# THE HISTORY OF THE LITTLE ROCK CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH, 1890-1929

By

Charles Henry Giessen

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Paul N. Garber
Gilbert T. Rowe.

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# INTRODUCTION

Since 1890, the Little Rock Conference, even though it has been small in numbers, has assumed its share of the responsibilities in the Methodist Episcopal Church, South. Because of its contribution in leaders and influence, it was thought fitting to make a study of the activities of the Conference since 1890. The purpose, therefore, of this thesis is to trace the progress and development made by the Little Rock Conference in its fields of endeavor, namely: Missions, Education, Sunday Schools, Christian Literature, Epworth Leagues, Church Extension, Arkansas Methodist Orphanage, Spiritual State of the Church, Temperance and Social Service, and Membership.

The author of this thesis has had a special interest in this thesis because of his connection with the Methodist Episcopal Church, South, in the Little Rock Conference. It was within the bounds of this Conference that he became a member of the Methodist Episcopal Church, South. In 1927, he was granted a local preacher's license by the

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Little Rock District of the Little Rock Conference, and in June 1929, he was appointed a supply pastor in the Little Rock District, which place he held until his removal to Duke University, in September 1930. Another interest which has inspired the author to make an historical study of the Little Rock Conference has been his interest in the life and work of Andrew Hunter, one of the leaders who set the pace for future work of the Conference. In 1930, the author had a casual conversation with R. S. Beasley, who was a member of the Little Rock Conference and pastor of Hunter Memorial Church in Little Rock. During the conversation it was mentioned that efforts were being made to collect information for the purpose of writing the life and work of Andrew Hunter, the man who, a few months before he died, said, "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". It was, therefore, thought fitting to trace the religious development of a Conference which had received the influence of such a man.

Most of the information for this thesis has been derived from primary source materials. Very little

secondary material is to be found on the subject. The chief source material used in this thesis has been the Journal of the Annual Sessions of the Little Rock Conference of the Methodist Episcopal Church, South. Since 1890, the Conference has had seven secretaries, namely: J. R. Moore, 1890-1898, J. D. Clary, 1899-1901, J. M. Hawley, 1902-1903, J. H. Hinemon, 1904-1906, W. J. Pinson, 1907-1908, W. P. Whaley, 1909-1911, S. R. Twitty, 1917-1918, and C. J. Greene, 1913-1916 and 1930-1939. To these men the author of this thesis is indebted for the able manner in which they have kept the detailed record of the work of the Little Rock Conference.

# CHAPTER I

## BEGINNINGS OF METHODISM IN SOUTH ARKANSAS

The first white man ever to set foot on the territory now known as the State of Arkansas was Hernando DeSoto, the celebrated Spanish explorer. From the time that Hernando DeSoto crossed the Missisippi River, near Arkansas Post, in 1541, until the United States bought the Province of Louisiana from the French in 1803, the territory was exclusively occupied by Spanish and French settlers, most of whom adhered to the Roman Catholic faith. Soon after the purchase of the Louisiana territory by the United States, however, many small communities sprang up along the rivers in the territory. Many of the settlers in these communities were Protestants who came from the eastern part of the United States. Others were immigrants who were seeking a place where they could live in peace, with freedom of thought and action. As these people blazed the trail in a physical and material way in the wilds of the Arkansas territory, it was inevitable that Methodism, which has been noted for its

pioneer spirit, should also move westward with the people who were experiencing the hardships of settling the new country.[1]

The exact date is not known when the first Methodist preacher came to Arkansas, nor who he was. It is certain, however, that Eli Lindsey came into North Arkansas in 1815 and John Henry into South Arkansas in the same year. At the annual session of the Tennessee Conference of the Methodist Episcopal Church, which met at Bethlehem, Tennessee, October 20, 1815, plans were perfected for the organization of the Spring River Circuit, which was entirely within the bounds of the Arkansas territory, as a part of the Missouri district. At that session of the Conference no preacher was appointed to the newly organized circuit, but before the end of the year, Eli Lindsey, a local preacher, was appointed to the work. After a year's labor on this newly organized circuit, he reported 95 members.[2]

In 1816, that part of the Tennessee Conference west of the Mississippi River was organized as the Missouri Conference. In the same year another circuit was formed in Arkansas, the Hot Springs Circuit. The Hot Springs

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1 Herndon, D. T., High Lights of Arkansas History, pp. 1-19.

2 Jewell, Horace, History of Methodism in Arkansas, p. 29.

Circuit comprised all the territory south of the Arkansas River. In 1817, there were only two circuits in Arkansas, the Hot Springs Circuit, served by William Stephenson and John Harris, and the Spring River Circuit, served by Eli Lindsey. At the end of the year these circuit riders reported 190 members within the bounds of the Arkansas territory.[3]

In 1816, William Stephenson entered Arkansas as the first itinerant Methodist preacher. Under his leadership the first Protestant house of worship was built at Mount Prairie, in Hempstead County, by the Methodists in the same year. This Church was named Henry's Chapel in honor of John Henry, the first Methodist preacher to enter south Arkansas.[4]

Under the leadership of these circuit riders on the Spring River and Hot Springs Circuits, rapid progress was made in spreading Methodism throughout the country. At the session of the Missouri Conference held at Bethel Meeting-house, Vincennes Circuit, Illinois Territory, September 5, 1818, the first presiding elder's district was formed in Arkansas. The appointments were: Black River district, William Stephenson, Presiding Elder; Spring River, John Shroeder; Arkansas, Thomas Tennant; Hot Springs, Washington

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[3] Herndon, op. cit., p. 23.

[4] Jewell, op. cit., p. 400.

Orr; Mount Prairie and Pecan Point, William Stephenson and James Lowry. The membership in Arkansas at that time was 475.[5]

The first district conference held in south Arkansas was held at Ebenezer Camp Ground in Hempstead County, September 6, 1822. This was also the first district conference held in the territory of Arkansas. John Scripps was the presiding elder. Not all of the appointments within the bounds of the Arkansas territory were included in the newly organized Arkansas district, but the best available data indicate that there were, in 1822, 643 white members and 34 colored members in the Arkansas territory.[6]

The Methodist Episcopal Church grew rapidly in Arkansas territory. At the Conference of 1835, there was reported for Arkansas 2,326 whites, 373 colored, and 467 Indians, making a total membership of 3,166. There were three presiding elders' districts, two for the whites and one for the Indians. In these three districts there were 18 pastoral charges for the whites, and 12 pastoral charges for the Indians. The General Conference, after realizing the success of Methodism in Arkansas, authorized in 1836 the establishment of the Arkansas Conference. The first session of that Conference was held at Batesville, Arkansas,

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[5] Ibid., p. 46.

[6] Herndon, op. cit., p. 23.

in 1836 and was presided over by Bishop T. A. Morris. The territory of the Arkansas Conference comprised all of the state of Arkansas, parts of the territory of Louisiana, and parts of the Indian territory. The territory of the Conference was divided into six districts: the Little Rock District, Batesville District, Arkansas District, Alexandria District, Monroe District, and the South Indian Mission District. In 1836, the statistical reports showed that there were 2,733 white, 599 colored, and 1,225 Indian members of the Conference. Of these, 2,042 whites and 423 colored members were embraced within the State of Arkansas.[7] In 1845, the Arkansas Conference became a Conference of the Methodist Episcopal Church, South.

Methodism in Arkansas continued to grow rapidly until it was agreed that greater progress could be made if the Conference was divided into two parts. Therefore, in 1854 the Southern part of the State was organized into the Ouachita Conference. When the Ouachita Conference was formed in 1854, there were 16,482 white and 2,808 colored members of the Methodist church in Arkansas. The Ouachita Conference was formed into five districts: Little Rock District, Washington District, Camden District, Pine Bluff District, and the Monticello District. In 1866, the name of the

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[7] Jewell, op. cit., pp. 95, 98-99.

Ouachita Conference was changed to the Little Rock Conference.[8]

During the period of the Civil War the church suffered severe losses. Conditions were so bad during 1859-1865 that no bishop of the Church was able to attend the annual sessions of the Conference. In 1859, Andrew Hunter was elected president of the Conference in the absence of a bishop. In 1862, 1863, and 1865, he was again elected president of the Conference for the same reason. In 1864, William P. Ratcliffe was elected president of the Conference.[9]

Immediately following the war, religious conditions began to improve and the Church began to regain the losses which it had suffered. In 1860, the membership of the Ouachita Conference was 11,739 white members and 2,714 colored members. In 1867, there was reported only 8,412 white members in the Ouachita Conference. The Methodist Episcopal Church, South took on new life in 1867, and by 1870 the Church had grown so strong that the General Conference of 1870 authorized the organization of a third conference in Arkansas, the White River Conference. After the division of 1870, the Little Rock Conference had 13,074 mem-

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[8] Ibid., pp. 150, 194.

[9] Ibid., pp. 192, 418.

bers.[10] During the next twenty years the Little Rock Conference experienced a remarkable growth. By 1890 the Conference membership had increased to 27,647.[11]

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[10] Ibid., pp. 198, 212.

[11] See Appendix on Membership, p. 213.

# CHAPTER II

## THE MISSIONARY RECORD OF THE LITTLE ROCK CONFERENCE

The missionary work of the Little Rock Conference has been promoted and supervised by the Conference Board of Missions which has been composed of one lay member from each presiding elder's district and an equal number of traveling ministers from the membership of the Conference. These have been selected quadrennially by the Conference upon nomination of the presiding elders.

Between 1890 and 1929, the annual reports of the Conference Board of Missions clearly indicate the progress in missionary work within the Conference. Before tracing, however, the progress of the missionary work of the Conference, it is necessary to understand the religious needs of the people in Southern Arkansas, which has occasioned the

home missionary activity of the Little Rock Conference.

The religious needs of the people living in the rural sections of Southern Arkansas were great in 1890. According to the United States Census for 1890, there were 299,035 men employed in regular work in Arkansas, of which 288,432 were employed in agriculture, fishing, and mining. According to the same report only twenty-six percent of these people and their families were members of a Church or religious organization. Since the Little Rock Conference had its share of the people living within its bounds, it was inevitable that the Little Rock Conference would plan to do missionary work in the rural sections of the Conference.[1]

In 1890, the religious needs of the Negro in South Arkansas were great. The Negroes had but few Churches and schools, few educated leaders among their own race, and practically no funds with which to provide themselves with Churches and schools. Since most of the Negroes lived in the rural sections, their religious needs were greater than that of the whites. When the Little Rock Conference became aware of these conditions, it became interested in the welfare of the Negro as a missionary enterprise.

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1. Eleventh Census of the United States, 1890, Volume on Churches, p. xxi.
Eleventh Census of the United States, 1890, Volume on Population, pp. lxxxiii, cix.

There were very few foreign born inhabitants in Arkansas in 1890. Some were to be found in the cities and towns, others in the country, but wherever they were found, they were usually segregated from the rest of society. They lived in small communities and settlements apart from the rest of the population. This segregation was particularly true of their religious life. Realizing this state of affairs, the Little Rock Conference made plans to do missionary work among the foreigners within its bounds.

The missionary work of the Little Rock Conference, in 1890, was limited. In that year the Conference Board of Missions distributed $3,075 to twenty different Churches. This assistance made it possible for these Churches to have the services of a pastor, which otherwise they would not have had. This work, however, was meeting only the needs of the white population in the cities and country. In 1912, however, plans were made to give special attention to the needs of the country life, the needs of the city missions, and the needs of the Negro race.[2]

Other interests, however, have received the attention of the Little Rock Conference Board of Missions. In 1917, religious work in the army camps received consideration,[3]

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[2] Journal of the Little Rock Annual Conference of the Methodist Episcopal Church, South, 1912, p. 35. (The Journal of the Little Rock Annual Conference of the Methodist Episcopal Church, South, is hereafter referred to as Journal accompanied by the date of Conference).

[3] Journal, 1917, p. 42.

and in 1923, missionary work in California and Oregon received assistance. Also in 1923, the Little Rock Conference in co-operation with the North Arkansas Conference worked out plans whereby religious work was administered in all hospitals and penal institutions in Arkansas.[4] These interests were, of course, in addition to the regular foreign missionary interests of the Church.

## Creating a Missionary Spirit

Various methods have been used to develop a missionary spirit among the members of the Little Rock Conference. The following agencies have made valuable contributions to the development of the missionary spirit in the Little Rock Conference: the Missionary Secretary, Sunday Schools and Epworth Leagues, special prayer week, missionary sermons, missionary literature of the Church, conferences, institutes, conventions, mission study classes, and lay activities of the Church.

In 1890 the leaders of the Little Rock Conference realized that the Conference could be led into the missionary spirit only through a process of education. In 1896, with this thought in mind, the Conference Board of Missions urged that all women, young people, and children be organized into

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[4] Journal, 1923, pp. 36, 64.

Woman's Parsonage and Home Mission Societies. It further urged that the missionary literature of the Church be distributed and read, and that Sunday Schools be organized into missionary societies.[5] Such an educational attitude has prevailed throughout the history of the missionary work of the Conference.

One of the methods used to create a missionary spirit in the Conference has been the preaching of missionary sermons. In 1903, the Conference Board of Missions, in its regular report, appealed to the preachers to assist in the missionary education of the people. The report stated: "Let our preachers follow the directions of the Discipline. Let them preach to the people on the great themes of the Gospel with special reference to the unsaved and Christless nations. Such appeals will always awaken a response in the hearts of men and women who are growing in grace, and in the knowledge of the Lord, and who are looking for the coming of His Kingdom".[6] Other annual reports have urged the preachers to deliver missionary sermons.[7]

Annual missionary meetings, conferences and institutes have made their contribution to missionary education in the Little Rock Conference. Such meetings were used to create

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[5] Journal, 1896, p. 14.

[6] Journal, 1903, pp. 41-42.

[7] Journal, 1919, pp. 53-54; Journal, 1929, p. 85.

a missionary spirit among the people in the local Churches. In 1895, conference missionary mass meetings were started and continued until district and group institutes definitely took their place in 1927.[8] Between 1898 and 1927, the types of missionary meetings varied from the conference mass meetings to the group and district institutes. During the years that the district institute was used, the attendance at the meetings was small. However, by 1927, interest and attendance at these meetings had so improved that the district institute became a permanent policy of the Conference Board of Missions.[9] Missionary anniversary meetings were held at some of the Annual Conference sessions to aid in the creation of a missionary spirit among the ministers of the Conference.[10]

Whenever the Methodist Episcopal Church, South, arranged for a Church-wide missionary gathering, the Little Rock Conference always sent delegations. In 1905, after the Missionary Training School was held in Nashville, Tennessee, those of the Little Rock Conference, who attended and heard the addresses delivered at this school, urged that a wide circulation be given to the pamphlets containing these addresses.[11] In 1913, the Conference Board of Missions made special re-

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[8] Journal, 1896, p. 14.

[9] Journal, 1897; p. 19; Journal, 1927, p. 68; Journal, 1929, p. 76.

[10] Journal, 1907, p. 48; Journal, 1917, p. 27.

[11] Journal, 1905, p. 41.

ference to the Second General Missionary Conference held at Lake Junaluska in June of that year, when it stated that this conference surpassed all former missionary conferences.[12] In 1928, the Little Rock Conference Board of Missions called the special attention of the Conference to the General Missionary Conference, which was to be held in Memphis, January 1-3, 1929. It urged that as many as possible of the pastors and members of the missionary committees of the local churches attend.[13]

A third method used to create a missionary spirit has been the designation of a definite time of the year in which to give special emphasis to the cause of missions. In 1914, the Board of Missions of the Little Rock Conference set aside the first week in March for the purpose of making an every member canvass in each local congregation. This plan gave to each member of the Church an opportunity to contribute to the cause of missions.[14] Twelve years later, in 1926, the General Conference of the Methodist Episcopal Church, South, designated January and February as a special missionary cultivation period in every congregation. Under this plan each member was not only given information concerning missions, but was given an opportunity to contribute to missions.[15]

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[12] Journal, 1913, p. 41.

[13] Journal, 1928, pp. 76-77.

[14] Journal, 1914, p. 53.

[15] Journal, 1926, pp. 61-62.

Since 1914, conferences of preachers and lay leaders in each district in the Conference were held in the interest of missions. In 1914, the Conference Board of Missions recommended that the presiding elders and lay leaders meet in January to plan for the missionary causes of the year.[16] Similar recommendations were made by the Board in 1915 and 1916.[17]

Since 1905, mission study classes have been conducted in local Churches throughout the Little Rock Conference. Under the direction of the General Board of Missions, books were written by selected persons to be used in these classes. In 1905, the Conference Board of Missions urged that the preachers organize their young people into mission study classes for the purpose of creating the missionary spirit among the young people.[18] It was in the year 1916, however, before special reference was made of the fact that the Epworth Leagues of the Little Rock Conference had realized their duty and opportunity in Africa as well as in America through the mission study classes.[19] In 1929, as part of the missionary cultivation program of the Church, the pastors of the Little Rock Conference gave orders for 3,200 copies of

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[16] Journal, 1914, p. 53.

[17] Journal, 1915, p. 38; Journal, 1916, p. 41.

[18] Journal, 1905, p. 41.

[19] Journal, 1916, p. 41.

The Methodist Evangel by O. E. Goddard, the mission study book for 1929, which was distributed in the local Churches and used in local mission study classes. That year more mission study classes were held than ever before in the history of the Conference.[20]

Another method used to create a missionary spirit among the people of the Conference has been the mission special, the privilege of directing contributions to specific fields of work. The Conference journal in 1907 for the first time included a column in its statistical report for mission specials. In that year $546 was given to mission specials above what was given for foreign and domestic missions.[21] In 1917, the Board of Missions rejoiced that there had been an increase in mission specials, and that Churches and individuals, by thus relating themselves to special fields, were finding great joy in that special work.[22]

Prayer was used to create a missionary spirit within the Conference. In 1895, the Conference Board of Missions requested all the preachers to use one prayer meeting each month in the interest of the missionary causes of the Church, but the request was ignored by most of the preachers.[23] The monthly missionary prayer meetings were continued, how-

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[20] Journal, 1929, p. 76.

[21] See Appendix on Missions, p. 219.

[22] Journal, 1917, p. 40.

[23] Journal, 1896, p. 14.

ever, with a moderate degree of regularity and a gradually increasing degree of efficiency until 1915, when the General Board of Missions fixed the first week in January as the annual week of prayer.[24] The next year the week of prayer was changed from the first week in January to the week preceeding Easter.[25] The Conference Board of Missions not only urged the observance of the week of prayer, but it urged and recommended that pastors and Church leaders continue to organize family altars.[26]

The Summer School for Pastors held each year at Hendrix College has been helpful in creating a missionary spirit among the preachers and Church leaders of the Conference. This school operated for the first time in 1894, but it was not until 1923 that the Board of Missions of the Conference had any official connection with the school. In that year the management of the Summer School for Pastors at Hendrix College was placed into the hands of a Board of Managers composed of the president of Hendrix College and two representatives from the Conference Boards of Education, Sunday School, Missions, and Lay Activities of the two Arkansas Conferences.[27] The purpose of the school was to train pas-

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[24] Journal, 1915, p. 38.

[25] Journal, 1916, p. 41.

[26] Journal, 1919, pp. 53-54.

[27] Journal, 1923, p. 53.

tors and Church leaders for more efficient service in the Church as well as to deepen their spiritual life. As a part of the regular curriculum of the school, courses on missions were offered annually. In 1929, the Conference Board of Missions urged that the presiding elders not only take a personal interest in the school, but that they should make it possible for every preacher in their respective districts to attend the school.[28]

During the year 1894, the total amount contributed to the cause of missions in the Little Rock Conference, not including the Women's Societies, was $6,431 or $1,555 less than in 1893.[29] As a means of helping to remedy the situation and of increasing the missionary spirit of the Conference, the Conference Board of Missions requested Bishop E. R. Hendrix to appoint J. R. Moore, Conference Missionary Secretary. That appointment was to be in connection with his regular appointment in the Conference.[30] That arrangement was found to be so beneficial and helpful that it has been continued throughout the history of the Conference. The following men have served as Conference Missionary Secretaries of the Little Rock Conference: J. R. Moore, 1894-1895, 1899-1900; O. E. Goddard, 1896; James Thomas, 1897,

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[28] Journal, 1929, p. 74.

[29] See Appendix on Missions, p. 219.

[30] Journal, 1894, p. 16.

1920-1923; J. R. Cason, 1898; R. W. McKay, 1901, 1903-1906, 1918-1919; W. F. Evans, 1902, 1907-1909; Forney Hutchinson, 1910-1917; J. F. Simmons, 1924-1929. The duty of the Conference Secretary of Missions has been to plan programs for conferences, institutes, and groups, as well as to visit as many charges as possible in the interest of missions.

Various magazines, periodicals, and pamphlets of the Church have been instrumental in crystalizing a missionary spirit within the Church. As early as 1896, the Conference Board of Missions declared that the literature of the Church was being widely distributed and, as a result, there was renewed interest in missions.[31] In 1905, the Conference Board declared: "Our Board furnishes a most excellent line of leaflets which can be had for distribution free of charge. A judicious use of these leaflets by our pastors can not help creating a more intelligent interest in missions".[32] The missionary publications, Go Forward, Woman's Missionary Advocate, and Our Homes, were consolidated in 1911 into one missionary periodical, The Missionary Voice.[33] The need for the circulation of The Missionary Voice was stressed by the Conference Board. The mission study books, provided for

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[31] Journal, 1896, p. 14.

[32] Journal, 1905, p. 41.

[33] Journal, 1910, p. 30.

the special missionary cultivation period in the Church, were widely distributed in 1927, 1928, and 1929. In 1929, there were used in the Little Rock Conference 3,200 copies of The Methodist Evangel, by O. E. Goddard.[34]

The Conference evangelist has made only a slight contribution to the development of a missionary spirit, for the Conference has not adequately supported a man for this position. The duty of a Conference evangelist has been to conduct revival meetings within the bounds of the Conference, to travel in the interest of missionary causes, to collect missionary funds, and to preach missionary sermons whenever possible. In 1916, T. P. Clark was appointed Conference evangelist for the Little Rock Conference and was paid by free-will offerings which were supplemented by an appropriation of the Conference Board of Missions.[35] B. A. Few, who was appointed in 1928, was the last to be appointed to this position.[36] District evangelists were often used by presiding elders in the same capacity, except that they received no help from the Conference Board of Missions.

Some other agencies which have been used to develop an interest in missions in the Little Rock Conference are:

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[34] Journal, 1929, p. 76.

[35] Journal, 1916, p. 41.

[36] Journal, 1923, p. 85.

Epworth Leagues,[37] Sunday Schools,[38] every member canvass campaigns,[39] Joint Commission on Rural Work, an organization made up of members of the North Arkansas and Little Rock Conferences for the purpose of aiding and promoting rural Church work in Arkansas,[40] and such slogans as "Love Gift in Full",[41] and "A service in every community every Sunday".[42]

Developing the Policy of the Board of Missions.

The earliest reports of the Conference Board of Missions of the Little Rock Conference included only a list of the appropriations for the year. Later, however, resolutions and rulings of the Board were passed which indicate the policy followed by the Board in the administration of the missionary work of the Conference.

The Little Rock Conference Board of Missions in 1894, after realizing the need of assistance in creating a missionary spirit in the Conference, requested Bishop E. R. Hendrix to appoint a Conference Missionary Secretary. Since that time it has become a permanent policy of the Conference Board

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[37] Journal, 1911, p. 37.
[38] Journal, 1903, p. 42.
[39] Journal, 1913, p. 41.
[40] Journal, 1929, p. 92.
[41] Journal, 1929, p. 74.
[42] Journal, 1924, p. 63.

of Missions to request the presiding bishop to appoint a Conference Missionary Secretary. The Conference Board declared that it was his duty to plan programs for conferences, institutes, and group meetings and to visit as many charges as possible in the interest of the missionary causes of the Conference.[43]

In 1906, the Board resolved that the presiding elders should not share in the appropriations made to the several missions in the Conference.[44] In 1911, that resolution was re-emphasized by the Board. In the same year it was declared by the Board that it was its policy to make appropriations definitely to the mission charges, to pay the missionaries at the end of each month through the presiding elders, and to require the missionaries to make Quarterly reports to the Board on blanks furnished by it.[45]

## Raising the Missionary Funds.

The funds which have been administered by the Little Rock Conference Board of Missions have come from the following sources: Domestic Missions, 1890-1909, $70,571; Home and Conference Missions, 1910-1922, $66,440; Home Mission Special, 1914-1929, $14,223; Conference Mission Specials, 1914-1929, $9,722; Missionary Maintenance Offer-

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[43] Journal, 1894, p. 16.

[44] Journal, 1906, p. 43.

[45] Journal, 1911, p. 37.

ings, 1926-1929, $103,226; The Centenary Movement, 1919-1926, $425,123; General and Conference Collections, 1919-1929, $878,538. $206,465 was paid to foreign missions between 1890 and 1918.[46]

Between 1890 and 1918 the various interests of the Church were presented to the people separately, but in that year the Conference Commission on Finance made up a budget which included most of the causes of the Church. The budget fund, which included General and Conference Work, was divided between General work and Conference work. The percentage ratio fixed by the Conference Commission on Finances for 1919 was 44.96 percent for general work and 55.04 percent for Conference work. The Conference funds were further divided on the following ratio:

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| Education | 23.31% |
| Conference Missions | 22.50% |
| Sunday Schools | 6.13% |
| Epworth Leagues | 3.07% |
| Arkansas Methodist | 2.04% |
| Conference Claimants | 30.69% |
| Conference Expenses | 2.04% |
| Orphanage | 10.23% |

The above ratio has not remained the same, but it has varied from year to year.[47]

Contributions for Home and Foreign Missions were made by the various Churches and charges for the specific purpose of

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[46] See Appendix on Missions, p. 219.

[47] Journal, 1918, p. 55.

Home and Foreign Missions. Between 1890 and 1929, the contributions for Home Mission Work, including specials but not including the funds derived from the Missionary Maintenance Offerings, the Centenary Movement, and the General and Conference Collections for Home Mission Work, amounted to $160,956. In 1890, the Little Rock Conference paid 76 percent of its assessment for Home and Foreign Missions; 48 percent in 1894; 70 percent in 1900; 83 percent in 1905; 82 percent in 1910; and 91 percent in 1918. Thus, the records show that there has been a gradual increase in the percentage of assessments paid on the missionary causes from 1890 to 1918. In 1890, there was paid on Home and Foreign missions $8,283, while in 1918, there was paid on the same causes $20,051, or an increase of $11,768 in twenty-nine years.[48]

At the session of the General Conference in May 1926, provision was made whereby Southern Methodism should raise one million dollars annually to maintain the work started by the Centenary Movement. The provision set apart January and February of each year during the quadrennium as a missionary cultivation period, at the close of which a free will offering was to be taken for missionary causes. This was known as the Missionary Maintenance Offering.[49] Realizing

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[48] See Appendix on Missions, p. 219.

[49] Journal, 1926, p. 62.

that the General Conference would take some action similar to the above, the Little Rock Conference Board of Missions, in 1925, pointed out to the Conference the general missionary condition of the Methodist Episcopal Church, South. It declared that the Centenary Movement had practically doubled the work at home and abroad, and that the debt was gradually increasing, in spite of the fact that the collections on the Centenary pledges were being applied to the debt. It was estimated that the debt would reach a total of $750,000 before any aid could reach the Board of Missions provided by the General Conference. This meant that the Board of Missions would be forced to retrench unless the Church saved the situation by an immediate free will offering.[50]

In the face of the above described conditions of the missionary work of Southern Methodism, the Little Rock Conference favored a prompt, hearty and vigorous effort to secure $25,000, its share of the needed $750,000, to maintain the work without retreat or retrenchment. The plan proposed by the Conference Board of Missions called for an every member canvass and appeal among the members of each Church in the Conference and a missionary institute in each district. The extent to which the plan worked can be estimated by the offering which amounted to over $20,000.[51]

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[50] Journal, 1925, pp. 63-64.

[51] Journal, 1925, p. 64; Journal 1926, p. 62.

In 1926, the General Conference launched the Missionary Maintenance Campaign. It set aside the months of January and February of each year as a special missionary cultivation period for each congregation in Southern Methodism and at the end of which an every member canvass was to be made and a collection taken for general missionary work of the Church.[52] The Little Rock Conference pledged its wholehearted support to this plan, which was used throughout the quadrennium.[53]

In responding to the appeal of the Missionary Maintenance Program, the Little Rock Conference met the emergency well. The Conference set as its goal for the quadrennium the raising of $138,000 for the maintenance of missions, of which sum the Conference paid $103,226.[54]

Mission specials have proved to be a splendid source of revenue for missionary work. In 1907, the Conference journal included for the first time a column for specials and that year the specials amounted to $546. Since that time, however, a column has been included in the annual journal of the Conference, and in 1929 there was reported paid on mission specials $2,477. During the entire period

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52 Journal, 1926, p. 62.

53 Journal, 1926, p. 62.

54 See Appendix on Missions, p. 219.

1907-1929, the total contributed on all mission specials, Home Mission Special, Conference Mission Special, Home and Conference Mission Special, Foreign Mission Special, and Mission Specials, amounted to $61,146.[55] This was in addition to the other missionary contributions.

As a result of the Centenary Movement, a substantial increase was shown in missionary contributions of the Little Rock Conference. The General Conference of the Methodist Episcopal Church, South, in 1918 projected a program, the Centenary Movement, to secure $35,000,000 within the next five years for Christianizing the world. This program was adopted as a celebration of the first century of organized missionary effort of American Methodism. At the annual session of the Little Rock Conference in 1918 the Centenary apportionment of $816,824.24 for the Conference was accepted and the Conference voted to make the apportionment $1,000,000 instead of $816,824.24.[56] In 1919, $92,416 was paid on the Centenary pledges by the Little Rock Conference, and in 1920, $105,202 was paid. Between 1919 and 1926, the years that the Conference journal carried the record of amount paid on Centenary pledges, a total of $425,123 was paid as a result of the Centenary Movement.[57]

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55 See Appendix on Missions, p. 219.

