. Harrell.

Methodism in England has come through some experiences both joyous and hard. But Methodism is still here. The depression years have not been easy years on any folk, particularly on those who have been trying to carry on the program of the church. But we feel that the worst is past, and better years are ahead. With faith in God we go on to greater effort and greater accomplishment.

Des Arc-DeValls Bluff

REV. J. T. RODGERS, P. C.

No definite information is available as to date of the organization of Methodist Church at Des Arc. However, it is certain that it was before the Civil War, as the first church building was used as a hospital during that unhappy conflict. The Little Rock Annual Conference

was held at Des Arc in 1867, with Bishop E. M. Marvin presiding.

The first church building was torn down in 1893 and the present building erected. This church building and the parsonage are substantial. Among the earlier preachers of the old church were such sainted characters as Drs. A. R. Winfield and Andrew Hunter, and, continuing down through the years, the church has been served by a long list of faithful pastors, two of whom—Rev. W. J. Rogers and Rev. F. F. Harrell passed to their reward from the Methodist parsonage at Des Arc, the latter during the present year.

There is no information available concerning the organization of the church at DeVall's Bluff. The first church house, erected in 1886, was wrecked by storm in 1896 and was replaced by the present building the same year. Among the pastors have been R. R. Moore, T. D. Scott, Forney Hutchinson, M. K. Irvin, A.



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Extends A Cordial Welcome To Delegates And Visitors To The Little Rock Conference

—and a cordial welcome to our new store at 106 W. Capitol Avenue, where we know that you will find perfect answers to what would ordinarily be Christmas gift problems. Enjoy an unhurried shopping visit here and select now the articles you wish. A small deposit will reserve them for you.

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"LITTLE ROCK'S LARGEST CREDIT JEWELERS"

M. Robertson, and J. C. Hooks. Senator T. P. Atkins has been Sunday School superintendent for many years, and Judge J. G. Thweatt has been a member of the Official Board for more than a generation.

Pulaski Heights Church

REV. W. NEILL HART, P. C.

Twenty-five years ago, due to the rapid growth of Pulaski Heights as a residential section of Little Rock, the need for a Methodist Church on the Heights became apparent. Accordingly, a group met in the Episcopal Parish House in February, 1912, and organized the Pulaski Heights Methodist Church.

The need for a permanent building was soon realized. Dr. A. C. Millar, while Presiding Elder of the Little Rock District, had already anticipated this need, and accordingly had purchased with his own money some choice lots at the corner of Woodlawn and Beech Streets to be used by the future church if its members wished to purchase them. These lots were bought, and under the leadership of Rev. H. F. Buhler an educational plant was erected, capable of housing several hundred in Sunday School and adequate at that time for congregational worship.

The first service in the new building was held on Christmas Eve, 1912, with Rev. R. L. Duckworth as pastor. Much of the credit for the new structure was due to the tireless efforts and sacrificial spirit of Mrs. J. S. McDonnell, Mr. and Mrs. William Branch, and Mr. and Mrs. C. A. Rosenbaum, all of whom are still active in the local church. Many others shared nobly in this fine undertaking.

The faith of the congregation was amply justified, for during its 24 years of existence, the church has maintained a constant and steady growth until it now numbers more than a thousand in its membership, and has an average attendance of about four hundred and fifty in the Sunday School.

The Church School is unusually strong. Mr. W. O. Clark has served as General Superintendent for more than ten years and Mr. C. K. Wilkerson served as chairman of the Board of Christian Education for five years. Due to these men and to other fine leaders, the Church School has perfected a strong organization, secured an excellent

corps of officers and teachers, and has maintained a very high standard of work.

The Church School also serves as an important unit in the financial program of the church. Due to its fine organization and to the leadership of the Board of Stewards, an unusual record has been made. Bills are always paid in full; all obligations are met promptly and on time, and all contributions are brought voluntarily to the church. No financial drives have been necessary during the past two years. This is perhaps unique in Methodist church finance.

During the past three years 457 people have united with the church; the Woman's Missionary Society has doubled its membership, increasing its circles from four to eight; the young people have three departments instead of two; two Boy Scout Troops, a Girl Scout Troop, a Dramatic Club, and a Hobby School have been organized for the young people; a Mothers' Club for parents of pre-school children and one for parents of Primary children have been organized.

Due to the rapid growth of the church, additional facilities are necessary. Accordingly plans are being made for the erection of a new auditorium seating six or seven hundred, and for additional Sunday School space. It is the hope of the congregation to have this new building within the next two years.

In the twenty-four years of its existence, the church has given to the ministry three of its young men, Rev. Lewis Averitt, Rev. Jack Sparling, and Rev. Carl Keightley. Miss Orlene McKimmey is now studying for full-time Christian service.

The ministers who have served the Pulaski Heights Church are as follows: H. F. Buhler, R. L. Duckworth, S. R. Twitty, L. E. N. Hundley, B. A. Few, W. C. House, W. T. Thompson, Fred Roebuck, Thornburg Workman, J. C. Glenn, J. M. Hamilton, Leland Clegg, and W. Neill Hart.

The present officers, who have had so much to do with the recent rapid growth of the church, are, in part, as follows: Chairman of Board of Stewards, H. B. Stinson; Chairman of Finance Committee, Alton B. Raney; General Superintendent of the Church School, W. O. Clark; Adult Superintendent, L. G. Moses; Young People's Superintendent, Mrs. E. B. Matkin; Children's Superintendent, Mrs. Herbert Smith; Chairman of Board of Christian



Pulaski Heights Parsonage

Education, Ed McCuistion; President of Woman's Missionary Society, Mrs. E. F. Czichos; Director of Music, Mrs. C. M. Owen.

In addition to the above officials, the church furnishes the Little Rock District with its Director of Adult Work, C. K. Wilkerson; Director of Young People's Work, Mrs. C. B. Nelson; Director of Children's Work, Mrs. W. F. Bates; and, until recent months, furnished the District Secretary of the Woman's Missionary Society, Mrs. W. O. Clark.

Due to its strategic location, its excellent organization, its spirit of unity and enthusiasm, the Pulaski Heights Methodist Church should be a power for God and should grow to be one of the most useful churches in the Little Rock Conference.

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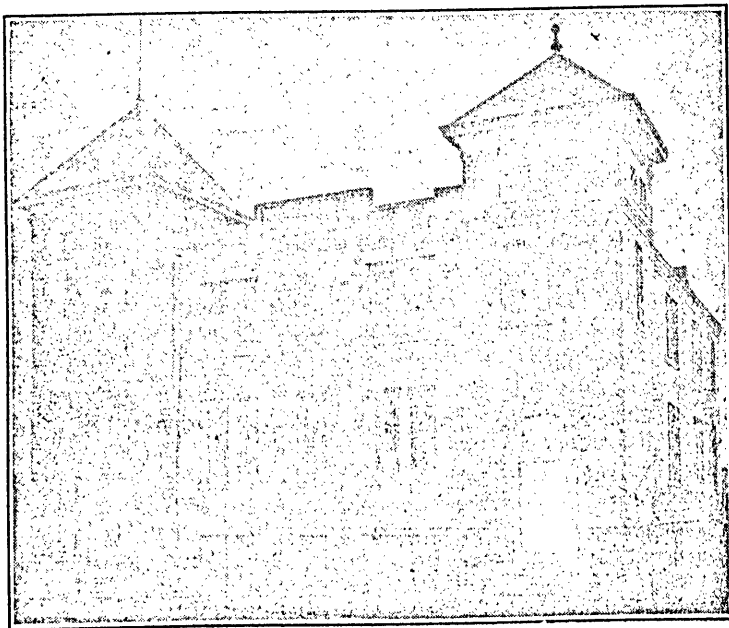
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Pulaski Heights Church

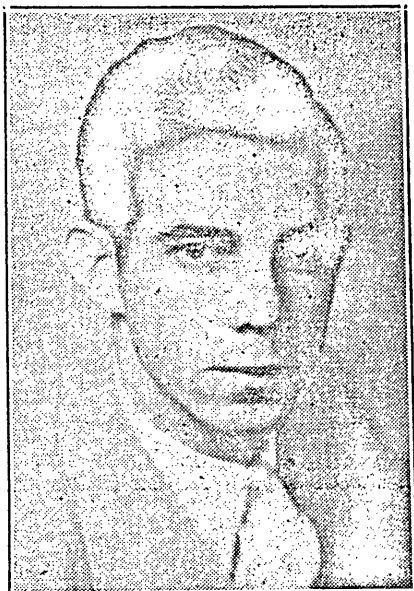
Douglasville and Geyer Springs

REV. ROBERT W. CORE, P. C.

Geyer Springs Church was organized in August, 1924, by Rev. W. R. Jordan in a one-room school house where the present school house is located. The first organization had an enrollment of 41 members. Through the efforts of the following pastors the enrollment has been increased to 118: W. R. Harrison, Virgil Morris, Chas. Giessen, Osceola Hopper, S. L. Durham, R. L. Long, George Meyer, Robert W. Core.

Not only has the enrollment increased to the above number, but a nice frame building was built a few years ago and since that time additional Sunday School rooms have been built to take care of the very large Sunday School which the church now serves.

The Douglasville Church was organized in the year 1915 in a community hall on the Hot Springs highway at "Douglasville", with Bro. Ridling as the first pastor. It was organized with 31 members. The following were pastors from that time until now: T. D. Spruce, J. W. Nethercutt, Edwin Bruce, P. Q. Rorie, A. C. Graham, Crossett, D. L. Rowe, W. R. Harrison, V. D. Morris, C. H. Giessen, S. L. Durham, R. L. Long, George G. Meyer, Robert W. Core. The membership at the present is 103. In 1917 a frame building was built, during the



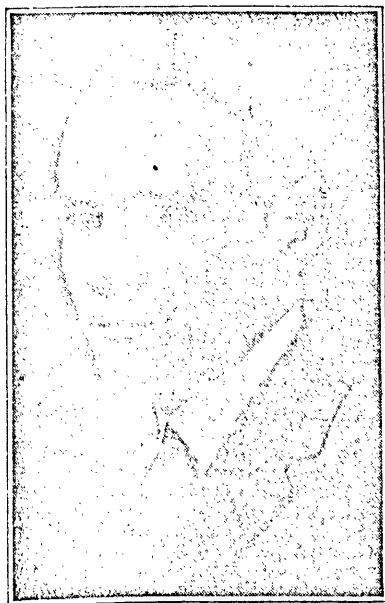
Rev. Robt. W. Core

pastorate of T. D. Spruce, which was used 10 years. In 1928, during the pastorate of V. D. Morris the need for a larger church was felt. It was then that a brick church was erected at a cost of about \$3,000. During Brother Durham's three years of pastoral work the rural Sunday School was organized into a graded Sunday School and has been progressing ever since. During Brother Long's time \$350 of improvements were made in the basement. Brother Core has done a great year's work.

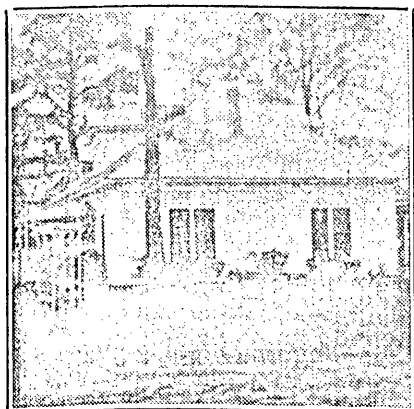
Mabelvale-Primrose

REV. M. W. MILLER, P. C.

Primrose Methodist Chapel was organized in 1867 at Granite Mountain, a few miles south of Little Rock, as a part of the Benton Circuit, in the Little Rock District. The church was named in honor of Rev. G. W. Primrose, who was pastor at



Rev. M. W. Miller



Parsonage at Mabelvale

the time of organization. Dr. Andrew Hunter was the presiding elder. Mr. George Peil, father of Mrs. James Dorough, donated the land upon which the church was built. The following assisted Mr. Peil in erecting the first building: W. L. Smith, Monroe Dixon, Jason Sowell, and Isaac Geyer. The frame building stood for 54 years upon the original site, until it was replaced by the present brick building which was erected during the pastorate of Rev. W. Roy Jordan, 1919-'24. A pipe organ was installed in the spring of 1930, during the pastorate of Rev. Fred R. Harrison.

The first Sunday School was organized in 1904, by Rev. W. H. Woodfin. C. H. Tschimer was elected the first superintendent, but was succeeded during the year by Mr. L. A. Miller, who has continued in the same position down to the present. Primrose has the fine habit of meeting her financial obligations weekly.

When the pastor arrived at the church the fourth Sunday in August, he discovered 40 copies of the New Methodist Hymnal that had been presented as a gift of a friend. Immediately arrangement was made to supplement that number with copies presented as memorials. As a result the church now has 110 copies of the New Methodist Hymnal, which is an adequate supply for the church.

A non-denominational Sunday School was organized at Mabelvale in 1849 which became a Methodist Sunday School the next year when a Methodist church was organized, known as Hopewell. There has not been a break in the Sunday School down to date. The old Hopewell church was built about a half mile from the present site and remained there until 1888 when it was replaced by the present building. When the new church was built the name was changed to Mabelvale Methodist church. Not only does the church have a unique record in

its Church School work. It has the distinction of having organized an Epworth League as soon as such an organization was authorized by the General Conference and has not failed to have an active organization of the young people since. The Mabelvale-Primrose Charge is known throughout the Conference as one of the choice appointments of the entire Conference.