56 Journal, 1918, p. 38.

57 See Appendix on Missions, p. 219.

Various methods have been used to collect missionary funds. During the early part of the twentieth century, the Holston plan, a plan used by the Epworth Leagues to give missionary education, to put young people to work, and to collect more money for missions, was found to be very helpful. By 1910, the every member canvass, which was suggested by the Holston Plan, was in favor within the Church. In that year the Committee on Lay Activities recommended that the every member canvass be used to secure from every Southern Methodist a weekly contribution to the cause of Home and Foreign Missions.[58] In 1917, the Conference Board of Missions declared that the financial progress made in the Conference was due to the every member canvass that was being used in many Churches, and that when such method became the universal method, the financial problems of the Conference would be solved.[59] Since that year the annual reports emphasized the need and value of the every member canvass as a successful method of raising missionary funds.

Another method which has proved valuable in raising missionary funds has been the free-will offerings. In 1926, as a part of the Missionary Maintenance Program, a free-will offering was taken following the cultivation period.[60]

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[58] Journal, 1910, p. 37.

[59] Journal, 1917, p. 40.

[60] Journal, 1926, p. 62.

Between 1926 and 1929 the free-will offerings from this source amounted to $103,226.[61]

Missionary collections were emphasized at the annual sessions of the Conference and due publicity was given to those charges and districts which paid 100 percent on the missionary apportionments. In 1923, a plan was devised by the Board to give proper recognition to charges and Churches which had paid their Centenary pledges. Those that had paid in full their pledges were to be published on the honor roll in the Arkansas Methodist.[62] In 1929, the Camden, Little Rock, and Texarkana districts more than reached their goals in the free-will offerings of the Missionary Maintenance Offering. In that year the Missionary Secretary of the Conference, J. F. Simmons, declared that: "For the first time in the history of the Conference and --- in the history of the whole Church, we have an offering from every charge in the Conference".[63]

Only one time during the forty year period, 1890-1929, was a special gift given to the Board of Missions in the form of a bequest. In 1907, the Conference Board of Missions came into possession of the estate of H. H. Turner, as a legacy to further the missionary causes of the Church.[64]

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[61] See Appendix on Missions, p. 219.

[62] Journal, 1923, p. 64.

[63] Journal, 1929, p. 76.

[64] Journal, 1907, p. 46.

Other ways that have been used in raising the missionary funds in the Little Rock Conference have been as follows: Duplex Envelope system, which was an effective device for collecting the missionary money and the current expenses of the Church at the same time,[65] the holding of a missionary anniversary at the annual sessions of the Conference followed by an offering for missions,[66] the employment of missionary evangelists, whose duty, in part, was to accept missionary contributions and collections,[67] employment of a missionary secretary, who had charge of the missionary program in the conference,[68] and the annual recommendation of the Conference Board of Missions that the assessments or benevolences be paid in full.[69]

## Evangelism in the Work of Missions

The Board of Missions of the Little Rock Conference has consistently emphasized the idea that the evangelistic spirit is essentially the missionary spirit. The Board declared, in 1899, that missions were the highest product of the Gospel. "It is Christianity in its last analysis. Missions are the true exponent of church life. The possesionof the Missionary spirit is not optional - something we

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[65] Journal, 1910, p. 38.

[66] Journal, 1907, p. 48.

[67] Journal, 1917, p. 19.

[68] Journal, 1894, p. 16.

[69] Journal, 1897, p. 19; 1913, p. 41; 1929, p. 74.

may have and not at pleasure. It is basal and fundamental. --- The end of all service is the salvation of souls. Anything less is subversive of the Gospel. Anything different is another Gospel".[70] Three years later the Conference Board rejoiced that missions were becoming popular over the entire Church and that not only had the missionary contributions increased over the previous year but that good revivals had been held in nearly every charge in the Conference.[71] Under the provisions of the General Conference of 1906, T. P. Clark was appointed Conference evangelist in 1916 and was partially supported by funds of the Conference Board of Missions.[72] From time to time evangelists were appointed by the Board of Missions until 1923, when B. A. Few was the last appointed to the position of Conference evangelist.[73] One of their major duties was to hold evangelistic meetings where they were most needed.

Special types of religious work have been sponsored by the Little Rock Conference within its bounds. In 1917, after realizing the religious needs of the soldiers in the camps at Camp Pike, Fort Roots and the Aviation Camp at Lonoke, the Board of Missions of the Little Rock Conference appropriated $5,000 to assist the Young Mens' Christian Association and army Chaplains in religious work among the

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[70] Journal, 1899, pp. 19-20,

[71] Journal, 1902, p. 31.

[72] Journal, 1916, p. 41.

[73] Journal, 1923, p. 65.

soldiers.[74]

Another type of missionary work within the Conference has been prison and hospital work. In 1923, the Boards of Missions of the North Arkansas and Little Rock Conferences agreed to co-operate in prison and hospital work in a practical way in Arkansas. D. H. Colquette was appointed missionary to prisons and hospitals. His work consisted in distributing Bibles and Christian literature among the inmates of the hospitals and prisons of the State and preaching at the institutions when the opportunity afforded.[75] This work was continued through 1929.

Various methods have been suggested by the Board of Missions as a means of deepening the spiritual life of the Conference. In 1915, under the direction of the Conference Committee on Evangelism, there was planned a simultaneous evangelistic campaign to be conducted throughout the Conference beginning on the second Sunday in March and closing on Easter Sunday, April 23. Special emphasis was put on Decision Day and the "win-one" method of reaching men.[76] Similar suggestions were made from 1919 to 1929.[77]

Laymen were enlisted in the work of spiritualizing the Church. In 1924, the Conference adopted a resolution declaring that lay speakers be used to supply vacant pulpits

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[74] Journal, 1917, p. 42.

[75] Journal, 1923, p. 64.

[76] Journal, 1915, p. 38.

[77] Journal, 1919, p. 54; Journal, 1929, p. 85.

and that the slogan for the year should be "A service in every community every Sunday".[78] This program was continued through 1929. As early as 1907, the Conference Committee on Spiritual Life called to the attention of the pastors their responsibility in actively identifying new members and converts with the work of the Church.[79] It was from a feeble beginning in 1908 that the work of the laymen developed into one of the major activities of the Church in 1929 and one of the leading forces for the advancement of the spiritual life in the Little Rock Conference.

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[78] Journal, 1924, pp. 62-63.

[79] Journal, 1907, p. 45.

# CHAPTER III

## EDUCATION

The Educational work of the Little Rock Conference has been carried on under the supervision of a Conference Board of Education. This Board has been composed of one lay member from each district and an equal number of traveling preachers, who have been elected quadrennially by the Conference upon nomination of the presiding elders. It has been the duty of the Board of Education to promote the cause of Christian Education, especially in the schools and colleges under the care of the Conference.

Between 1890 and 1929 the Little Rock Conference has been vitally interested in the cause of Christian Education. In 1890, the Conference owned and supervised Arkadelphia Methodist College, Fordyce Training School, Dallas High School, and Stuttgart Institute, and jointly

with the White River and Arkansas Conferences owned and supervised Galloway Woman's College and Hendrix College. In 1929, the Little Rock Conference owned jointly with the North Arkansas Conference Hendrix-Henderson College and Galloway Woman's College. During the forty-year period, 1890-1929, the Conference owned and operated five other schools which in 1929 had been discontinued or consolidated with other schools. The policy, aims, ideals, and progress of the Little Rock Conference in regard to Christian Education and its institutions are found in the annual reports of the Conference Board of Education.

## The Educational Institutions Owned by the Conference

Hendrix-Henderson College. (Hendrix College). Hendrix College was the outgrowth of a training school. In 1871, J. L. Barrow opened a seminary in Morrilton, Arkansas, and four years later he moved to Altus, Arkansas, and opened it as the Central Collegiate Institute. In 1882, the Arkansas Conference adopted that institute as a training school. Two years later the Conference bought the property of the school for $12,500 with a view of making it a college. That same year the Little Rock Conference joined the Arkansas Conference in the ownership and control of the school, and, in 1886, the White River Conference assumed

with the other two conferences joint ownership and control of the school. In 1889, the school was moved to Conway, Arkansas, and its name changed to Hendrix College, in honor of Bishop E. R. Hendrix.[1]

Hendrix College has to its credit over forty years of service to the public. In 1890, the enrollment of the College was 121. From 1890 to 1929 Hendrix College has had a gradual growth which resulted in its becoming one of the leading colleges of the State. In 1929, it enrolled 306 students for the full college course. Since the College was removed to Conway, Arkansas, in 1889, the College has operated continuously to the present time, (1929).[2] By 1927, the statistics of the interests of the students indicate that the service of the institution has been largely in the field of religion and education. At that time Hendrix College had enrolled 10,000 students and graduated 600, of which 139 were women. This institution had sent out into the world at the end of 1927 the following:

350 ministers of the gospel.
9 missionaries.
7 college presidents.
40 college professors.
55 State, county, and city school superintendents.
250 principals and teachers for public schools.
3 Rhodes scholars.

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[1] Hendrix-Henderson College Bulletin, May 1930, p. 11.

[2] Journal, 1929, p. 61.

The number of former students of Hendrix College who have entered other professions are not available.[3]

Since Hendrix College was moved to Conway, Arkansas, in 1889, it has made marked improvement. The school was located at Conway not only because of central location, but because Conway subscribed $72,000 to the school if it was located at Conway. W. W. Martin, who gave $11,000 to Hendrix College, was largely responsible for the remarkable beginning of Hendrix College. The school was located on a thirty acre plot of ground in the northern part of the city of Conway, which is the most beautiful section of the city.[4] By 1895, the property of the College was worth $70,000 with only $20,000 indebtedness.[5] Three years later the Conference Board of Education declared that the institution was practically free of debt.[6] In 1901, plans were formulated to raise $100,000 endowment for Hendrix College, but by 1904, only $40,000 had been raised on this fund.[7] In 1907, however, the Conference Board of Education reported that the college had a productive endowment of $110,000. That same year, the property of the College was

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[3] Simmons, G. A., "Hendrix College", Christian Education Magazine, November 1927, vol. xvii, number 4, pp. 34-37.

[4] Shinn, J. H., History of Education in Arkansas, pp. 110-111.

[5] Journal, 1895, p. 24.

[6] Journal, 1898, p. 14.

[7] Journal, 1904, p. 33.

valued at $79,000 with an indebtedness of $27,000.[8] Hendrix College had made itself so indispensable to the welfare of Arkansas, that the General Education Board of New York City gave to the institution $75,000 in 1909 on condition that an additional $40,000 be raised by March 1, 1910.[9] In 1914, the General Education Board of New York City gave further evidence of its confidence in Hendrix College by offering a conditional donation of $100,000. In that year James Thomas was selected as commissioner for Hendrix College for the purpose of raising the endowment to $400,000.[10] Three years later, however, the goal was made $500,000 instead of $400,000. The campaign for funds was so successful that the Conference Board of Education reported in 1923 that the College had an endowment of $550,000 and property valued at $450,000. In the same year the alumni of Hendrix College made plans to raise funds to build a stadium and a gymnasium. The stadium was completed in 1923, but the gymnasium was not completed until 1926.[11] In the summer of 1928, the administration building at the College burned, but it was immediately rebuilt and occupied at the beginning of the

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[8] Journal, 1907, p. 49.

[9] Journal, 1909, p. 29.

[10] Journal, 1914, p. 42.

[11] Journal, 1923, p. 53.

fall term in 1928. Early in the spring of 1929 Hendrix College of Conway, Arkansas, was consolidated with Henderson-Brown College of Arkadelphia, Arkansas. The consolidated institution was located at Conway on the old Hendrix College property and named Hendrix-Henderson College.[12]

From its beginning in Central Collegiate Institute, Hendrix-Henderson College has been co-educational. Prior to the founding of Galloway Female College at Searcy, Arkansas, in 1889, there was no woman's college in the State, but girls were permitted to attend Central Collegiate Institute at Altus, Arkansas, and later Hendrix College at Conway, Arkansas. After the opening of Galloway Female College, Hendrix College was conducted as a college for young men, although girls were allowed to enter the school, who for local or special reasons wished to attend.[13] The number of girls in the student body increased until in 1924 there were 72 girls enrolled in Hendrix College.[14] When Hendrix College was consolidated with Henderson-Brown College, a co-educational institution, in 1929, the newly formed institution, Hendrix-Henderson College was officially made co-educational in its policy.

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[12] Hendrix-Henderson College Bulletin, May, 1930, p. 11.

[13] Shinn, op. cit., p. 109.

[14] Journal, 1924, p. 54.

Throughout its history, Hendrix-Henderson College has made a strenuous effort to attain a high scholastic rating. In 1913, the Conference Board of Education recommended that Hendrix College be classed as an A grade College by the General Board of Education of the Methodist Episcopal Church, South.[15] Eleven years later Hendrix College was admitted to membership in the North Central Association of Schools and Colleges, which was one of the standardizing agencies of America.[16] Then, in 1929, Hendrix-Henderson was admitted to membership in the Southern Association of Colleges and Universities.

Galloway Woman's College. Galloway Woman's College was founded in 1889 for the purpose of giving to young women Christian Education under the direction of the Methodist Episcopal Church, South, in Arkansas. The school was located at Searcy, Arkansas, because of liberal contributions of the citizens of that town. However, from its beginning, Galloway Woman's College has been under the joint ownership and control of the Methodist Conferences in Arkansas.[17] The school was opened in September 1889 with S. H. Babcock as president.

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15 Journal, 1913, p. 44.

16 Journal, 1924, p. 54.

17 Galloway Woman's College Bulletin, 1929-1930, p. 9.

The lack of adequate financial support has threatened the very existence of Galloway Woman's College all during its history. In 1891, the Board of Trustees of the College, because of the financial entanglements of the school, leased the College to John H. Dye for a period of twelve years. Under terms of the lease Dye had control of the College and authority to collect to the amount of $6,550.65 subscriptions which had been made. For this consideration Dye was to pay the $16,560 indebtedness and to erect necessary buildings and make improvements to the value of $10,000.[18] The school prospered under that arrangement until 1898, when fire destroyed the main building.[19] The building was immediately rebuilt, but the Board of Trustees had to borrow $20,000 to do it.[20] In 1902, D. J. Weems was secured as financial agent for Galloway College. His first year of work resulted in the securing of $10,000 in pledges.[21] As a result of the excellent work of D. J. Weems, financial agent for Galloway Woman's College, the school, in 1905, had property valued at $90,000 which had on it an indebtedness of only $9,000.[22] In 1912, the Conference Board of Education declared its hearty support of

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[18] Journal, 1891, pp. 20-21.

[19] Journal, 1898, p. 15.

[20] Journal, 1899, p. 15.

[21] Journal, 1903, p. 35.

[22] Journal, 1905, p. 38.

the plan of the Board of Trustees to secure $100,000 endowment and $125,000 for the erection of new buildings.[23] In 1913, W. C. Watson was made commissioner of Galloway College. He served in this capacity until 1917, when H. H. Griffin was appointed commissioner. Under the leadership of these two men, Galloway College, in 1924, was able to report an endowment of $110,000 and property worth $420,000, which had only $70,000 indebtedness on it.[24] In 1929, the report of the Conference Board of Education stated that Galloway College had an endowment of $275,000, and property valued at $689,000. At that time there was a debt of $100,000 on the school.[25]

Henderson-Brown College. (Arkadelphia Methodist College). Realizing in 1886, the need of a co-educational institution in South Arkansas, the citizens of Arkadelphia, under the leadership of John McLaughlin, offered the Little Rock Conference a building worth $30,000 and a suitable site upon condition that a college be established and maintained there.[26] Three years later the Little Rock Annual Conference of the Methodist Episcopal Church, South, accepted the proposition of the citizens of Arkadelphia and

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23 Journal, 1912, pp. 43-44.

24 Journal, 1924, p. 53.

25 Journal, 1929, p. 62.

26 Henderson-Brown College Bulletin, 1928-1929, p. 13.

established the Arkadelphia Methodist College in 1890.[27]

The lack of financial support for Henderson-Brown College has made it extremely difficult for the school to operate. In 1892, the value of the property of the the school was $47,750 with an indebtedness of $23,500. In that year after the citizens of Arkadelphia and the Church had failed to meet the financial obligations of the College, the Little Rock Conference approved the action of the Board of Trustees, when it leased to G. C. Jones the property of the school for ten years for a sum of $10,000.[28] Two years later this lease was cancelled and an arrangement was made whereby the College was sold to G. C. Jones. Under this arrangement the Conference was relieved of all financial obligations, while it retained the right to govern the school through a Board of Trustees appointed by the Little Rock Conference.[29] Under this arrangement the school prospered, but the Conference was not satisfied with the arrangement. After several years of agitation looking to the complete ownership of the College by the Church, the Board of Trustees, in 1901, succeeded in securing to the Church

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[27] Journal, 1890, p. 23.

[28] Journal, 1892, p. 14.

[29] Journal, 1894, p. 12.

the title of the property of Arkadelphia Methodist College. The debt on the school of $11,000 was paid by the citizens of Arkadelphia.[30] With the College out of debt and the property worth $75,000, the Board of Trustees, in 1903, made plans to enlarge the work of the school. Accordingly, a movement was launched to increase the endowment and building fund of the College.[31] The next year the name of the school was changed from Arkadelphia Methodist College to Henderson College in honor of C. C. Henderson, one of the chief benefactors of the College.[32] Henderson College had a very difficult time in meeting expenses until the Conference in 1909 reversed its decision of 1894, which kept the College from receiving any financial support from the Little Rock Conference.[33] Financial help also came from W. W. Brown at a time when it was badly needed. In recognition of the two chief benefactors of the College, C. C. Henderson, and W. W. Brown, the Board of Trustees, in 1911, changed the name of the school to Henderson-Brown College.[34] Progress was made by the College until 1914, when it experienced a temporary setback on account of the fire which destroyed the main building on February 3, 1914.

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30 Journal, 1901, p. 27.

31 Journal, 1903, pp. 35-36.

32 Journal, 1904, p. 33.

33 Journal, 1909, p. 36.

34 Journal, 1911, p. 40.

The building was immediately replaced, but it resulted in an increase in the school debt.[35] Instead of the financial condition of the College improving as the years passed, it grew worse. In 1916, the debt was $60,000, but in 1924 the debt was $70,000. However, in 1924, Henderson-Brown College had an endowment of $58,000 and property valued at $360,000.[36] By 1928, however, the debt had increased to $90,000.[37] With that condition prevailing in 1928 it was inevitable that the unified educational program of Arkansas Methodism should be consummated. In 1929, Henderson-Brown College was consolidated with Hendrix College at Conway, Arkansas, under the name Hendrix-Henderson College, The old property of Henderson-Brown College was turned over to the citizens of Arkadelphia, who in turn gave it to the State of Arkansas to establish Henderson State Teachers College for the benefit of South Arkansas.

Arkadelphia Methodist College was owned and operated by the Little Rock Conference until 1921, when it became the joint property of the Little Rock and North Arkansas Conferences. In 1912 and 1913, however, offers were made by the Little Rock Conference to the White River and

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35 Journal, 1914, pp. 45-46.

36 Journal, 1924, p. 53.

37 Journal, 1928, p. 63.

Arkansas Conferences to assume joint ownership and control of the College, then known as Henderson-Brown College, but the offers were refused.[38]

Henderson-Brown College (Arkadelphia Methodist College), a co-educational institution has made a worthy contribution to the educational work in Arkansas. In 1890, this school enrolled 110 pupils.[39] Since that time the enrollment has ranged from 150 to 350 students. In 1927, the last year that the institution operated separately, there was enrolled 301 students.[40]

Other Schools. The Fordyce Training School has been owned and operated by the Little Rock Conference for the purpose of preparing boys and girls for college work. The operation of the school has been made possible by the generous people of Fordyce, Arkansas, for it was through their energy and liberality that it was rebuilt after three disastrous fires.[41] In 1892, the name of the school was changed to Little Rock Conference Training School, but, in 1905, the name was changed back to Fordyce Training School.[42] Then, in 1907, because of the unself-

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38 Henderson-Brown College Bulletin, 1928-1929, p. 14.

39 Journal, 1890, p. 24.

40 Table IV, "Colleges and Universities", Christian Education Magazine, August 1927, vol. xvii, number 3, p. 59.

41 Journal, 1891, p. 21.

42 Journal, 1905, p. 39.

ish work of J. D. Clary, who was principal at and teacher in this school for sixteen years, the school was named Clary Training School.[43] This school continued to do excellent work for the youth of South Arkansas until 1911, when the Board of Trustees of the Clary Training School was authorized by the Conference to sell or dispose of the property to the best interest of the Church and school.[44]

The Stuttgart Training School has been owned and operated by the Little Rock Conference for the purpose of preparing boys and girls for college work. The school did good work until 1892, when the Conference found it impossible to maintain a Training School at Stuttgart. The Conference then turned its interest in the property over to the Board of Directors of the Stuttgart Normal Institute.[45] Ten years later, through the generosity of friends, the Church came into possession of property at Stuttgart, Arkansas, valued at $10,000, which was to be used as an Hendrix Academy.[46] This newly established school was refused by the Board of Trustees of Hendrix College as one of its Academies. The owners of the school

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43 Journal, 1907, p. 49.

44 Journal, 1911, p. 27.

45 Journal, 1892, p. 15.

46 Journal, 1904, p. 35.

then offered the property to the Little Rock Conference as a Conference Training School and it was accepted by the Conference in 1904.[47] This school did excellent work until 1914, when it was discontinued because of insufficient patronage.[48]

From 1900 to 1904 the Board of Trustees of Hendrix College operated an academy at Mena, Arkansas, but in that year upon request of the Little Rock Annual Conference the property was leased to the Conference to be used as a Conference Training School.[49] As a result of that action, legal difficulties arose between the Church and the citizens of Mena, which finally culminated in the disposition of the property in 1913.

The Little Rock Conference also owned and operated Dallas High School in 1890, but after fire destroyed the main building in 1891, the school was never rebuilt.[51]

## Educational Aims and Ideals of the Conference

In the early part of the last decade of the nineteenth century, the Little Rock Conference took a great

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47 Journal, 1904, p. 35.

48 Journal, 1914, p. 43.

49 Journal, 1904, p. 17.

50 Journal, 1913, p. 52.

51 Journal, 1891, p. 21.

interest in education. The Conference, at that time, had joint ownership and control of Galloway Woman's College and Hendrix College, and owned and controlled Arkadelphia Methodist College, two Conference training schools, a high school, and an academy. In 1903, the Conference Board of Education reported that the tidal wave of education throughout the state was on the increase.[52] Nine years earlier, however, a broader and more progressive view of education was evidenced by the organization of District Boards of Education, which were to co-operate with the local Boards of Education in the local Churches and the Conference Board of Education in supervising and encouraging all educational work within the bounds of each respective district.[53] During the forty-year period, 1890-1929, the interest in more thorough educational work grew gradually until such progressive steps toward a better educational program for Arkansas Methodism culminated in the Unified Methodist Educational system for Arkansas in 1929.[54]

Education has been vital to the welfare of the Church in South Arkansas and the opportunity of the Church to provide educational advantages has been never greater

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[52] Journal, 1903, p. 34.

[53] Journal, 1894, pp. 23-24.

[54] Journal, 1929, p. 55.

than between 1890 and 1929. The Conference Board of Education in 1920 included in its report a statement of the opportunities of the Church. It said: "Never in her history has the Church had greater educational opportunities than now. By every token God is calling His Church to gird herself for the largest and finest educational task she has ever done, for she cannot play her God-given part in the reconstruction of a broken and suffering world without greatly strengthening her educational institutions".[55] The attitude expressed in the above statement has been typical of the Conference since 1890, for the Church has been dependent upon its educational institutions for the training of its ministers and laymen for Christian service.

In order to meet more adequately these obligations, the Little Rock Conference, in 1894, elected a Conference Secretary of Education to serve without salary.[56] This arrangement was found to be so successful that it was continued through 1929. In addition to this plan the Conference co-operated with the General Board of Education for the purpose of developing a complete program of moral and religious training in the primary, grammar, and high schools, and in providing optional courses in religious and moral subjects to be offered in the colleges

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55 Journal, 1920, p. 46.

56 Journal, 1894, p. 23.

and universities of the state.[57]

A method used to interest the people of the Church in a program of Christian Education was to enlist the co-operation of the pastors. The Conference Board of Education frequently declared that it was the duty of pastors to preach on the cause of education. The Board also asked the preachers to distribute literature on the cause of education. In 1914 and 1916, the Conference Board of Education called special attention to the fact that the General Board of Education furnished free literature for distribution. Preachers and interested laymen were urged to avail themselves of this service.[58]

Since 1894 the Little Rock Conference has been interested in the better training of its ministers. In 1893, many of the younger preachers, realizing that the methods of training ministers was inadequate and that further study was desirable, asked that the Little Rock Conference co-operate with the White River and Arkansas Conferences in providing for a preachers' institute.[59] The Little Rock Conference in compliance with the request appointed a committee to co-operate with like committees from the other Conferences for the purpose of providing

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57 Journal, 1922, p. 57.

58 Journal, 1914, p. 46; Journal, 1916, p. 49.

59 Journal, 1893, p. 10.

further training for ministers. As a result of the work of this committee the first Preachers' Institute in Arkansas was held in 1894 with marked success.[60] Eight years later the General Conference of the Methodist Episcopal Church, South, instituted the correspondence school for the purpose of training preachers, especially the undergraduates.[61] From this time forward the Little Rock Conference emphatically urged that the Conference undergraduates pursue their studies in the correspondence school. Since 1913, as an aid to young preachers, the Conference Board of Education declared that if any undergraduate lacked sufficient funds to pay the necessary fees for the course, the Conference Board of Education would pay the fees.[62]

The Little Rock Conference, in 1908, realized that the best education could be provided through the correlation and co-operation of all the Methodist schools in Arkansas. In endeavoring to reach this aim, the Conference passed a resolution in 1908 commending the report of the Educational Commission, which had been appointed by the White River, Arkansas, and Little Rock Conferences to consider the correlation of the Methodist schools in the state.[63]

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60 Journal, 1894, p. 26.

61 Journal, 1902, p. 28.

62 Journal, 1912, p. 44.

63 Journal, 1908, p. 36.

Nothing definite was done by that Commission, but, in 1916, another Commission was appointed by the North Arkansas and Little Rock Conferences to study the educational interests of the two Conferences and make recommendations to the respective Conferences.[64] The work of that Commission was never reported. However, the next year the Little Rock Conference passed a resolution requesting that the Trustees of Hendrix College, Henderson-Brown College, and Galloway Woman's College stand for unification of these schools upon some plan which was to be approved by the two Arkansas Conferences.[65] Nothing definite resulted from these resolutions. Nevertheless, they indicated the attitude of the Little Rock Conference toward this question.

It was nine years later before a third Commission was appointed by the Little Rock and North Arkansas Conferences to consider the unification and correlation of the educational work of the Methodist Episcopal Church, South, in Arkansas.[66] After a careful consideration of the problem before them the Commission make its report to the Conference in 1927, but it was refused. However,

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64 Journal, 1916, p. 47.

65 Journal, 1917, p. 63.

66 Journal, 1926, p. 71.

the Conference recommended that the Junior College idea be dropped, that the size of the commission be increased by ten members, five from each Conference, and that the Commission be continued for the purpose of further studying this educational problem and making recommendations to the Conferences which it represents.[67] Upon call of Bishop H. A. Boaz, the Little Rock and the North Arkansas Conferences met in joint special session at Little Rock on February 28, 1928, to consider the unified plan of education as it had been drawn up by the Commission. After a very heated debate, the joint Conference adjourned to allow each Conference to take a vote on the question. Late in the night the vote of each Conference showed that the report of the Commission had been adopted with a few recommendations. The three educational institutions concerned were to be governed by one Board of Trustees; Galloway Woman's College was to remain a senior woman's College, and Hendrix and Henderson-Brown College were to be unified in such a way as to differentiate the function of each or to be consolidated into one institution at one place.[68]

The Educational Commission, after further study of the possibilities of a unified educational policy and the

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[67] Journal, 1927, pp. 49-54.

[68] Journal, 1928, pp.

wishes of the Conference in co-operation with the Boards of Trustees of the institutions concerned, recommended to the Conferences at the regular sessions in the fall of 1928, that Hendrix and Henderson-Brown Colleges be merged into one senior co-educational college at one place, that Galloway Woman's College remain as a separate senior College, and that the two schools be governed by one Board of Trustees composed of thirty members.[69] This report was adopted by the Conference in November, 1928, and in the spring of 1929 the Board of thirty decided to use the Hendrix plant as the home of the merged institutions. Thus, Hendrix College and Henderson-Brown College became Hendrix-Henderson College at Conway, and Galloway Woman's College, Searcy, Arkansas, remained a senior college, and at the same time both schools became a part of the Unified Methodist Educational system in Arkansas.

Not contented with the possibility of unifying the educational work in Arkansas, the Little Rock Conference urged the correlation of all educational work within the local churches. In 1925, a memorial was passed requesting the next General Conference to reorganize the general boards of the Methodist Episcopal Church, South, so as to place all educational work under the superintend-

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69 Journal, 1928, pp. 58-60.

ency of a single board, thus making it possible for a more thorough correlation of the educational forces of the Church.[70] Four years later a similar memorial was approved by the Conference and was sent to the General Conference of 1930.[71]

## Financial Support of the Educational Institutions

In 1890, the entire Conference assessment of $400 for education was paid by the Little Rock Conference to Hendrix College as a ministerial aid fund. The next year this fund was distributed to the schools supervised by the Conference on the pro-rata basis of the number of preachers who were receiving free tuition. The annual assessment for this cause was paid one hundred percent until 1903, when only $533 was paid on an assessment of $650.

In 1916, $1,877 was paid on an assessment of $2,142. This amount was distributed by the Conference Board of Education, $277 to the General Board of Education, $277 to Paine and Lane Institutes, $1,297 to Hendrix College, and the balance to the Conference Secretary of Education for traveling expenses.[72] Six years later $4,040 was

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[70] Journal, 1925, p. 75.

[71] Journal, 1929, p. 37.

[72] Journal, 1906, p. 32.

paid on an assessment of $6,014, $968.72 to Hendrix College, $968.72 to Henderson-Brown College, $648.50 to Galloway College, and $1,117.06 to General Board.[73] The above ratio was typical for the period 1893-1929.

In 1899, there was launched throughout the Southern Methodist Church a movement for the purpose of increasing the endowment and furnishing needed equipment for the schools of the Church. This plan, called the Twentieth Century Movement, was to be presented to the people on the same basis as missions and conference claims. During the campaign, the special gifts and subscriptions were to be directed to the schools in the Little Rock Conference. By the Conference session of 1900, nearly $23,000 had been secured in cash and subscriptions on an apportionment of $34,500 on the Twentieth Century Movement.[74] The campaign continued for another year but no record was given of the amount raised on the fund for that year.

At the General Conference of 1918 plans were made to carry out two great movements within the Church, first, the Missionary Centenary, and second, the Christian Education Movement. The Little Rock Conference, after doing its part in the Centenary Movement, made plans in 1921 to carry the Christian Education Movement to the people and

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73 Journal, 1912, p. 47.

74 Journal, 1900, p. 25.

thus improve the educational work not only in the State, but over entire Southern Methodism.[75] No reports were given of the work done for this cause until 1926. In that year more than $25,000 was collected on the Christian Education Movement, but still it was incomplete.[76] No further reports were given on this cause which stated the financial progress of the movement, but between 1923 and 1929 there was paid $127,255 on the Christian Education pledges that had been made.

Not only has the Little Rock Conference supported the great financial movements of the Church in the interest of Christian Education, but it has endeavored to increase the endowment of its schools by use of a special campaign. Following the unification of the Methodist educational work in Arkansas in 1929, plans were immediately made to provide an adequate endowment as well as to pay off the indebtedness of the schools concerned. The membership of the Little Rock Conference pledged its support to this movement.[77]

As the Little Rock Conference was one of the original eight patronizing Conferences which founded Vanderbilt University, the Little Rock Conference had a vital interest in the school as long as it was under the control of

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75 Journal, 1921, p. 50.

76 Journal, 1926, p. 50.

77 Journal, 1929, p. 58.

the Church. Between 1890-1903 the Conference Board of Education annually urged financial, as well as moral, support to the school. In 1897, however, the Conference report noted that there was a lack of co-operation between the school and the Little Rock Conference.[78] By 1914, this breach had become so great, not only with the Little Rock Conference, but with the rest of the Church, that it resulted in the loss of Vanderbilt University by the Methodist Episcopal Church, South.[79]

The Little Rock Conference, after the loss of Vanderbilt University by the Church, transferred its loyalty to Southern Methodist University, Dallas, Texas. In 1915, the Conference Board of Education urged that Southern Methodist University be patronized by those seeking university training, and young preachers who needed training were especially urged to secure their theological training there.[80] The next year the two Arkansas Conferences were asked to endow a chair in the School of Theology, but the Little Rock Conference refused to do so at that time because of the campaign which was being conducted in the interest of its own schools.[81] However, in 1917, the Little Rock Conference

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78 Journal, 1897, p. 13.

79 Journal, 1914, p. 45.

80 Journal, 1915, p. 52.

81 Journal, 1916, p. 48.

passed a resolution endorsing a movement to raise an endowment of $500,000 for the School of Theology of Southern Methodist University and pledged its active support to the movement. At the same time, the Conference accepted the suggestion of the Educational Commission of 1916 to help the North Arkansas Conference endow a chair in the School of Theology,[82] and in 1917 and 1918, $500 was given to the endowment fund. Similar requests were made by the Board of Trustees of Southern Methodist University in 1918 and 1927 and the Conference pledged its support to them, but nothing definite was ever reported. In 1927, 1928, and 1929, the Conference accepted the responsibility of raising money to provide scholarship funds for deserving theological students, but nothing has been reported done for this cause.[83]

Other schools in which the Little Rock Conference has been interested are the Scarritt Bible and Training School and the Fulsom Training School. In 1897, the Conference Board commended the work of Scarritt Bible and Training School and urged the preachers and people to be loyal to the school.[84] Fulsom Training School was

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82 Journal, 1917, p. 51.

83 Journal, 1927, p. 50; Journal, 1928, p. 60; Journal, 1929, p. 59.

84 Journal, 1897, p. 15.

founded as part of the expansion program of the Centenary Movement for the purpose of providing education for those living along the eastern border of Oklahoma and the southwestern part of Arkansas. In 1923 and 1926, W. B. Hubbell, principal of the school, visited the Little Rock Conference and presented the cause of the school. He was given the privilege of seeking funds within the bounds of the Conference for the school. Some contributions were made to the school by the churches which W. B. Hubbell visited, but no record was ever given of the amount received.[85]

A group of men from the southwest, who attended the Junaluska Summer Assembly in 1919, recommended to the Conferences west of the Mississippi river that a western assembly should be established for the training of leaders in the west just as the Junaluska Assembly was doing for the eastern conferences. In 1920, the Little Rock Conference endorsed the plan and appointed A. C. Millar and C. E. Hayes to act as its representatives.[86] The Western Methodist Assembly Board formed by the representatives of the Annual Conferences west of the Mississippi river selected a site near Fayetteville, Arkansas, and named it Mount Sequoyah.[87] From year to year improve-

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85 Journal, 1923, p. 53; Journal, 1926, p. 51.

86 Journal, 1920, p. 66.

87 Journal, 1922, p. 57.

ments have been made and the popularity of Mount Sequoyah has grown until in 1929 most of the General Boards conducted training conferences there during the summer with a large attendance.[88] The value of the property, in 1929, was estimated at more than $200,000.[89]

The Little Rock Conference made plans in 1913 to take care of the religious development of Methodist students in state institutions, but the plan was not carried out.[90] However, in 1920, a second effort was made to provide a plan that could be carried out in co-operation with the North Arkansas Conference. As a result of this effort, the Little Rock Conference has annually, since 1922, appropriated funds to help maintain student pastors at the State University and at the Arkansas State Teachers College when the needs seemed to be greatest.[91]

## Negro Education

Between 1890 and 1929, the Little Rock Conference has had a superficial interest in the welfare of the Negro race. When the Conference was approached and asked for help by leaders of the Negro race, the Conference always gave such a person an opportunity to present

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88 Journal, 1929, pp. 86-87.

89 Journal, 1928, pp. 88-89.

90 Journal, 1913, p. 51.

91 Journal, 1922, p. 57.

his cause and take a collection, but as far as promoting a constructive program of education for the training of leadership among the Negro race, very little has been done.

Paine and Lane Institutes have received the attention of the Little Rock Conference annually. In 1900 an assessment of $529 was made for these schools,[92] and in 1905 an assesement of $321 was made,[93] but no record has been given of how much of these assessments was paid. Frequently, special offerings were taken for the schools, and in 1913, after a speech by Mrs. J. D. Hammond on the duty to the Negro race, an offering was taken which amounted to $115.25.[94] Since 1918, these schools have received a part of the General Conference benevolences, which the Little Rock Conference helped to raise.

More interest has been shown by the Little Rock Conference in Haygood Institute, which is located within the bounds of the Little Rock Conference and which is owned and operated by the Colored Methodist Episcopal Church. Between 1890 and 1929, every year, with a few exceptions, this institution has received financial aid either from an annual assessment or from a voluntary

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92 Journal, 1900, p. 25.

93 Journal, 1905, p. 38.

94 Journal, 1913, pp. 28-29.

offering made at the session of the Little Rock Conference. In 1901, an offering was made amounting to $40.47,[95] while in 1918 the offering amounted to $73.81.[96] This was about the average amount of offerings given to Haygood Institute; however, in 1926, the offering was $1,039.66,[97] and in 1928 it was $362.20.[98]

Both white and colored speakers have been before the Conference at various times urging and asking co-operation of the white people in educating a leadership for the Negro race. Such Negro leaders as Henry Bullock, James A. Stout, J. A. Bray, and C. C. Neal have spoken before the Little Rock Conference. Alonzo Monk and Mrs. J. D. Hammond were among the white leaders who have spoken to the Little Rock Conference in the interest of Negro education.

From the amount of work that has actually been done for Negro education by the Little Rock Conference and the number of leaders who have spoken for such a worthy cause, it is clear that the Little Rock Conference has had very little vital interest in the welfare of the Negro.

## Educational Progress

The progress of educational work in the Little Rock

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[95] Journal, 1901, p. 12.

[96] Journal, 1918, p. 29.

[97] Journal, 1926, p. 34.

[98] Journal, 1928, p. 40.

Conference has not been in quantity as much as in the quality of work done. In 1890, there were six institutions, three colleges and three training schools. In these schools there were 45 teachers and 714 pupils.[99] But, in 1929, the training schools had been abandoned and the three colleges had been consolidated into two colleges, and in these two schools there were 43 teachers and 496 pupils.[100] In 1929, the colleges had a recognized standing that no one of the schools had in 1890.

In 1890, the property valuation of all the schools amounted to only $187,000 as compared with $1,101,834 in 1929.[101] In 1890, Hendrix College was valued at $72,000, Arkadelphia Methodist College at $40,000, and Galloway College at $50,000; but in 1929, Hendrix-Henderson College was valued at $412,834, and Galloway College at $689,000.[102]

There was no endowment for any of the schools in 1890. In 1909, however, Hendrix College reported $110,000 productive endowment.[103] By 1929, Hendrix College, then Hendrix-Henderson College, had increased its endowment to $577,598.55, and in that same year Galloway College re-

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99 See Appendix on Education, p. 210.

100 Ibid., p. 210.

101 Ibid., p. 210.

102 Journal, 1890, p. 14; Journal, 1929, pp. 61-62.

103 Journal, 1907, p. 49.

ported an endowment of $275,000.[104]

Between 1890 and 1929, the Little Rock Conference raised $336,972 for educational work. In 1890, $400 was given and in 1929, $16,265 was given to this cause. In addition to this amount the Conference since 1923 has given $127,255 to the cause of education through the Christian Education Movement. The Little Rock Conference contributed $464,227 to the cause of education during the period 1890-1929, or an average of $11,605.67 each year.[105]

Since 1890, the Little Rock Conference has developed its educational program in co-operation with the other Methodist conferences in Arkansas until in 1929 the stage had been set for the greatest educational work that the state has ever experienced. Such a process of development and such a standard of excellence attained by the colleges concerned show clearly that the Conference has not been opposed to the pursuit of knowledge and truth in any field.

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104 Journal, 1929, pp. 61-62.

105 See Appendix on Education, p.210.

# CHAPTER IV

## THE SUNDAY SCHOOL

The Sunday School work of the Little Rock Conference between 1890 and 1929 has been under the supervision of a Conference Sunday School Board composed of one layman from each presiding elder's district and an equal number of traveling preachers. It has been the duty of this Board to stimulate better organization, equipment, and instruction in the Sunday Schools; to encourage the circulation of Church literature; to make plans for evangelistic work in the Sunday Schools; to provide literature for needy Sunday Schools; to promote Sunday School growth and extension, the organization of teacher training classes and Wesley Bible classes, and the observance of Children's Day; and to give special attention to other Sunday School interests.[1] Annual re-

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1 The Doctrines and Disciplins of the Methodist Episcopal Church, South, 1914, pp. 99-100.

ports have been made by the Board to the Conference, which reveal the problems and progress of Sunday School work in the Little Rock Conference.

## Growth and Progress of Sunday School Work

In the Little Rock Conference, in 1890, there were 345 Sunday Schools with an enrollment of 16,202. In those Sunday Schools there were 2,156 officers and teachers. In the same year the Sunday Schools raised for all purposes $4,748, of which only $486 was paid to the cause of missions.[2]

Growth and progress was noted in the report of Sunday School work of 1891, but the next year the decrease was so great that the number lost was not regained until 1901. In 1891, the report indicated that there were 377 Sunday Schools, 2,198 officers and teachers, and 17,629 members. That year $3,943 was raised by the Sunday Schools, of which $254 was given to missions. Ten years later there were 346 Sunday Schools, 2,157 officers and teachers, and 18,042 members. The total raised by the Sunday Schools that year was $6,376, of which $797 was given to missions, the largest Sunday School offering ever given to missions up to that time. Decreases in membership of the Sunday

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2 See Appendix on Sunday Schools, p. 214.

School were shown in the reports of 1908, 1911, 1912, 1916, 1919, 1924, 1925, 1926, 1928, and 1929.

In spite of the decreases mentioned above, the enrollment has almost trebled in forty years, and the contributions have shown a marked increase. In 1890, there were 345 Sunday Schools, 2,156 officers and teachers, and 16,202 pupils enrolled in those Sunday Schools, while in 1929, there were 322 Sunday Schools, 4,078 officers and teachers, and 43,492 pupils enrolled in the Sunday Schools. In 1890, the Sunday Schools gave $486 to missions, while in 1929 they gave $12,648 to the same cause. Between 1890 and 1929, the Sunday Schools of the Little Rock Conference raised a total of $1,124,713, of which $177,916 was contributed to the missionary causes, $72,262 was raised through the Children's Day and Sunday School Day offerings,[3] and for 1923, 1924, 1927, and 1928, $12,983 was given to the Arkansas Methodist Orphanage as a Christmas offering.[4]

The Little Rock Conference Sunday School work has not only made marked advancement numerically and financially, but spiritually as well. It was not until 1914 that a column was included in the conference journal indicating the number of Sunday School pupils joining the

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[3] See Appendix on Sunday Schools, p. 214.

[4] Journal, 1924, p. 68; Journal, 1927, p. 70; Journal 1928, p. 81.

Church. Between 1914 and 1929, there were 31,574 Sunday School pupils, who joined the Church. That was an average of 1,973 for each year listed in the minutes of the Conference. Most of them were children, but attention must be called to the fact that all were not children, for many adults have become members of the Church through the age of the Sunday School. It is significant to note that between 1914 and 1929 there was a net gain of only 17,016 in Church membership, whereas during the same period 31,574 members have joined the Church through the Sunday School, the Sunday School providing 14,558 more members to the Church than the net gain shows. The difference is due to the omitting of those removed by death, certificate, and otherwise. [5]

Leadership training in the Little Rock Conference made great progress under the direction of Clem N. Baker. Under his leadership there has been earned in the Little Rock Conference in 1922, 580 units of credit in 7 Standard Training Schools, while in 1929, there were earned 1,768 units of credit in 36 Standard Training Schools.[6] In 1925, the General Sunday School Board of the Methodist Episcopal Church, South, established the Cokesbury Training Course for use in the small churches of Southern Methodism. It

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5 See Appendices on Sunday Schools and Membership, pp. 212, 21

6 Yearbook of the General Sunday School Board, of the Methodist Episcopal Church, South, 1924, p. 87. Yearbook of the General Sunday School Board, of the Methodist Episcopal Church, South, 1929-1930, p. 142.

was 1926 before any record was given of the Cokesbury work in the Little Rock Conference, although reference was made of work done on this course in 1925. In 1926, there were earned in the Little Rock Conference 538 units of credit in the Cokesbury Course, while in 1929 there were earned only 426 units of credit on the Cokesbury Course.[7]

## Evangelism in the Sunday School

According to the declaration of the General Sunday School Board of the Methodist Episcopal Church, South, the purpose of the Sunday School has been to develop Christ-like men and women. The Sunday School has been the agency for the instruction and training of persons for Church membership. The General Board declared in 1928 that three-fourths of the church members came from the Sunday School.[8] In the Little Rock Conference the percentage has not been so great except for a few years. In 1920, there were reported 2,949 additions to the Church on profession of faith, of whom 2,288 came from the Sunday School.[9]

The General Sunday School Board declared in 1927 that it was "the high mission of the Christian home and

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7 Yearbook of the General Sunday School Board of the Methodist Episcopal Church, South, 1927, p. 78. Yearbook of the General Sunday School Board of the Methodist Episcopal Church, South, 1929-1930, p. 142.

8 Yearbook of the General Sunday School Board of the Methodist Episcopal Church, South, 1928, p. 16.

9 Journal, 1920, p. 57.

of the Christian Sunday School, working together, to bring continuous streams of spiritual influence to bear upon the growing lives in their care; to environ these of our own household with ideals and atmospheres that will help them to make their adjustments to a spiritual universe".[10] The home in many instances has shirked its responsibility of training Christian character, thus leaving responsibility for the religious training of children to the Sunday School. The real responsibility then fell upon the Sunday School teacher and leader. The Conference Sunday School Board declared, in 1893, that the perfection in Sunday School work could not be reached except through the agency of consecrated men and women whose hearts were full of love to God and a burning desire for the conversion of souls. It also declared that only those who were spiritually qualified to teach and lead children into the light of the gospel should be permitted to teach in the Sunday Schools.[11] Pastors were, therefore, urged to see that spiritual persons were used as Sunday School officers and teachers.[12]

"Decision Day" has played an important part in the evangelistic program of the Sunday School in the Little Rock Conference. In 1915, the Conference Sunday School

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10 Yearbook of the General Sunday School Board, of the Methodist Episcopal Church, South, 1928, p. 15.

11 Journal, 1893, p. 17.

12 Journal, 1893, p. 16; Journal, 1894, p. 17; Journal, 1897, p. 18.

Board declared that a simultaneous evangelistic campaign should be conducted throughout the bounds of the Conference, beginning the second Sunday in March and continuing through Easter Sunday, April 23, and that special emphasis should be placed on "Decision Day" and the "win-one method" of reaching men.[13] Since that year the Board has frequently urged that "Decision Day" be annually observed by the local Sunday Schools.

The preacher, in a large measure, was responsible for the spiritual power of the Sunday School. In 1892, the Board offered a resolution to the Conference, which was adopted, that "every preacher see that his schools are supplied with Bibles, and spiritual teachers, look for, pray for, and expect conversions, and not allow the intellectual to rear the spiritual".[14] In 1894, the Board declared that it was the pastors' duty to see that the teachers and the teaching in the Sunday Schools were spiritual.[15]

## Missions in the Sunday School

The Sunday Schools of the Little Rock Conference have been urged to become missionary in their outlook and practice. As early as 1892, the Conference Sunday

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13 Journal, 1915, p. 38.

14 Journal, 1892, p. 16.

15 Journal, 1894, p. 17.

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[13] Journal, 1915, p. 38.

[14] Journal, 1892, p. 16.

[15] Journal, 1894, p. 17.

School Board urged the preachers to organize the Sunday Schools in their charges into missionary societies.[16] In 1898, the preachers were not only urged to organize their Sunday Schools into missionary societies, but they were asked to see that an adequate educational program on missions was presented quarterly in circuits and monthly in stations, and that a collection was taken for the cause of missions at that time.[17] In 1899, and 1902 the Board rejoiced that the rally day for missions had been observed loyally over the entire Conference.[18] From 1914 to 1917 special mention has been made of the fact that the Conference Board furnish free of charge to the pastors and superintendents of Sunday Schools in the Little Rock Conference copies of missionary programs which could be used in monthly programs, and at the same time the Board urged and encouraged the pastors and leaders in local Surday Schools to observe Missionary Sunday with an appropriate missionary program and a missionary offering.[19]

The Centenary Movement was very beneficial in the development of a missionary spirit in the Sunday Schools

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16 Journal, 1892, p. 16.

17 Journal, 1898, pp. 17-18.

18 Journal, 1899, p. 21; Journal, 1902, p. 33.

19 Journal, 1914, p. 56; Journal, 1917, pp. 46-47.

of the Little Rock Conference. In 1918, the Conference Sunday School Board urged the Field Secretary, Clem Baker, to put special emphasis on missionary education, stewardship, and tithing during the Centenary campaign which was about to be launched.[20] The next year, as a result of that emphasis, all of the active Sunday Schools in the Conference pledged their full quota for the Centenary and the Sunday School missionary contributions doubled that of any previous year.[21] In 1921, the Sunday Schools raised for missions $13,875, which was $282 more than was raised the previous year, even in spite of the financial depression in the country.[22] In 1923, the Board rejoiced that several thousand dollars due on Sunday School Centenary pledges had been collected and that there was an awakened interest in missionary education as a result of the Centenary Movement.[23]

A method of missionary work for the Sunday Schools was inaugurated in 1924 under the plan known as the Dual Mission Special. At the Little Rock Annual Conference session of 1923, provision was made for the organization of a commission composed of the presiding bishop, the presiding elders of the Conference, and representatives

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20 Journal, 1918, pp. 42-43.

21 Journal, 1919, pp. 56-57.

22 Journal, 1921, p. 59.

23 Journal, 1923, pp. 68-69.

of the Annual Conference Sunday School Board,, the Conference Board of Missions, the General Sunday School Board, and the General Board of Missions. That Commission was organized in March, 1924, and in April of the same year F. T. Fowler was hired as Sunday School Extension Secretary of the Little Rock Conference, and H. K. King was placed in charge of a similar work in China. The Sunday Schools of the Little Rock Conference were asked to make an offering each fourth Sunday to missions, half to go for the support of F. T. Fowler, the Little Rock Conference Extension Secretary, and half to go to H. K. King, the Sunday School Extension Secretary for China. This Dual Mission Special was continued through 1929 with increased interest and success.[24] In 1929, the Board declared that "two hundred and seventy six Schools have sent in $8,098 for the Dual Mission Fund, representing an increase over last year of $138. The increased number of participating schools reveals a growing interest in our Sunday School Extension Program under the capable leadership of Bro. Baugh".[25]

The Little Rock Conference has made marked progress in the annual amount of its missionary contributions. In 1930, the Sunday Schools of the Conference contributed

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[24] Journal, 1924, pp. 72-73.

[25] Journal, 1929, p. 78.

$486 to missions and four years later the contributions fell to $169, which was the lowest figure for the entire period from 1890 to 1929. In 1929, the Sunday Schools of the Conference contributed $12,646 to the cause of missions. It was during the Centenary campaign that the highest peak was reached in missionary contributions by the Sunday Schools, when in 1920, $13,593 was given to the cause of missions. Between 1890 and 1929, the Sunday Schools of the Conference have contributed to missions a total of $177,916, of which $113,434 has been contributed since 1920.[26]

## The Sunday Schools and the Arkansas Methodist Orphanage

The Sunday Schools of the Little Rock Conference have been interested in the Arkansas Methodist Orphanage. As the Conferences of Arkansas were failing to give the orphanage adequate support in 1922, C. N. Baker, in 1922, suggested that the Sunday Schools of the North Arkansas and the Little Rock Conferences make a Christmas offering to supplement the funds already being received by the orphanage from the Conference funds and special gifts. Acting upon the suggestion of C. N. Baker the Conference Sunday School Board, in 1922, urged that a Christmas

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26 See Appendix on Sunday Schools, p. 214.

offering be made by every Sunday School in the Little Rock Conference to the Arkansas Methodist Orphanage.[27] The extent to which the Sunday Schools responded to that resolution by the Conference Board has been shown by the fact that they contributed $1,650 as a Christmas offering to the orphanage. The next year, 1924, however, their contributions amounted to $2,317.[28]

The Christmas offering for the orphanage was such a success that the Conference Board included such a plan in its permanent policy and program. In 1924, the Board included in its program of work for 1925, a campaign for securing Christmas offerings for the Methodist Orphanage at Little Rock.[29] In 1929, the Board set $5,000 as the goal of the Little Rock Conference Sunday School offering to the Methodist Orphanage.[30]

The total amount contributed to the Orphanage by the Sunday Schools of the Little Rock Conference is unavailable from the records given in the journals. The total amount given for 1923, 1924, 1927, and 1928, however, was $12,983.

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27 Journal, 1923, p. 69.

28 Journal, 1924, p. 68.

29 Journal, 1924, p. 70.

30 Journal, 1929, p. 78.

## Increasing the Efficiency of the Sunday School Work in the Little Rock Conference

The Little Rock Conference Sunday School Board worked faithfully to increase the efficiency of the Sunday School work within the bounds of the Conference. Various methods have been used to realize that end.

Among the first methods used to increase the efficiency of Sunday School work has been the District Sunday School Conference. In 1890, the Conference Board urged that each presiding elder arrange for a Sunday School Convention in his district during the month of June.[31] Three years later the Board rejoiced that some of the Sunday School Conferences had been successful. In the same year it was suggested that the Sunday School Conference for the district be held separate from the District Conference so that the whole emphasis could be put on Sunday School work.[32] That type of conference was continued through 1900 with varying degrees of success. It was declared, however, in 1900 that the Monticello District annually held a Sunday School conference which proved successful and profitable to all who attended. Upon the basis of this statement the Board recommended that such a conference

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31 Journal, 1890, p. 28.

32 Journal, 1893, p. 17.

be held in each presiding elder's district.[33]

Two years later, however, a Sunday School Institute was conducted in Little Rock by H. M. Hamill, who was superintendent of the training department of the Methodist Episcopal Church, South. The Conference Sunday School Board declared that this institute was very interesting and profitable to all who attended. Furthermore, the Board recommended that at least one institute of this kind be conducted in the Conference in 1903.[34] The next year the institute proved so successful that it was recommended that three Sunday School institutes of two days each be held during the month of April at central points in the Conference.[35] Such success crowned those efforts that similar recommendations were made in 1904.[36]

After 1904, however, the success of all the types of Sunday School conferences that had been used began to wane. By 1907, the regular District Sunday School Institute had been replaced by institutes which were held in connection with the district conference. In that year the Conference Sunday School Board was authorized to engage the services of a competent instructor

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[33] Journal, 1900, p. 27.

[34] Journal, 1902, p. 33.

[35] Journal, 1903, p. 32.

[36] Journal, 1904, p. 29.

for those institutes. No Conference Sunday School Convention or Institute was mentioned in the report of the Conference Board in 1907.[37]

The Sunday School Institute, however, has remained as one of the prime factors in increasing the efficiency of the Sunday Schools of the Little Rock Conference. By 1921, the circuit institute had come into prominence. In that year there were held within the bounds of the Little Rock Conference 266 circuit institutes by the Sunday School workers who were employed by the Conference Sunday School Board.[38] The next year the workers conducted 370 institutes and conferences.[39] It was in 1922 that the District Sunday School Conference and Institute again became a regular part of the Sunday School Board's program of work in the Little Rock Conference.[40]

Another method which has been used by the Sunday School Board to increase the efficiency of Sunday School work in the Conference has been the support of the Annual Pastor's School at Hendrix College. In 1916, the General Sunday School Board arranged to hold a two days institute in connection with the Pastor's School at Hendrix

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37 Journal, 1907, p. 53.

38 Journal, 1921, p. 59.

39 Journal, 1922, pp. 65-66.

40 Journal, 1922, p. 68; Journal, 1924, p. 70.

College in 1917. The Sunday Schools of the Conference were urged to see that Sunday School teachers and officers as well as preachers attended the school and institute.[41]

Greater support was given to the Summer School for Pastors at Hendrix College by the Conference Sunday School Board in 1922. In that year the Conference Superintendent of Sunday Schools was made a member of the Board of Managers of the Pastor's School.[42] The next year the Sunday School had two representatives on the Board of Managers of the Pastor's School.[43] With that closer correlation of the work of the Sunday School Board with the Hendrix Pastor's School, it was logical that the Sunday School Board urged annually since 1922 that all preachers and leaders in local Sunday School work take advantage of the summer school at Hendrix College, so that they may become better acquainted with the work of the Sunday School.

A third method used by the Sunday School Board to increase the efficiency of Sunday School work in the Conference has been the effort to provide adequate buildings and equipment for carrying on the work. That

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[41] Journal, 1916, pp. 45,47.

[42] Journal, 1922, p. 57.

[43] Journal, 1923, p. 53.

effort has been manifested in two ways: first, by urging local churches to provide adequate buildings and equipment for their Sunday Schools; and second, by co-operation with the Conference Board of Church Extension in giving suggested plans to churches planning to build Sunday School facilities.[44]

As a result of the agitation of the Conference Sunday School Board for better equipment for Sunday School work, many new buildings were being erected according to the plans and ideals of Sunday School workers.[45] The Conference Board in 1908 and 1909 rejoiced in such a marvelous achievement. In 1922, the Board declared that there was a general awakening in Sunday School work in the Little Rock Conference, which was evidenced by the new types of Church buildings which were erected.[46] Two years later mention was made of the large number of new buildings erected for the purpose of religious education.[47]

A fourth method used by the Conference Sunday School Board to promote efficiency in Sunday School work has been the practice of the Board in calling to the attention of the Conference the interest and importance

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[44] Journal, 1922, pp. 55-56.

[45] Journal, 1908, p. 41; Journal, 1909, p. 35.

[46] Journal, 1922, p. 66.

[47] Journal, 1924, p. 70.

of Sunday School work. In 1892, the Board declared: "The conviction that the Sunday-school idea inheres in the very structure of the Church, and is not a mere appendage to ecclesiastical machinery, to be used or not, is fully developed in the conscience of Methodism. Inaugurated in the Wesley family, developing with Wesleyan doctrine, it readily mounts to a position in Methodist economy commensurate with its importance."[48] The next year the Conference Board declared that the Sunday School was one of the great agencies of all time for the conversion of the world.[49] The Sunday Schools of the Little Rock Conference were held in such a place of importance. In 1898, the Board rejoiced that the Sunday Schools of the Conference had enjoyed continued interest in their work and greater growth than ever before.[50] Progress has been noted by the Board almost every year since 1898 in Sunday School work. While the Board rejoiced in the progress achieved, the Board urged that greater effort be made to achieve even greater things in the future.[51]

Another method used by the Little Rock Conference Sunday School Board to increase the efficiency of the work has been the promotion of the Programs of Work that

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[48] Journal, 1892, p. 16.

[49] Journal, 1893, pp. 17-18.

[50] Journal, 1898, p. 17.

[51] Journal, 1903, p. 32; Journal, 1925, p. 69.

have been formulated by the General Board. During the year 1923, the Little Rock Conference placed and checked more charts, awarded more seals, and had more Sunday Schools recognized as either Progressive, Advanced, or Standard Rank than any other conference in Southern Methodism.[52] In 1927, there were 108 ranking schools in the Conference.[53] Every Sunday School in the Little Rock Conference was urged to use an appropriate program of work for its goal and ideal.