Pastors who have served the Charge are: G. W. Primrose, W. J. Davis, C. M. Slover, J. M. Cline, F. D. Van Valkenburgh, S. A. Burns, James A. Anderson, James C. Rhodes, L. M. Keith, Z. T. McCann, H. H. Watson, E. N. Watson, E. B. Galloway, J. A. Henderson, R. L.

Woozencroft, W. C. Watson, W. J. Hearon, W. W. Christie, F. E. Dodson, W. H. Woodfin, R. T. Davis, J. M. Cannon, W. C. Toombs, S. K. Burnett, W. F. Lasseter, H. H. McGuyre, M. K. Rogers, T. O. Rorie, Jr., W. R. Jordan, George E. Williams, Fred R. Harrison, W. W. Nelson, J. D. Montgomery, M. W. Miller.

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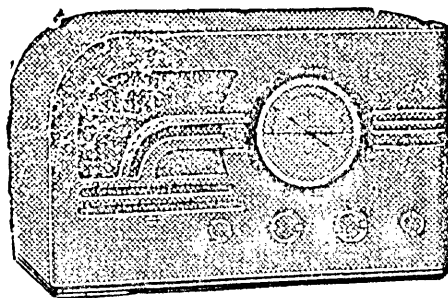
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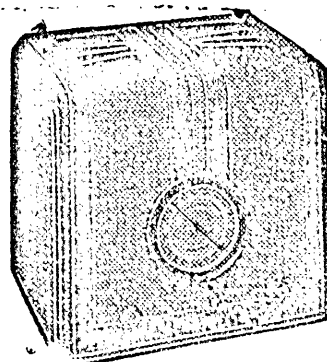
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Hazen

REV. W. L. ARNOLD, P. C.

"The tree of human history as it has grown from age to age, has been but the unfolding of a single germ—but the development of Christ and Him crucified." As the years roll by there is without doubt a progression in human nature that tends naturally toward God.

The evolution of the Methodist Episcopal Church, South, in Hazen was of necessity shaped by the religious fervor of those who struggled so heroically to erect a suitable place to worship, for where the true spirit of worship is, there indeed, every devout soul may meet the Father, no matter how simple and humble it may be. The first church building was erected the latter part of 1873, on the site where the Hazen cemetery is now located, the formal opening taking place May 24, 1874. It was celebrated in the good old-fashioned way by an all-day meeting with dinner on the ground.

The Sunday School was organized May 3, 1874, with Mr. A. B. Hudson as its first superintendent and an enrollment of 50. Mr. Alex Hazen, son of the pioneer, Dr. Hazen, noted for his liberal gifts to the church and all church causes, also served as its leader. Thus the Lord opened the way for these loyal, faithful people who named their little Church "Bethel" and while the building was simple in design, yet to them it was the House of God, built to remind every passerby of God's presence, and all were truly welcome within its gates.

When Methodism began to expand in this part of the State, the congregation of Bethel attended services at Hazen, which by that time had become the community center, and on Sunday, June 12, 1881, a Methodist Episcopal Church, South, Sunday School was organized at Hazen, with Mr. Alex Hazen as superintendent. In 1884, Mr. Hudson and Mr. Hazen discussed the advisability of building a new church at the same place. The old church at Bethel was sold and an agreement made to purchase the Methodist Episcopal Church building. February 14, 1885, Alex Hazen, Hugh B. Wheatley, and A. B. Hudson, as trustees, signed a receipt to Dr. A. R. Winfield of Little Rock for \$170, the amount given by the Church Extension Board to help purchase the property.

On March 1885, the congregation of the Hazen M. E. Church, South, held a service in their own building, Rev. C. C. Godden, presiding elder, preaching.

No detailed history of these truly consecrated people, made strong in character by their self-denial and consciousness of their obligation and dependence upon God, can be given at this time, just the bare statement of their beginnings; but there are, in connection with Methodist history certain names which must be mentioned. The Hudson and Hazen families were not only Methodists, but neighbors as well, while the McNeels, Reids, and McIvers were Presbyterians. However, the Methodist Church has claimed several families of their descendants. Mr. Hugh B. Wheatley is an elderly pioneer, and a most devoted adherent of all forward movements in the cause of Methodism. This sketch could not be closed without honorable mention of the names of several others. The McCains are

among the families mentioned at this time in connection with church services. The Gillespie family moved to Hazen in the early days, and Brother Gillespie, stationed at Hazen by the Christian Church, preached once a month. It was in 1886 that I. W. Denton with his family came to this part of the State, seeking and finding a home in Hazen, and became significant factors in the religious activities of this community. Many others might be mentioned who left a deep impress and made a real contribution to the spiritual life of their day.

Many deeply consecrated preachers have come to us through the years, strengthening the church, guiding us in our prayer life and teaching us the value of trusting God.

The idea of a new church, long cherished by our members, was revived when an effort was made to obtain donations for repairs so badly needed on the old frame building, and the late A. J. Barrett offered to donate the site for a new church. The deed was recorded the next day, and on the third day Rev. W. L. Arnold hauled a wagon-load of brick to the site and stuck up a sign, saying, "Hazen Methodist Church." The members rallied quickly to his sweet-spirited leadership and the corner stone was laid with impressive ceremonies on Memorial Day, 1934, by Dr. James Thomas, presiding elder at that time. Bro. Arnold's untiring efforts were deeply appreciated and he was at his best, as all true leaders are under the most baffling circumstances.

The people of Hazen are especially proud of the new edifice, started in the spring of 1934 and completed the following spring. The opening sermon was forcefully preached by Dr. J. D. Hammons, March 24, 1935. The note and mortgage, burned with an impressive ceremony, left all things in readiness for the dedication. This occurred Sunday, March 29, with Bishop J. M. Moore officiating. He was assisted by Dr. J. D. Hammons, presiding elder, Dr. James Thomas, Rev. Otto Teague and Rev. W. L. Arnold, pastor. Bishop Moore, the first bishop of the Church ever to visit Hazen, delivered a masterful address.

The new building has an auditorium and balcony capable of seating 500 persons, a kitchen and a banquet hall, and Sunday School rooms. Much of the material and labor was donated by persons here and from other sections of the State. Mrs. Kate Hazen, the only surviving charter member, was in attendance. Hugh B. Wheatley has been Sunday School superintendent for more than forty years, and Mrs. T. G. Porter has served as organist for 25 years, Mrs. Sallie Bowman, the heaviest money contributor, is president of the Missionary Society.

Very appropriately a revival service followed the dedication, for the Christian life also needs some kind of dedication; and the Church must deepen her conviction that religion is a power to live by. If we are to experience religion as a power to live by, we must be taught how to worship. "To worship rightly is to love each other. Each smile a hymn, each kindly deed a prayer." We humbly realize that except the Lord build the house, they labor in vain who build it. God grant that our labors are not in vain and that all who enter its portals come under its influence, may worship and adore our Christ.—Virginia Lee Wilken, Church Historian.

Halstead-Walnut Grove

REV. CARL E. KEIGHTLEY, P. C.

Halstead Church, formerly known as Mt. Pleasant, is located about ten miles west of Little Rock on the Lawson road. The church was organized in 1884 by Rev. W. A. Steel. Services were held in an old log school house until 1891, when, under the leadership of Rev. J. A. Henderson, a new house was erected on the present location. The people of Halstead community still talk of the great work done there by Bro. Henderson.

Some of Halstead's former pas-



Rev. Carl E. Keightley

Bryant Circuit

REV. L. O. LEE, P. C.

The Bryant Circuit comprises the following churches: Bryant, Mount Carmel, New Hope, Salem, Congo, and Oak Hill.

All of these congregations have good substantial buildings and three of the churches have been given a double coat of paint. These were Oak Hill, New Hope and Congo. Bryant will have a new building within the next few months; Mt. Carmel has lumber on the ground to build an annex, and the Salem church is in a good state of preservation.

The church membership of each of the churches is as follows: Congo, 88; Oak Hill, 53; Mt. Carmel,

tors have been: W. C. Watson, F. E. Dodson, F. P. Doak, W. W. Christie, E. D. Galoway and S. L. Durham.

Walnut Grove Church at present one of the leading churches on the Paron Circuit, is located 15 miles west of Little Rock on the 12th Street Pike. Earliest records obtainable show that the church was in existence as early as 1884. At that time it was known as White Oak church and was served by Rev. W. W. Mills as a part of the Maumelle Circuit. During the pastorate of Rev. E. Garrett, a new building was erected about a mile south of the old location and the name was changed to Walnut Grove.

Some of Walnut Grove's former pastors were F. P. Doak, J. H. McKelvy, Hugh Reverly, F. E. Dodson, E. D. Galoway, J. F. ("Uncle Jack") Taylor, and Forney Hutchinson.

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66; New Hope, 115; Salem, 146; Bryant, 152; a total of 620.

Every church has a good Church School the year round. All the churches, save Oak Hill, have a Young People's League. Four of the churches, Salem, Mt. Carmel New Hope, and Congo, have a Woman's Missionary Society that is very active. Congo is the youngest Society, having been organized recently. Bryant has an unofficial organization known as the "Ladies Aid." These Societies are an integral factor in the work of the churches. Five churches, or all save Oak Hill, take an active part in the Circuit Board of Stewards, which meets quarterly. The charge Lay Leader, John Pirl of Salem, is a real leader in the good work of the laymen.

Some of the preachers coming from this section are: B. F. Scott and T. D. Scott from Salem; J. W. Nethercutt from Oak Hill and F. P. Doak.

The sunset years of Dr. Andrew Hunter were spent within the bounds of the present Circuit. The home is on Highway 67 and 70, between Little Rock and Benton, about one quarter mile from the old "Log Cabin" filling station.

A point of interest within the territory of this circuit is the Salem camp-ground. The 1937 encampment will be the 75th annual camp-meet-

ing. Because and as a result of these camp-meetings several Methodist churches have sprung up in adjacent territory and saved the day for Methodism in Saline County. Like other camp-meetings, as well as this one, only eternity will reveal the spiritual good to the human race. Old Salem Camp-ground has a glorious history, and still serves in a great way.

While there is always a shifting population, this circuit is not handicapped very much in that way. Most of the families are home owners, and, while depressions and two successive drouths have been endured, the people have not ceased in their loyalty to the church.

While the circuit is shaped somewhat in the manner of a hip boot, with Bryant at the toe, New Hope at the heel, with a width of ten miles, and Mt. Carmel, Salem, Congo and Oak Hill in single file up the leg of the boot, averaging three miles in width and twenty-eight miles in length, yet the charge is rather compact and a circuit unity exists.

Spiritually, this year, Bryant Circuit has enjoyed great revivals; 165 were converted or reclaimed at the altar and 78 received into the church, 68 on profession of faith. Financial obligations will be paid. The future of this old circuit is bright.

Arkansas Methodist Periodicals

Early Methodist Literature

No church has been more diligent in the use of literature to advance the cause of religion than has Methodism. Quite early the Arkansas Methodists gave attention to this matter. It was, indeed, considered at the first Conference held on Arkansas soil. The Missouri Conference, meeting at Mountain Spring Camp Ground, September 4, 1833 heard a report to the effect that Mr. C. P. Bertrand proposed to publish at Little Rock a weekly paper under the patronage of the Conference. The body reacted unfavorably to the project; but resolved to patronize a paper to be published at Cincinnati by the Book Concern of the church.

The first newspaper actually published in the interest of Arkansas Methodism was the Memphis and Arkansas Christian Advocate, published in 1851 at Memphis, under the editorship of Francis A. Owen. In 1854, James E. Cobb, a member of the Arkansas Conference, became editor and the name was changed to Memphis Christian Advocate. Two years later Samuel Watson was editor and the original name was restored. This continued for only one year, and in 1857 the paper bore the long name of Memphis, Arkansas and Ouachita Advocate. It suspended publication in 1862 on account of the Civil War. It was revived by Mr. Watson in 1865 as the Memphis and Arkansas Christian Advocate.

Rev. James E. Cobb in 1866 founded at Arkadelphia the Arkansas Christian Advocate. This paper was immediately adopted by the two Annual Conferences in Arkansas, removed to Little Rock, and continued publication until 1870, when Mr. Cobb removed to Louisiana to become principal of the Homer Male College. The patronage of the Arkansas Conference was then trans-

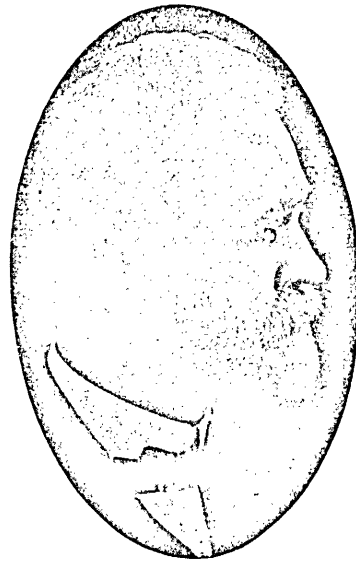
ferred to the Western Methodist, published at Memphis by Dr. William C. Johnson and R. W. Blew. This paper was moved to Little Rock in 1880, but transferred back to Memphis two years later and soon became extinct.