One of the most effective methods of increasing the efficiency of the Sunday School work in the Little Rock Conference was the work of leadership training. The training work of the Methodist Episcopal Church, South, had its definite beginning in the year 1901, when James Atkins, then Sunday School Editor and Chairman of the Sunday School Board, organized the first Department of Teacher Training established by any denomination. H. M. Hamill was made superintendent of this department of the Church. Under the leadership of these men, study circles were organized throughout the Church.[54] Immediate-

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52 Journal, 1923, p. 69.

53 Journal, 1927, p. 71.

54 Pamphlet, Leadership Training in the Local Church, Pamphlet issued by the General Board of Christian Education, Methodist Episcopal Church, South, through the Department of the Local Church, Division of Leadership Training, October 1931, p. 34.

ly after the study circle was organized in the early part of 1901, the Conference Sunday School Board of the Little Rock Conference urged all pastors and Sunday School Workers to organize as many study circles as possible and practicable.[55] In 1903, the Board rejoiced that as a result of the work of the Study Circle of the Teachers Training Department of the Church, there had been a quickened interest in Sunday School work in the Little Rock Conference.[56] From that time the interest in teacher's training and study circles gradually increased in the Little Rock Conference.[57]

As a result of the increasing demand among religious educators for a more thorough training course for Sunday School workers in which larger use should be made of approved educational principles and practices, the General Sunday School Board, of the Methodist Episcopal Church, South, in co-operation with the Sunday School Board of the Methodist Episcopal Church, worked out the Standard Training Course of eight units. In the fall of 1916, this course was offered to the Church. It was in 1918, however, before the first Standard Training Schools were held in which one or more of the eight units were

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55 Journal, 1901, p. 29.

56 Journal, 1903, p. 32.

57 Journal, 1906, p. 27; Journal, 1908, p. 41.

offered as class study.[58] In 1920, there was conducted in the Little Rock Conference 74 Teacher Training Classes.[59] In 1922, the full time Conference Sunday School workers conducted Teacher Training schools and 13 one teacher schools and in them they enrolled 1,417 officers and teachers, who represented 212 Sunday Schools in the Conference.[60] In 1929, there was held in the Little Rock Conference 36 Standard Training Schools, in which there were earned 1,768 units of credit.[61]

| Year | Number of Standard Training Schools | Credits |
|---|---|---|
| 1922 | 7 | 580 |
| 1923 | 9 | 786 |
| 1924 | 20 | 2,319 |
| 1925 | 11 | 886 |
| 1926 | 12 | 845 |
| 1927 | | 1,660 |
| 1928 | 24 | |
| 1929 | 36 | 1,768 |

The above table indicates clearly the growth and progress of the work of the Standard Training School in the Little Rock Conference.

In 1925, the General Sunday School Board established the Cokesbury Course, which was designed for workers in

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58 Pamphlet, Leadership Training in the Local Church, Pamphlet issued by the General Board of Christian Education, Methodist Episcopal Church, South, through the Department of the Local Church, Division of Leadership Training, October 1931, p. 34.

59 Journal, 1920, p. 57.

60 Journal, 1922, pp. 65-66.

61 Yearbook of the General Sunday School Board of the Methodist Episcopal Church, South, 1929-1930, p. 142.

small churches. From the time of its establishment, the Cokesbury Training Course was promoted by the Little Rock Conference Sunday School Board.[62] It was 1926, however, before any record was given of the work done in this field of endeavor. That year 538 units of credit were given in the Cokesbury course.

| Year | Number of Cokesbury Credits issued. |
|---|---|
| 1926 | 538 |
| 1927 | 441 |
| 1928 | |
| 1929 | 426 |

The above table indicates that little has been done for the small churches of the Little Rock Conference. This shows that the Conference Superintendent, C. W. Baker, and the Extension Secretary, S. T. Baugh, need more assistance and help from the other workers in the Conference.

Leadership training work was further carried on through the colleges and schools of the Church. In that endeavor the Little Rock Conference was vitally interested. In 1906, the Board recommended that the Sunday Schools of the Conference send as many as possible of their liveliest members to Vanderbilt University, where they would be trained by an expert in Sunday School work.[63] In 1916, after receiving the suggestion of the

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62 Journal, 1924, p. 70; Journal, 1929, p. 77.

63 Journal, 1906, p. 27.

General Board that the second Sunday in March be set aside for raising a fund to supplement the endowment of a chair of Sunday School Pedagogy in Southern Methodist University, the Conference Board gave its hearty sympathy to the need, but declared, that owing to local needs, no support could be given to that need at that time.[64] The next year the Board urged as many young preachers as possible to avail themselves of the opportunity of attending Southern Methodist University and taking the course in Sunday School Pedagogy, which was being taught by J. L. Cunningim.[65] In 1914, the students of the educational institutions in the Conference were being trained for efficient service in the Sunday School as officers and teachers.[66] Such interest in the leadership training work of the colleges and universities culminated in 1918, when the Little Rock Conference Sunday School Board pledged its moral support to the plan of the Methodist colleges, Hendrix, Galloway, and Henderson-Brown, to endow chairs of Sunday School Pedagogy in their respective plants.[67] No further statement of this plan was ever made. In 1924, the Board de-

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64 Journal, 1916, p. 45.

65 Journal, 1917, p. 47.

66 Journal, 1914, p. 56.

67 Journal, 1918, p. 43.

clared that a gratifying feature of the work done during the year was the large number of credits for teacher training earned by students in Galloway, Hendrix, and Henderson-Brown Colleges.[68]

A seventh method that has been used to increase the efficiency of Sunday School work in the Little Rock Conference is the use of field workers, who work under the direction of the Conference Sunday School Board. It was 1904 before any effort was made to place any worker in the field. In that year George Thornburgh offered a resolution to the Conference, which was adopted, asking that the chairman of the Sunday School Board be appointed a commissioner to act with like commissioners from the Arkansas and White River Conference, or either one of them, for the purpose of placing a Sunday School Secretary in Arkansas.[69] The next year the Arkansas Conference proposed that a board composed of two members from each Conference in Arkansas constitute a commission with full authority to hire and direct the work of a Sunday School Secretary in Arkansas. To finance this proposition, it was suggested that each preacher take one or more shares at $5.00 each in a stock company for this purpose. The

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68 Journal, 1924, p. 69.

69 Journal, 1904, p. 21.

Little Rock Conference heartily favored the plan as suggested by the Arkansas Conference,[70] but the plan failed and no full time worker was employed. The Conference Board was authorized to engage the services of a field secretary in 1907, but it was 1915 before a man was placed in the active work. That year R. L. Duckworth was made Field Secretary.[71] The next year Clem M. Baker was made Field Secretary,[72] and he has served in this capacity since that time.

Other methods that have proved helpful in developing greater efficiency in Sunday School work are the Arkansas State Sunday School Conference, composed of representatives from the other denominations in the State:[73] the circulation of Christian literature, especially the Arkansas Methodist and Sunday School literature:[74] and district-wide Standard Training School and the District-wide Cokesbury Training Program.[75]

## Financial Support of Sunday School Work

The Sunday School work has been carried on in the Little Rock Conference by funds derived from the annual

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[70] Journal, 1905, p. 31.

[71] Journal, 1915, p. 48.

[72] Journal, 1916, p. 45.

[73] Journal, 1909, p. 36.

[74] Journal, 1919, p. 57.

[75] Journal, 1929, p. 77.

assessment for Sunday Schools and the Children's Day Offerings until 1918. Since that time the funds have been derived from the regular conference claims and Sunday School Day Offerings. Children's Day, a day set apart for the presentation of a special children's program and an offering taken for the extension of Sunday School work, was observed annually by the Little Rock Conference between 1890 and 1918. Between 1890 and 1918, the Children's Day Offerings in the Little Rock Conference amounted to $15,849.[76]

The funds derived from the Chidren's Day Offerings have been used in various ways to extend Sunday School work. In 1914, one-half of the offerings was sent to the General Board to be expended as it directed.[77] The other half of the offerings was used by the Conference Board as it directed. In 1897, all schools which collected at least $10 were given the privilege of using half of the offering to buy books for a library.[78] In 1895, however, the amount received from the Children's Day Offerings was equally divided among the districts and subject to the orders of the presiding elders, it was available to help buy literature and equipment for needy Sunday Schools.[79]

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76 See Appendix on Sunday Schools, p. 214.

77 The Doctrines and Discipline of Methodist Episcopal Church, South, 1914, p. 105.

78 Journal, 1897, p. 18.

79 Journal, 1895, p. 21.

The General Conference of 1918 authorized Sunday School Day to take the place of Children's Day in the Sunday School calendar. Sunday School Day, the third Sunday in April, was used as a special day set apart for presenting to the whole church the work of the Sunday School. On this day after appropriate services were conducted, an offering was taken to do Sunday School extension work. Between 1919 and 1929 the Little Rock Conference contributed $56,413 in Sunday School Day Offerings. By provision of the General Conference all of the funds raised on Sunday School Day could be used by the Annual Conference Sunday School Board provided there was employed in that Conference one or more full time persons to do extension work. In 1929, the Sunday School Day offerings were not only the largest ever given, but the entire assessment was paid. That year the Little Rock Conference raised $6,216 in Sunday School Day Offerings.[80]

## Relation of the Sunday School and the Epworth League Work

The General Conference of 1890 of the Methodist Episcopal Church, South, authorized the formation of Epworth Leagues. The supervision of the Epworth Leagues

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80 Journal, 1929, p. 78.

was placed under the General Sunday School Board, since the Sunday School was in control of other children's and young people's work. In 1892, the Conference Board urged that an Epworth League Conference be held in each district, either in conjunction with the Sunday School Conference or independently of it and that the preachers recognize the fact that the Epworth League was a part of the regular church machinery under the supervision of the Conference Sunday School Board.[81]

In 1894, however, the General Conference of the Methodist Episcopal Church, South, created the General Epworth League Board as a separate organization from the Sunday School Board. Thus, the supervision of the Epworth League was removed from this Board to the Sunday School Board. From 1894 to 1929, this arrangement continued uninterrupted.

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[81] Journal, 1892, p. 16.

# CHAPTER V

## CHRISTIAN LITERATURE

From 1890 to 1918 the Little Rock Conference annually appointed a Committee on Publishing Interests and reports were presented each year to the Conference by that Committee. From 1890 to 1903 there was also appointed annually by the Little Rock Conference a Bible Committee, which also presented reports to the Conference. The work of these Committees was put on a more permanent basis, however, when the Little Rock Conference, in 1903, appointed the Bible Board to take the place of the Bible Committee, and in 1918 the Board of Christian Literature to take the place of the Committee on Publishing Interests. In addition to these two Committees which have functioned since 1890 in the Little Rock Conference, there was a Board of Colportage from

1890 to 1897, a Publishing Committee for the publication of the Arkansas Methodist from 1890 to 1900, which became the Board of Trustees of the Arkansas Methodist, and a Committee on District Conference Journals from 1890 to 1928.

In 1890, the Committee on Publishing Interests stated that there was no more potent agency for good than the circulation of healthful religious literature.[1] Such an expression of the value of religious literature has been given in almost every report of the Committee from 1890 to 1928 and in the reports of the Board since its organization. That Committee also urged that preachers preach on the value of Christian Literature and aid in its distribution to Methodist people.[2]

The Little Rock Conference Committee on Publishing Interests and its successor, the Board of Christian Literature, has dealt with the Publishing House, Methodist Quarterly Review, Sunday School Literature, Christian Advocate, Minutes of the Little Rock Conference of the Methodist Episcopal Church, South, books and periodicals, and the Conference organ, the Arkansas Methodist. The Conference Committee on District Conference Journals dealt

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1 Journal, 1890, p. 19.

2 Journal, 1890, p. 19; Journal, 1906, p. 33; Journal, 1923, p. 49.

with the district conference records; the Bible Committee with the work of the American Bible Society; and the Board of Colportage with the distribution of religious literature.

## Publishing House

The Committee on Publishing Interests and the Board of Christian Literature of the Little Rock Conference annually expressed themselves in terms of highest praise for the quality of work and the business methods which characterized the Publishing House of the Methodist Episcopal Church, South. The report of the Book Committee in 1893 showed that the business of the Publishing House had prospered in spite of the financial depression, that $17,500 was set aside that year above expenses and given to superannuate preachers.[3] In 1917, the business of the Publishing House amounted to $1,141,479.91, with a profit of $144,509.82, of which the Conference Claimants received $15,000.[4] By 1929 the total sales had increased to $1,966,927.36, with a profit of $176,818.67, of which $105,000 was given to superannuate preachers.[5]

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3 Journal, 1893, p. 14.

4 Journal, 1917, p. 57.

5 Journal, 1929, p. 52.

## Methodist Quarterly Review

The Little Rock Conference, through its Committee on Publishing Interests, has declared, since 1890, almost every year its agreement with the contents and thought of the Methodist Quarterly Review.[6] However, in 1917, the only criticism offered the Methodist Quarterly Review by the Committee during the forty-year period (1890-1929) was made. In that year the Conference Committee on Publishing Interests of the Little Rock Conference, feeling that the Methodist Quarterly Review was too limited in the range of its content, suggested to the management that contributions of general human interest be included in the Methodist Quarterly Review.[7]

Every preacher and every layman was urged to subscribe to the Methodist Quarterly Review in 1890.[8] Similar recommendations were made every time that the Review was mentioned in the reports of the Publishing Committee of the Conference. Between 1890 and 1929, however, the circulation of the periodical was so small that it operated at a loss to the publishers almost every year.

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6 Journal, 1890, p. 20; Journal, 1908, p. 39; Journal, 1929, p. 52.

7 Journal, 1917, p. 57.

8 Journal, 1890, p. 20.

The Conference Committee on Publishing Interests deplored such a condition and declared that it was a reflection upon the Little Rock Conference that such an important periodical had so small a circulation. In 1895, the Methodist Quarterly Review had increased its circulation so that it was self supporting, but by 1917, it was operating at a loss again on account of its small circulation.[9]

## Sunday School Literature

From 1890 to 1916 the Publishing Committee of the Little Rock Conference constantly called to the attention of the Conference the excellent quality of the Sunday School Literature of the Southern Methodist Church. In 1901, it was characterized as being all that could be desired in the field which it covers,[10] and in 1911, 1914, and 1916, the Sunday School Literature of the Publishing House was characterized as first class in every way.[11]

Because of the high quality of the Sunday School Literature, the Conference Sunday School Board recommended that all Sunday Schools in the Conference make use of it. Pastors were urged to see that no literature was substi-

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[9] Journal, 1895, p. 16.

[10] Journal, 1891, p. 14.

[11] Journal, 1911 p. 45; Journal, 1914, p. 58; Journal, 1916, p. 56.

tuted for the literature of the Publishing House.[12] In 1900, in addition to recommending the use of good literature in the local Sunday Schools, pastors were asked to supply the homes of their charges with this material so that the homes may become a Sunday School. This was especially advised where there were no Sunday Schools.[13]

## The Christian Advocate

The Christian Advocate, the official organ of the Methodist Episcopal Church, South, was annually praised by the Little Rock Conference as being one of the finest church papers published.[14] Between 1890 and 1929 the report of the Conference Committee on Publishing Interests referred to the Christian Advocate. In these reports the contents of the paper were endorsed in the highest terms. In 1909, however, the Committee suggested that the editor make the paper broadly Christian and not merely denominational.[15] In 1894, and 1895, the circulation of the Christian Advocate actually decreased, but after that time it gradually increased its circulation until by 1911, the paper was able to pay its own expenses.[16] However, by 1916 the paper was again being published at a loss,[17] and

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[12] Journal, 1900, p. 20; Journal, 1895, p. 22.

[13] Journal, 1900, pp. 26-27.

[14] Journal, 1901, p. 13; Journal, 1912, p. 32; Journal, 1920, p. 43.

[15] Journal, 1909, pp. 22-23.

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[17] Journal, 1911, p. 45.
Journal, 1916, p. 56.

no later record stated that the paper had again become self sustaining. Throughout the period 1890-1929 pastors and leading laymen were urged to subscribe as well as to advertise the Christian Advocate to the Church people of their respective communities.[18]

## Minutes of the Little Rock Conference

Great difficulty was experienced in securing some adequate method of printing the proceedings of the Little Rock Annual Conference. Prior to 1913 assessments were made on each district to cover the cost of publication, but frequently only part of the assessment was paid.[19] Realizing that this plan was inadequate, the Conference passed, in 1913, a resolution providing for the minutes of the Conference to be published by the Conference Secretary; the expenses of publication to be paid by an annual appropriation from the various Conference Boards.[20] The above plan was used from 1913 to 1929, and it has proved to be satisfactory.

The official records of the proceedings of the Little Rock Annual Conference were called Minutes until 1913, when they were called Journals. This name became the popular term for the records of the Conference.

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18 Journal, 1892, pp. 11-12; Journal, 1910, p. 38; Journal, 1924, p. 49.

19 Journal, 1892, p. 10; Journal, 1894, p. 27; Journal, 1913, p. 44.

20 Journal, 1913, p. 44.

## Books and Periodicals

Missionary periodicals that were published by the Publishing House of the Methodist Episcopal Church, South, were praised very highly for their value in creating a missionary spirit. Those definitely mentioned were "Missionary Reporter", in 1890,[21] "Go Forward", from 1903 to 1907,[22] "Methodist Review of Missions", in 1893 and 1897,[23] and "Missionary Voice, from 1914 to 1929.[24] An increase in the circulation of these periodicals was annually urged upon the members of the Little Rock Conference by the Committee on Publishing Interests and its successor, the Board of Christian Literature.

Beginning in 1894 the Little Rock Conference through its Committee on Publishing Interests praised the Epworth Era for the quality of its editorials and materials.[25] The Epworth Era, the official organ of the Epworth League, was not only described as an excellent publication for young people, but it was stated that such

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[21] Journal, 1890, p. 20.

[22] Journal, 1904, p. 36; Journal, 1907, p. 54.

[23] Journal, 1893, p. 15; Journal, 1897, p. 16.

[24] Journal, 1914, p. 58; Journal, 1919, p. 46; Journal, 1929, p. 52.

[25] Journal, 1894, p. 12; Journal, 1899, p. 23; Journal, 1916, p. 56.

a periodical was indispensable to the work of the Epworth League.[26] However good this periodical was, it was only financially self supporting in 1911.[27] During the rest of the time the Conference urged a larger circulation for the Epworth Era.[28]

Between 1927 and 1929 the Methodist Layman, the official organ of the Board of Lay Activities of the Methodist Episcopal Church, South, was praised very highly by the Little Rock Conference. This publication dealt with the practical issues and problems that confronted the local Churches.[29] Meeting such a need in the Conference, the Methodist Layman was not only praised as one of the most valuable publications of the Church, but pastors and laymen were urged to give this publication the widest possible circulation.[30]

The Little Rock Conference has had little to say in regard to books, except to urge the buying of religious books from the Publishing House. In 1892, special mention was made of Jewell's History of Methodism in Arkansas, and Harrison's Methodist Union. These books were commended very highly.[31] In 1896, 1898, and 1903

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[26] Journal, 1903, p. 41.

[27] Journal, 1911, p. 45.

[28] Journal, 1894, p. 12; Journal, 1907, p.54; Journal, 1917, p.57.

[29] Journal, 1928, p. 75.

[30] Journal, 1927, p. 47; Journal, 1929, p. 71.

[31] Journal, 1892, p. 12.

the Epworth League Reading Course was endorsed by the Conference.[32] The Tract Department of the Publishing House was commended for its service to the Church in helping to supplement the Discipline in providing reading for Methodist homes. The Methodist Discipline and Methodist Hymn Book have been recommended to Methodists of the Little Rock Conference. It was urged that these publications be widely circulated.[33]

The first paper ever published in the interests of Methodism in Arkansas was the Memphis and Arkansas Christian Advocate, which was published in Memphis, Tennessee, in 1851. In 1854, the name was changed to Memphis Christian Advocate. Two years later the name was changed again to Memphis and Arkansas Advocate, only to be changed again the next year to Memphis, Arkansas, and Ouachita Advocate. This paper was forced to suspend operations in 1862, as a result of the Civil War. However, in 1865, Samuel Watson resumed the publication of the Memphis and Arkansas Christian Advocate, at Memphis, Tennessee. In 1866, James E. Cobb began the publication of the Arkansas Christian Advocate at Arkadelphia, Arkansas. This paper received the support and patronage of the Arkansas Conferences until it was forced to suspend operations, on account of the transfer of James E.

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[32] Journal, 1896, p. 32; Journal, 1898, p. 18; Journal, 1903, p. 31

[33] Journal, 1890, p. 20; Journal, 1922, p. 54.

Cobb to the Louisiana Conference in 1870. The Western Methodist, then published in Memphis, Tennessee, but later moved to Little Rock in 1880, received the patronage of the Arkansas Conference and the support of those in the other Arkansas Conferences who desired a Christian publication in their homes. Two years later the Western Methodist was moved back to Memphis, Tennessee. In 1882, Samuel Colburn began the publication of a paper at Monticello, Arkansas, and at about the same time John W. Boswell, Jerome Haroldson, Julian C. Brown began the publication of another paper at Morrilton, Arkansas. These papers were combined into one paper at Little Rock under the name Arkansas Methodist. Samuel Colburn was the first editor. At his death in 1883, A. R. Winfield was selected as editor, who served until his death, in 1887. Early in the year 1888, Z. T. Bennett was made editor of the Arkansas Methodist.[34]

## The Arkansas Methodist

In 1890 the Arkansas Methodist was the official organ of the Arkansas Conference, the White River Conference, and the Little Rock Conference. In 1893, the Little Rock Conference Committee on Publishing Interests stated that the Arkansas Methodist was a clean, chaste, clear dis-

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34 Jewell, op. cit., pp. 368-371.

penser of Christianity as Methodism taught it, and that it was the silent preacher and teacher in every Methodist home into which it went.[35] Such a publication was indispensable to the welfare of the church. The Conference annually realized this fact between 1890 and 1929 and accordingly urged the wholehearted support of the Methodist people of South Arkansas for such a paper.[36]

The Methodists of Arkansas failed to respond to the pleadings of the Conference leaders, and the paper suffered financially as a result. At the same time that the Arkansas Methodist was having financial difficulties, the Western Christian Advocate, which was supported by the Indian Mission Conference, was experiencing inadequate financial support. In 1905, the Indian Mission Conference, in the face of these facts, proposed to the editors and publishers of the Arkansas Methodist that the Arkansas Methodist and the Western Christian Advocate be consolidated into one paper. The editors and publishers of the Arkansas Methodist were not willing to make any permanent arrangement until the Arkansas constituency was consulted in the matter. The Little Rock Conference, at its session in 1905, recommended that the publishers be

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35 Journal, 1893, pp. 14-15.

36 Journal, 1890, pp. 20-21; Journal, 1907, p. 38; Journal, 1928, p. 88.

left free to make such arrangements as would be best for the Arkansas Methodist.[37] After due consideration, the Arkansas Methodist and the Western Christian Advocate were consolidated, the next year, into one paper under the name Western Methodist. It was owned by a stock company known as Anderson, Millar and Company.[38] Under this new arrangement the Western Methodist, which was the Little Rock Conference organ, became one of the leading church papers in the country.[39]

In 1912, however, because of inadequate financial resources, the publishers, Anderson, Millar and Company, asked that the Church buy the paper so as to provide the Church with a publication of commanding force.[40] Nothing was done about this matter, however, until 1914. In that year, James Thomas, George Thornburgh, and T. D. Scott were appointed as a Commission to confer with a like Commission from the North Arkansas Conference to look into the question of the two Arkansas Conferences taking over the ownership of the Western Methodist.[41] The next year the report of the joint Commission recom-

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37 Journal, 1905, p. 45.

38 Journal, 1907, p. 38.

39 Journal, 1911, p. 45.

40 Journal, 1912, p. 31.

41 Journal, 1914, p. 62.

mended that the paper be bought by the church on the conditional contract already made with the owners of the paper. The Conferences accepted the recommendations of the commission and agreed to pay $8,000 for the property of the paper over a period of two years. The Commission was continued as a Board of Trustees for the paper with the power to nominate the editor and to fill vacancies during the interim of the Conferences. After the consummation of this contract, the name of the paper was immediately changed back to Arkansas Methodist.[42]

During the years that followed 1916, the Arkansas Methodist experienced a period of prosperity. In 1917, the paper was able to pay all expenses and show a profit of $413.95.[43] By 1918 the Board of Christian Literature was able to say that the finances of the paper were in better condition than they had been for many years, and that the balance of the purchase price of the paper had been paid with interest.[44] Under the editorship of A. C. Millar, the Arkansas Methodist improved in its general content and appearance.[45] As a result of this improvement, the circulation increased, but in spite of this increase in circulation, the paper began to lose money

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[42] Journal, 1915, p. 57; Journal, 1916, p. 59.

[43] Journal, 1917, p. 57.

[44] Journal, 1918, p. 50.

[45] Journal, 1919, p. 45.

in 1921.[46] Four years later, however, under the leadership of A. C. Millar plans were made to publish a more comprehensive paper. Sections to be included in the makeup of the paper were an all state news department, laymen's column, pastor's section, sermon by an Arkansas Methodist minister, and the usual announcements and other materials.[47] Such a paper justly deserved the approval that a group of church leaders, including Bishop H. A. Boaz, gave it when it was said that "there is no stronger Advocate published among us than is our own Conference organ".[48]

Throughout its history the Arkansas Methodist has been pressed for adequate financial support. In 1903, under private ownership, The Arkansas Methodist made a net profit of only $130 for the year.[49] Such a narrow margin of profit in good years turned to a deficit in years of depression. This was characteristic of the paper under private ownership, and it was the immediate cause of the transfer of the property to the Church,[50] Since the Church assumed ownership of the Arkansas Methodist in 1915, the paper was never known to be completely

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46 Journal, 1921, p. 47.

47 Journal, 1925, p. 53.

48 Journal, 1926, p. 47.

49 Journal, 1903, p. 40.

50 Journal, 1914, p. 58.

out of debt. After paying the balance of its share amounting to $2,000 on the purchase price of the paper, the Little Rock Conference made an assessment of $1,000 for the purpose of helping to pay off the deficit on the paper for 1916.[51] In 1918, the Conference was assessed $1,000 for the paper, and in 1922, $2,000. In 1923, the method of raising the assessment was changed from the channel of the regular Conference collections to assessments upon the several boards of the Conference. They were assessed $2,500 in 1923.[52] Three years later the budget committee was asked to make an assessment of $5,000 to help meet the expenses for the publication of the Arkansas Methodist, but only a little more than half was paid.[53] Such assessments were made from 1926 to 1929 with about the same amount paid on them annually. The financial history of the Arkansas Methodist was one of trying circumstances and it was only by the faithful work of leaders and the use of various plans that the paper was able to survive between the years 1890 and 1929.

The circulation of the Arkansas Methodist was not very gratifying to the editors of the paper. During the entire

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51 Journal, 1917, p. 61.

52 Journal, 1923, p. 49.

53 Journal, 1926, p. 47.

period 1890-1929, the Arkansas Methodist increased in circulation only 2,000. Various methods were employed to increase the circulation of the paper. In 1890, when the paper had a circulation of 10,000, the preachers were made the authorized agents for the paper and they were urged to enlarge the subscription list in their respective parishes.[54] By such a method the circulation grew to 11,000 in 1894.[55] Little change was noted in the circulation of the Arkansas Methodist until 1920, when the circulation campaign with the slogan "The Arkansas Methodist in every home" was instituted with the special price of $1.00 per year where the pastor included the names of all Methodist homes in the parish on the subscription list. That year the circulation reached a high peak of 13,500.[56] By 1921, the circulation was nearly 18,000.[57] But in spite of the club plan,[58] which instituted a graduated scale for the reduction of the price of the paper, the circulation dropped to 12,000 in 1927.[59] It was only by the persistence of the editors and leaders of the Arkansas Methodist that the circulation

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54 Journal, 1890, pp. 20-21.

55 Journal, 1894, p. 15.

56 Journal, 1920, p. 43.

57 Journal, 1921, p. 47.

58 Journal, 1925, pp. 51-52.

59 Journal, 1927, p. 47.

of 12,000 was reached and maintained in 1929.

In 1925, the Commissioners of the Arkansas Methodist were given authority to buy permanent headquarters for the paper, with the understanding that it would be done without financial embarrassment to themselves or to the Conference.[60] In compliance with the suggestion of the North Arkansas and the Little Rock Conferences the Commissioners of the Arkansas Methodist secured a home for the paper and for Methodist headquarters in 1928. The lot was centrally and conveniently located in the city of Little Rock. The lot was 94 x 140 feet and on it was a large house which served as an office and home for the editor.[61] The total debt of the paper in 1929, including debt on property recently bought for a home, was $28,000, and the whole amount was provided for in pledges and notes.[62]

Between 1890 and 1929 the Arkansas Methodist has had only four editors: 1890-1893, Z. T. Bennett; 1894-1903, J. E. Godbey; 1904-1915, James A. Anderson as editor and A. C. Millar as co-editor; 1916-1929, A. C. Millar as editor. A. C. Millar served twenty-five consecutive years of the forty-year period, 1890-1929, as editor of the

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60 Journal, 1925, p. 54.

61 Journal, 1928, pp. 55-56.

62 Journal, 1929, p. 53.

Arkansas Methodist. His pen was one of the most influential weapons in the fight for the prohibition cause and other social issues.[63]

## District Conference Journals

Between 1890 and 1929 there was an annual report of the Committee on District Conference Journals, which graded and criticised the journals of the district conferences. The reports pointed out the errors and mistakes in the journals, just as it commended journals that were well kept and correct.[64]

## Bible

The Little Rock Conference Bible Committee has annually praised the work of the American Bible Society in its effort to furnish Bibles not only for America, but for the missionary work in foreign lands. However valuable the Conference thought the work of the American Bible Society was, the response to the assessment for this cause was very meagre. The Little Rock Conference contributed to the American Bible Society $18,251 for the forty-year period (1890-1929). The Bible Board

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63 Journal, 1928, pp. 55-56.

64 Journal, 1890, pp. 29-30.

frequently urged those who needed Bibles to buy them from the American Bible Society, for it would help the Society as well as give them the Bible at the cheapest possible price.[65]

Colportage.