Arkansas Methodist

In 1882, three Methodist papers appeared in Arkansas: Rev. Samuel G. Colburn launched one at Monticello; and another was founded at Morrilton by Rev. John W. Boswell; and Rev. Jerome Harralson began publishing another at Dardanelle. A little later Dr. Boswell, Dr. Julian C. Brown and Rev. S. G. Colburn got together and established the Arkansas Methodist at Little Rock under the editorship of Colburn, Boswell and Brown. Thus was launched the paper which for more than fifty years has been a powerful influence for righteousness in Arkansas.

After a year, in 1883, Dr. Boswell and Dr. Brown retired from its staff and John P. Lowry became business manager. It was a privately owned publication and some confusion resulted when the editor, Mr. Colburn, died. Dr. Horace Jewell was editor for a number of months, when the periodical was purchased by Dr. A. R. Winfield and Dr. John H. Dye, both prominent ministers of the state, who became joint editors and proprietors. Dr. Dye sold his interest in 1885 to Mr. A. Emmonson. Confusion again resulted when Dr. Winfield died in 1887. Dr. Jewell again assumed temporary control. In a few weeks Dr. Winfield's interest was purchased by Dr. Z. T. Benentt, who became editor. Later, Honorable George Thornburgh, a prominent Methodist layman, became associated as business manager.

In 1894, Dr. Benentt sold his interest to Dr. J. E. Godbey, who assumed the editorship, while Mr. Thornburgh continued as business manager. This partnership remained in charge of the paper for ten years, when the ownership passed into the hands of Dr. Jas. A. Anderson and



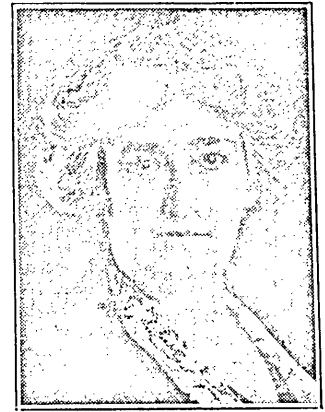
Rev. Alexander Copeland Millar, A.B., A.M., D.D., LL.D., Editor of ARKANSAS METHODIST, 1904 to —. Senior editor of Methodist Episcopal Church, South.

Dr. A. C. Millar—the former serving as editor and the latter as business manager.

On January 1, 1906, a consolidation was effected with the Western Christian Advocate, organ of the Oklahoma Conference, whereby the printing plant of the Oklahoma publication was moved to Little Rock and the editor, Rev. P. R. Eaglebarger joined with Anderson and Millar in editing and publishing the consolidated papers under the name of Western Christian Advocate. The next year the name was changed to Western Methodist, but remained

under the same management. In the fall of 1906, Dr. Millar accepted the eldership of the Little Rock District, thus making it necessary to relinquish active participation in the management of the paper. However, he retained his half-interest in the ownership as well as an associate editorial relation. Dr. Millar continued as elder of the Little Rock District for four years. In the meantime the Western Methodist continued under the above editorial and managerial relationship.

During the summer of 1913, Dr. Anderson sold his half-interest in the paper to Rev. W. B. Hays, Rev. Frank Barrett and Mr. L. F. Blankenship. Shortly afterwards, the proprietors sold their printing press, organized a stock company,



Mrs. Susie McKinnon Millar, Editor of the Woman's Department of ARKANSAS METHODIST. Born in Warren, Ark., where her mother, Mrs. H. D. McKinnon, organized the first Woman's Missionary Society.

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and continued publication of the paper, using the press of the Western Newspaper Union.

In the fall of 1915, the Methodist Conferences of the State purchased the paper from the stock company, thus placing it under joint Conference ownership. Dr. Millar was at once elected to take charge of the enterprise, and the name of the paper was changed back to Arkansas Methodist with the first issue in January, 1916. Dr. Millar has continued as editor from that time until the present. He has also served as business manager during this period, except for a short time when Rev. J. C. Glenn had charge.

In 1928, the Conferences acquired a valuable piece of property situated at the northwest corner of Eleventh and Scott streets, in the City of Little Rock. The lots measure ninety-four feet by one hundred and forty-five feet, and the residence located thereon affords ample room

both for publication offices and a home for the editor's family. In 1932, a commodious building for a printing plant was erected on this property, but recently this has been sold and the proceeds will pay the balance of the purchase price, leaving the large building and lot free of debt.

The slogan of the paper is: "The ARKANSAS METHODIST in Every Methodist Home in Arkansas." It now goes into approximately every Methodist home in Little Rock and North Little Rock, and in many other Stations and Circuits through what is known as the "100% Club Plan," which means either a paper in every family in a charge, or a paper for every six members in a church or charge. In proportion to membership (144,497) in the patronizing Conferences, the ARKANSAS METHODIST has the largest circulation (10,500) of any paper in Southern Methodism.

trading post for which La Harpe recommended "the little rock" as an excellent site, but through the years the point became widely known to traders and pioneers as the favorite crossing place on the river and it came to be known generally as Little Rock. In 1812 came the first white settler and, though he remained only a short time, others followed; and, with the sprinkling of plantations in the surrounding area, Little Rock was quite well known when the Territory of Arkansas was created in 1819. In 1820 the Territorial Legislature, meeting at Arkansas Post near the mouth of the river, voted to move the seat of government to the more central location of Little Rock and the following year the transfer was effected. Thus began the metropolis of a state.

Incorporated as a town in 1831, as a city in 1835, and made a state cap-

ital with the admission of Arkansas to the Union in 1836, Little Rock has shown a steady and consistent growth to its present position as the largest city, the political, financial, commercial and industrial center of Arkansas. Its first official census, 1850, recorded a total of 2,167 inhabitants. The census of 1930 gave to Metropolitan Little Rock, which includes Little Rock proper and the sister city of North Little Rock and environs, a population of 113,137—rather a far cry from the village of less than 1,000 people who took their charter in 1831.

What to see In and Near Little Rock

"The Little Rock." At the foot of Rock Street, forming south abutment of Missouri Pacific Railroad bridge. This outcropping of rocky strata is that observed by the French explorer, Bernard de la Harpe, on

The City of Little Rock

Historical Data

1722—Selected as trading post site by French explorer, Bernard de la Harpe, who designated the place as "la petite roche" because of an outcropping of rock on the south river bank, contrasted with a huge rocky bluff farther up on the north bank.

1812—First white settler; William Lewis, a trader and trapper, erected a crude shack near "the Little Rock".

1821—Seat of Arkansas territorial government moved from Arkansas Post, near Mississippi River, to more central location of Little Rock. Arkansas was made a territory in 1819.

1831—Little Rock incorporated as a town, with population of nearly 1,000.

1836—With admission of Arkansas to the Union, Little Rock became the state capital.

1863—Captured by Federal forces to remain under military control until the close of the Civil War.

1903—North Little Rock incorporated separately.

First Things in Little Rock

First sermon, July 4, 1820; first steamboat, 1822; first church house, 1825; first theatrical performance, 1834; first gas street lights, 1860; first railroad trains, 1862; first street railway (mule car), 1876; first waterworks, 1884; first electric lights, 1888; first air mail service, 1931; first air passenger service, 1932.

Population Data

1850, 2,167; 1860, 3,727; 1870, 12,380; 1880, 13,138; 1890, 25,874; 1900,

38,307; 1910, 45,941; 1920, 65,142; 1930, 81,679; 1936, 83,000 (Est.).

Educational

Public Schools: Elementary, 22; Junior High, 3; Senior High, 2; Junior College, 2 (one white and one colored); Total enrollment, 14,450; Total teachers and principals, 455; Value of school property, \$5,250,000.

Parochial Schools: Elementary, 6; High School, 2; Total enrollment, 970 (approx.).

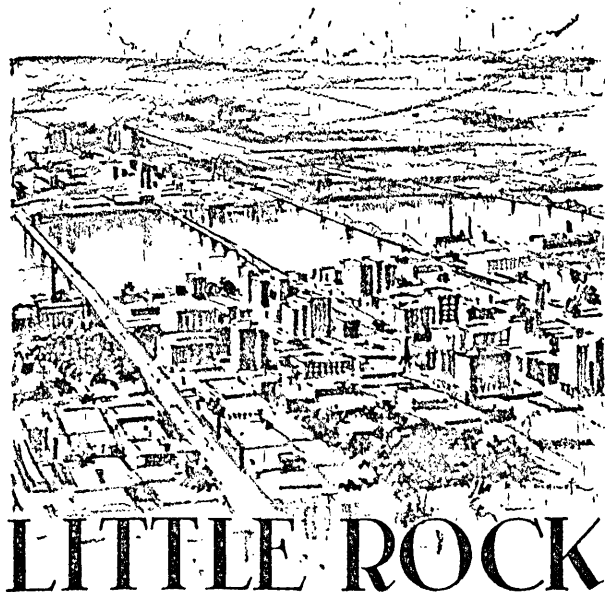
Private and Denominational Schools: Academies, 2; Seminary, 1; Colleges, 3; Business Colleges, 6; Elementary and Kindergarten, 4; Law School, 1.

State Schools: Arkansas University School of Medicine; Arkansas School for the Blind; Arkansas School for the Deaf.

Historical Sketch

Bernard de la Harpe, leading a French exploring party up the Arkansas River in 1722, was quite impressed, when at a point about 160 miles from the river's mouth, he and his party noted an outcropping of rocky strata on the south bank; the first rock they had seen on the journey up from New Orleans. Further up, on the north bank, they saw a huge rocky bluff, rising several hundred feet above the river level, and to distinguish between the two, La Harpe, in his diary, referred to the one as "la petite roche" and to the other as "la grande roche".

The French never established the



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his journey up the river from New Orleans, which he referred to in his diary as "la petite roche" to distinguish it from "la grande roche" or the big rock further up the river on the north side.

War Memorial Building, Markham and Center Streets, commonly referred to locally as "old state capitol". Construction begun in 1833. Central section completed in time for new state government, organized with admission of Arkansas to the Union in 1836. Wings added later. Served as state capitol, 1836-1910. Still in good state of preservation and is one of the finest examples of pre-Civil War style of architecture to be found in the South.

Arkansas State Capitol, on West Capitol Avenue, completed in 1916. Arkansas marble and granite used extensively throughout. Houses headquarters offices of all departments of state government. Arkansas Historical Museum in offices of History Commission on the third floor.

Little Rock Senior High School, 14th and Park Ave. Completed in 1927, costing approximately \$1,500,000. Largest high school in the South and generally conceded to be the most beautiful in America. Length 564 feet; width 365 feet. Capacity, 3,000 students. A new concrete stadium of 10,000 capacity and large athletic field adjoining.

Paul Dunbar High School for Colored Youth, 18th and Ringo Streets. Completed in 1930, costing approximately \$500,000. Claimed to be the finest and largest negro high school in the South and one of most efficiently equipped in the nation. Noted for its emphasis on vocational training for colored youth.

City Park, entrance at East 9th and Commerce Streets. This area of over fifteen city blocks was originally part of the Federal Arsenal, established in 1838. One of old arsenal buildings still stands. It was used by Confederate troops and captured by Federals during Federal occupation of Little Rock in the war between the States.

Boyle Park, reached by driving west on 12th Street or Southwest on Highway 70. Two hundred and fifty acres of rolling, pine-covered land, with numerous springs and a meandering stream. Cooking places and tables for picnic parties.

Fair Park, reached by driving west on Markham or Twelfth Street or on "Fair Park" street car. Site of Arkansas State Fair. Municipal Zoo and Municipal Golf Course located in Fair Park. "Travelers Field," baseball park at southeast corner near 12th Street entrance.

Little Rock Public Library, 7th and Louisiana Streets. Housed by Carnegie Building. Built in 1910. The book collection approximates 60,000 volumes, including a special gift containing one of the finest French collections in any public library; and another gift of splendid books on architecture, building and arts related thereto. Visitors may obtain information on any local cultural agencies from those in charge of the library.

Little Rock Fine Arts Museum, City Park. The Fine Arts collection will be housed in a building of modernistic architecture now under construction. The Museum is at present (June 1936) on the fourth floor of the County Court House, Markham and Spring Sts., and contains a varied collection. Many of its pictures are truly of value—some from France and Italy and some lovely landscapes of the Arkansas Ozarks. Many National Academicians' gifts

from the artists. Sculptors also have placed some valuable works there.

Woman's City Club, 4th and Scott Streets. Headquarters for various women's activities of the State. Well equipped children's playroom in basement, open all day. There is a cleverly decorated Mexican tearoom. A hostess who will gladly conduct visitors through the club rooms, is in charge throughout the day.

Albert Pike Home, 411 East 7th Street. Two-story white brick built by the famous Albert Pike about 1839. Large halls and rooms and massive doors. Still in excellent condition and one of the finest homes in Little Rock today. Spacious grounds. Pike, noted soldier, lawyer and author, was one of Arkansas's outstanding pioneers.

View from intersection of South Lookout and Fairview Road in Pulaski Heights section, one of the best to be had of Greater Little Rock. From here can be seen business section of Little Rock and some residence area, bridges across Arkansas River, all of North Little Rock, Park Hill, and Veterans Hospital on Fort Roots mountain. The drive to this point takes one through the city's largest residential area.

North Little Rock Senior High School, completed in 1930, costing \$750,000. One of the finest in nation for size of city; at 23rd and Main Streets, North Little Rock.