The Little Rock Conference maintained a Board of Colportage from 1890 to 1897. This Board selected, in 1891, Bennett and Thornburgh, in co-operation with the Boards of Colportage from the Arkansas and White River Conferences, as the general colporters for the three Conferences in Arkansas.[66] During the next two years the circulation of Christian Literature increased gradually, but from 1894 to 1897 the business was practically a failure.[67]

Bennett and Thornburgh, the general colporters for Arkansas Methodism, opened in 1891 a book depository at Little Rock.[68] This depository was operated until 1897 for the convenience of the people and pastors of Arkansas. The need for such a depository grew less and less until it was found to be unnecessary in 1897.

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65 Journal, 1890; p. 33; Journal, 1905, pp. 33-36; Journal, 1927, p. 44.

66 Journal, 1891, pp. 14-15.

67 Journal, 1894, p. 19; Journal, 1896, p. 19.

68 Journal, 1891, pp. 14-15.

# CHAPTER VI

## EPWORTH LEAGUES

Before 1890, there was no special connectional department of the Methodist Episcopal Church, South, for the young people of the Church. The Sunday School was supposed to minister to all the religious needs of the young people, but it had failed to meet the increasing devotional, social, and recreational needs of the youth of the Church.

However, by 1890, there had developed throughout the Church a feeling that the Methodist Episcopal Church, South, should meet these needs of the youth. That year the General Conference of the Methodist Episcopal Church, South authorized the formation of the Epworth League. It was placed under the supervision of the General Sunday School Board.[1] Finding

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[1] The Doctrines and Discipline of the Methodist Episcopal Church, South, 1890, p. 141.

that this arrangement was unsatisfactory, the General Conference of the Methodist Episcopal Church, South, in 1894, took the Epworth League from under the control of the Sunday School Board and formed a new connectional department of the Church, known as the General Epworth League Board.[2]

When the General Conference of the Methodist Episcopal Church, South, authorized the formation of Epworth Leagues in 1890, the purpose of the League was to promote piety and loyalty to the Church, to educate the young people in Church history and to encourage them in works of grace and charity.[3] The purpose of the Epworth League has remained essentially the same through the years. This purpose has been enlarged and expanded concomitant with the growth and expansion of the program of the Epworth League. In 1926, the purpose of the Epworth League, as it was stated in the Discipline, was to cultivate Christian fellowship among the young people, to develop an expression of their Christian experience in prayer, testimony, and exhortation, to instruct and train young people in personal evangelism, to train young people in Church life and teaching, to employ young

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2 The Doctrines and Discipline of the Methodist Episcopal Church, South, 1894, pp. 108-111.

3 The Doctrines and Discipline of the Methodist Episcopal Church, South, 1890, p. 141.

people in works of charity and social service, to instruct young people in missionary ideals and principles, to train them for Christian stewardship, and to direct their lives of service at home and abroad, and to supply the normal requirements of recreation and social life under the safeguard of religion and by the aid of study courses and reading.[4]

In 1894, the same year that the General Conference authorized the formation of a separate Board to carry on the work of the Epworth Leagues, the Little Rock Conference organized a Conference Epworth League Board. This Board was composed of one lay member and one minister for each presiding elder's district. The following were the officers of the first Epworth League Board of the Little Rock Conference: A. C. Evans, president; W. P. Whaley, secretary; and E. R. Steel, treasurer.[5]

Prior to the organization of the Conference Epworth League Board in 1894, the work of the Epworth Leagues in the Little Rock Conference was under the supervision of the Conference Sunday School Board. In 1893, however, an Epworth League Committee was appointed by the Little Rock Conference to whom was referred all matters per-

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[4] The Doctrines and Discipline of the Methodist Episcopal Church, South, 1926, p. 190.

[5] Journal, 1894, p. 1.

taining to the Epworth League movement. This Committee declared that the Epworth League was an institution where children and young people would be taught to live consistent Christian lives as well as to be "well-posted and loyal Methodists". It also stated that the League was instituted to fill a need of the Church and that in this capacity the Epworth League was serving well.[6]

## Increasing the Efficiency of Epworth League Work in the Little Rock Conference

A number of methods have been used in the Little Rock Conference to increase the efficiency of Epworth League work. One of the most effective methods that has been used in the Little Rock Conference to increase the efficiency of Epworth League work has been League Conference Meetings. In 1906, the Conference Epworth League Board made plans to hold a Conference of all the Epworth Leagues in the Little Rock Conference in the spring of 1907.[7] Since that time these Conferences have been held annually for the purpose of inspiration and education as well as to make reports of work done during the year. In 1914, the Conference Epworth League Board declared that it had been the observation of pastors

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[6] Journal, 1893, pp. 16-17.

[7] Journal, 1906, p. 38.

in the Little Rock Conference that where young people have attended an Epworth League Conference, they have returned and influenced the local chapter of the Epworth League to the extent that there was added interest and more efficient service carried out for the Master.[8] The next year the Conference Epworth League Board stated that much of the success of the year was due to the excellent meeting of the League Conference at Hope, Arkansas.[9] The annual League Conference was continued until 1920, when it was converted into an Assembly.[10]

The Epworth League Assembly, which took the place of the Epworth League Conference, continued to do the same type of work as the Conference except that more time was given to training in Epworth League work and leadership. The first Epworth League Assembly was held at Henderson-Brown College, Arkadelphia, Arkansas, in the summer of 1920. The Assembly was in session six days with special emphasis on recreation, study, inspiration, and training in Epworth League leadership.[11]

The Annual Epworth League Assembly of the Little Rock Conference has made a vital contribution to the work of

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[8] Journal, 1914, p. 52.

[9] Journal, 1915, p. 45.

[10] Journal, 1920, pp. 47-48.

[11] Journal, 1920, pp. 47-48.

the Epworth League in local Churches. In 1926, the Conference Epworth League Board declared that the Assembly had become a real event in the life of the Epworth League.[12]

Prior to 1906, district rally meetings of the Epworth League were used to stimulate interest in the work of the organization.[13] Some of these meetings were held in connection with the regular district Conferences. Out of these district rally meetings came the district organizations, which became a part of the Conference Epworth League organization in 1914.[14] It is significant to note that the Sunday School Board in 1892 urged that an Epworth League Conference be held in each district either in conjunction with the Sunday School Conference or independently. It is evident, therefore, that the district Epworth League rally, which later became the district organization, should become one of the most helpful methods of not only developing an interest in the Epworth League, but of increasing the efficiency of the Epworth League work.[15]

Another method which has been used by the Little Rock Conference to increase the efficiency and interest of Epworth League work has been the sending of delegates to conferences, conventions, and other gatherings, which

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[12] Journal, 1926, p. 53.

[13] Journal, 1896, p. 23.

[14] Journal, 1913, pp. 53-54.

[15] Journal, 1892, p. 16.

embraced a larger territory than the Little Rock Conference. In 1904, the Conference Epworth League Board called special attention to International Epworth League Conference, which was to be held in Denver, Colorado, in the summer of 1905. The Board urged that a large delegation attend and take advantage of that Conference.[16] In 1914, C. C. Arnold was sent as a delegate to the Junaluska Assembly and Clara Loyd was sent as a delegate to the International Conference at Buffalo, New York.[17] In 1925, the Conference Epworth League Board urged that as many young people in the local Churches as possible attend the Young Peoples' Convention, which was to be held in Memphis, Tennessee, January 1-3, 1926.[18] The writer was among the one hundred fifty persons who attended that Convention as delegates of the Little Rock Conference.

Another method which has been employed by the Epworth Leagues to increase the efficiency and interest of Epworth League work in the Little Rock Conference has been the promotion and circulation of Christian literature. Since 1915, there has been included in the Arkansas Methodist, the Conference paper, an Epworth League page,

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16 Journal, 1904, p. 30.

17 Journal, 1914, p. 51.

18 Journal, 1925, p. 58.

which has contained news of special interest to Epworth Leaguers. In 1915, Clem Baker was appointed to edit this page.[19] In 1917, the Leaguers not only had a special interest in the Arkansas Methodist because of the Epworth League page, but because they felt that the paper needed a larger circulation. In accordance with this conviction the Epworth Leagues of the Little Rock Conference, in 1917, secured $700 in cash subscriptions to the Arkansas Methodist.[20] Between 1896 and 1904, the Conference Epworth League Board urged every Epworth League to secure a set of the Epworth League Reading Course. The books included in that course were: Carey, Japan and Its Regeneration; Geikie, Entering on Life; Dingwell, The Twentieth Century; and Bingham, The Life of the Seventh Earl of Shaftsbury.[21]

When the General Conference authorized the formation of a separate department for the supervision of the Epworth League work, in 1894, it also made provision for the establishment of an official organ for the use of the Epworth Leagues. This organ was the Epworth Era. It was in 1904 before the circulation of the Epworth Era was large enough to support itself. The Little Rock Confer-

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19 Journal, 1915, p. 46.

20 Journal, 1917, p. 48.

21 Journal, 1896, p. 23; Journal, 1900, p. 26; Journal, 1904, p. 30.

ence Epworth League Board, in estimating the value and importance of the periodical, declared that the Epworth League could not live without the Era, therefore, it urged all Leaguers and pastors to secure the Epworth Era for their use.[22] From 1896 until 1916, the Board annually urged that the circulation of the Epworth Era be made to reach every Church in the Little Rock Conference.[23] Since 1916, however, the Board urged that every pastor and every Epworth League chapter secure a sufficient supply of Eras.

The expansion and interest in Epworth League work has been enhanced by observation of special anniversary days. In 1913, the Conference Epworth League Board suggested that the first Sunday in May be observed as Epworth League Anniversary Day by presenting a program, which would describe the work of the Epworth League, and by taking an offering, which would be used for League extension work in the Conference.[24] The next year the General Conference of the Methodist Episcopal Church, South, set apart the second Sunday in May as Epworth League Anniversary Day. This special day was to be observed with an appropriate program and a collection

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22 Journal, 1904, p. 30.

23 Journal, 1898, p. 18; Journal, 1916, p. 45.

24 Journal, 1913, pp. 53-54.

taken for Epworth League extension work, half of the offering to be used by the Annual Conference Epworth League Board and half to be sent to the General Epworth League Board.[25] Not until the year 1914 was any column included in the Conference journal for the amount paid on Anniversary Day offerings. That year only $4 was reported paid on Epworth League Anniversary Day in the Little Rock Conference. The next year, however, $204 was paid on the same cause. After most urgent requests and careful planning of the Conference Epworth League Board, Epworth League Anniversary Day came to be widely observed in 1929. In that year the maximum offering between 1914 and 1929 was reached. It was $1,244.[26]

As a further aid to increase the efficiency and interest in Epworth League work, the Conference Epworth League Board has used field workers. In the summer of 1921, James W. Workman was employed for two months by the Conference Epworth League Board as a Field Secretary. The Board declared that the success of the experiment was beyond expectations and that it was the purpose of the Board to continue the work in the summer of 1922.[27] The report of the Epworth League Board of

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[25] Journal, 1914, p. 52.

[26] See Appendix on Epworth Leagues, p. 214.

[27] Journal, 1921, p. 52.

of the Little Rock Conference did not indicate whether this plan was continued in 1922.

It was in 1925 before the work of a field worker was mentioned again. In August of that year S. T. Baugh was made Field Secretary of the Epworth League in the Little Rock Conference. His time was divided so as to give part time to the Epworth League extension work and part to Rural Sunday School work, for he was employed by the Conference Epworth League Board in co-operation with the Conference Sunday School Board.[28] That arrangement was continued through 1929 with great success.[29]

Another method that has been used by the Conference Epworth League Board to increase the efficiency of Epworth League work in the Little Rock Conference has been the sponsoring of the Epworth League methods class in the Summer School for Pastors at Hendrix College. In 1925, the first Epworth League methods class was included in the curriculum of the Summer School for Pastors at Hendrix College as the result of the growing demand for such a course. This first Epworth League methods class was one of the most popular courses offered at the School.[30] Since that time this course has remained a regular part of the curriculum of the

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28 Journal, 1925, p. 58.

29 Journal, 1927, p. 55; Journal, 1929, p. 62.

30 Journal, 1925, p. 58.

Summer School for Pastors at Hendrix College.

Training a Leadership in the Epworth League

Throughout the history of the Epworth League, one of its purposes has been to train young Christians in a life of service and loyalty to the Church. In 1914, the Conference Epworth League Board asserted with "renewed emphasis the function of the Epworth League as the organ of fellowship of young Christians, having its analogies to the primitive class meeting, but adding to these the means of meeting the complex needs of the youth of the Church for healthful recreation, social culture, and manifold activities under the safeguards and direction of religion, and for the training of young Christians in a life of service and loyalty to the Church".[31] The methods by which this purpose has been carried out by the Conference Epworth League Board have been discussed in the preceeding section of this chapter.

The activities of the Conference Epworth League Board have been rewarded by developing leadership among the young people of the Little Rock Conference. In 1921, the Board reported 77 Life Service Volunteers, who

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31 Journal, 1914, p. 51.

had been enlisted for active service in the Church.[32] The next year the Board declared that more young people were enlisted in Christian service that year than in any previous year.[33]

The Epworth Leagues of the Little Rock Conference have been interested in educating Church leaders. To that end the Conference Epworth League organization, in 1909, subscribed $900 for the support of four girls in Scarritt Bible and Training School. The next year, three additional scholarships of $250 each were subscribed by the Little Rock Conference Epworth Leagues. Of these three additional scholarships, two were in Scarritt Bible and Training School and one in Hendrix College.[34] Other types of education carried on by the Epworth Leagues of the Little Rock Conference have been study courses in Annual Assemblies, Institutes, and in the Summer School for Pastors at Hendrix College.

The value of the training that has been carried on in the local Epworth Leagues cannot be adequately estimated. In carrying on the work of the Epworth League in the local chapters, young people are trained for service in the local Church.

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33 Journal, 1922, p. 59.

34 Journal, 1909, p. 32; Journal, 1910, p. 37.

## Missionary Work of the Epworth League

The Epworth Leagues of the Little Rock Conference have been urged by the Conference Epworth League Board to create a missionary spirit among their members. As evidence of a growing missionary spirit among the young people of the Little Rock Conference, the Conference Board, in 1898, rejoiced in the fact that the young people had taken up special missionary work.[35] As further development of this spirit was desired, the Conference Epworth League Board, from 1904 to 1907, recommended that pastors organize mission study classes for the young people in each League.[36] Later, however, the mission study class became a regular part of the program of work for the Epworth League under the direction of the missionary department of the local chapter.

As an expression of the missionary spirit, the Epworth Leagues of the Little Rock Conference have not only helped to develop a missionary spirit in others, but they have assisted in collecting the benevolences of the Church and contributed to missions themselves. In 1900, the "Holston Plan", which was a plan for the

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[35] Journal, 1898, p. 18.

[36] Journal, 1904, p. 30; Journal, 1907, p. 52.

Leaguers to help the presiding elders and pastors collect the benevolences of the Church, was recommended to the preachers of the Conference.[37] Three years later the Conference Epworth League Board declared that the district organizations of the Epworth League had been a great help in raising the Conference claims.[38] In addition to helping collect missionary funds, the Epworth Leagues of the Little Rock Conference have contributed money to both home and foreign missions.

As early as 1913, the Conference Epworth League Board stated that the Cedar Glades Mission, in the Little Rock Conference, deserved the support of the Epworth Leagues.[39] Until 1916, this Mission was supported by the Epworth Leagues of the Little Rock Conference. In that year, however, the Epworth League Conference organization pledged $500 for home mission work in the Little Rock Conference, to be used as the Conference Board of Missions directed, and $500 for foreign mission work.[40] In 1917, each of these pledges was increased by the League Conference to $1,000.[41]

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[37] Journal, 1900, p. 26.

[38] Journal, 1903, p. 30.

[39] Journal, 1913, p. 53.

[40] Journal, 1916, p. 46.

[41] Journal, 1917, pp. 48-49.

In 1918, the Epworth Leagues not only pledged but paid to the African Special $1,000, and to home mission work in the Little Rock Conference $1,050.[42] The next year, in addition to the regular pledges and payments to home and foreign missions, the Leagues of the Little Rock Conference pledged themselves to raise $2,508 on the Centenary campaign. No record has been given of what was paid on that pledge.[43]

The Epworth Leagues of the Little Rock Conference have made contributions to missionary causes since 1902. Prior to that time no column was included in the journal for this item. In 1902, the Leagues contributed $509 to missions. The maximum was not reached, however, until the time of the Centenary campaign when, in 1921, the Epworth Leagues contributed $4,125 to missions. In 1929, the contribution to missions was $2,552. Between 1902 and 1929, the total amount contributed to missions by the Epworth Leagues of the Little Rock Conference was $56,181.[44]

## Progress of the Epworth League

The progress of the Epworth League in the Little Rock Conference has been indicated by its support of

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[42] Journal, 1918, p. 43.

[43] Journal, 1919, p. 49.

[44] See Appendix on Epworth Leagues, p. 214.

allied agencies, which have had for their purpose the development and training of younger persons than those in the Senior Epworth League. As early as 1898, the Conference Epworth League Board urged pastors to organize Junior Leagues in churches where there was no Juvenile Missionary Society.[45] Such recommendations were ignored by the preachers so often that the Conference Epworth League Board, in trying to stimulate interest, in 1915, declared that the Junior League was a vital department of League work and that it was one of the best preparing agencies for Senior Epworth League work. In that year the Board also suggested that the pastors organize Junior Leagues where it was possible and practical.[46] Between 1902 and 1913, the Conference journals included a column for Junior Epworth Leagues. In 1903, there were 14 league chapters and 473 members and in 1913, there were 31 chapters, which was the maximum for the twelve year period, and 789 members. However, in 1907, the maximum number of members was reached with 982.[47] In 1920, the Conference Epworth League Board recommended that Intermediate Leagues

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[45] Journal, 1898, p. 18.

[46] Journal, 1915, p. 46.

[47] See Appendix on Junior Epworth Leagues, p. 212.

be organized in as many Churches as possible.[48]

As further evidence of the progress of Epworth League work in the Little Rock Conference, the Conference Board, in 1924, rejoiced that the Leagues had had a worthy part in the erection of an Epworth League Building at Mount Sequoyah, which cost nearly $25,000. In the same year there was noted an increase in the number of Epworth League Unions in the Conference.[49]

Prior to 1893, the journals of the Conference had no column for Epworth Leagues. However, in that year, there was included such a column which has been continued to the present time. In 1893, there were 39 Epworth League chapters with 1,002 members, and in 1929, there were 205 Epworth League chapters with 5,299 members. The maximum number of chapters was reached in 1925 with 247 chapters, while the membership reached its highest peak in 1922 with 7,160 members. With the exception of 1893, no column was included in the Conference journal for the total amount of money raised by the Epworth Leagues until 1902. In that year the Epworth Leagues of the Little Rock Conference raised, for all purposes, $1,190, and in 1929, $8,869 was raised.

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48 Journal, 1920, p. 47.

49 Journal, 1924, p. 57.

During the period, 1902-1939, the Epworth Leagues of the Little Rock Conference raised a total sum of $312,162. In 1924, the maximum was reached, when $48,785 was raised by the Epworth Leagues of the Little Rock Conference.[50]

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50 See Appendix on Epworth Leagues, p. 214.

# CHAPTER VII

## CHURCH EXTENSION

Prior to 1882, there was a growing conviction throughout Southern Methodism that there should be some method of aiding weak congregations to build and equip houses of worship. In the far west where the Methodist Episcopal Church, South, was doing pioneer work, the need for funds to build houses of worship was especially imperative. Upon recommendation of David Morton, who was a presiding elder in the Montana Conference, the General Conference of the Methodist Episcopal Church, South, in 1878, considered establishing a Church-building department, but it was 1882 before the General Conference authorized the formation of this new department. This new department, which has been called the General Board of Church Extension of the Methodist Episcopal Church, South, was incorporated under the laws of the

State of Kentucky. It was authorized to give supervision and aid to the building of Churches and parsonages in Southern Methodism.[1]

Between 1882 and 1929, the General Board of Church Extension of the Methodist Episcopal Church, South, developed the following principles of action: first, to use the free will offerings given to it to aid in building Churches and parsonages for congregations which were not able to help themselves; second, to assist in the building of Churches in communities where Churches could not be erected if outside help was not available; third, to endeavor through the proper use of the funds of the General Board to gain a foothold in rapidly developing cities where there were only a few Methodists; fourth, to promote the building of Churches in connection with Conference agencies; and fifth, to co-operate in the building of Churches in foreign communities in the United States as well as in foreign mission fields.[2]

In order to meet the needs for which the Board of Church Extension was organized, and to carry out the principles mentioned above, the Board of Church Ex-

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1 The Doctrines and Discipline of the Methodist Episcopal Church, South, 1882, pp. 192, 197.

2 Cram, W. G., Methodism and Kingdom Extension, pp. 121-122.

tension established a loan fund. This fund has been acquired mainly through annuities that have been given to the Board. It is held in the nature of a trust fund to be loaned, at a low rate of interest, to needy Churches. Beginning in the early days of the Board's existence, this fund has increased until 1929 it amounted to the sum of $3,043,008.96.[3]

In order to meet further the needs for which the Board of Church Extension was organized, the Board also established a donation fund. This fund has been acquired from the regular Conference assessments from each Annual Conference. It has been used to help weak congregations build Churches and parsonages.[4]

During the forty-eight years of its history, the Board of Church Extension has done a remarkable piece of work. It has aided in the erection of 12,039 houses of worship and 3,715 parsonages. In giving this aid, the General and Conference Boards of Church Extension of the Methodist Episcopal Church, South, have loaned $7,309,504.32 and donated $8,057,149.10 to congregations building Churches and parsonages.[5]

The Little Rock Conference organized, in 1890, a Board of Church Extension, which was auxiliary to the

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[3] Ibid., p. 122.

[4] The Doctrines and Discipline of the Methodist Episcopal Church, South, 1930, p. 244.

[5] Cram, op. cit., pp. 123-124.

General Board of Church Extension. It was to have control over all the interests of Church Extension within the Conference. The Conference Board of Church Extension was composed of one lay member from each presiding elder's district and an equal number of traveling ministers, who were elected quadrennially by the Conference.

The Little Rock Conference Board of Church Extension has been administering aid to weak Churches through two funds, the donation fund and the loan fund. These funds have been acquired through the regular Conference assessments. The disposition of these funds has been entirely under the direction of the Board to be loaned or donated at its discretion.

The Little Rock Conference Board of Church Extension has done excellent work, yet it has not been widely advertised. The Board declared, in 1912, that over one-half of the Churches and parsonages in the Little Rock Conference had received aid from the Conference and GeneralBoards of Church Extension.[6] Most of the work of the Conference Board has been done without comment from the Conference. The reports of the Conference Board of Church Extension have indicated, for the most part, only a list of the receipts and appropria-

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6 Journal, 1912, p. 32.

tions for each year.

Besides the general fund which the Board of Church Extension of the Little Rock Conference has had at its disposal annually, it has administered special loan funds which have been raised by special offerings and gifts. In 1912, plans were made to establish a Conference Loan Fund. As a beginning, the Board of Church Extension of the Little Rock Conference set apart $200 to be used as a loan fund for the erection of new Churches or the liquidation of debts on Church property. This fund was to be known as the Horace Jewell Conference Loan Fund, in memory of Horace Jewell, an early leader of the Conference.[7] In order to stimulate further interest in the Horace Jewell Loan Fund, the Board of Church Extension of the Little Rock Conference, in 1917, donated $75 to the fund.[8] The next year the Board made an additional donation of $100 to the fund.[9] The donations of the Board of Church Extension of the Little Rock Conference, together with the interest paid in loans and the contributions of friends to this loan fund, totaled only $650.50 in 1921.[10] By 1927, however, the Horace Jewell

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7 Journal, 1912, p. 33.

8 Journal, 1917, p. 43.

9 Journal, 1918, p. 40.

10 Journal, 1921, p. 48.

Loan Fund had increased to $1,159.[11]

Another effort was made, in 1914, to create a loan fund in the Little Rock Conference. Realizing the need of more money in loan funds to aid Churches and parsonages, W. W. Nelson, in 1914, made a special effort to raise money for a loan fund to be known as the R. N. Ross Conference Church Extension Loan Fund. At the end of the year, however, Nelson had raised only $21.50 for the fund.[12] During the next year this fund was increased to $47.75.[13] The growth of this fund was so small, however, that in 1916, it was consolidated with the Horace Jewell Loan Fund.

From time to time the Board of Church Extension of the Little Rock Conference has made certain pronouncements and passed specific rules for its guidance in administering its funds. In 1900, the Conference Board of Church Extension denounced the practice of preachers becoming personally responsible for Church debts and then expecting the Board to relieve them of the debt.[14] The next year the Board found it necessary to pass a rule which would withhold grants from Churches that would still be left in an unfinished condition

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11 Journal, 1927, p. 49.

12 Journal, 1914, p. 40.

13 Journal, 1915, p. 41.

14 Journal, 1900, p. 24.

after the Board's aid had been exhausted. It also demanded that individuals stop assuming debts of local Churches, expecting the Conference Board of Church Extension to pay the debt.[15] In 1904, the Conference Board adopted the policy of withholding an appropriation to any Church which was not insured, or would not promise to insure the Church property.[16] To enforce this policy, the Board, in 1905, adopted a rule, which would withhold aid to rebuild any Church or parsonage which had been destroyed while uninsured.[17] In 1911, a further statement of the policy of the Conference Board of Church Extension was made as follows:

> It is the purpose of your Conference Board to adhere closely to the policy suggested by the General Board. Hence the Board regards it as unwise to assist by donations in building houses to cost more than $1,000 and it will not do so in the future except in cases where it may judge the necessities of the applicants imperative.
>
> It is further the policy of this Board that no donations shall be made to any church upon which there is a lien or mortgage, except upon condition that such aid will remove the lien or mortgage and deliver the property into the hands of regularly appointed trustees.
>
> Furthermore no application for aid will be considered by the Board in the future unless drawn up in correct form as required by the law of the Church.
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> Hereafter, one fifth of the amount to be distributed by this Board will be available for donations to parsonages within the bounds of our Conference, provided such assistance seems necessary.[18]

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[15] Journal, 1901, pp. 25-26.

[16] Journal, 1904, p. 39.

[17] Journal, 1905, p. 43.

[18] Journal, 1911, p. 44.

In 1922, after the Conference Board had elected officers for the coming quadrennium, it offered a resolution to the Little Rock Conference which was adopted by the Conference. The resolution asserted that hereafter the Board of Church Extension of the Little Rock Conference would neither grant nor recommend a loan or gift for the erection of a new Church until the plans of such Church were reviewed by the joint Committee on Architecture, which was composed of representatives of the Conference Board of Church Extension and the Conference Sunday School Board.[19] This policy was again emphasized in 1926 and 1929.[20]

The Little Rock Conference has taken great care to see that Churches and Sunday School Buildings were adequate to provide for the needs of the community in which they were built. Frequently, Church buildings were found to be poorly designed, incomplete, or out of date, and due to the enlarging program of the Church, and to the introduction of new changes in the arrangement and equipment of Church and Sunday School buildings, the General Board of Church Extension of the Methodist Episcopal Church, South, organized a depart-

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19 Journal, 1922, pp. 55-56.

20 Journal, 1929, p. 55.

ment of architecture in 1917.[21] The Conference Board of Church Extension not only co-operated with the General Board but organized a committee, in 1922, which was composed of members from the Sunday School Board and Board of Church Extension of the Conference, to aid in planning Churches and Sunday School buildings.[22] Prior to this work, however, the Little Rock Conference Board of Church Extension, in 1915, recommended John P. Almond as a reliable architect. He asked to be endorsed officially as the architect for the Little Rock Conference, but the Conference refused to grant his request.[23]

Various methods have been used to interest the people of the Little Rock Conference in the cause of Church extension. The Conference Board of Church Extension sought to create interest through education. To this end the Board has urged, almost annually since 1892, that pastors and interested laymen secure the free literature from the General Board and distribute it among the people of their respective parishes.[24] In 1893, the Conference Board was not satisfied with the distribution of the free literature. It, therefore, secured $15 worth of Church extension literature and

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21 Cram, op. cit., pp. 125-126.

22 Journal, 1922, pp. 55-56.

23 Journal, 1915, p. 41.

24 Journal, 1892, p. 20.

distributed it among the preachers and official members of the Little Rock Conference.[25]

Another method used to create interest in the work of Church extension has been through the women's organizations within the Church. When the General Conference of 1886 reorganized the Board of Church Extension, provision was made for the formation of Woman's Parsonage and Home Mission Societies in the local Churches. Such societies were to assist the Conference Board of Church Extension in providing comfortable homes for the pastors and their families.[26] In 1892 and 1894, the Board asked the ministers to organize these societies in their Churches as well as to co-operate with them in their work.[27]

Prior to 1918, in the Little Rock Conference, each claim of the Church was presented on its own merits. Under this plan the Little Rock Conference, between 1890 and 1918, raised $82,053 for the cause of Church Extension. During the same period the Little Rock Conference sent to the General Board of Church Extension of the Methodist Episcopal Church, South, the sum of $34,115. Only in the following years, 1892, 1893, 1894, 1896, 1905, 1909, and 1914

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25 Journal, 1893, p. 15.

26 The Doctrines and Discipline of the Methodist Episcopal Church, South, 1886, p. 201.

27 Journal, 1892, p. 20; Journal, 1894, p. 19.

did the Conference fail to exceed the previous year in its contributions to the cause of Church Extension; and only in the years 1898, 1905, 1909, and 1914 did the Conference send a less amount to the General Board of Church Extension than it sent the previous year.[28]

Between 1890 and 1929, the Little Rock Conference Board of Church Extension donated to Churches and parsonages within the bounds of the Little Rock Conference the sum of $63,505. This donation was divided into 413 appropriations, thus making an average appropriation of $153.52.[29]

The Little Rock Conference Board of Church Extension has aided various Churches outside the bounds of the Conference. For example, in 1908, the Conference Board in its report to the Annual Conference commended the plan to erect, at the national capitol, a Church worthy of the Church's place as a religious force.[30] The next year the Board reaffirmed its deep interest in the success of the movement to build a Church at the national capitol, and assured George S. Sexton, who was special agent for the work, the sympathy and co-operation of the Little Rock Conference.[31] It

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28 See Appendix on Church Extension, p. 211.