"Lakewood", reached by following North Little Rock's Main Street past high school, through Park Hill residence area on State Highway No. Five, taking first pavement to right beyond Park Hill School. This is a residential development and is so named because of lakes that have been formed by the erection of a series of dams on a small stream winding among the wooded hills. To further enhance the uniqueness and beauty of this setting a Mexican artist, Senor Dionicio Rodriguez, was engaged to do special concrete work along the stream and near the dams. He has reproduced trees with such a natural aspect in the bark and grain of the wood that close scrutiny is required to discern whether the article is natural or artificial. There is an old mill turned by a waterwheel, the structural parts being made to imitate hewn timbers, bridges of split timbers, arched bridges of stone, the artist's conception being that they were formed by underground streams running through volcanic matter, all done in concrete, colored and textured in the minutest detail with such a perfection as almost to deceive the closest observer. As far as is known, Senor Rodriguez is the only man in the world who can do this work.

Lonohe Fish Hatchery, on U. S. Highway No. 70, about twenty miles east of Little Rock, near town of Lonohe. World's largest hatchery covering nearly 300 acres, producing approximately 3,000,000 fingerlings per year.

Niloak Pottery Plant, on U. S. Highway Nos. 67 and 70, at north edge of town of Benton, about 20 miles south of Little Rock. A most unusual pottery is manufactured here from kaolin clays which are found in this region.

Bauxite Mines, near town of Bauxite. Follow Highway No. 67 through Benton, take road east to Bauxite. The bauxite mines in Saline and Pulaski counties account for the greater part of this mineral produced in North America, yielding over 90 percent of the total production, in some years past.

In Little Rock and North Little Rock there are several types of in-

The Arkansas Anti-Saloon League

REV. J. H. GLASS, Superintendent

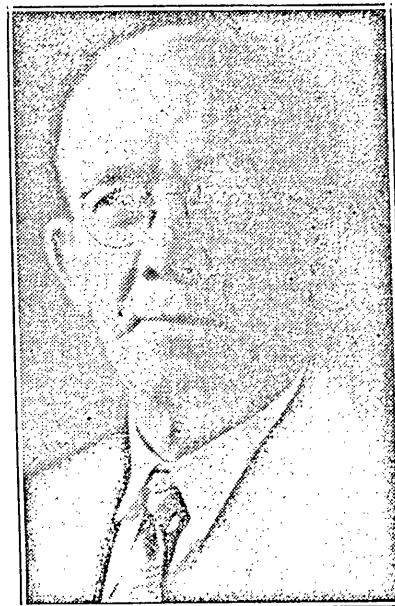
I am now closing my fifth year as superintendent of the Anti-Saloon League of Arkansas. These have been the most active years of my ministerial life. My connection with the League came at the beginning of the attack to repeal the 18th Amendment, when the greatest efforts were required to retain prohibition, and also at the beginning of the depression when it was hardest to secure funds with which to fight.

At the present time, reaction is rapidly taking place in Arkansas and other states, and the movement has started back to prohibition. In units in Arkansas, where local option elections have been held, the units have voted dry in a ratio of nearly five to one, or 79 percent dry and 21 percent wet.

An educational program is being projected by sermons, lectures and the distribution of thousands of pages of literature, all these showing the evils of liquor and the liquor traffic to the social, moral, physical, mental and political life of the people.

The superintendent must travel

dustrial plants such as cooperage mills, cotton compresses, cottonseed oil mills, factories, wood-working plants, and large-scale bakeries that may interest the visitor unfamiliar with these types of factories.



Supt. J. H. Glass

about 20,000 miles a year by automobile. I reach nearly every section of the state every three or four months, besides doing much correspondence and work in the office.

It is understood that the superintendent is elected annually by the State board of Trustees of the Arkansas Anti-Saloon League. This Board is composed of representatives of all denominations. We, therefore, serve all churches in this work.

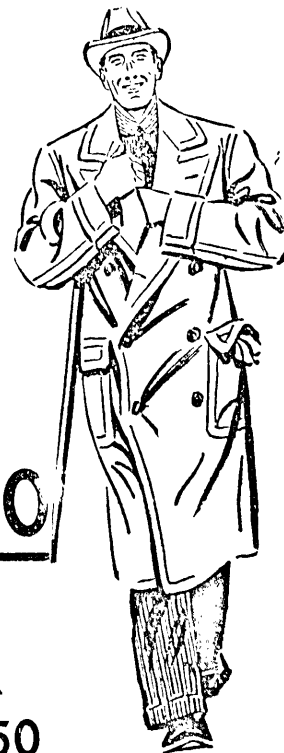
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es and pastors. Without this, success would be impossible.

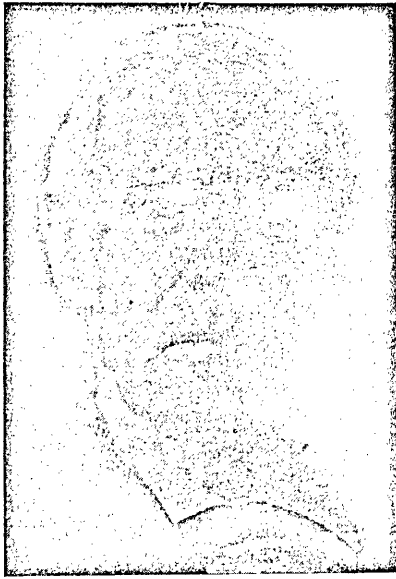
We are working and praying for a liquorless State, Nation, and World.

Ouachita Conference Organized in 1854

(Later called Little Rock Conference)

In 1854, a second conference was created in Arkansas; one, retaining the name of Arkansas Conference, covered the northern part of the state and embraced the Helena, Jacksonport, Batesville, Clarksville, and Fayetteville Districts; in the south Ouachita Conference included the Little Rock, Washington, Camden, Pine Bluff and Monticello Districts. Bishop Pierce was in charge of both Conferences, which met at Fort Smith and El Dorado respectively. The new arrangement permitted more intensive supervision and cultivation of the field and both Conferences reported large increases. It is interesting to note, however, that even the strongest charges were numerically small. This was true even of the stations. Little Rock had only 109 white members; Pine Bluff 130; Camden, 115; Washington, 88; Helena, 60; Batesville, 30, and Jacksonport, 21.

In 1860, there were more than 25,000 white and nearly 5,000 colored members in Arkansas. Then came the disastrous war between the States. Amid the wildest excitement the Legislature passed an act of secession on May 6, 1861. More than twenty of the preachers became chaplains in the Confederate Army and many entered the



Dr. Andrew Hunter

ranks as soldiers. The preachers remaining could do little more than attempt to hold their scattered congregations together. Only the women, children and older men remained at home. From 1861 to 1865 a bishop was present at the Conference sessions only once. After the war it was found that there had been a decrease both in members and preachers. The churches had been impoverished and in some cases blotted out. Controversy and bitterness between persons of divergent views and between the Northern and Southern branches of Methodism did much to aggravate the situation. Not until the annual conference sessions of 1866 could anything like order be established and reliable reports received. In

Dr. Andrew Hunter

(This tribute appeared in the Arkansas Methodist of June 4, 1902.)

Dr. Andrew Hunter has entered into rest. He fell asleep at the home of his son Andrew, 16th and State Streets, Little Rock, at 4:30 a. m., June 3. For months he had been anticipating his call though able to be out most of the time. Several days since he fell while getting off a street car and received injuries which put him in bed; then other troubles arose, and in a few days the little strength he had was exhausted. For two or three days before his passing he conversed but little. He did not expect to recover and was ready for the Master's word to call him home.

We make space just as we go to press for this note of the death of one of the great men of our Church whose beautiful character and long service made him first of all the Methodist preachers of Arkansas. At the First Conference held in the

that year the name of Ouachita Conference was changed to Little Rock. It was now found that this Conference had 7,503 members (including 641 colored) and the Arkansas Conference had 6,441 (including 235 negroes), a total of nearly 14,000 members in the state.

Since that year the membership has increased to 144,497, Little Rock Conference having 68,921 and North Arkansas Conference having 75,576. During this period the population of Arkansas increased from about 400,000 to 1,856,000. It is thus evident that Methodism has grown more rapidly than population.

State, at Batesville in 1836, he entered upon his itinerant work. Six weeks ago he made his last public deliverance of the message of salvation at Winfield Church, this city. What a history filled up the years between! Humble, faithful and unfaltering in zeal was he; well poised, strong, sound to the core; having right views and just regard for the interests of society and the State as well as the interests of the church, he was considered capable of filling any place of trust or influence.

Andrew Hunter was born in Ballymony, County Antrim, Ireland, December 26, 1813, but in his early childhood his parents came to America and settled in Pennsylvania. Dr. Hunter visited the place last summer, and wrote to this paper a letter which he evidently supposed might be his last for our columns. He says of Little York, 80 miles west of Philadelphia: "There rest the ashes of my parents, and there I took my first lesson at school."

As respects his connection with Arkansas and the purpose of his life, what he wrote in this letter will be a fit closing of our brief note. He says:

"As Arkansas had taken her place in the Union the same year my name went on the record of the Conference, I identified myself with her people, and for the last sixty-six years I have claimed citizenship, and in my way have tried honestly to advance her interests, temporal and spiritual. I have been honored by my Church and State far beyond my deservings, but am conscious that I have tried to do my duty as I understand it. After having given

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THERE are few towns anywhere in the United States, which, located so near a metropolis as England is located near Little Rock, would have the civic stamina to become a thriving city in its own right! But England has done that, and what is more—it's still doing it. Only twenty-four miles south-east of the capital city, England is in the midst of one of the most fertile farming sections of the United States, which means practically of the world! Long famous for its excellent cotton crops, England's farmers also raise a quantity of foodstuffs for their own use as well as for foreign markets.

But the agricultural development of this thriving city is not at all the whole story. If attention is called most frequently to this development it is because England is so graciously situated in its rich section. Commercially, England ranks with any city its size in Arkansas, and it has been mainly through the sagacity and civic worth of its business leaders that it has gone ahead as it has done. Here are people not content to sit back and let the years go by. England is still growing and will continue to do so as long as its present spirit is alive.

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the strength of my manhood to my Church and State, now nearing the end of my earthly pilgrimage, I look to a resting place in Oakland, by the side of her who stood by my side in the battle for fifty-two years, and 'I know whom I have believed' and am not afraid to commit the interests of my immortal nature, my soul, to the hands of an Infinite Redeemer. Standing, as I now do, near the end of my earthly journey, looking back on the past, I can say the religion I have professed to have obtained and the religion I have preached, is all in all to me, and I expect to get to heaven when I die, not because I have been a preacher, but because Jesus Christ died on the cross for a sinner like me. I crave no monument for my grave; I trust I shall live the remainder of my life without a blot or stain on the reputation I have made, my monument being in the hearts of those I have tried to serve. I am glad to say that I am in better condition bodily than when I left Little Rock, but there is still room for improvement. Love to all."

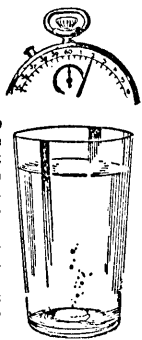
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Ask Your Doctor About Genuine BAYER Aspirin

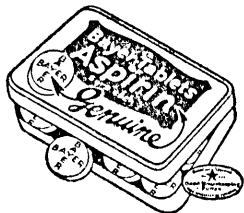
Any person who suffers from pains of rheumatism should know this:

Two genuine BAYER ASPIRIN tablets, taken with a full glass of water, will usually ease even severe rheumatic pains in a remarkably short time.

Ask your doctor about this. He will probably tell you there is nothing better. For real Bayer Aspirin tablets not only offer a potent analgesic (pain reliever), but start going to work almost instantly you take them. Note illustration of glass.

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15c FOR
A DOZEN
2 FULL
DOZEN 25c
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LOOK FOR THE BAYER CROSS

REPORTS OF BOARDS OF NORTH ARKANSAS CONFERENCE

REPORT OF BOARD OF MISSIONS

A review of world conditions and the missionary situation in our church reveals: First, that Christianity is facing as great a challenge today, as it faced in pagan Rome. Half the Christians in the world live in countries whose governments are hostile toward them and persecute them. These are days of peril for the Christian faith.

Second, a note of hopefulness and encouragement is sounded by the missionaries on the field. New missionaries have been sent out and new debts have been incurred, and the old debt has been reduced by \$135,000 during the last two years and another \$50,000 will be paid at the end of this year.

Third, a great spiritual movement and missionary advance have been launched by our chief pastors, the bishops, which purposes to give the people the missionary information they so much need, deepen the spiritual life, and lift the remaining debt of \$390,000 from the Board, and by so doing pour annually \$80,000 new money into the cause. We believe this movement is of God and prophetic of a new and better day for the Kingdom of God.

Your Board recommends that this Annual Conference endorse this movement, known as "The Bishops' Crusade," and pledge its fullest co-operation, and participate fully in its program.

This forward movement will receive great impetus in the Missionary Council at New Orleans, Jan. 5, 6, 7, a Conference Rally at Little Rock, Jan. 13, followed by missionary Institutes in every District.

This period of information and inspiration will be followed by opportunity given every church in Methodism, April 23 to 25, to make an offering toward liquidating the debt.

We endorse the bishop's appointment of Dr. O. E. Goddard as director of the Crusade in this Conference.

We urge attendance upon the District Missionary Institutes to be held immediately following the Conference rally in Little Rock.