29 Ibid., p. 211.

30 Journal, 1908, p. 39.

31 Journal, 1909, p. 32.

was in the year 1912, however, before the Little Rock Conference, through its Board of Church Extension, subscribed to the fund to build the representative Church at Washington, District of Columbia. That year $3,000 was subscribed for this cause by the Conference. By vote of the Conference it was decided that this work should be known as the Andrew Hunter Memorial in honor of Andrew Hunter, the originator of this great movement in the General Conference of 1858.[32] Four years later only $1,000 was reported paid on the $3,000 pledge. In that year, 1916, however, George S. Sexton, who was agent for the cause, attended the Little Rock Annual Conference and presented the cause of the representative Church in Washington. The Conference paid $1,000 immediately and promised to pay the $1,000 balance the next year.[33] It was 1918, however, before it was all paid. The total paid to the Washington Church by the Little Rock Conference was $3,400.[34]

Between 1890 and 1929, the Little Rock Confer-

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32 Journal, 1912, p. 40.

33 Journal, 1916, p. 43.

34 Journal, 1918, p. 41.

ence has given very little assistance to Negro Churches. In 1909, the Conference through its Board of Church Extension accepted its part of the $15,000 pledge, which the General Board of Church Extension made to aid the Church Extension Department of the Colored Methodist Episcopal Church. The Little Rock Conference pledge was $340.[35] Ten years later, R. S. Stout, a representative of the Colored Methodist Episcopal Church, was allowed to present the cause of the Church Extension Department of the Colored Methodist Episcopal Church to the Little Rock Annual Conference. At that time, 1919, a collection of $57 was taken and given to this cause.[36]

For a short time the Birthday Offerings in the Sunday Schools were used for the cause of Church extension. In 1907, the offering derived from this source was directed by the Little Rock Conference Board of Church Extension to the cause of Church extension in Oklahoma.[37]

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35 Journal, 1909, p. 33.

36 Journal, 1919, p. 46.

37 Journal, 1907, p. 52.

# CHAPTER VIII

## ARKANSAS METHODIST ORPHANAGE

Prior to 1897, the Little Rock Conference gave its moral and financial support to the Children's Home Society of Arkansas, which provided Christian homes for homeless children. In 1895, the Conference passed a resolution approving the work of this society and pledging its assistance to the work as long as the humane work was needed and its Christlike purposes were being attained.[1]

Realizing the need of taking better care of the orphan children than the Children's Home Society of Arkansas was able to do, the Little Rock Conference, in 1897, appointed J.R.Cason, T.H.Ware, and J.R.Moore as a Commission from the Little Rock Conference to co-operate with Commissions from the White River and Arkansas Conferences for the purpose of studying the possibilities of carrying on orphans' work. The Commission was authorized to investigate the advisability of erecting an orphan's home as well as to

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[1] Journal, 1895, p. 14.

receive legacies and bequests for the benefit of orphan children.[2] The next year Bishop H.C.Morrison appointed a committee, composed of J.R.Cason, James Thomas, and George Thornburgh, to consult with like committees from the White River and Arkansas Conferences for the purpose of laying plans for the founding of an orphans' home in Arkansas.[3] Those committees representing the three Conferences in Arkansas became the first Board of Trustees of the Arkansas Methodist Orphanage. The Board of Trustees was empowered to buy premises, locate the home, invest or place at interest any and all funds that may come into its hands for the benefit of orphan children.[4]

The Board of Trustees of the Arkansas Methodist Orphanage, in 1899, announced that it would locate the Orphanage at the place that made the most favorable bid for it. In the same year the Board appointed J.M.Workman agent for the Orphanage.[5] In the next two years, however, no progress was made in the establishment of the Orphanage, as no funds were collected.

However, in 1902, the Board of Trustees of the

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[2]Journal, 1897, p. 11.

[3]Journal, 1898, p. 13.

[4]Journal, 1898, p. 19; Journal, 1899, pp. 21-22.

[5]Journal, 1899, p. 22.

Arkansas Methodist Orphanage received the property of the Woman's Industrial Home in fee simple, consisting of three lots in Little Rock on which there was a good frame building. This property was given to the Board of Trustees without any conditions or limitations as to its disposition. On February 1, 1902, the Arkansas Methodist Orphanage was opened in the building above mentioned. Six days later Jessie Miller, the first orphan to enter the Orphanage, was admitted to the home.[6]

The annual report of the Board of Trustees was very satisfactory to the Conference in 1902. That year seventeen children were received into the home, eight of whom had been placed in good homes, thus leaving nine in the home.[7] During the next year sixteen children were received into the home and fifteen placed in fine homes. Those of the ten remaining children in the home who were of school age were sent to the public school. All of the children in the home attended Church and Sunday School regularly. The Orphanage Committee of the Little Rock Conference, in 1903, declared its approval of the spiritual and homelike atmosphere of the home.[8]

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[6] Journal, 1902, p. 32.

[7] Journal, 1902, p. 32.

[8] Journal, 1903, pp. 43-44.

Until 1907, the Arkansas Methodist Orphanage was supported by special gifts and offerings, but in that year at the request of the Board of Trustees, the White River, Arkansas, and Little Rock Conferences assumed the current expenses of the home. The collections were not sufficient to cover all the expenses, but special contributions of friends made it possible to pay all expenses. In the same year, the Board of Trustees of the Arkansas Methodist Orphanage, realizing the need of more adequate equipment for the home, selected M.B.Umstead as financial agent for the Orphanage for the purpose of raising $20,000 with which to build a new home.[9]

M.B.Umstead failed to raise enough funds to justify the continuance of a financial agent in the field for the Orphanage. After the plan to raise money to build a new home had failed, George Thornburgh, who was president of the Board of Trustees, took charge of the campaign to raise the necessary funds to build the new home, in 1908. He accepted the position without salary, but the Board promised to pay his expenses.[10] Under the leadership of George Thornburgh, the campaign for funds was so successful that the building was started in 1909.[11] The children

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[9] Journal, 1907, pp. 42-43.

[10] Journal, 1908, p. 34.

[11] Journal, 1909, pp. 34-35.

were moved into the home on July 10, 1910, although the building was incomplete.[12] Three years later, through the untiring efforts and energy of George Thornburgh, the Conference Committee on Orphanage was able to report that the Arkansas Methodist Orphanage was completely out of debt and the building completed.[13] Upkeep and improvements have been made on buildings and grounds since that time without going into debt.

## Superintendents and Field Workers for the Orphanage

Immediately after the charter was granted to the Board of Trustees of the Arkansas Methodist Orphanage in 1899, the Board of Trustees appointed J.M.Workman as agent for the Orphanage.[14] In 1900, no agent was selected for the Orphanage, but in 1901, J.R.Cason was appointed agent.[15] From 1902 to 1905, there was no field agent for the Orphanage. However, T. Fisackerly, a member of the White River Conference, was made superintendent of the home in 1905, and early in 1907, he began work as financial agent. After working a short time, T. Fisackerly

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[12] Journal, 1910, pp. 39-40.

[13] Journal, 1913, p. 58.

[14] Journal, 1899, p. 22.

[15] Journal, 1901, p. 32.

died, and the Board of Trustees then appointed H.B.Umstead as financial agent for the Orphanage.[16] In 1908, the Board discontinued the salaried position of superintendent or financial agent for such a plan was not sufficiently satisfactory to justify the expense.

J.M.D.Sturgis served the Arkansas Methodist Orphanage as superintendent in 1904-1905, T. Fisackerly in 1906-1907, George Thornburgh in 1908-1922, and James Thomas in 1923-1929. George Thornburgh and James Thomas have given of their time and energy to this cause without salary or compensation of any kind.

Mrs. Charles Brightman, Mrs. J.M.D.Sturgis, Mrs. T. Fisackerly, Mrs. M.L.Bonner, Mrs. L.D.Litts, and Mrs. S.J. Steed have served as matrons since the founding of the Arkansas Methodist Orphanage.

## Children in the Orphanage

In 1902, the first year that the Orphanage was operated, seventeen children were received into the home. Eight of them were immediately placed in good homes, thus leaving nine in the home.[17] In 1928, thirty-nine children were in the home, twelve were received, and fifteen were

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[16] Journal, 1905, p. 42; Journal, 1907, pp. 42-43.

[17] Journal, 1902, p. 32.

placed in homes, thus leaving thirty-six children in the home, two of which died during the year.[18]

It has been the policy of the management of the home from the beginning to accept only those children who were orphans. A child with father or mother living was not admitted to the home. These orphan children were placed in good homes as soon as possible after they were received. Precaution has been taken here, however, to see that the child had adequate support, care, training and Christian environment. Many homes were refused children because they couldnot fulfill the above requirements. Even with this policy in operation, the managers of the Arkansas Methodist Orphanage placed in good homes, by 1924, a total of 428 children.[19]

Throughout the history of the Arkansas Methodist Orphanage, 1902-1929, the need of funds has limited the services of this institution of Arkansas Methodism. From time to time children have been refused entrance into the home because one of their parents was living, even though the children should have been taken. Assistance to widowed mothers has been unavailable because of the lack of funds. It has been all that Superintendent George

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[18]Journal, 1928, pp. 80-81.

[19]Journal, 1912, p. 41; Journal, 1924, p. 67.

Thornburgh and others could do to meet the urgent needs of the institution.

## Support of the Arkansas Methodist Orphanage

The Arkansas Methodist Orphanage was from the beginning a co-operative enterprise of the Conferences composing Arkansas Methodism. Various methods have been employed to secure the necessary funds to operate the institution. One of the most prominent methods used was contributions and gifts solicited by the superintendents and financial agents. Until 1906, the running expenses of the home were paid by contributions and gifts. After this time, contributions and gifts of friends were used for improvements, repairs, and to supplement the funds of the Conferences for running expenses.[20]

Upon the request of the Board of Trustees of the home, the three Conferences assumed the running expenses of the Orphanage in 1906. In 1907, the report indicated that some of the preachers raised more than their charges were assessed, some what was assessed, and some raised nothing. The total amount received from this source was not sufficient to pay the running expenses of the home, and it was necessary to supplement it by special contributions and gifts.[21] The plan of assessments for the

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[20] *Journal*, 1908, p. 34; *Journal*, 1913, p. 58.

[21] *Journal*, 1907, pp. 42-43.

running expenses of the home was continued through 1929, with the annual assessment on the Little Rock Conference gradually increasing. In 1912, the assessment was $2,000, in 1917 it was $4,000, and in 1929 it vas $5,000. Since 1918, these assessments have been included in the regular Conference budget.

Another method which came to be in 1929 one of the chief sources of revenue was the annual Christmas Sunday School Offering. In 1908, some Sunday Schools in the Little Rock Conference gave a day to the cause of the Orphanage.[22] By 1923, the offering became known as the Orphanage Christmas Offering. In that year, the offering from the Sunday Schools of Arkansas was $2,500.[23] The next year, the Christmas offerings amounted to $4,204.[24] From 1908 to 1929, the Sunday Schools and Churches of the Little Rock Conference were annually urged to observe orphanage day and to make an offering to help support the Arkansas Methodist Orphanage.[25]

Between 1907 and 1929, there was reported annually, except from 1919-1922, the annual contributions of the

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[22] Journal, 1908, p. 33.

[23] Journal, 1923, p. 67.

[24] Journal, 1924, p. 67.

[25] Journal, 1908, p. 33; Journal, 1912, p. 42; Journal, 1928, p. 81.

Little Rock Conference to the Arkansas Methodist Orphanage. In 1907, the Conference paid to the Arkansas Methodist Orphanage $1,695, and in 1929, $4, 424. The total amount contributed by the Conference was $44, 980. The minutes of the Conference do not include the amount given annually by the Sunday Schools of the Little Rock Conference.[26]

As has been stated in an above paragraph, George Thornburgh, a layman of the Little Rock Conference, was responsible for the existence of the Arkansas Methodist Orphanage. By 1920, he had collected in special contributions and gifts more than $42,000 for the Orphanage.[27] His energy and Christian devotion to such a task caused men to rally to the cause in which he was engaged. When George Thornburgh died, in 1923, the Arkansas Methodist Orphanage lost a true friend.

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[26]See Appendix on Financial Table, pp. 216, 217.

[27]Journal, 1920, p. 55.

# CHAPTER IX

## THE SPIRITUAL STATE OF THE CHURCH

Since 1891, the Little Rock Conference has frequently appointed a Committee on Sabbath Observance. That Committee has had for its purpose the stimulation of a spirit of reverence and worship for the Sabbath Day. It was in 1907, however, before a specific Conference committee on the spiritual state of the Church was appointed in the Little Rock Conference. In that year the Conference appointed a Committee on the Spiritual State of the Church to consider the spiritual condition of the Church at that time and to make recommendations, which, if carried out, would result in a deeper spiritual life among Methodists of South Arkansas. The report of the Committee indicated that the Church had made progress spiritually over previous years, but that the spiritual condition at that time demanded greater spiritual development. Pastors were urged by the Committee to give more attention to the pastoral instruction of children, to give proper place to the baptism of infants, to select evangelists with care,

to identify new members with the Church by enlisting them in active Church work, and to encourage the people to partake of the Lord's Supper regularly.[1]

After 1907, the work of the Committee on the Spiritual State of the Church was done by the Committee on Evangelism. That Committee was appointed at the discretion of the bishop in charge of the Conference. Between 1907 and 1929, the Committee on Evangelism of the Little Rock Conference, from time to time, urged Methodists to pray more often, to partake of the Lord's Supper regularly, to observe the Sabbath as a day of rest and worship, and to read the Bible frequently and regularly.[2]

In 1922, the Committee on Evangelism in the Little Rock Conference recommended that all pastors, who had the evangelistic spirit, be urged to assist other pastors in evangelistic meetings.[3] The next year, the Committee not only recommended that pastor-evangelists be used as much as possible, but within each presiding elder's district, pastors, with the co-operation of the presiding elder, should arrange to do all of their own revival work themselves.[4] Two years later the pastors of the Conference

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[1] Journal, 1907, pp. 44-45.

[2] Journal, 1907, pp. 44-45; Journal, 1921, p. 61.

[3] Journal, 1922, p. 58.

[4] Journal, 1923, p. 58.

were urged to give special attention to personal and pastoral evangelism.[5] From time to time during the period 1907-1929 preachers of the Conference were urged to preach on Sabbath observance and to make more of their services evangelistic.[6]

As a further aid to the spiritual life of the Church, the Conference, in 1917, called Christian people to more fervent prayer for the cause of righteousness.[7] Two years later, an intensive program of evangelism was planned and carried out in the Little Rock Conference by the Evangelistic Committee. The plan provided for a revival in every Church, with the laymen doing personal work. As a result of that program, the Committee in 1920 reported 5,012 additions to the Church during the year, 953 family altars, 1,375 tithers, and 215 life-service decisions.[8] From time to time the Committee on Evangelism urged local pastors to co-operate with the Sunday School Board in the pre-Easter campaigns of the Sunday School with its emphasis on "Decision Day", and the use of personal evangelistic method rather than mass evangelistic method.

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[5] Journal, 1925, p. 59.

[6] Journal, 1907, p. 45; Journal, 1922, p. 58.

[7] Journal, 1917, p. 40.

[8] Journal, 1920, p. 62.

The recommendations of the Committee on Evangelism of the Little Rock Conference, had they been observed completely, would have made the Little Rock Conference one of the most spiritual and evangelistic Conferences of Southern Methodism. The Committee was unable to enforce these recommendations, but it was in their power to provide means of stimulation for a deeper spiritual life among the preachers. To do this the Committee, in 1922, planned to secure some outstanding evangelist to preach a series of sermons at the next annual session of the Conference.[9] In succeeding years such men as Andrew Slodd, Clovis Chappell, F.C.Fletcher, O.E.Goddard, and John R. Moore were the speakers chosen for that task.

There were many positive hindrances to the spiritual life of the Church. Many did not attend Church, others failed to read the Bible and pray, many allowed social and fraternal clubs to take the place of the Church in their lives, materialistic tendencies of life rather than reverence and worship characterized the life of many people, and a great mass of the people were seeking amusement. As a result of that attitude, Sabbath desecration was prevalent. In the face of such difficulties it was remarkable that the Church had any spiritual tone at all.

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[9]Journal, 1922, p. 58.

Statistics fail to show adequately the spiritual life of any group; nevertheless the following facts indicate the presence of spiritual forces within the Conference. During the period, 1890-1929, there were baptized within the bounds of the Little Rock Conference 71,932 adults, or a yearly average of 1,798 for the forty years, and 25,585 infants, or an average of 639 for the forty years. During the same period there were 105,062 members received by transfer and otherwise into the membership of the Church and 109,165 members received into the Church by profession of faith. According to the reports of the pastors, there were removed by death and otherwise between the years 1890 and 1929 a total of 216,269 members. The reports of the pastors do not agree with the total membership statistics shown over the forty-year period, for in 1890 there were 27,647 members, while in 1929 there were 61,281, or an increase in the intervening years of 33,634 members. From the reports of the pastors, the results show that there were 2,042 members less in 1929 than in 1890. Even in the face of these inconsistencies, it is significant that between 1890 and 1929 there have been only nine years in which the reports showed a decrease in membership, namely, 1895, 1897, 1898, 1900, 1902, 1906, 1918, 1928, and 1929.[10]

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[10]See Appendix on Membership, p. 213.

## Sabbath Observance.

Since 1890, the Little Rock Conference has appointed a Committee on Sabbath Observance in those years in which the leaders of the Conference thought that such cause needed special consideration. In 1907, the Conference Committee on Sabbath Observance expressed the conviction of the Committees between 1890 and 1929, when it condemned both by precept and example anything that was a desecration of the Sabbath Day, such as Sunday picnicking, Sunday excursions, baseball, and football games. People were urged to observe the Sabbath Day as a day of rest and worship.[11]

In 1920, the Little Rock Conference joined the Tennessee Conference and other Conferences in urging the Congress of the United States to pass a National Sunday Law which would prohibit Sunday newspapers, inter-state commerce on Sunday, Sunday mails, and Sunday trains. In the same year the Arkansas State Legislature was urged to pass a similar law.[12] The next year resolutions were passed by the Conference approving of the recommendations made in 1920.[13]

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[11] *Journal*, 1907, p. 45.

[12] *Journal*, 1920, pp. 60-61.

[13] *Journal*, 1921, p. 61.

Beginning with the first report of the Committee on Sabbath Observance, in 1891, nearly every report urged all Christians, both preachers and laymen, to observe the Lord's Day both by precept and example, as a day of rest and worship. The Committee stated that it was not only desirable to do so, but that it was the duty of all Christians to observe the holy Sabbath in a Christian way.[14]

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[14] Journal, 1891, p. 22; Journal, 1903, p. 46; Journal, 1923, p. 71.

# CHAPTER X

## TEMPERANCE AND SOCIAL SERVICE

From 1890 to 1918, the Little Rock Conference annually appointed a Temperance Committee which presented annual reports to the Conference. The scope of the work was broadened, however, when in 1918, the General Conference of the Methodist Episcopal Church, South, established a Commission on Temperance and Social Service. The function of this Commission was to consider the demands of temperance and social service as related to the Methodist Episcopal Church, South, and to formulate plans for a more thorough instruction of Southern Methodists on these topics.[1]

Immediately after the action of the General Conference, in 1918, the Little Rock Conference organized a Board of Temperance and Social Service. This has been a standing Board of the Conference since 1918. The annual reports of the Committee on Temperance and the Board of Temperance and Social Service reveal the attitude of the Methodists in South Arkansas in regard to the temperance question and the other important social questions since 1890.

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[1] The Doctrines and Discipline of the Methodist Episcopal Church, South, 1918, pp. 174-175.

## The Liquor Traffic

Between 1890 and 1929, the Little Rock Conference has taken a definite stand against the liquor traffic. The position of the Little Rock Conference, in 1890, in regard to the liquor traffic was well stated in a resolution adopted by Conference in that year. It read:

> 1. That we renew and re-affirm the oft-repeated deliverance of this Conference, and of our General Conference, and in harmony therewith, we declare, 'That as a Church, as individual Christians, and as citizens, we are unalterably opposed to the liquor traffic in all of its forms;....
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> 2. We earnestly recommend that our people, and we fraternally solicit the co-operation and assistance of all Christians, and all other peace-loving and law-abiding moral citizens, that reside in townships or counties that voted for license, to unite with our noble women in petitions to the county courts of such counties for an order prohibiting the sale of any kind of intoxicants, in any quantity, within three miles of churches and school houses....
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> 3. We commend and honor the brave men that enacted our statutes regulating the liquor traffic in this State; and we stand ready to encourage and assist our legislators in further wise enactments of a similar character at the next session of our Legislature....
>
> 4. We rejoice that our Supreme Court has so wisely construed those laws, and rejoice that in the recent 'wine case' the court unveiled and destroyed the favorite haunt of the 'blind tiger'....
>
> 5. We request the next Legislature to pass a law making the place of delivery the place of sale, thus effectually destroying the abominable jug trade in prohibition districts and counties.[2]

There has been no modification of this attitude since 1890, for the annual reports of the Temperance Committee

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[2] *Journal*, 1890, pp. 27-28.

and Board of Temperance and Social Service from 1890 to 1920 have continued the same attitude. This attitude further expressed itself in the methods used by the Little Rock Conference to fight the organized liquor traffic in Arkansas.

In 1892, the Conference Temperance Committee declared that it was a disgrace for any Church member to be connected, directly or indirectly, with the liquor traffic. It said that, "He who buys liquor, or lets the building in which it is sold, or in any way lends his influence to the continuance of the life of the business, becomes a party to its iniquity".[3] Not only has the motive of shame been used to urge members not to have a part in the liquor traffic, but from 1895 to 1926, discipline has been used to fight the liquor traffic. Members have been urged to obey the law of the Church, which forbids the sale or use of intoxicating liquors by Church members.[4] The Little Rock Conference Temperance Committee insisted, in 1901, that the preachers of the Conference courageously discharge their duties in regard to the law of the Church in order to suppress the use of intoxicating liquor by Church members irrespective of their financial aid to the Church or their social standing.[5] From 1898 to 1926, ministers

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[3] Journal, 1892, p. 19.

[4] Journal, 1895, p. 27; Journal, 1897, p. 17; Journal, 1926, p. 68.

[5] Journal, 1901, p. 29.

and laymen have been urged by the Temperance Committee of the Conference and the Conference Board of Temperance and Social Service to lend all their influence to suppress the use and sale of intoxicating liquors.[6]

Another agency used in the fight against the liquor traffic in South Arkansas has been the pulpit. In 1893, the Little Rock Conference passed a resolution asking all preachers in the Little Rock Conference to preach on the importance of total abstinence from the use of alcoholic liquors.[7] From that time to the present, the Conference Temperance Committee has urged the ministers to preach on the cause of temperance and civic righteousness.[8] In 1908, however, the preachers were asked to preach on the question of State-wide Prohibition.[9]

Prior to 1893, the Little Rock Conference became actively engaged in urging the passage of laws, which would result in the abolition of the liquor traffic in Arkansas. The "three mile law", which was a law prohibiting the sale of intoxicating liquor within three miles of any Church or school in Arkansas, was in effect in 1893. In that year the Conference adopted a resolution encouraging the

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[6]Journal, 1898, p. 20; Journal, 1926, p. 68.

[7]Journal, 1893, p. 18.

[8]Journal, 1901, p. 29; Journal, 1908, p. 27.

[9]Journal, 1908, p. 27.

Church people to petition for the removal of the saloon from near Churches and schools under the "three mile law."[10] In 1898, the Arkansas Legislature was requested by the Little Rock Conference Temperance Committee to enact laws prohibiting the sale of intoxicants in the state.[11] After the Legislature ignored that request, the Committee, in 1906, asked the Legislature of Arkansas to enact limiting laws, first, to limit the number of saloons in a city to one for each one thousand inhabitants and allowing no saloon in towns of less than one thousand population; second, to require a petition from the majority of the people living within four blocks of the proposed saloon before a license is granted for its operation; and, third, to provide for the petitioning in favor of liquor by those who wish to have it instead of requiring a petition against the sale of liquor by those who oppose it.[12] On December 31, 1913, Arkansas became dry under a law of the State except in incorporated towns and cities, where by petition of the majority of the white adult inhabitants saloons were allowed.[13] During the next three years the

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[10] Journal, 1893, p. 18.

[11] Journal, 1893, p. 20.

[12] Journal, 1906, p. 29.

[13] Journal, 1913, p. 34.

abolition forces in Arkansas made such progress, that a statute providing for State-wide Prohibition went into effect on January 1, 1916.[14]

The ballot has been used by the Little Rock Conference in its fight against the liquor traffic. In 1895, the Conference Temperance Committee declared that it was a man's duty to vote and that "refusing to vote either way does not relieve him, for he that shirks responsibility assumes the gravest responsibility."[15] As early as 1893, the membership of the Little Rock Conference was urged to exercise its ballot and vote against all saloons in the general election.[16] The annual reports of the Temperance Committee and the Board of Temperance and Social Service of the Little Rock Conference, with very few exceptions, have insisted on the exercise of the ballot as a means of abolishing the liquor traffic in Arkansas.

In 1897, the Conference Temperance Committee recommended that a temperance mass meeting be held at each District Conference. It also urged every pastor to arrange for a complete agitation of the liquor question within the bounds of his pastoral charge.[17] The next year,

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[14] Journal, 1916, p. 56.

[15] Journal, 1895, p. 27.

[16] Journal, 1893, p. 18.

[17] Journal, 1897, p. 17.

the Temperance Committee declared that the recommendations which had been made from year to year had been ignored by the preachers. At that session of the Conference, however, the preachers renewed their promises, but no record has been given of the work done.[18]

The Little Rock Conference has co-operated with various organizations, which have had for their purpose the fighting of the liquor traffic. In 1893, the Little Rock Conference pledged its support to the State Temperance Alliance and the Woman's Christian Temperance Union. The purpose of these organizations has been to promote the cause of temperance.[19] The American Anti-Saloon League, another organization which has promoted the cause of temperance, has been loyally supported by the Little Rock Conference.[20] Since 1898, the first year that the American Anti-Saloon League was mentioned by the Conference Temperance Committee, the Committee and its successor, the Board of Temperance and Social Service, have declared their agreement with the purposes and ideals of the American Anti-Saloon League. In 1907, the Temperance Committee stated a typical comment in regard to the work

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[18] Journal, 1898, p. 19.

[19] Journal, 1893, p. 18.

[20] Journal, 1902, p. 23.

of the Anti-Saloon League. It read thus: "We rejoice in the splendid work done by the Anti-Saloon League of Arkansas, and pledge to it, our hearty co-operation in their righteous endeavor to deliver our state from the awful curse of the liquor traffic."[21] The Conference, in 1915, pledged its sympathy and support not only to the State organization but to the National organization of the Anti-Saloon League.[22] After the sale and use of liquor had been forbidden by statute, the Conference Board of Temperance and Social Service declared, in 1921, that prohibition was not yet secure. In accordance with that declaration, it recommended that the Churches of the Little Rock Conference continue to co-operate with the Anti-Saloon League by permitting its representatives to speak in the Churches and take offerings for its support.[23] Again, in 1928, the Board of Temperance and Social Service commended the work of the organization and asked the preachers to open their pulpits to representatives of the Anti-Saloon League at least once a year.[24]

The Anti-Saloon League has done a great work in

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[21] Journal, 1907, p. 53.

[22] Journal, 1915, p. 56.

[23] Journal, 1921, p. 60.

[24] Journal, 1928, p. 83.

Arkansas. It was responsible for the article on prohibition being included in the new constitution of the State of Arkansas, and in the educational campaign prior to the ratification of the prohibition amendment to the Constitution of the United States.[25] In 1923, the Little Rock Conference Board of Temperance and Social Service has summed up the work of the Church and the Anti-Saloon League as follows:

> The Church is responsible for Prohibition. It waged a battle against liquor for nearly a century. It agitated, educated, and through its own organization, the Anti-Saloon League banded together the enemies of the saloon and finally won the victory.
>
> The same energy, zeal, determination and sacrifice which was necessary to secure prohibition must be exerted to maintain it. Work of organization, and education must go on as long as there is organized opposition to the Federal Constitution and state statutes. Dry public sentiment must not be allowed to dwindle. To do so means the menace of reaction.
>
> Wet interests are especially active at this time because they know that if they are to be successful in staging a reaction against prohibition, it must be done quickly, as the dry cause is growing in popularity as its benefits are more clearly apparent. The drys themselves will be to blame, if through indifference, a backward step is taken.[26]

The Church Press has been a powerful agency in the work of distributing prohibition propaganda in Arkansas.

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[25] *Journal*, 1918, p. 50.

[26] *Journal*, 1923, p. 72.

As early as 1892, the Arkansas Methodist was commended by the Little Rock Conference for its fearless and earnest fight upon the liquor traffic.[27] Two years later, the Arkansas Methodist was given credit for the two thousand majority vote against the licensed saloon in the State of Arkansas.[28] The Temperance Committee declared in 1904 that the work of a Church paper could not be over-estimated in this cause, for as the Texas Christian Advocate molded the prohibition sentiment in Texas by filling that state with the information and creating the spirit, the genius, and the conscience that was destined to culminate in the overthrow of the legalized saloon in Texas, the Arkansas Methodist could do also in Arkansas.[29] In 1908, the Conference Temperance Committee declared that the Western Methodist, which had replaced the Arkansas Methodist, was leading the prohibition forces among Methodist people in Arkansas.[30]

It must be remembered, however, that other publications besides the Arkansas Methodist have made their contribution to the prohibition forces in Arkansas. By

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[27] Journal, 1892, p. 19.

[28] Journal, 1894, p. 13.

[29] Journal, 1904, p. 35.

[30] Journal, 1908, p. 27.

1915, prohibition propaganda had become so strong that the large newspapers and leading magazines of the State began to refuse liquor advertising, and instead to give consideration to the prohibition question.[31] The Temperance Committee of the Little Rock Conference, in 1916, commended the position of the Arkansas Methodist, the Baptist Advance, and the Arkansas Gazette for their stand against the liquor traffic.[32] In 1927, when it became necessary to mold a public sentiment for the enforcement of the prohibition laws, the Little Rock Conference Board of Temperance and Social Service recognized the bold and fearless position of the Arkansas Methodist, the Baptist Advance, and the Arkansas Gazette in their support of the prohibition laws.[33]

The Little Rock Conference of the Methodist Episcopal Church, South, has co-operated with other denominations in Arkansas for the purpose of eradicating the liquor traffic. Acting upon a petition presented to the Conference by other denominations in Arkansas, the Little Rock Conference, in 1905, appointed W.F.Andrews, George Thornburgh, and C.C.Henderson as representatives of the Conference to

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[31] Journal, 1915, p. 55.

[32] Journal, 1916, p. 58.

[33] Journal, 1927, p. 74.

serve in a co-operative movement for the purpose of devising plans and directing the work of civic righteousness against the saloon and its allied evil forces. This movement was organized as the Interchurch Temperance Federation in 1905.[34] The next year, the Little Rock Conference continued its connection with the Interchurch Temperance Federation, and appointed George Thornburgh, A.C.Millar, and H.A.Butler as its representatives on the Federation Board.[35] The Interchurch Temperance Federation was a movement to ask the State Legislature to enact prohibition laws.[36]

Another method that has been used by the Little Rock Conference to develop a sentiment against the liquor traffic, has been an educational program carried on through Church organizations and special days. In 1907, the Little Rock Conference urged the pastors and people to observe the Sabbath before the fourth of July as Stainless Flag Day. On that day a prohibition rally was to be held in each Church.[37] One year later, the Conference voted to set apart the second Sunday in February, 1909, as

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[34] Journal, 1905, pp. 36-37.

[35] Journal, 1906, p. 29.

[36] Journal, 1906, p. 29.

[37] Journal, 1907, p. 54.

a day in which all pastors would arrange a program to present the subject of State-wide prohibition.[38] In 1904, the Conference Temperance Committee urged the preachers to use the Sunday Schools and Epworth Leagues in their Churches as organizations to help educate the Church in favor of prohibition. The extent to which that recommendation was obeyed could not be learned from the reports of succeeding years.[39]

In 1914, the Little Rock Conference Temperance Committee declared that, "From now until God places the crown of success upon our efforts, let us sound from every pulpit and platform, from every hamlet, home and heart, the slogan of State-wide, Nation-wide, and World-wide Prohibition."[40] The Little Rock Conference further declared its aim to be Nation-wide prohibition when, in 1915, it declared itself in favor of submitting an amendment to the Constitution of the United States providing for National Prohibition. It further stated that, "With our eyes fixed on the goal of National Prohibition, having hope in an enlightened public conscience, resting our faith on the God of truth, we shall move forward in harmonious unity in the

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[38] Journal, 1908, p. 14.

[39] Journal, 1904, p. 36.

[40] Journal, 1914, p. 61.

name of science, economics, statesmanship, morality and human justice to the destruction of the liquor traffic, the monster of modern civilization."[41]

After the National Prohibition law went into effect January 16, 1920, the dry leaders of the Conference immediately started working and urging all the available means to co-operate with them in a World-wide prohibition movement. Prior to 1920, however, the goal of World-wide prohibition was set. As has been stated in the preceeding paragraph, the slogan of the Little Rock Conference Temperance Committee, in 1914, called for World-wide prohibition. The Little Rock Conference Board of Temperance and Social service, the successor to the Conference Temperance Committee, in 1920, re-emphasized its stand for World-wide prohibition when it declared that:

> The world is looking to America for moral leadership, and it must not be disappointed. The duty of the hour is clear. We are spending millions of dollars a year in missionary endeavor, to see much of our money and effort dissipated by the liquor interests. This should not be tolerated. The hands of all the nations are outstretched to us in supplication. The heartaches of the centuries, the sorrows and wounds of womanhood, and the hopelessness of orphaned childhood, together with outraged public morals everywhere constitute the most ringing challenge to the moral forces of this republic.[42]

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[41] Journal, 1915, p. 56.

[42] Journal, 1920, p. 59.

In 1900, the Little Rock Conference became vitally concerned over the enforcement of the prohibition laws that had been enacted to control the liquor traffic. In that year, the Conference Temperance Committee urged all Methodists to vote for men for public office who realized that it was their duty to uphold all the laws and not just the ones that they wished to enforce.[43] In 1903 and 1924, the Little Rock Conference went on record as opposed to the practice of pardoning the violators of liquor laws. The Conference also declared its opposition to the practice of judges imposing inadequate fines which only had the effect of license fees.[44]

In 1927, breweries were shipping into the State of Arkansas enough malt extract to make 15,000 gallons of home brew daily. The Little Rock Conference Board of Temperance and Social Service declared its opposition to the practice of selling that malt extract through the grocers and at the same time called upon the people to discourage the sale of such an alcoholic drink as home brew.[45]

Following the presidential campaign of 1928, the Little Rock Conference declared that "the inspiration incidental to the late battle of ballots has tended to unite

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[43] Journal, 1900, p. 29.

[44] Journal, 1903, p. 39; Journal, 1924, p. 73.

[45] Journal, 1927, p. 74.

our forces more than ever before."[46] The Board of Temperance and Social Service rejoiced that the people in great numbers had spoken out not only in favor of the National Prohibition Law, but in favor of more strict enforcement of the prohibition laws. Since the election was over at the time of the meeting of the Conference, no definite stand was taken on the candidates by the Little Rock Annual Conference.[47]

## Tobacco

The Little Rock Conference has opposed the use of tobacco by its ministers. In 1899, a resolution adopted by the Conference urged all ministers to discontinue the use of tobacco themselves and to discourage its use among others. The resolution also declared that the use of tobacco by candidates for the ministry would prejudice their cases as applicants for admission into the Little Rock Conference.[48] Seven years later, the Conference Temperance Committee expressed the hope that the young preachers coming into the Conference would not form the tobacco habit, but if they had formed the habit, that,for the sake of the

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[46] Journal, 1928, p. 83.

[47] Journal, 1928, p. 83.

[48] Journal, 1899, p. 12.

mothers who had been trying to fortify their sons against the cigar and cigarette habit, they discontinue the tobacco habit entirely.[49]

At the annual session of the Little Rock Conference in 1929, there was a great deal of discussion about the use of tobacco by the ministers of the Conference. At that session of the Conference a Memorial was presented for adoption. This Memorial prohibited the use of tobacco by ministers of the Conference, and was to be presented to the General Conference of 1930. However, substitute motions were made to the Memorial, and after discussion the Memorial was reported non-concurred.[50]

## Race Relations

Prior to 1919, racial disturbances in the State of Arkansas resulted in a series of resolutions and recommendations being offered by the Little Rock Conference in regard to the relationship between the white and Negro races. In 1919, the Board of Temperance and Social Service of the Little Rock Conference declared that the time had come in the history of the State of Arkansas when there should be a more sympathetic relationship between the

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[49] *Journal*, *1906*, p. 29.

[50] *Journal*, *1929*, p. 37.

white and Negro races.[51] Two years later the pastors of the Little Rock Conference were urged to lay the matter of inter-racial relations upon the consciences of Methodists to the end that the relationship with the colored race would be characterized by patience, justice, and Christian charity.[52]

The welfare of the Negro race has received the consideration of the Little Rock Conference. In 1919, the Conference Board of Temperance and Social Service expressed itself as opposed to the taking of human life without a fair trial, and at the same time pledging itself to see that justice was given to all Negroes.[53] The next year the Board asked the General Assembly of the State of Arkansas to establish a reform school for the colored youth of the State. It declared that such an institution would be a sound economic project for Arkansas.[54]

## Home and Family Life

The Little Rock Conference has given very little consideration to the problem of home life during its history.

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[51] Journal, 1919, p. 66.

[52] Journal, 1921, p. 61.

[53] Journal, 1919, p. 66.

[54] Journal, 1920, p. 68.

In 1899, the Little Rock Conference passed a resolution asking the House of Representatives of the United States to refuse to seat an avowed polygamist, Brigham H. Roberts, on the grounds that to do so would be a violation of the agreement which permitted the State of Utah to be admitted into the Union.[55] Two years later, the Little Rock Conference made further moves to insure the sanctity of the home, when it offered a Memorial to the General Conference of the Methodist Episcopal Church, South, to exclude from the Church membership persons who have been divorced from marital relation on other than Scriptural grounds, and also persons who after said divorcement have assumed again marital relation unsanctioned by the Scripture and the Discipline.[56]

## Hospital Work

In 1907, it was felt by the Little Rock Conference that Arkansas needed a Methodist hospital. The Committee, appointed by Bishop Seth Ward to investigate the advisability of establishing a hospital, reported that it was a wise plan to erect and maintain a Methodist hospital in Arkansas. To this end, the Committee recommended that the

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[55] Journal, 1899, pp. 12-13.

[56] Journal, 1901, p. 31.

presiding bishop of the Little Rock Conference be requested to appoint a Committee of five to represent the Little Rock Conference in connection with like Committees of the Arkansas and White River Conferences, such Committees to constitute a Commission which shall consider the advisability of establishing a hospital within the bounds of the State of Arkansas, said hospital to be the joint property of the three patronizing Conferences, and such Commission to be empowered to receive bids for the location of the hospital and to make recommendations to the respective Conferences for the location of the hospital and suggestions as to ways and means to carry to successful completion this enterprise.[57] The Conference passed this recommendation and Bishop Seth Ward appointed the Committee composed of L.B.Leigh, T.E.Sharp, T.S.Buzbee, A. Curl, and W.F.Evans.[58]

The next year the report of the Arkansas Hospital Commission showed that nothing definite had been done. The financial situation in the State was the reason given by the Commission that no definite propositions were made to the Commission for the location of the hospital.[59] The

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[57]Journal, 1907, pp. 38-39.

[58]Journal, 1907, p. 12.

[59]Journal, 1908, p. 32.

Commission was continued for another year, but nothing more was done about the erection of a hospital until 1919.

In 1919, the Conference adopted a resolution asking the presiding bishop to appoint a Committee to work with a Committee from the North Arkansas Conference for the purpose of erecting and operating a State Hospital.[60] The joint Committee declared, in 1924, that the need for a hospital in Arkansas was imperative, but that final plans for the hospital must be left to the General Hospital Board.[61] In 1929, the Committee on Arkansas Methodist Hospital with the consent of G.C.Jarrell, Secretary of the General Hospital Board, prepared a Memorial asking the General Conference to give the General Hospital Board the privilege of enterprising a Sanatorium at Hot Springs, Arkansas.[62]

Although the Little Rock Conference had no hospital through which it could minister to the sick and suffering, the Conference has sponsored work of this nature within its bounds. In 1923, the Boards of Missions of the North Arkansas and Little Rock Conferences agreed to co-operate in prison and hospital work.[63] The work was put on a more

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[60] Journal, 1919, p. 24.

[61] Journal, 1924, p. 76.

[62] Journal, 1929, p. 69.

[63] Journal, 1923, p. 64.

permanent basis, however, in 1928, when the North Arkansas Conference and the Little Rock Conference organized a Board for Hospital and Prison Work, which employed D.H. Colquette as superintendent of hospitals and prisons. His duties were to visit the hospitals of the State, to distribute portions of the Scriptures to the sick and the inmates of the prisons, and to conduct religious services in all hospitals and prisons as often as possible.[64] During the following year this work proved so helpful and beneficial that it was made a part of the permanent Conference work. Under the leadership of D.H.Colquette libraries were started in several of the penal institutions of the State.[65]

In addition to the work within the State, the Little Rock Conference felt a special interest in the Southern Methodist Hospital and Sanatorium at Tucson, Arizona. The Conference directed 80 per cent. of the amount raised for hospital work to the support of that institution, which has been ministering so effectively to tubercular patients.[66]

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[64] Journal, 1928, pp. 72-73.

[65] Journal, 1929, p. 70.

[66] Journal, 1929, p. 69.

## Other Social Questions

From time to time the Little Rock Conference has made recommendations and passed resolutions concerning other social problems. Some of them are given in the following paragraphs.

The Little Rock Conference, in 1923, not only commended the principles of world brotherhood that Woodrow Wilson advocated, but rejoiced that the great apostle of peace had recovered from his recent illness.[67] The next year the Conference passed a resolution favoring the adherence of the United States to the World Court.[68] Rejoicing that the Briand-Kellogg Peace Pact had been accepted by nearly forty nations and had been proclaimed by President Hoover to be the supreme law of the land, the Conference urged all pastors and Christians to support the concrete proposals which would make the Pact effective. The Conference declared, in 1929, that such a program would lead to a reduction of the armies and navies of all lands and to the ultimate abolishment of war as a means of settling international disputes.[69]

In 1919 and 1920, the Little Rock Conference faced

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[67] *Journal*, 1923, p. 74.

[68] *Journal*, 1924, p. 74.

[69] *Journal*, 1929, pp. 82-83.

fairly and squarely the question of social justice as it is related to capital and labor. It stands for equal rights and complete justice for all men, for a living wage in all industries, and for the highest wage that the industry can afford, for a release from employment one day in seven, for the protection of the family by a single standard of purity, for the abolition of child labor, and for provision of education and recreation for every child's development.[70] In order to bring these principles to fruition, the Church must teach laborers to love their enemies, and to instruct employers to owe no man anything except love.[71]

Between 1890 and 1929, the Little Rock Conference (1) commended the action of Governor James P.Clark in preventing a prize fight at Hot Springs;[72] (2) recommended that the colleges under the control of the Conference abolish inter-collegiate football;[73] (3) declared its opposition to the dance, to mixed bathing, to the making and drinking of "home brew", as well as other intoxicating liquors, and to Sunday golf, baseball, fishing, swimming,

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[70]Journal, 1920, pp. 59-60.

[71]Journal, 1919, p. 58.

[72]Journal, 1895, p. 14.

[73]Journal, 1913, p. 40.

movies, as well as all other forms of Sabbath desecration;[74] (4) deplored the giving of annual balls at the opening and closing of State institutions of learning whereby the religious convictions of Protestant people have been reflected upon and disregarded;[75] (5) deplored the action of the Legislature of 1929 in passing a law permitting a vote on Sunday baseball in any county in the State;[76] (6) condemned racetrack gambling;[77] (7) commended the Arkansas State Medical Association for its effort to control the dreaded disease of tuberculosis;[78] (8) commended the work of the National Florence Crittenden Mission in Little Rock and Hot Springs in its efforts to provide homes and help for friendless and penitent women;[79] (9) adopted the Social Creed of the Churches which was stated by the Federal Council of Churches of Christ in America;[80] (10) urged people and Churches to give cooperation, both in sympathy and gifts, to the Near East

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[74] Journal, 1927, p. 75.

[75] Journal, 1927, p. 74.

[76] Journal, 1929, pp. 81-82.

[77] Journal, 1929, p. 82.

[78] Journal, 1908, pp. 40-41.

[79] Journal, 1905, p. 13.

[80] Journal, 1927, pp. 73-74.

Relief work;[81] (11) commended the work of the Red Cross and other relief organizations during the spring flood of 1927;[82] (12) passed a resolution asking the Congress and the President of the United States to consider the question of Flood Control as a national question;[83] (13) commended the work of the Arkansas Baptist Hospital at Little Rock and urged Methodist people to patronize it as much as possible;[84] and (14) urged observance of the Sabbath in a Christian way.[85]

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[81] Journal, 1924, p. 74.

[82] Journal, 1927, p. 77.

[83] Journal, 1927, p. 77.

[84] Journal, 1929, p. 69.

[85] Journal, 1929, p. 82.

# CHAPTER XI

## THE MEMBERSHIP OF THE LITTLE ROCK CONFERENCE

Since 1890, the Little Rock Conference has been favored by the presence of eighteen presiding bishops. The bishops and the year or years that they have presided over the Conference are indicated as follows: O.P.Fitzgerald, 1890; W.W.Duncan, 1891; A.W.Wilson, 1892; J.C.Keener, 1893; E.R.Hendrix, 1894, 1897, 1908, 1909; A.G.Haygood, 1895; J.S.Key, 1896, 1901, 1904; H.C.Morrison, 1898, 1914, 1915; C.B.Galloway, 1899, 1900, 1905; E.E.Hoss, 1902, 1903; James Atkins, 1906, 1922, 1923; Seth Ward, 1907; J.H.McCoy, 1910, 1911, 1916; W.A.Candler, 1912; John C.Kilgo, 1913; E.D.Mouzon, 1917-1921; S.R.Hay, 1924, 1925; H.A.Boaz, 1926-1929.[1]

It is impossible to estimate adequately the contribution which each of these bishops has made to the Little Rock Conference. As far as can be ascertained from the

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[1]Journal, 1929, pp. 6-7.

Conference journals, all of the bishops, who have presided over the Little Rock Conference since 1890, have been men who expressed their spiritual power in brotherly love toward their fellow ministers. This spirit of brotherly love has left its mark upon the Little Rock Conference.

## Ministry

Each Annual Conference in the Methodist Episcopal Church, South, has a standing Committee on Admissions, which is appointed quadrennially by the Conference. The duty of this Committee is to inquire into the character and qualifications of all applicants for admission on trial, admission into full connection, readmission, and admission from other Churches. A preacher, after he has served two years on trial, provided he has passed the course of study outlined by the College of Bishops for the two years, must again appear before the Committee on Admissions of the Conference. He is then recommended for full admission into the Conference.[2]

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[2]The Doctrines and Discipline of the Methodist Episcopal Church, South, 1926, pp. 43-44, 84.

The membership of the Little Rock Conference has almost doubled between 1890 and 1929. In 1890, there were ninety-five members of the Conference, and in 1929, there were one hundred seventy-three members. Of the ninety-five members in the Conference in 1890, twelve members held the superannuated relation, four held the supernumerary relation, and seventy-nine were in the traveling connection. Of the one hundred seventy-three members in the Conference in 1929, thirty-nine held the superannuated relation, one held the supernumerary relation, and one hundred thirty-three were in the traveling connection.[3]

Between 1890 and 1929, the Little Rock Conference has admitted into full connection two hundred twenty-one members. During the same period, two hundred seventy-seven members were admitted on trial, of which fifty preachers have been discontinued, either by the Conference or at their own request. Between 1890 and 1929, the Conference located fifty-eight preachers, some for inefficiency and some at their own request. During the same time, thirteen ministers have withdrawn from the Conference, some under charges and some to join other Churches. Only two, however, have been expelled from the Conference membership. During the period, 1890-1929, charges were brought against

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[3]See Appendix on Membership, p. 213.

thirteen ministers of the Little Rock Conference, but only one was convicted.

Between 1890 and 1929, twenty ministers, who came from other Churches, have been admitted into the membership of the Little Rock Conference as traveling ministers. Eleven came from the Methodist Protestant Church, two from the Cumberland Presbyterian Church, two from the Nazarene Church, and one each from the Holiness Church of Christ, the Protestant Episcopal Church, the Methodist Episcopal Church, the Presbyterian Church of the United States, and the Northern Baptist Church.

During the history of the Little Rock Conference since 1890, the salaries of the ministers have materially increased. In 1890, six presiding elders in the Little Rock Conference were paid the sum of $6,420. Pastors, during the same year, were paid the sum of $41,549. Forty years later seven presiding elders were paid the sum of $35,754, and the pastors of the Conference were paid the sum of $248,100. The minimum average salary of presiding elders was paid in 1897, when the average was $957, while the maximum average salary of presiding elders was paid in 1928, when the average salary was $5,108. The detailed records of the pastors' salaries are inadequate, but a comparison of general data of 1890 with that of 1929 indicates a marked increase in the salaries of pastors.

Between 1890 and 1929, the membership of the Little Rock Conference increased 184 per cent., while in the same period, pastors' salaries increased 597 per cent.[4]

The superannuated members of the Little Rock Conference and their families have received assistance from the regular Conference assessments for this cause and the Superannuated Endowment Fund. The Board of Trustees of the Little Rock Conference has also rendered valuable aid to them. From 1890 to 1918, the Little Rock Conference made a special appeal to the local Churches for the Conference Claimants. Since 1918, this fund has been included in the regular Conference budget known as the Conference Claims. Through this fund, the Little Rock Conference has contributed to the Conference Claimants the sum of $376,147.[5] The General Conference of the Methodist Episcopal Church, South, in 1902, authorized a campaign for five million dollars to be used as an endowment fund, the interest on the endowment to be used for the purpose of more adequately supporting the superannuated preachers, their widows, and their orphans.[6] The next year, the Little Rock Conference raised $758 for the endowment fund.

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[4]See Appendix on Finances and Membership, pp. 216-218.

[5]See Appendix on Finances, pp. 216, 217.

[6]Journal, 1902, p. 25.

Between 1903 and 1929, a sum of $115,756 was raised on the Superannuated Endowment Fund.[7] In 1896, a Committee of seven was appointed by the Little Rock Conference for the purpose of incorporating a Conference Board to receive bequests and gifts as an endowment fund for the benefit of superannuated preachers and their families.[8] The next year the Committee was incorporated as the Board of Trustees of the Little Rock Conference of the Methodist Episcopal Church, South.[9] By 1929, the endowment fund of this Conference Board amounted to the sum of $37,000.[10] The Little Rock Conference Board of Trustees not only sponsored the raising of an endowment fund for the superannuated preachers, but it sponsored an organization known as the Board of Control for Superannuated Homes. This Board was organized in 1911 for the purpose of providing homes for all superannuated preachers and their families.[11] By 1929, the Conference owned and controlled seven homes for superannuated preachers. However, a debt of $8,225 was on these homes.[12]

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[7]See Appendix on Finances, pp. 216, 217.

[8]Journal, 1896, p. 13.

[9]Journal, 1897, p. 11.

[10]Journal, 1929, pp. 63-64.

[11]Journal, 1910, pp. 33-34; Journal, 1911, p. 54.

[12]Journal, 1929, pp. 63-64.

These funds for the aiding of the superannuated preachers of the Little Rock Conference and their families have been exceedingly inadequate. In 1890, the average sum given to each family was only $136, while in 1929, the average sum given to each family was $245. The minimum was reached in 1894, when each family received an average of $79, while the maximum was reached in 1929, when an average of $245 was given to each superannuated minister's family.[13]

In 1908, the Little Rock Conference created the Little Rock Conference History Commission for the purpose of collecting and preserving the Conference documents. C.J.Greene, a member of this Commission, was made custodian. District Conference journals, Annual Conference journals, and other historical documents have been placed in the hands of the custodian, who in turn puts them in safe keeping in the Hendrix College Library.[14]

## The Laity

Much of the success of the Little Rock Conference has been due to the energy, consecration, and work of the laymen. A few of the most noble leaders among the laymen

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[13]See Appendix on Membership, p. 213.

[14]Journal, 1918, p. 53.

have been George Thornburgh, J.O.A.Bush, Sam T. Poe, G.W.Pardee, J.S.M.Cannon, and C.E.Hayes. During the first quarter of the twentieth century, the name of George Thornburgh was attached to nearly all of the pioneer work of the Little Rock Conference. He has had a part in the development and progress of the Arkansas Methodist, the Sunday School work, the temperance cause, and the Arkansas Methodist Orphanage. The Arkansas Methodist Orphanage owes its existence to George Thornburgh probably more than to any other man. Many of these other laymen are still living and carrying on the activities of the Church.

The Laymen's Movement began in the Little Rock Conference in 1908.[15] This work was under the supervision and direction of the Conference Board of missions. In the early history of the organization, its purpose was to enlist laymen in the missionary work of the Church to the end that missionary education and contributions would become general.[16] The scope of the work enlarged, however, when, in 1922, the General Conference of the Methodist Episcopal Church, South, authorized the formation of the Board of Lay Activities as a separate organization from the Board of Missions.[17] In 1922, the laymen assumed the

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[15] Journal, 1908, p. 32.

[16] Journal, 1910, pp. 37-38.

[17] The Doctrines and Discipline of the Methodist Episcopal Church, South, 1922, p. 256.

responsibility of collecting all pastors' salaries and benevolent claims of the Church.[18]

In 1923, the work of the laymen was broadened still further. In addition to taking care of all the finances of the Church, the laymen through the Board of Lay Activities pledged their support to missionary work, both home and foreign, Christian education, Sunday School work, Church extension, hospital work, and the Superannuated Endowment Fund.[19]

The Board of Lay Activities of the Little Rock Conference has considered other questions of importance to laymen. They are: the Methodist Layman, the official periodical of the General Board of Lay Activities, personal evangelism, Wesley Brotherhood, the achievement of the slogan, "A service in every community every Sunday", Stewardship cultivation in the local Churches,[20] holding of laymen's conferences in every district,[21] and the observance of Laymen's Day in every Church.[22]

The Little Rock Conference has been ready to give the

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[18]Journal, 1922, p. 62.

[19]Journal, 1923, pp. 61-63.

[20]Journal, 1924, pp. 62-63.

[21]Journal, 1925, p. 62.

[22]Journal, 1928, pp. 74-75.

laymen a larger part in the work of the Church. In 1916, when the bishop presented to the Conference the constitutional question pertaining to increasing the lay membership of Annual Conferences, the Little Rock Conference voted one hundred three to thirty-nine in favor of the constitutional amendment.[23] Two years later when the General Conference asked the Conference to ratify the question of allowing any lay member of the Church, regardless of sex, to fill any office in the local Church or membership on any Conference Board, the Little Rock Conference voted one hundred twenty-two for ratification and none against it.[24]

The women of the Little Rock Conference have been working through the Woman's Missionary Society, which has co-operated with the Conference Board of Missions. The details of the work of the women are not available. The women of the Conference, however, have contributed a large sum to the cause of missions. It was not until 1898 that the Conference journal included a column for the amount of money raised by the women for missions. In that year the Women's Societies raised a sum of $1,866. In 1929, the Woman's Missionary Societies raised a sum of $86,454,

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[23] Journal, 1916, p. 31.

[24] Journal, 1918, p. 25.

but the maximum was reached in 1927, when they raised $101,273. Between 1898 and 1929, the women of the Little Rock Conference raised through their Missionary Societies a sum of $1,289,632 for missionary causes.[25]

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[25]See Appendix on Woman's Missionary Society, p. 221.

# CONCLUSIONS

The following conclusions have been reached from the study of the work of the Little Rock Conference from 1890 to 1939:

1. The Little Rock Conference, since 1890, has developed a missionary spirit which has expressed itself in a world-wide interest in missions. The missionary contributions of the Little Rock Conference, from 1890 to 1939, have amounted to the sum of $1,156,888.

2. The Little Rock Conference has been interested in Education. In 1890, the Little Rock Conference owned one college, two training schools, a high school, and jointly,with the other Arkansas Conferences, owned two other colleges. Since that time, one other training school has been founded by the Conference, but all of these schools were discontinued or consolidated with other schools until,in 1939, the Conference jointly owned and supervised only two colleges, Hendrix-Henderson College and Galloway College. These schools are governed by one Board of Trustees under a plan known as the Unified Methodist Educational system in Arkansas. The value of educational property in 1890 amounted to the sum of $187,000, while forty years later the educational

value of the property was valued at $1,101,834.

3. The Little Rock Conference has consistently shown its interest in promoting Sunday School work. This is clearly shown by the fact that the Little Rock Conference led the entire Church, in 1923, in the annual check up on the Standard of Efficiency. Furthermore, the Conference has shown its interest in Sunday School work through the promotion of the Dual Mission Special which provided for Sunday School Extension work in China and within the bounds of the Little Rock Conference.

4. In 1890, the Little Rock Conference officially patronized the Arkansas Methodist as its Conference organ. Throughout its history, the Arkansas Methodist has not been adequately financed. It was not, however, until 1915 that the Conferences in Arkansas bought the paper from private interests. Since that time a home has been secured for the Arkansas Methodist. It is also planned to make this home the Methodist headquarters for Arkansas.

5. Between 1890 and 1929 the Little Rock Conference has manifested a keen interest in the work of the Epworth League. The work of the preachers and laymen has resulted in a strong Conference Epworth League organization which has promoted the missionary education of the young people, the training of young people for Church work, and the annual Epworth League Assembly. Since 1902, the

the Epworth Leagues of the Little Rock Conference have contributed to missionary causes the sum of $56,181.

6. The Little Rock Conference has been interested in building Churches and parsonages. Between 1890 and 1929 the Conference raised, for Church Extension, the sum of $136,381, of which 48 percent was raised since 1918.

7. It was not until 1902 that the Little Rock Conference in co-operation with the other Arkansas Conferences founded the Arkansas Methodist Orphanage. Prior to this date, however, the Conference gave its support to the Arkansas Children's Home Society. Yet, in 1929, the Arkansas Methodist Orphanage was valued at $100,000.

8. The spiritual state of the Church within the Little Rock Conference has been, for the most part, constant. It has been sane and sensible, for there has been a balance between the emotional and the intellectual life of the Conference. Since 1890 the Little Rock Conference lost membership in 1895, 1897, 1898, 1900, 1902, 1906, 1918, 1928, and 1929.

9. The Little Rock Conference has consistently declared its opposition to the liquor traffic. Since the organization of the Conference Board of Temperance and Social Service,in 1918, the Conference has declared that

the principles of Jesus should dominate every phase of society's life.

10. The membership of the Little Rock Conference, both ministers and laymen, has practically doubled since 1890. The consecrated leadership among the laymen, as well as among the preachers, has been largely responsible for the progress of the Conference.

11. Between 1890 and 1929 the Little Rock Conference has made great progress in nearly all phases of its work. The statistics, as given in the appendix, bear witness of this statement.