We recommend the following appointments:

1. Norris Greer and A. E. Goode, as Conference Evangelists.

2. J. L. Rowland as Conference Missionary Secretary and Golden Cross Director.

3. A. D. Stewart and E. K. Sewell as members of the Board of Managers for the Pastor's Summer School at Hendrix.

4. Wm. Sherman, Mrs. E. F. Ellis, J. F. Fogleman, R. A. Dowdy, J. L. Rowland and Mrs. S. H. Mann as Trustees for the Memphis Methodist Hospital for the ensuing year.



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MALARIA
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30 minutes.

5. We recommend the appointment of the following committee: J. L. Rowland, Nels Barnett, Mrs. Henkle Pewett, and I. L. Claud, to work with a like committee from the Board of Christian Education, which shall be authorized to consider the future of the Valley Springs Training School, and act in the matter of such disposition as the committee thinks should be made of it. Such action shall be taken if possible by March first and not later than May 1, 1937.

Your Board desires to emphasize two other matters relevant to the progress of the Kingdom of God:

1. Our Methodist Hospital in Memphis is one of our greatest institutions and is rendering a Christ-like service in healing. The property is worth nearly one million dollars and the principal and interest on the bonded indebtedness are being paid as due.

During the past twelve months more than 5,000 patients were admitted; 707 babies born; nearly \$90,000 in free service extended to 1,800 patients. Of this free service \$15,000 was extended to 218 patients from the North Arkansas Conference. Thirty preachers and their dependents from this Conference received treatment in the hospital.

We call upon our people to make known these facts and give the hospital their hearty support.

2. Your Board is grieved to learn of the inadequate salaries paid to more than one-half of the pastors in the North Arkansas Conference. It feels that \$1,000 should be a minimum salary paid to any pastor with a family.

We therefore recommend that the Conference adopt some plan whereby the salaries of all clerical members shall be lifted toward such a standard.

Appropriations, 1936-37

Valley Springs School \$250.00
Pastor's expense—Sanatorium 50.00

Batesville District

Mt. View \$ 75.00
Calico Rock 150.00
Umsted Memorial 100.00
Total \$325.00

Conway District

Greenbrier \$ 50.00
Lamar 50.00
Levy 250.00
Total \$350.00
Huntsville \$300.00

Ft. Smith District

Huntington \$ 50.00
Kibler 75.00
S. Fort Smith 75.00
East Van Buren 75.00
Waldron Circuit 50.00
Magazine 50.00
Lavaca 75.00
Total \$450.00

Helena District

Colt \$150.00

Jonesboro District

Dyess Colony \$400.00

Paragould District

Ash Flat \$75.00
Hardy 50.00
Peach Orchard 75.00
Waldron Ridge Circuit 100.00
Total \$300.00

Searcy District

Judsonia \$200.00
Marshall 100.00
Valley Springs 100.00
Leslie 50.00
Total \$450.00

Grand Total \$3,025.00
O. E. Goddard, Chm.
I. L. Claud, Sec'y

REPORT OF THE ARKANSAS METHODIST ORPHANAGE FOR YEAR OCT. 1, 1935 THROUGH SEPT. 30, 1936

We have had a delightful year in the Orphanage in spite of the conditions that prevail, which you understand as well as I do. The financial statement is submitted as follows:

Income

From N. Ark. Conf. on Claims	\$1,199.29
From Little Rock Conf. on Claims	1,410.94
From L. Rock Conf. on Christmas Offerings	4,116.60
From N. Ark. Conference on Christmas Offerings	1,017.96
From L. Rock Conf., belated Christmas Offering, 1934	25.00
From N. Ark. Conf., belated Christmas Offering, 1934	30.50
Miscellaneous Gifts (Sunday School Classes, W. M. S., Individuals)	399.08
Collected on Endowment	336.00
Collected on Board and Discounts	749.12
Rec'd from James Thomas	282.62
Total	\$9,567.11
Balance on hand Oct. 1, '35	\$364.26
Grand Total	\$9,931.37

Disbursements

Salaries	\$2,736.25
(Including employes at Home, physicians and stenographer.)	
Office rent and expense	768.93
Bread	435.22
Groceries	1,503.38
Milk	562.95
Drugs	120.54
Dry Goods, Shoes and Shoe Repairs	819.08
Utilities	1,059.96
Insurance and Taxes	324.23
Plumbing and Repairs	115.93
Miscellaneous Expense and Petty Cash	1,385.36
(Including barber work disinfectants, school supplies, lunch money, laundry work, etc.)	
Total	\$9,831.83
Balance on hand	\$ 99.54

At the request of Dr. James Thomas, I submit herewith my report of the audit of the books and accounts of the Arkansas Methodist Orphanage for the fiscal year ending September 30, 1936. The receipts as recorded in the books are verified with the deposits as shown by the bank statements. The disbursements are verified and found to be correct.

As a whole, the system employed is good and is accurately maintained. In my opinion, all receipts and disbursements are properly recorded.

I hereby certify that the attached statement correctly represents the financial condition of the Arkansas Methodist Orphanage.—R. G. McDaniel, Accountant.

We are happy to state that the Orphanage, up to the first of October, was on a level financial condition. It became necessary for us to secure funds by loan to carry on until the Christmas funds come in from that date, as we had but little cash left. For this splendid achievement, we are indebted to Mrs. Steed, our Matron, and her helpers.

At the beginning of the fiscal year, we had 33 children in the Home. We have received during the year 22 children, and have placed out 15 and now have a colony of 40 in the Home. Up to this report, we have placed 555 children in good homes throughout the United States.

Our children all attend church services regularly at Highland

Methodist Church where our Home has the pastoral oversight of Rev. O. L. Cole who is in every way suited to it and is very helpful to us.

I feel that our endowment is beginning to take proper shape and in the course of time we will have more to report than we have reported heretofore. Estimating the amount that I have secured to date, it is only an estimate because it is in an estate, I would say \$10,000.00. I have several more sums larger in the offing that I hope to close out in the course of time.

Recommendations

1. We request that you recommend to the Conferences to give us the same assessments this year as they did last year, to-wit: \$5,000.00, with whatever scale the Budget Committee makes in all of the other askings.

2. We request that the Conference give us the Christmas Offering to be taken on the Sunday nearest Christmas Day in stations, which will be Sunday, December 20, and on the Circuits, it will be started on that Sunday and closed out as quickly as possible. We hereby beg our pastors to give everybody an opportunity to give, as we are almost wholly dependent upon this Christmas offering, which your Trustees think should be carried through the two Conferences, thus giving all of our people at both services on Sunday, December 20, an opportunity to give to this cause. We sincerely hope that the offering will be much larger this year than it was last. Unless it is larger, we will suffer.

3. We recommend that the Boards of Christian Education accept, as they have heretofore done, this undertaking as a part of their work and that Brother Ira A. Brumley of the North Arkansas Conference and Brother Clem Baker of the Little Rock Conference, assist us as they usually do in this connection. If they do, nothing but success will follow.

4. We are increasingly convinced that the time has come when we should put forth a strong effort to place upon the hearts of our people the necessity for endowment so that bequests may be left in their wills for our Home.—James Thomas, Superintendent.

REPORT OF THE BOARD OF FINANCE

We are glad to report that the General Board of Finance, through the management of Dr. L. E. Todd, has been able to realize 3% net gain on invested funds of the General Board, and also on all our Conference Endowment fund, which they manage for us.

We are sad to report that the following claimants have passed to their reward, this year: Rev. Fred Little, Mrs. E. M. Baker, Mrs. J. B. Williams, Mrs. W. F. Walker, and Mrs. W. H. W. Burns.

Group Insurance: We are pleased to note that our group insurance is still intact. We are glad to incorporate in this report the report of our Insurance Secretary, Rev. L. E. Mann, and his report is as follows:

Total amount collected.....	\$3,767.84
Paid Equitable Life Insurance Co.	3,764.86
Outstanding from members	249.00
Due L. E. Mann, Sec.	
(administration fee)	276.80
Balance cash	2.93
Amount due L. E. Mann, Sec., 1936	273.82
Balance due L. E. Mann, Sec., 1935	280.00
Total due L. E. Mann.....	\$ 653.82
Number of lives insured, 131.	
Amount of Insurance.....	\$165,000.00
Death claims (1).....	\$ 500.00
Disability	\$2,260.00
Total	\$2,760.00

In regard to Group Insurance we would like to recommend:

First—That it be continued with the Equitable Life Insurance Co., New York City.

Second—That the following changes be made:

That all active members of the Conference be eligible for \$1,000 insurance, except those who are now insured for \$500.00, and who will remain insured for said amount. Furthermore there will be no reduction in the amount of the insurance in the future, but that the maximum amount be only \$1,000.

We understand that the rate to members will depend upon the age of those participating. In the absence of the knowledge of these ages, it is estimated that the rate will be approximately \$.150 per month per \$1,000, or a fraction thereof.

Third—We recommend that an insurance committee be created to consist of the following members: H. O. Bolin, C. R. Culver, H. L. Wade, W. W. Albright, P. V. Gallo-way, and L. E. Mann, Secretary, and that the Presiding Elders act as ex-officio members.

We suggest the following plan, in making more acceptable this group insurance, that 100% of our eligible members participate in order to insure the endurance of the plan. While we do not assume to coerce anyone against his will and judgment, we wish to impress upon each and every one the advantage provided by the plan and that it is their obligation to cooperate toward the end that all eligible members may enjoy the benefits thereof, namely, protection against death and disability.

That in the future all who apply for membership in our Conference be informed by proper persons that they are expected to participate in the insurance plan.

Furthermore, it is our mutual and sincere belief that the continuance of this Group Insurance on the basis set forth is the most feasible method of preserving the spirit of brotherhood among the members and to

provide the means of protection to their dependents.

General Recommendations

First—That a free-will offering be taken at one of the regular Sunday services to apply on the charge's quota balance for Superannuate Endowment, and that each presiding elder make this an item of special consideration at the District Conference.

Second—That the Commission on Budget apportion \$15,000 for our claimants.

Third—That, as a separate and additional fund, to be kept apart from all other funds, \$2,500 be apportioned by the Commissions on Budget, to be used for the benefit of ministers at the time of their superannuation, and for the funeral expenses of active and superannuate ministers, their wives and widows.

We recommend that Rev. H. Lynn Wade be appointed Conference Director of Superannuate Endowment, and that he be designated as the Conference representative at a meeting with the executive committee, and the General Board of Finance, to be held in April, 1937.

Receipts

Balance from 1st year.....	\$ 60.42
Conf. Tr. General	8,621.94
Dr. Todd	1,690.82
Pub. House	2,324.18
Total.....	\$12,697.36

Disbursements

Treasurer's Bond	\$ 25.00
Postage	5.00
Paid Claimants	12,612.00
Total.....	12,642.00
Balance in General Fund....	55.36
Rec'd for Emergency.....	\$584.12
Disbursed to 1936 claimants	250.00
Balance, emergency	\$334.12

RESOLUTION ON ADEQUATE SALARIES

Whereas, the question of adequate support of the ministry is vital to the efficiency of our pastors, to the welfare of their families, and to the life of the church, and,

Whereas, more than one hundred pastors in the North Arkansas Conference receive less than \$1,000 a year; and,

Whereas, recent discussions and projected plans indicate a widespread conviction among members of this Conference that we should do something about so important a matter; therefore,

Be It Resolved, that the Executive Committee of the Board of Missions invite all clerical members of the Conference to join in the following plan of procedure during the coming Conference year:

1. That we contribute to a fund to be distributed among pastors in the lower-salaried appointments.

2. That we make our contributions on the following basis: Those receiving less than \$1,000, ½ per cent; those receiving \$1,000 to \$2,000, 1 per cent; those receiving \$2,000 to \$3,000, 2 per cent; those receiving \$3,001 and up, 3 per cent.

It is understood that if any minister desires to give more or less than the percentage requested, he may feel free to do so.

3. That Rev. I. L. Claud be designated as treasurer of this fund.

4. That the fund be administered by the Executive Committee of the Board of Missions and the presiding elders, allocating to each District according to apparent need, the final distribution within the District to be at the discretion of the presiding elder.

It is our hope that these leaders can distribute the money in such a way that it will do more than add

just so many dollars to the salary of a preacher. It is our belief that wise administration of the fund will encourage churches to pay salaries and Benevolences in full, and, in some instances at least, increase the acceptances on these items.

5. That all who participate in this plan send one-half of their contribution to the treasurer not later than 60 days prior to the meeting of the Annual Conference, and the balance not later than the first day of the Conference, in order that the committee and the presiding elder may use it most effectively.

6. That each presiding elder render to the Board of Missions a detailed account of how he has used the money allotted from this fund to his District, indicating the results obtained.

7. In no sense do we believe this to be a final solution of this important problem. It is simply our conviction that it furnishes, at the moment, an avenue through which ministers may help their brethren who are on small stipends. In the meantime, we pledge ourselves to a more serious study of the question in the hope that within a few years we may work out some plan which will insure at least a living wage to every pastor.—O. E. Goddard, J. L. Rowland, I. L. Claud, Mrs. Henkel Pewett.

REPORT OF COMMISSION ON BUDGET No. 1

District Acceptances

On the 1935-36 Askings for General and Conference Work, the District Acceptances, after minor revisions made this week, were as follows: Batesville, 50%; Conway, 64%; Fayetteville, 54%; Fort Smith, 58%; Helena, 69%; Jonesboro, 67%; Paragould, 49%; Searcy, 54%.

Three Districts, Helena, Jonesboro, and Conway, accepted more than 60%. Two Districts, Searcy and Paragould, were the only ones to accept more than they paid the year before, their increase being \$28 and \$463 respectively.

In spite of the drought, through which large portions of our Conference has recently passed, several of the Districts are paying 100% on acceptances. But, with the upturn in business, as indicated throughout the state, it is time to begin moving towards the acceptance of askings 100%. Unless needy causes are to suffer, we must pay up as well as pay out—up to 100% of the askings.

Apportionments and Charge Acceptances

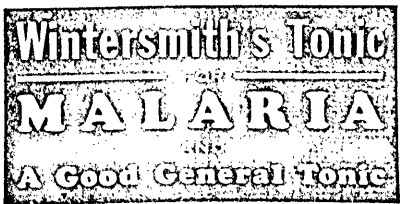
Apportionments made by district stewards in the same Districts, and

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in different Districts, show great discrepancies. Likewise acceptances on the part of individual charges show that, without interfering in any way with the voluntary system, higher goals that can gradually be reached, need to be presented. With this in mind, merely as a suggestion, and in no way binding upon the several charges, your Commission presents the following for consideration:

A Guide to Help Determine Acceptances on Benevolences

I. Based on Membership:

1. Stations: An average per capita of from three to five cents per week, \$1.56 to \$2.60 per year—for a good average church, about \$2.00 per capita.

2. Circuits: An average per capita of from one to three cents per week, 52c to \$1.56 per year—average, about \$1.00 per capita.

II. Based on Pastor's Salary:

\$4,000-\$5,000, 75 to 100%; \$3,000-\$4,000, 60 to 75%; \$2,500-\$3,000, 50 to 60%; \$2,000-\$2,500, 40 to 50%; \$1,500-\$2,000, 35 to 40%; \$1,000-\$1,500, 30 to 35%; \$500-\$1,000, 25 to 30%; Minimum, 25%.

This guide, low as it is, points the way to the acceptance of 100% of the Askings. But can we pay this 100% acceptance? Write off one-half of the members of the Methodist Church in this Conference, and then, if those that remained wished to make a daily offering on Benevolences, we would have to either increase our present askings 33 1-3% or petition the United States government to mint a coin smaller than the one-cent piece to accommodate the Methodists in their benevolent offerings.

The Need

The question then is not one of financial ability, but whether there is an actual need that calls for the acceptance of 100% of the Askings.

If every dollar of the Askings is not needed, your Commission is of the opinion that the Askings should be reduced, and it respectfully calls upon the several Boards and the presiding elders to trim down their requests accordingly. But, if every dollar of the Askings is needed, should we not go forth from this Conference facing the challenge of paying the Askings in full?

Cultivation

It is hardly necessary to state that the needs should be considered at every district stewards meeting, and that methods should be found whereby the needs can be presented to every member of every church.

Publishing the News

That interested people may know how we are approaching the goal, we ask the treasurer to publish in his reports to this Conference and to the church at large the per cent each District is paying on Askings, as well as on acceptances.

One Hundred Per Cent Plus

To save confusion, we suggest that the acceptances sent to the Bishop, the Treasurer, and the Commission on Budget stand as the official acceptances of the several charges, without later reductions, and that we, as a Conference, go on record as not being satisfied until our acceptances are 100% and our payments 100% plus.

Salaries

We heartily commend the movement started by the Board of Missions and other Conference members, looking towards the increase of salaries that fall below a thousand-dollar minimum. With 111 of our 196 pastors receiving an average assessment of \$693 and an aver-

age annual payment of only \$568, we feel that it is high time to appeal to these churches themselves to support their pastors, and for some Conference action to be taken whereby the entire Conference, ministers and laymen alike, may help forward this movement. If the Board of Missions will take the lead in this, working out some plan whereby they can help each of these men, the Commission on Budget stands ready, if it is the will of this Conference, to cooperate as freely as all interests will allow. Remember, however, that the hands of the Board of Missions are almost tied, and 111 of our brethren suffer, if we fail to increase acceptances and payment on benevolences.—J. Wilson Crichlow, Chairman; C. N. Guice, Secretary.

REPORT ON AMERICAN BIBLE SOCIETY

Your Committee on American Bible Society is happy to make the following report on the 120th year of continuous Scripture ministry rendered by the Society, whose sole object is to encourage a wider circulation of the Holy Scriptures without note or comment.

The careful work of translation and revision progressed steadily this year, and, as usual reaching out to the isolated missionaries.

At the end of 1935 the whole Bible had been published in 175 languages, the New Testament, in 207 additional languages, and the entire books and selections in enough others to give 972 as the number of languages in which the Scripture translations has occurred.

A new special service to the Churches and church schools was inaugurated during 1935 whereby free freight delivery is included with shipments of English Bibles and Scriptures in certain sized lots, thereby reducing the cost.

During the year the Society has distributed more than 7,200,000, Bibles, Testaments, Gospels and other portions.

The Society reported last year that within a century 120,000 of the bulky embossed expensive Scripture volumes in twenty-five languages and systems were issued in this country and abroad.

The 400th anniversary celebration of the first printed English Bible, was by outward signs a great success.

Following the custom of many years, the Society will issue materials for the use of pastors and churches in observing Universal Bible Sunday which will occur on the 1st Sunday in December.

Your committee respectfully submits the following resolutions: Whereas, The work of the American Bible Society in translating, publishing, and distributing the Bible is of great importance in the life of the Churches, and indispensable to the whole missionary enterprise, Be it resolved: First: That we express our hearty endorsement of the activity of the Society in its efforts to make the Bible more generally the common possession of humanity. Second: That in as much as Sunday, December 6 has been designated as universal Bible Sunday, ministers and Churches of this Conference take advantage of the co-operation offered by the Society in furnishing assistance, and plan carefully for a worthy observance of the day. Third: We recommend that the offering for the Society be the same as last year.—Lester Weaver, Acting Chairman; Don C. Holman, Secretary.

REPORT OF THE CHURCH EXTENSION BOARD

The Treasurer's report shows the following, October 30, 1936:

Donation fund	\$1402.00
Loan fund	4200.00
Appropriations from donation fund as follows:	
New Blaine	\$ 114.57
Viola	75.00
Lake City	75.00
Stranger's Home	100.00
Patterson	75.00
Fake's Chapel	75.00
Kibler Mission	25.00
Perryville	25.00
Atkins	100.00
Rocky Branch	125.00
Marmaduke	300.00
West Helena	125.00
Lunsford	75.00

The following loans have been approved:

Levy	\$ 500.00
Midland Heights	500.00
Luxora	900.00
Piggott (Gen. Board)	4000.00

We are glad to report that, with two exceptions, all loans made in our Conference by General and Conference Boards are in good condition, in that payment is being made regularly.

We call attention to the service of the General Board in sending a competent man to any charge that is contemplating a debt-raising campaign, and urge that our churches make use of this service. The service is without cost to local church.—R. S. Hayden, Chairman; H. H. Blevins, Secretary.

THE REPORT OF BOARD OF LAY ACTIVITIES

Laymen's Day. We recommend that all churches observe Laymen's Day, either on the day appointed or as near thereto as possible. We recommend that pulpits throughout the entire Conference be filled by laymen and that laymen be in charge of the entire meeting, if possible. We request all preachers to attend this service and not appoint Laymen's Day as a time when they may be absent from their church. We feel that much more can be accomplished by having our preachers in attendance than when they are absent.

Benevolences. Our people are urged to give serious thoughts to raising the Benevolences of our Church. This is a prime duty of laymen and should be recognized as such.

We urge our people to make regular payments toward the Benevolences of the church at least monthly, realizing that it is impossible for the work of the Church to proceed if the payments are not made either weekly or monthly.

The old practice of paying Benevolences and other Church claims at the end of the Church year, is and should be declared out of date and unworkable from a practical standpoint.

Our people are urged also to accept all of the Askings handed to them by the Church. It may be legal, but we question the ethics of reporting our Benevolences paid in full when we only accept a part of the Askings handed us.

The Liquor Question. Realizing that this problem is probably the most serious social problem of the day, we admonish Methodists to observe our church's discipline on this matter. It is not sufficient that we practice temperance in our church. The only attitude that we can accept on this question is total abstinence from any form of spirituous liquor. Furthermore, it is the duty of ev-

ery Methodist layman to instruct his family in the evils of alcohol to the human system as well as to society.

We urge our people to speak of this often at home, in public and in the church to the end that Methodists may be known as abstainers.

The efforts of Rev. J. H. Glass are highly commended as well as the efforts of the Women's Christian Temperance Union and the Anti-Saloon League of Arkansas. We pledge them our support, morally and financially. Trustees of the Arkansas Anti-Saloon League, Board; A. H. DuLancy, T. C. Chambliss, John M. Williams and Sam M. Yancey.—Chas. A. Stuck, Conference Lay Leader; Joe A. Goetz, Secretary.

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REPORT OF THE BOARD OF CHRISTIAN LITERATURE

Section I. The Board of Christian Literature is glad to report that our Publishing House, for the year ending February, 1936, made a profit of \$33,889.33 over the previous year.

The Book Committee sends to this Conference \$2,324.18, our apportionment for Superannuates.

All our Church School publications are of the highest order. The Editors and authors are continually seeking to improve them.

The Advocate is published at a loss. It is a worthy communication, and a better way of support and distribution is to be desired.

The ARKANSAS METHODIST we recommend to our people. The church should make it self-supporting by subscriptions, advertising and the reading of it. The editor, Dr. A. C. Millar, is outstanding as a vigorous thought-provoking writer, second to none in his field of endeavor.

"The History of Arkansas Methodism," by Dr. James A. Anderson, is a distinct contribution to the literature of the Church.

We are gratified to note the hearty acceptances and increasing use of our New Hymnal.

Our Cokesbury Press Books are excellent.

The World Outlook is inspiring making its way into Methodist homes.

Section II. Report of the Arkansas Methodist Commission to North Arkansas and Little Rock Conferences for the Sessions of 1936: Herewith we submit the financial report of A. C. Millar, editor and business manager, which explains itself. It shows approximately the same circulation, 10,500, as last year, a slight increase on subscriptions and advertising, and a large decrease in debts.

In a settlement with A. C. Millar, he offered to reduce the amount due him on back salary by \$3,322.25, leaving only \$2,500 due, and that to be paid only as financial conditions permit. That has already been slightly reduced.

The balance due on property last year was \$6,000. Now it is only \$5,000, and a contract for sale of the west 50 feet, with the printing building, has been made. It calls for \$500 cash, \$500 in 90 days, \$100 a month for 12 months, and then the balance, \$4,300, deferred payments bearing 6 per cent interest. We rather reluctantly agreed to sell this property; but agreed because we desired to make it possible to pay all debts within two years and thus reduce the amount the Annual Conference should be expected to pay. When the price is paid, we shall have free of debt, desirable property, 94 x 95 feet, with the large house that provides a home and office for the editor and the upstairs for rent. Thus the saving and income amount to approximately \$1200 a year. This property is valued at about \$12,000. We have had three experienced men to consider cost and present value. One thinks the original price about right; the others think it a little high; but all advise to hold for increase. About the time we purchased this property, 75 feet in the same block, without improvements, sold for

\$15,000. Now a house, just across the street, with only 50 feet, is held for \$12,000. When it is known that in 1928 we owed \$9,000, and had just purchased this property without funds for payment, we think that our management, in comparison with other property and business, is to be commended.

A special committee of North Arkansas Board of Christian Literature was appointed to study the needs of the paper and offer suggestions. We appreciate this action which shows real interest in our paper and its future. We were pleased to hear from a member of that Committee and to give him information desired to make his study. In a Supplemental Report we seek to meet his criticisms. We are anxious to have all facts about the paper known, and believe with ample knowledge, our friends will have no grounds for complaints. Dr. Williams, chairman of our Commission, and Dr. Millar will be ready to confer with the Boards and supply further information needed. J. M. Williams, Chairman; James Thomas, Secretary.

Section III. Recommendations—We recommend that the Conference approve the action of the Commission in selling the brick building and lot.

We recommend that the \$6,000.00 be used to pay the amount due Mr. Hall and the remainder used to pay other debts.

Regarding the policy of the Arkansas Methodist Paper proper, we recommend the following:

1. That it be the policy of the North Arkansas Conference to limit its appropriations to the Arkansas Methodist next year to an amount necessary to pay one half the salary of the editor and his assistant. At present this would call for \$1,270.00.

2. That the Commission and the editor be instructed to get out the best paper possible with the income accruing from subscriptions and advertising. That the Commission and the editor may have the backing of the Conference in making necessary changes in policies, we respectfully suggest that the printing of the paper be let on a competitive basis. We endorse the policy of the editor in publishing an 8-page paper, when necessary.

3. That the subscription price of the paper be \$1.00 per year and that the club plan of 50c per year be continued, but more carefully guarded by the management.

4. That Dr. A. C. Millar be re-elected editor for the ensuing year.

5. That Dr. J. M. Williams and Rev. R. C. Morehead be re-elected as commissioners. Since a Conference rule makes Rev. William Sherman ineligible, we recommend that Rev. J. Wilson Crichlow be elected as commissioner in his place.

6. We recommend that apportionment of the Board of Christian Literature be \$3,400.00. The income from this apportionment shall be used as follows: (1) To pay the appropriation of \$1270.00 on salaries of the editor and his assistant; (2) for necessary expenses of the Board; (3) the balance is to be applied toward the payment of our share of taxes, insurance, and upkeep of the property and further reduction of our debt.

Members of the Conference, an advancing day is before us, for Christian Literature comparable with an awakened reading, informed church membership and citizenry.—A. E. Holloway, Chairman; Mrs. A. L. Trent, Secretary.

CHURCH NEWS

CONWAY DISTRICT STEWARDS' MEETING

The District stewards are called to meet in the Methodist Church at Atkins, at 10 a. m., November 18. Also the pastors, charge lay leaders, and presidents of W. M. Societies are requested to meet with them. Each one should bring something to help furnish the dinner which will be served at the church. If anyone cannot come, a substitute may be sent. It will be a day of planning and prayer. — William Sherman, P. E.

UNION COUNTY LEAGUE

The Union County League met at Ebenezer Church, Monday night, Nov. 2. The meeting was called to order by President Harry Whatley, of Parker's Chapel. The speaker was Mrs. Williamson of Parker's Chapel, giving an interesting talk on the Psalm 121.

The Ebenezer and Smackover Senior Division had the same number of points, and due to the fact that we were a newly organized League, it was decided that Ebenezer should take the banner. Refreshments were served to the following Leagues: Parker's Chapel, Quinn, Callion, El Dorado First Church, Norphlet, Smackover, and Union Heights. The next meeting will be held the first Monday night in December at the First Methodist Church in El Dorado.—Mary Frances Hollis, Reporter.

DR. J. M. WILLIAMS AT YOUR SERVICE

Hendrix College is making possible again my going out into the state to hold Home Institutes. I have held two already this fall and now that the Annual Conference will be over with this week I wish to complete my schedule for the year.

I shall be open for engagements for the following weeks:

Nov. 15-20, inclusive.

Nov. 29-Dec. 4, inclusive.

Dec. 6-11, inclusive.

Dec. 13-18, inclusive.

Jan. 3-8, inclusive.

Jan. 10-15, inclusive.

Jan. 24-29, inclusive.

Feb. 7-12, inclusive.

Feb. 14-19, inclusive, (At Stamps).

Feb. 28-March 5, inclusive.

April 7-12, inclusive.

April 14-19, inclusive.

April 25-30, inclusive.

May 2-7, inclusive.

May 16-21, inclusive.

Write me at Conway for dates and particulars.

These institutes are helpful to both parents and students. The high schools where I have been have been very appreciative of the talks brought to them and the results are worth while; pastors also find them of value, and commend them.—J. M. Williams.

BISHOP HUGHES VISITS HENDRIX COLLEGE

No one has visited the college in recent years who has impressed the students and faculty more profoundly than did the visit of Bishop Hughes Monday and Tuesday of last week. He spoke twice each day—morning and night. His addresses were masterly and gripping and made a profound impression. They deepened the spiritual life of the entire college.

Hendrix is trying an experiment in voluntary chapel this year and

there was some concern among officers lest the attendance might not be full. However, that concern was not well founded, because from the first meeting the house was full. The closing services witnessed almost the entire body coming forward to declare themselves for the Christian life. Perhaps his most impressive messages to the students were on honoring their fathers and mothers and their teachers.

The visit of Bishop Hughes left an indelible impression. This man, seventy years old, seems capable of holding the attention of young and old alike.—Reporter.



COL. T. H. BARTON
of El Dorado, State Chairman
Christmas Seal Sale

Col. T. H. Barton of El Dorado, state chairman of the Tuberculosis Christmas Seal Sale, says that business has a very definite stake in the conquest of tuberculosis.

"The sick and the dead are not customers for the products of industry," Col. Barton stated. "The average case of tuberculosis costs over \$4,000. The taxpayers spend \$900 of that sum in care. Christmas Seals finance the fight to reduce it."

"Surgeon General T. J. Parran, of the United States Public Health Service places as the first objective of his administration the wiping out of tuberculosis. If he succeeds we must all help him with our work and our money."

METHODIST PROTESTANT CONFERENCES APPROVING THE PLAN OF UNION

Rev. J. A. Wade of Magnolia writes: "I thought perhaps you would be interested in knowing that the Arkansas Conference of the Methodist Protestant Church went over unanimously for the Union. Dr. Jas. H. Straughan, President of our General Conference, told us that Oklahoma and Louisiana also voted 100% in favor of the Union. The Texas Conference went over 25 to 19."

There are only five more Annual Conferences to take the vote. Four of these seem at present to be certain to vote for it, and perhaps all may go for the Union. Fifteen Annual Conferences have already ratified the Overture sent down from the General Conference. We need only two more to carry. Only five conferences so far have gone against the Union, and I understand these have been with a very small margin."

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads mention this paper.

THE UPPER ROOM

One of the most helpful publications available is the "Upper Room." Three months' daily helps for five cents ought to put it in every home. Jesus, our Lord, who lived and is the Way, no doubt, took time for meditation and prayer daily, although a very busy person. Can we leave this out and be like him?

The different writers for the little book put their best in fewest words possible. Ruskin thought the best helps at this point were found in attempting to be present as if in the body at each recorded event in the life of the Redeemer, and this little book helps in that direction.

We need to shape our lives daily

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6 Pairs Ladies' Chardonize Hosiery \$1.00 postpaid, Guaranteed. Write for 1937 Bargain Sheets.

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LITTLE ROCK

after the order of Jesus, for he mastered the art of living, and he knew what to leave out and what to do next. In Jesus we are watching God at work in human lives, and an earnest watch and quest for Him each day, such as the "Upper Room" offers, will enhearten us.—O. L. Cole.

BROTHER TAYLOR'S REPORT

The Church in our State should have one man for the ministry of hospitals and prisons, financed, not by Church Boards, but by prayer. It has been for me a year of great joy, sharing also with our Savior the sorrows over the sins of his professed followers. I have preached and lectured 300 times, and baptized 10 persons. I ask the prayers of God's people for the success of my welfare work.—J. F. Taylor, Malvern.

OBITUARIES

OWEN.—U. C. Owen, was born December 10, 1849, in Heard county, Georgia, and died at his home near Bussey, October 15. He came to Arkansas with his parents when nine years old. He was married to Miss Tallalah Thomas of near Magnolia in 1874. To this union were born eleven children, eight still living. Mrs. Owen departed this life December 18, 1917. January 12, 1924, Mr. Owen and Mrs. Clara Colvin of Bussey, were married. Mr. Owen joined the church when small. He was a faithful member until his death. He was one of those quiet, even-tempered men, but always standing for the highest and best. He is survived by his widow and eight children: Mrs. Hattie Shepherd of Little Rock; Dr. Alexander Owen and Dr. Andrew Owen, of St. Louis; Mrs. Belle Wilkerson, of Bussey; Earl Owen of McKamie, Walter Owen, of Magnolia; Ira D. Owen of Chulu Vista, Calif., and Guy H. Owen, of Shreveport, and nineteen grandchildren, and eight great-grandchildren. Funeral services were conducted at the Bussey Church by Rev. J. Frank Walker, assisted by Rev. E. C. Rule, and Rev. J. L. Bowden and interment was at Sharman.

ELROD.—Mrs. Nancy Anah Elrod, 85, widow of the late George Milton Elrod, passed to her reward from the home of her daughter, Mrs. W. V. Hammond, Little Rock, September 30. Her funeral was held in Little Rock, Thursday, October 1, conducted by Rev. Francis A. Buddin, a former pastor, and Rev. H. B. Vaught, pastor of Asbury Church. Burial was in the old family cemetery at Bryant. Nancy Anah, daughter of Mr. and Mrs. R. R. Ferguson, was born in Nashville, Tenn., August 10, 1849. In 1859 the family moved to Little Rock, and later to Saline county, Ark. March 26, 1871, she was married to George Milton Elrod at her home near Salem Camp-ground. Rev. Patrick Scott officiated, and the license was recorded in the court house at Benton, Saline county. Following their marriage, they settled at Bryant, where they lived until 1887, when they moved to Little Rock. Six children were born to this union, three of whom, two sons, and one daughter, survive. After the death of her husband, in 1917, Mrs. Elrod made her home with her daughter, Mrs. W. V. Hammond in Little Rock. With Mr. and Mrs. Hammond she moved to Shreveport, La., in 1927,

but returned to Little Rock in 1932. After returning, her eyesight began to fail, and her last years were spent in partial and total blindness. Mrs. Elrod was a consistent, consecrated Christian, a faithful and devoted member of Asbury Church, Little Rock, and an active worker in the Virginia Howell Bible Class as long as her health permitted. She lived heroically and died triumphant in the faith. Her memory will abide as a constant benediction to her family and friends.—Francis A. Buddin.

IMPROVED SERVICE

In a great effort to begin rehabilitation of their properties the railways increased their purchases of equipment and materials 60 per cent in the first half of 1936, and also substantially increased the number of their employees. They have installed more new kinds of equipment, and increased the speed of their freight and passenger trains and otherwise improved their service more, within recent years, in the teeth of the worst earnings in history, than before in any period.—Samuel O. Dunn, Editor Railway Age.

Anderson's Centennial History of Arkansas Methodism would be a fine Christmas present, especially for father or mother. Order of Dr. James A. Anderson, Conway, Ark., Price \$3.00.

CONWAY DISTRICT: 1ST ROUND

Atkins—Nov. 8, 11 a. m.
Russellville—Nov. 8, 7:30 p. m.
Gravelly Ct., at G.—Nov. 15, 11 a. m.
Danville—Nov. 15, 7:30 p. m.
Belleville-Havana, at B.—Nov. 22, 11 a. m.
Ola Ct., at Ola—Nov. 27, 7:30 p. m.
Oppelo Ct., at O.—Nov. 29, 11 a. m.
Morrilton—Nov. 29, 7:30 p. m.
Houston-Bigelow, at H.—Dec. 6, 11 a. m.
Conway Ct., at Salem—Dec. 6, 7:30 p. m.
Naylor Ct., at N.—Dec. 13, 11 a. m.
Levy—Dec. 13, 7:30 p. m.
Greenbrier Ct., at G.—Dec. 20, 11 a. m.
Vilonia Ct., at V.—Dec. 20, 7:30 p. m.
Perry Ct., at P.—Dec. 27, 11 a. m.
Plainview—Dec. 27, 7:30 p. m.
Pottsville Ct., at P.—Jan. 3, 11 a. m.
Lamar-Knoxville at L.—Jan. 3, 7:30 p. m.
Conway, First Church—Jan. 10, 11 a. m.
Plumerville—Jan. 10, 7:30 p. m.
Dardanelle Ct., at Oak Grove—Jan. 17, 11 a. m.
Dardanelle—Jan. 17, 7:30 p. m.
N. L. R., Gardner Mem.—Jan. 24, 9:45 a. m.
N. L. R., First Church—Jan. 24, 11 a. m.
N. L. R., Washington Ave.—Jan. 24, 7:30 p. m.
—William Sherman, P. E.

Methodist Benevolent Association

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widows, orphans, disabled and aged To provide homes and support for ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

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25 DOSES 25 CENTS
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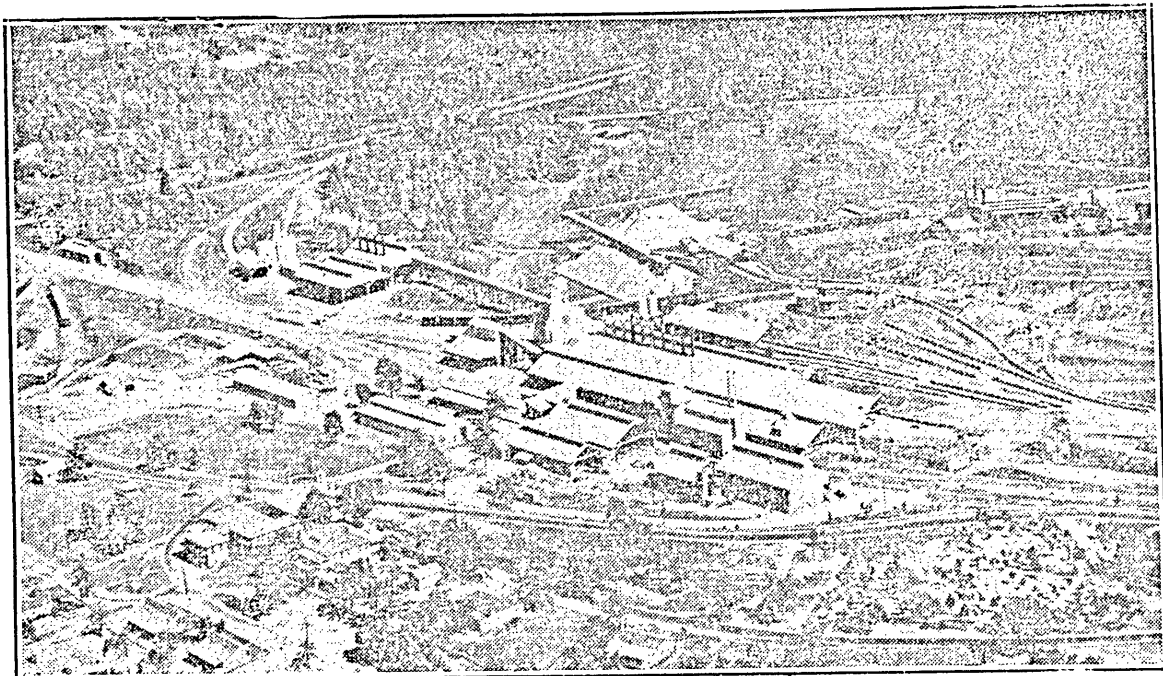
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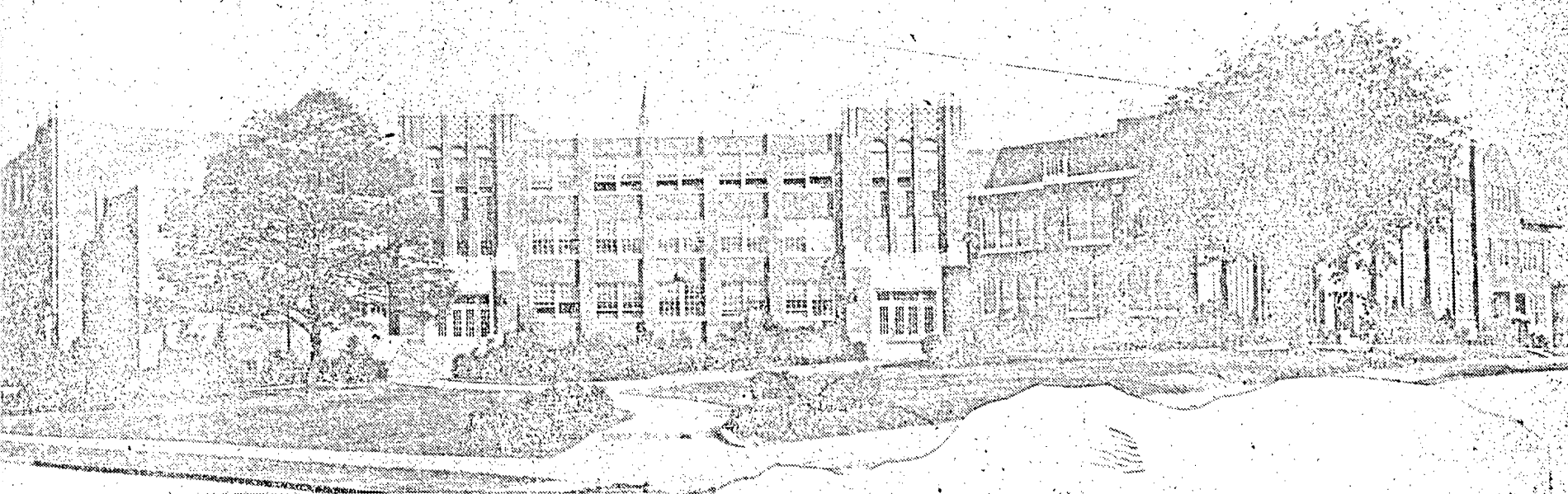
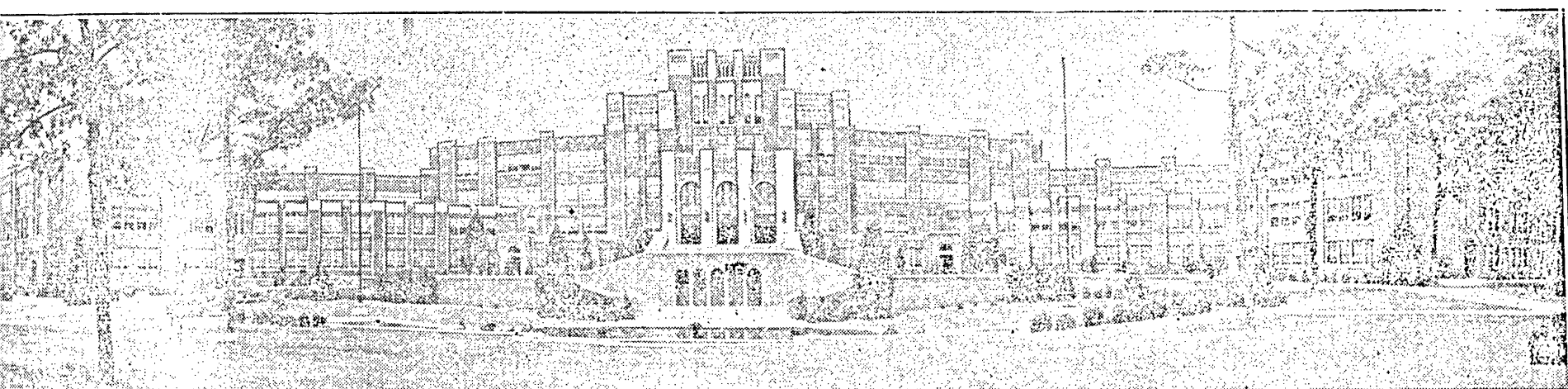
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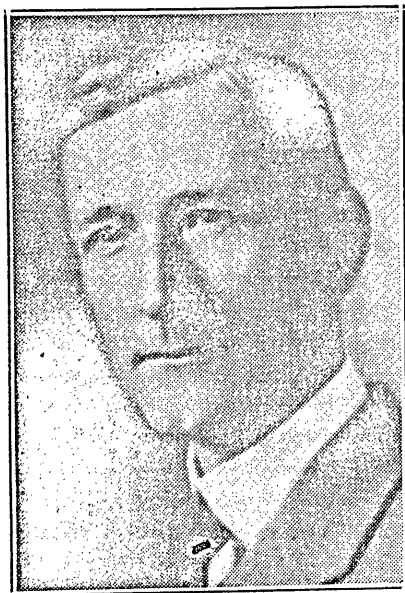
General Albert Pike,
Born in Maine, but came to Arkansas in an early day, and, as statesman, soldier, poet, and Mason, was one of our State's most distinguished and picturesque characters.



This is a picture of the plant of the Republic Mining and Manufacturing Co., at Bauxite, near Little Rock. Bauxite is the ore from which aluminum is obtained, and 90 per cent of all the ore mined in the United States comes from mines near Little Rock



The upper picture shows the Little Rock Senior High School, said to be the most beautiful public school building in the United States; and the largest in the South. The middle picture is that of the Dunbar School, Little Rock's High School for Negroes, said to be the largest and finest for Negroes in the United States. The two lower pictures represent two rural schools, the one at the left is at Houston, in Perry County; the one at the right is in Conway County.



J. S. M. Cannon, Little Rock District Lay Leader and Chairman of Winfield Board

CIRCLES TO MEET NEXT MONDAY

No. 1—Mrs. McWhirter, Chairman, with Mrs. A. H. Pate, 327 Denison, pot-luck luncheon at 12:15.

No. 2—Mrs. Springer, Chairman, with Mrs. E. W. Beeson, Lakeside, at 10 o'clock, a pot-luck luncheon.

No. 3—Mrs. Ray Scott, Chairman, with Mrs. Chas. Mehaffy, 5208 Edgewood, 2 o'clock.

No. 4—Mrs. J. R. Henderson, Chairman, with Mrs. W. A. Thomas, 2308 Summit, 2:30.

No. 5—Mrs. C. E. Hayes, Chairman, with Mrs. T. M. Mehaffy, 2102 Louisiana, 12 o'clock luncheon.

No. 6—Mrs. J. P. Bowen, Chairman, with Mrs. H. E. Ruff, 723½ East 13th, 2 o'clock. Mrs. E. V. Visart, co-hostess.

No. 7—Mrs. Crawford Greene, Chairman, with Mrs. James Osborne, 2705 Izard, 1 o'clock dessert.

No. 8—Mrs. B. E. Smith, Chairman, with Mrs. G. H. Kimball, 2000 Battery, 2 o'clock. Mrs. W. A. Jackson, co-hostess.

No. 9—Mrs. W. M. Rankin, Chairman, with Mrs. D. W. Glover, School for the Blind, 2 o'clock.

No. 10—Mrs. F. A. Naylor, Chairman, with Mrs. F. B. Thacker, 1406 McGowan, 2 o'clock.

DR. J. L. CANNON TO PREACH

Next Sunday morning Methodist pulpits in the city will be supplied by visiting ministers attending Annual Conference. Winfield is to have the pleasure of hearing Dr. J. L. Cannon of De Queen. Dr. Cannon was asked to preach for us last December but an automobile accident prevented. We are looking forward to having him with us next Sunday.

HISTORICAL EDITION

Are you familiar with the history of Winfield Church? If not, we suggest that you read the article contained on another page in this special issue of the ARKANSAS METHODIST. The picture of our pastor appears with the article and we are running on this page a picture of the Chairman of the Board, Mr. Cannon, and the Chairman of our Religious Education Committee, Dr. A. C. Shipp.

Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This page is devoted to the interests of this church

MARSHALL T. STEEL
Minister

MISS MINNIE BUZBEE
Executive Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

VOL. VIII

NOVEMBER 12, 1936

NO. 46

SUNDAY SERVICES

11 A. M.—Dr. J. L. Cannon will preach

Bro. Steel Transferred to Dallas

It is with great regret for our own loss but with pride in our pastor's achievements that we announce the transfer of Bro. Steel to Highland Park Methodist Church, Dallas. The church is located on the campus of the Southern Methodist University. This opportunity for close contact with the student body is work for which Bro. Steel is particularly fitted.

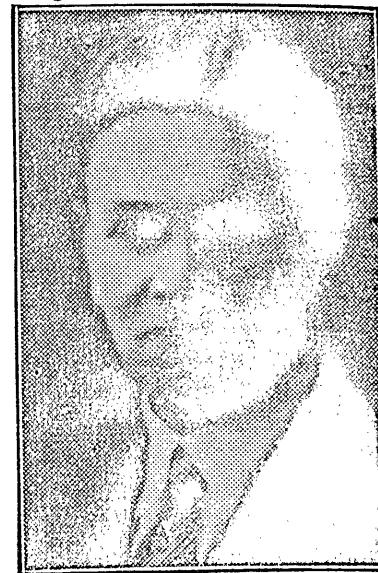
The following excerpts from a letter read at Quarterly Conference last week by Mr. Cannon expresses the feelings of the entire membership:

"Our pastor is closing his third year's ministry to Winfield Church. They have, for him, been three years of hard work and many trying experiences. Circumstances over which he had no control created problems which have tested the membership of our church as perhaps never before. In it all and through it all, Bro. Steel has shown a most admirable spirit, bringing to bear upon each problem the most commendable wisdom, courage, and ability. Despite the hard years of depression, we have been able to make progress under his leadership.

"Some of us who know and love him best realized that there should inevitably come to him a call that would mean his loss to us as pastor. But Winfield Church has never been content nor satisfied with a preacher whom no other congregation wanted, nor have we ever selfishly sought to hold one called to greater fields of usefulness in the church. It has long been our pride that we have sent out from our church some of those who have filled creditably the most important charges in Southern Methodism.

"As members of the Official Board and of this Quarterly Conference, we would express to Bro. Steel our warmest love, friendship, and good wishes as he moves to another charge, and we would assure him of our continual interest in him and his work in the new field."

At the close of the Conference, Bro. and Mrs. Steel were presented by the Women of Winfield with a beautiful silver bowl and silver flower holder to go with the four silver candle holders previously presented Mrs. Steel. The love and best wishes of the entire congregation will follow him and Mrs. Steel and the children as they go to this new field.



Dr. A. C. Shipp, Chairman Board of Education

NEW NAMES ADDED TO MOTHERS' PANEL

The following names of mothers have been added to those already on the permanent Panel In Honor of Mothers in the auditorium. The names followed by a star represent the third generation of mothers in the same family. We regret that we do not have space to name the persons who are honoring these mothers:

Mrs. Richard Overman II *, Mrs. Josephine Hudgens Williams, Mrs. Lucy Payne Bowen, Mrs. Mollie Beeler Bush, Mrs. J. W. Boozman, Mrs. Julia B. Shoffner, Mrs. Margaret Reynolds Clifford, Miss Minnie Winfield Koonce, Mrs. Alice Legg Barron, Mrs. Frances Jones Ballard, Mrs. William A. Fisackerly, Mrs. Martha Shipp Trieschmann *, Mrs. Wesley W. Weidemeyer Sr., Mrs. Wesley W. Weidemeyer Jr. *, Mrs. Rosa Barnes Barber, Mrs. Anna Hankins Hughes, Mrs. Harry M. Gaylor, Mrs. Walter McCullars, Mrs. Katherine Shipp Mann *, Mrs. Grace Bone Crews, Mrs. J. W. Massey, Mrs. Benjamin C. Isgrig, Mrs. Andrew J. Hale, Mrs. W. Massey Galloway Sr., Mrs. Ruth Weidemeyer Reed *.

The actual work of placing the names on the panel probably will be done the latter part of this month. Any others who would like to send in a name are asked to do so promptly.

CONGRATULATIONS

Miss Ruth Steed and Murray Davis were married Saturday afternoon in the church auditorium by Bro. Steel. Our congratulations and best wishes follow these Winfield young people.

REPORT DELAYED

We had hoped to be able to give in this issue a summary of our pastor's annual report. However, because of the Conference and the special edition, copy for this page had to be sent in before final collections were received and final report was ready. Mr. Hayes and his Finance Committee have given most generously of their time. Most members are showing a whole-hearted interest and we are hoping that we can send our pastor to Conference reporting as usual, "Paid in full".