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TABLE I

Education

| Year | Number of Institutions | Number of Teachers | Enrollment | Property Valuation | Indebtedness | Endowment |
|---|---|---|---|---|---|---|
| 1890 | 6 | 45 | 714 | 187,000 | - | - |
| 1891 | 5 | 42 | 705 | 191,000 | - | - |
| 1892 | 4 | 45 | 720 | 200,750 | - | - |
| 1893 | 4 | 45 | 706 | 191,750 | - | - |
| 1894 | 4 | - | - | - | - | - |
| 1895 | 4 | - | - | 118,000 | - | - |
| 1896 | 4 | 52 | 592 | 181,500 | - | - |
| 1897 | 4 | 49 | 718 | 183,500 | - | - |
| 1898 | 4 | - | - | - | - | - |
| 1899 | 4 | 53 | 645 | 68,000 | - | - |
| 1900 | 4 | 40 | 600 | 110,000 | - | - |
| 1901 | 5 | 58 | 845 | 229,000 | - | - |
| 1902 | 6 | 61 | 810 | 240,000 | - | - |
| 1903 | 5 | 44 | 733 | 231,000 | - | - |
| 1904 | 4 | 50 | 774 | 246,000 | - | - |
| 1905 | 6 | 60 | 754 | 311,000 | - | 40,000 |
| 1906 | 5 | 59 | 860 | 314,000 | - | - |
| 1907 | 5 | 62 | 1,012 | 299,000 | 63,000 | 110,000 |
| 1908 | 5 | 26 | 1,114 | 435,000 | 63,000 | 132,000 |
| 1909 | - | - | - | - | - | - |
| 1910 | 5 | 67 | 689 | 319,000 | - | 225,000 |
| 1911 | 4 | 63 | 778 | 309,090 | - | 300,000 |
| 1912 | 3 | 46 | 610 | 329,000 | - | 250,000 |
| 1913 | 3 | 53 | 678 | 338,801 | - | 256,000 |
| 1914 | 3 | 53 | 565 | 402,000 | - | 320,000 |
| 1915 | 3 | 48 | 584 | 333,900 | - | 325,000 |
| 1916 | 3 | 42 | - | 480,635 | - | 358,515 |
| 1917 | 3 | 42 | - | 480,635 | - | 358,515 |
| 1918 | 3 | 53 | 829 | 576,000 | - | 480,924 |
| 1919 | 3 | 57 | 926 | 785,000 | - | 360,000 |
| 1920 | 3 | 70 | 914 | 1,340,700 | - | 478,500 |
| 1921 | 3 | 65 | 935 | 1,010,000 | - | 550,500 |
| 1922 | 3 | 69 | 956 | 1,195,000 | - | 582,000 |
| 1923 | 3 | 67 | 1,012 | 1,241,000 | - | 673,000 |
| 1924 | 3 | 75 | 1,093 | 1,230,000 | 140,000 | 718,000 |
| 1925 | 3 | 69 | 971 | 1,319,000 | 147,000 | 927,000 |
| 1926 | 3 | 74 | 971 | 1,589,859 | 161,000 | 1,060,000 |
| 1927 | 3 | 65 | 861 | 1,434,000 | 260,000 | 1,060,000 |
| 1928 | 3 | 67 | 708 | 1,611,236 | 262,000 | 1,159,092 |
| 1929 | 2 | 43 | 496 | 1,101,834 | 100,000 | 852,598 |
| 1930 | 2 | 47 | 445 | 1,153,992 | 248,517 | 1,416,455 |

TABLE II

Church Extension

| Year | Raised | Churches Helped | Amount Given | Average Given | Par-sonages Helped | Amount Given | Average Given | Sent to General Board |
|---|---|---|---|---|---|---|---|---|
| 1890 | 1,523 | - | - | - | - | - | - | - |
| 1891 | 2,100 | 9 | 785 | 87 | - | - | - | - |
| 1892 | 1,297 | - | - | - | - | - | - | - |
| 1893 | 1,240 | - | - | - | - | - | - | - |
| 1894 | 1,096 | - | - | - | - | - | - | - |
| 1895 | 1,253 | - | - | - | - | - | - | - |
| 1896 | 1,139 | 8 | 695 | 87 | - | - | - | 569 |
| 1897 | 1,260 | 7 | 590 | 84 | - | - | - | 630 |
| 1898 | 1,183 | 7 | 640 | 91 | - | - | - | 591 |
| 1899 | 1,449 | 8 | 685 | 85 | - | - | - | 724 |
| 1900 | 1,558 | 14 | 760 | 54 | - | - | - | 778 |
| 1901 | 1,662 | 9 | 820 | 91 | - | - | - | 831 |
| 1902 | 1,869 | 16 | 920 | 57 | - | - | - | 934 |
| 1903 | 2,120 | 15 | 1,055 | 70 | - | - | - | 1,060 |
| 1904 | 2,310 | 12 | 1,120 | 93 | - | - | - | 1,155 |
| 1905 | 2,056 | 13 | 1,000 | 77 | - | - | - | 1,028 |
| 1906 | 2,318 | 15 | 1,145 | 76 | - | - | - | 1,159 |
| 1907 | 2,591 | 7 | 1,260 | 180 | - | - | - | 1,295 |
| 1908 | 3,193 | 10 | 1,500 | 150 | - | - | - | 1,596 |
| 1909 | 3,182 | 10 | 1,620 | 162 | - | - | - | 1,562 |
| 1910 | 3,681 | 13 | 1,765 | 136 | - | - | - | 1,769 |
| 1911 | 3,982 | 14 | 1,985 | 142 | - | - | - | 1,991 |
| 1912 | 4,252 | 12 | 1,630 | 136 | 4 | 325 | 81 | 2,125 |
| 1913 | 4,395 | 10 | 1,870 | 187 | 3 | 415 | 138 | 2,303 |
| 1914 | 3,670 | 8 | 900 | 112 | 4 | 500 | 125 | 1,784 |
| 1915 | 4,226 | 14 | 1,935 | 138 | 1 | 100 | 100 | 2,164 |
| 1916 | 5,001 | 14 | 2,300 | 164 | 1 | 100 | 100 | 2,483 |
| 1917 | 5,721 | 11 | 2,400 | 218 | 3 | 225 | 75 | 2,825 |
| 1918 | 11,341 | 14 | 2,258 | 161 | 1 | 200 | 200 | 2,759 |
| 1919 | 5,967 | 7 | 1,700 | 243 | 4 | 1,100 | 275 | 2,993 |
| 1920 | 5,676 | 22 | 2,945 | 134 | - | - | - | 2,666 |
| 1921 | 4,950 | 11 | 2,500 | 227 | - | - | - | 2,475 |
| 1922 | 5,390 | 10 | 2,345 | 234 | 6 | 930 | 155 | 2,695 |
| 1923 | 2,345 | 15 | 2,158 | 144 | 3 | 336 | 112 | 2,783 |
| 1924 | 2,759 | 6 | 1,875 | 312 | 4 | 750 | 187 | 2,759 |
| 1925 | 5,473 | 6 | 1,775 | 296 | - | - | - | 5,711 |
| 1926 | 5,711 | 7 | 2,700 | 386 | 2 | 400 | 200 | 5,711 |
| 1927 | 6,355 | 3 | 1,500 | 500 | 2 | 650 | 325 | 6,355 |
| 1928 | 6,482 | 8 | 3,300 | 412 | 1 | 160 | 160 | 6,482 |
| 1929 | 3,201 | 5 | 1,925 | 385 | 4 | 950 | 237 | 3,201 |
| 1930 | ± | - | - | 271 | - | - | 225 | - |
| | 136,977 | 370 | 56,364 | 152 | 43 | 7,141 | 174 | 77,946 |

TABLE III

Junior Epworth League

| Year | Number of Chapters | Members |
|---|---|---|
| 1890 | - | - |
| 1891 | - | - |
| 1892 | - | - |
| 1893 | - | - |
| 1894 | - | - |
| 1895 | - | - |
| 1896 | - | - |
| 1897 | - | - |
| 1898 | - | - |
| 1899 | - | - |
| 1900 | - | - |
| 1901 | - | - |
| 1902 | 14 | 473 |
| 1903 | 14 | 415 |
| 1904 | 18 | 500 |
| 1905 | 20 | 676 |
| 1906 | 24 | 869 |
| 1907 | 29 | 982 |
| 1908 | 27 | 892 |
| 1909 | 28 | 930 |
| 1910 | 23 | 847 |
| 1911 | 25 | 924 |
| 1912 | 20 | 488 |
| 1913 | 31 | 789 |
| 1914 | - | - |
| 1915 | - | - |
| 1916 | - | - |
| 1917 | - | - |
| 1918 | - | - |
| 1919 | - | - |
| 1920 | - | - |
| 1921 | - | - |
| 1922 | - | - |
| 1923 | - | - |
| 1924 | - | - |
| 1925 | - | - |
| 1926 | - | - |
| 1927 | - | - |
| 1928 | - | - |
| 1929 | - | - |
| 1930 | - | - |

TABLE IV

Church Membership

| | Additions | | | | | Baptisms | |
|---|---|---|---|---|---|---|---|
| Year | Profession of Faith | Certificate | Death, etc. | Preachers | Membership | Adults | Infant |
| 1890 | 2,314 | 1,404 | 1,934 | 180 | 27,647 | 1,573 | 918 |
| 1891 | 3,065 | 1,588 | 2,746 | 177 | 28,646 | 1,879 | 811 |
| 1892 | 2,430 | 1,401 | 2,385 | 179 | 29,037 | 1,464 | 739 |
| 1893 | 2,528 | 1,246 | 2,410 | 167 | 29,656 | 1,641 | 675 |
| 1894 | 2,622 | 1,461 | 2,553 | 168 | 30,429 | 1,691 | 764 |
| 1895 | 2,144 | 1,555 | 2,342 | 158 | 29,896 | 1,268 | 638 |
| 1896 | 2,598 | 1,653 | 2,958 | 157 | 31,288 | 1,615 | 695 |
| 1897 | 2,015 | 1,587 | 2,619 | 142 | 30,956 | 1,193 | 710 |
| 1898 | 1,722 | 1,602 | 2,083 | 152 | 30,635 | 1,032 | 415 |
| 1899 | 1,654 | 1,726 | 2,175 | 143 | 30,735 | 973 | 561 |
| 1900 | 1,512 | 1,682 | 2,240 | 115 | 29,936 | 982 | 445 |
| 1901 | 2,491 | 2,219 | 2,273 | 110 | 32,886 | 1,632 | 654 |
| 1902 | 2,078 | 2,158 | 2,273 | 114 | 32,647 | 1,161 | 519 |
| 1903 | 2,586 | 2,507 | 2,844 | 125 | 33,691 | 1,493 | 581 |
| 1904 | 2,792 | 2,314 | 2,118 | 121 | 34,577 | 1,638 | 560 |
| 1905 | 2,523 | 2,166 | 2,884 | 114 | 35,672 | 1,503 | 617 |
| 1906 | 2,614 | 2,318 | - | 108 | 35,277 | 1,620 | 588 |
| 1907 | 2,682 | 2,664 | - | 117 | 37,302 | 1,958 | 743 |
| 1908 | 3,118 | 2,405 | - | 126 | 38,055 | 2,113 | 617 |
| 1909 | 2,863 | 2,761 | - | 133 | 39,672 | 1,380 | 758 |
| 1910 | 3,163 | 2,783 | 4,004 | 96 | 41,171 | 2,111 | 646 |
| 1911 | 2,840 | 2,776 | 3,746 | 82 | 43,048 | 1,945 | 674 |
| 1912 | 2,583 | 3,136 | 5,292 | 101 | 43,443 | 1,777 | 651 |
| 1913 | 2,562 | 2,813 | 3,239 | 107 | 44,265 | 1,691 | 569 |
| 1914 | 3,689 | 3,812 | 3,305 | 127 | 46,179 | 2,490 | 864 |
| 1915 | 4,001 | 2,731 | 3,496 | 122 | 49,385 | 2,837 | 627 |
| 1916 | 3,284 | 3,191 | 3,062 | 131 | 49,691 | 2,354 | 652 |
| 1917 | 3,417 | 3,229 | 3,052 | 125 | 50,244 | 2,647 | 679 |
| 1918 | 2,619 | 2,625 | 2,455 | 116 | 50,017 | 1,719 | 565 |
| 1919 | 2,662 | 2,954 | 2,788 | 137 | 51,075 | 1,715 | 577 |
| 1920 | 2,949 | 4,875 | 3,234 | 122 | 54,706 | 2,229 | 663 |
| 1921 | 3,515 | 3,859 | 3,944 | 136 | 55,685 | 2,379 | 722 |
| 1922 | 4,101 | 3,724 | 3,255 | 340 | 57,485 | 2,802 | 721 |
| 1923 | 3,014 | 3,391 | 4,743 | 118 | 57,717 | 2,181 | 668 |
| 1924 | 3,297 | 3,003 | 3,166 | 119 | 59,757 | 2,126 | 699 |
| 1925 | 2,528 | 3,832 | 4,279 | 107 | 61,257 | 1,877 | 598 |
| 1926 | 2,707 | 3,956 | 4,802 | 97 | 61,385 | 1,810 | 513 |
| 1927 | 3,178 | 4,049 | 4,356 | 98 | 61,998 | 2,242 | 519 |
| 1928 | 2,396 | 2,673 | 5,517 | 83 | 61,298 | 1,699 | 432 |
| 1929 | 2,309 | 3,233 | 5,697 | 76 | 61,281 | 1,492 | 538 |
| | 109,165 | 105,062 | 216,269 | | | 71,932 | 25,585 |

TABLE V

Sunday School and Epworth League

| Year | E. L. Chapters | E. L. Members | Raised for Missions | Anniversary Day Offer's | Total Raised | Sunday School | Officers Teachers | En-rollment | Pupils Joining Church | Raised for Missions | Total Raised | Children's or S.S.Day |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1890 | - | - | - | - | - | 345 | 2,156 | 16,202 | - | 486 | 4,748 | 290 |
| 1891 | - | - | - | - | - | 377 | 2,198 | 17,629 | - | 254 | 3,943 | 259 |
| 1892 | - | - | - | - | - | 344 | 2,039 | 15,174 | - | 392 | 4,522 | 182 |
| 1893 | 29 | 1,002 | - | - | 570 | 329 | 2,006 | 15,278 | - | 257 | 3,936 | 136 |
| 1894 | 24 | 768 | - | - | - | 341 | 2,139 | 16,348 | - | 169 | 4,140 | 195 |
| 1895 | 44 | 1,335 | - | - | - | 344 | 2,032 | 16,372 | - | 264 | 4,180 | 292 |
| 1896 | 78 | 2,348 | - | - | - | 333 | 2,050 | 16,425 | - | 190 | 4,872 | 250 |
| 1897 | 83 | 2,564 | - | - | - | 340 | 2,100 | 16,790 | - | 251 | 4,747 | 251 |
| 1898 | 60 | 1,999 | - | - | - | 358 | 2,267 | 17,317 | - | 448 | 5,288 | 189 |
| 1899 | 58 | 1,948 | - | - | - | 335 | 2,134 | 17,165 | - | 608 | 5,023 | 309 |
| 1900 | 43 | 1,927 | - | - | - | 351 | 2,127 | 17,485 | - | 512 | 5,973 | 209 |
| 1901 | 43 | 1,464 | - | - | - | 346 | 2,157 | 18,042 | - | 797 | 6,376 | 237 |
| 1902 | 36 | 1,141 | 509 | - | 1,190 | 341 | 2,212 | 19,408 | - | 955 | 6,726 | 237 |
| 1903 | 52 | 1,523 | 579 | - | 1,913 | 365 | 2,459 | 21,253 | - | 1,022 | 7,868 | 291 |
| 1904 | 53 | 1,718 | 1,270 | - | 3,080 | 356 | 2,338 | 23,178 | - | 1,362 | 9,129 | 387 |
| 1905 | 53 | 1,895 | 521 | - | 3,234 | 333 | 2,283 | 23,619 | - | 1,406 | 9,497 | 260 |
| 1906 | 62 | 2,155 | 1,243 | - | 3,817 | 337 | 2,378 | 26,592 | - | 1,878 | 10,882 | 226 |
| 1907 | 67 | 2,106 | 972 | - | 3,762 | 380 | 2,756 | 32,726 | - | 2,190 | 13,253 | 412 |
| 1908 | 65 | 2,292 | 929 | - | 3,127 | 381 | 2,759 | 30,158 | - | 2,687 | 12,914 | 363 |
| 1909 | 60 | 2,244 | 1,019 | - | 2,785 | 369 | 2,808 | 31,161 | - | 3,148 | 15,447 | 366 |
| 1910 | 57 | 2,019 | 1,071 | - | 3,236 | 376 | 2,987 | 33,342 | - | 3,114 | 18,645 | 1,326 |
| 1911 | 50 | 1,862 | 1,107 | - | 2,614 | 368 | 2,913 | 32,823 | - | 2,626 | 17,865 | 682 |
| 1912 | 69 | 2,393 | 1,068 | - | 2,238 | 384 | 2,754 | 27,551 | - | 3,265 | 18,554 | 700 |
| 1913 | 95 | 3,025 | 1,189 | - | 4,103 | 391 | 3,184 | 34,857 | - | 3,957 | 23,020 | 930 |
| 1914 | 116 | 3,414 | 1,159 | 4 | 2,777 | 426 | 3,494 | 36,161 | 1,387 | 4,435 | 29,150 | 851 |
| 1915 | 111 | 3,742 | 1,220 | 204 | 4,117 | 433 | 3,578 | 37,689 | 1,994 | 3,723 | 24,992 | 998 |
| 1916 | 114 | 3,086 | 1,546 | 85 | 4,592 | 425 | 3,736 | 39,741 | 1,696 | 4,573 | 27,592 | 1,254 |
| 1917 | 136 | 4,516 | 1,948 | 246 | 5,855 | 432 | 3,937 | 40,900 | 2,029 | 4,889 | 30,832 | 1,700 |
| 1918 | 125 | 4,015 | 2,061 | 297 | 5,692 | 432 | 3,611 | 36,168 | 545 | 5,231 | 30,547 | 2,058 |
| 1919 | 129 | 4,238 | 3,456 | 237 | 5,279 | 401 | 3,784 | 34,750 | 1,494 | 9,393 | 38,578 | 1,867 |
| 1920 | 160 | 4,706 | 4,047 | 297 | 13,883 | 405 | 3,717 | 40,803 | 2,278 | 13,593 | 53,366 | 4,540 |
| 1921 | 169 | 5,892 | 4,125 | ,610 | 10,705 | 404 | 4,065 | 45,456 | 2,440 | 13,316 | 63,042 | 4,603 |
| 1922 | 214 | 7,160 | 3,727 | 362 | 10,032 | 404 | 4,224 | 47,203 | 2,827 | 11,730 | 65,718 | 4,300 |
| 1923 | 213 | 6,855 | 3,673 | 719 | 12,871 | 399 | 4,569 | 51,504 | 2,474 | 10,838 | 70,941 | 5,610 |
| 1924 | 221 | 6,887 | 3,439 | 648 | 48,785 | 398 | 4,271 | 50,280 | 2,314 | 9,305 | 81,241 | 6,101 |
| 1925 | 247 | 7,098 | 3,989 | 771 | 11,068 | 378 | 4,367 | 49,292 | 2,054 | 10,467 | 74,515 | 5,726 |
| 1926 | 233 | 6,326 | 3,096 | 948 | 10,831 | 340 | 4,136 | 46,207 | 2,071 | 11,479 | 79,751 | 5,850 |
| 1927 | 236 | 6,483 | 3,031 | 1,185 | 11,200 | 376 | 4,382 | 49,577 | 2,402 | 9,904 | 81,599 | 5,783 |
| 1928 | 220 | 5,795 | 2,635 | 867 | 9,507 | 352 | 4,245 | 45,560 | 1,814 | 10,156 | 79,637 | 5,817 |
| 1929 | 205 | 5,299 | 2,552 | 1,244 | 8,869 | 322 | 4,078 | 43,492 | 1,755 | 12,646 | 71,664 | 6,216 |

| Year | Churches | Value | debtedness | Parsonage | Valur | debtedness | Parsonage | Value | debtedness | Church Prop. | Ch. Property |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1890 | 348½ | 303,410 | - | - | - | - | 60½ | 48,755 | - | 10,343 | 362,508 |
| 1891 | 355 7/10 | 294,652 | - | - | - | - | 63 | 60,296 | - | 50,152 | 405,800 |
| 1892 | 365½ | 325,642 | - | - | - | - | 67 | 49,113 | - | 13,588 | 388,343 |
| 1893 | 365½ | 315,642 | - | - | - | - | 74 | 44,635 | - | 52,423 | 412,700 |
| 1894 | 390½ | 317,802 | - | 3 | 4,900 | - | 76 | 42,650 | - | 58,065 | 423,417 |
| 1895 | 377 1/3 | 304,221 | - | 3 | 4,900 | - | 75 | 45,850 | - | 15,649 | 373,620 |
| 1896 | 391½ | 330,418 | - | 4 | 4,250 | - | 84 | 52,315 | - | 7,939 | 394,922 |
| 1897 | 371½ | 337,885 | - | 4 | 5,050 | - | 88 | 60,140 | - | 9,266 | 412,341 |
| 1898 | 382 | 325,625 | 12,373 | 5 | - | - | 87 | 55,478 | 1,998 | 10,438 | 391,541 |
| 1899 | 400 5/6 | 333,105 | 7,540 | 5 | 7,000 | - | 91 | 64,617 | 2,190 | 16,280 | 421,002 |
| 1900 | 392 | 367,340 | 2,041 | 4 | - | - | 90 | 67,620 | 2,906 | 16,355 | 451,315 |
| 1901 | 399 | 397,366 | 11,170 | 5 | 8,000 | - | 96 | 81,900 | 8,428 | 13,599 | 500,865 |
| 1902 | 409½ | 441,550 | 12,633 | 6 | 13,050 | 675 | 105 | 85,990 | 6,332 | 20,276 | 560,866 |
| 1903 | 412 5/8 | 455,965 | 23,073 | 6 | 12,000 | 600 | 107 | 102,490 | 9,993 | 12,450 | 582,905 |
| 1904 | 411 2/3 | 524,153 | 27,321 | 6 | 13,520 | 550 | 110 | 103,245 | 9,478 | 25,977 | 666,895 |
| 1905 | 412 1/3 | 516,609 | 26,908 | 6 | 9,500 | 550 | 109 | 129,900 | 6,091 | 80,197 | 736,206 |
| 1906 | 420 | 474,575 | 33,184 | 6 | - | - | 107 | 120,910 | 7,711 | 74,785 | 670,270 |
| 1907 | 427 | 523,014 | 48,296 | 6 | 20,000 | - | 113 | 143,585 | 6,901 | 163,660 | 850,259 |
| 1908 | 422 | 721,078 | 71,874 | 5 | 13,000 | 580 | 116 | 149,230 | 6,911 | 141,770 | 1,025,078 |
| 1909 | 426 | 707,431 | 137,351 | 5 | 13,000 | 580 | 120 | 169,325 | 9,931 | 167,460 | 1,057,216 |
| 1910 | 438 | 917,525 | 76,568 | 5 | 13,500 | 500 | 119 | 163,400 | 9,917 | 160,694 | 1,254,519 |
| 1911 | 440 | 969,692 | 79,914 | 5 | 13,509 | 500 | 120 | 188,525 | 10,050 | 167,503 | 1,339,229 |
| 1912 | 439 | 1,080,225 | 179,589 | 6 | 19,000 | 1,185 | 133 | 219,530 | 16,549 | 181,098 | 1,499,853 |
| 1913 | 443 | 931,194 | 115,849 | 6 | 17,000 | 2,650 | 128 | 195,910 | 17,570 | 177,669 | 1,321,773 |
| 1914 | 443 | 985,166 | 104,575 | 7 | 26,000 | 4,700 | 130 | 211,635 | 21,827 | 39,003 | 1,261,804 |
| 1915 | 445 | 1,130,230 | 251,370 | 7 | 24,000 | 4,718 | 129 | 226,125 | 18,473 | 37,118 | 1,417,474 |
| 1916 | 460 | 1,079,124 | 116,105 | 7 | 24,600 | 3,740 | 128 | 197,400 | 13,674 | 56,540 | 1,357,664 |
| 1917 | 445 | 1,219,517 | 98,542 | 7 | 21,300 | 2,300 | 132 | 191,775 | 7,217 | 12,920 | 1,445,512 |
| 1918 | 449 | 1,212,624 | 114,831 | 7 | 21,300 | 2,300 | 130 | 207,825 | 9,251 | 15,660 | 1,457,409 |
| 1919 | 436 | 1,451,960 | 108,403 | 7 | - | - | 138 | 274,200 | 22,032 | 15,575 | 1,741,735 |
| 1920 | 435 | 1,811,111 | 105,181 | 7 | 23,000 | 2,250 | 136 | 337,050 | 22,323 | 78,040 | 2,149,201 |
| 1921 | 430 | 1,511,476 | 211,914 | 7 | 33,500 | 1,700 | 137 | 358,550 | 29,209 | 38,493 | 1,942,019 |
| 1922 | 448 | 1,951,029 | 174,647 | 7 | 33,500 | 340 | 137 | 371,340 | 18,110 | 89,561 | 2,445,430 |
| 1923 | 433 | 2,241,460 | 300,043 | 7 | 40,500 | 8,500 | 140 | 425,135 | 44,914 | 56,593 | 2,763,688 |
| 1924 | 423 | 2,612,821 | 370,448 | 7 | 51,500 | 8,200 | 141 | 1,192,900 | 60,667 | 45,777 | 3,902,998 |
| 1925 | 453 | 2,916,375 | 535,187 | 7 | 35,000 | 9,000 | 139 | 422,600 | 52,717 | 58,370 | 3,431,745 |
| 1926 | 413 | 3,309,555 | 535,017 | 7 | 48,500 | 14,000 | 138 | 420,400 | 38,418 | 22,950 | 3,801,405 |
| 1927 | 402 | 3,428,250 | 475,140 | 7 | 48,750 | 7,900 | 140 | 476,025 | 32,177 | 38,018 | 3,991,043 |
| 1928 | 398 | 3,603,305 | 542,956 | 7 | 47,500 | 9,700 | 139 | 439,000 | 34,640 | 38,402 | 4,128,207 |
| 1929 | 395 | 3,461,126 | 522,176 | 7 | 40,000 | 8,500 | 137 | 459,800 | 45,052 | 44,925 | 4,005,851 |
| 1930 | 385 | 3,555,450 | 494,289 | 6 | 33,500 | 500 | 141 | 480,455 | 57,969 | 26,047 | 4,045,452 |

TABLE VII
Finances

| | Presiding Elders | | Pastors | | Bishops | Conference | Church | | | Superannuate |
|---|---|---|---|---|---|---|---|---|---|---|
| Year | Assessed | Paid | Assessed | Paid | Paid | Claimates | Extension | Education | Orphanage | Endowment |
| 1890 | 7685 | 6,420 | 50,060 | 41,549 | 790 | 3,264 | 1,523 | 400 | - | - |
| 1891 | 8,820 | 7,294 | 51,642 | 42,969 | 925 | 3,344 | 2,100 | 492 | - | - |
| 1892 | 9,100 | 6,847 | 54,174 | 40,163 | 894 | 3,060 | 1,297 | 7,387 | - | - |
| 1893 | 9,290 | 7,002 | 54,815 | 37,780 | 918 | 3,028 | 1,239 | 533 | - | - |
| 1894 | 9,475 | 6,739 | 56,376 | 40,271 | 895 | 2,643 | 1,133 | 544 | - | - |
| 1895 | 9,316 | 6,703 | 53,254 | 38,608 | 832 | 2,682 | 1,194 | 645 | - | - |
| 1896 | 9,322 | 7,840 | 55,566 | 40,037 | 856 | 2,772 | 1,133 | 659 | - | - |
| 1897 | 9,186 | 6,701 | 54,566 | 39,807 | 815 | 3,110 | 1,168 | 683 | - | - |
| 1898 | 8,309 | 7,089 | 55,457 | 42,535 | 828 | 3,279 | 1,191 | 729 | - | - |
| 1900 | 9,541 | 7,833 | 57,246 | 46,860 | 880 | 4,114 | 1,449 | 939 | - | - |
| 1901 | 9,460 | 8,161 | 59,239 | 50,850 | 947 | 4,505 | 1,551 | 1,070 | - | - |
| 1902 | 10,283 | 9,183 | 60,742 | 54,577 | 967 | 5,072 | 1,622 | 1,017 | - | - |
| 1902 | 10,632 | 9,334 | 64,200 | 56,424 | 1,088 | 5,397 | 1,838 | 1,098 | - | - |
| 1903 | 11,514 | 10,462 | 69,835 | 64,015 | 1,143 | 6,168 | 2,120 | 1,380 | - | 758 |
| 1904 | 12,241 | 11,397 | 73,470 | 68,505 | 1,161 | 6,545 | 2,312 | 1,506 | - | 208 |
| 1905 | 12,356 | 11,010 | 75,418 | 67,725 | 1,164 | 6,508 | 2,033 | 1,699 | - | 82 |
| 1906 | 12,889 | 12,237 | 78,375 | 73,927 | 1,197 | 6,968 | 2,318 | 1,877 | - | 162 |
| 1907 | 13,689 | 12,774 | 83,608 | 79,387 | 1,467 | 7,423 | 2,580 | 2,695 | 1,695 | 42 |
| 1908 | 14,032 | 12,917 | 77,065 | 81,758 | 1,390 | 7,464 | 3,198 | 2,152 | 1,716 | - |
| 1909 | 15,028 | 13,541 | 95,919 | 89,694 | 1,382 | 7,719 | 3,182 | 2,202 | 1,637 | 48 |
| 1910 | 15,725 | 14,731 | 101,716 | 96,245 | 1,383 | 8,481 | 3,561 | 2,814 | 1,700 | 556 |
| 1911 | 16,387 | 15,005 | 106,926 | 98,092 | 1,651 | 8,481 | 3,943 | 3,237 | 1,610 | 87 |
| 1912 | 17,363 | 16,049 | 118,909 | 112,356 | 1,618 | 8,747 | 4,252 | 4,040 | 1,807 | 2 |
| 1913 | 17,818 | 17,021 | 114,733 | 108,152 | 1,698 | 9,370 | 4,395 | 4,841 | 2,165 | 5 |
| 1914 | 20,182 | 17,893 | 132,750 | 118,165 | 1,621 | 9 ,102 | 3,670 | 4,068 | 1,872 | - |
| 1915 | 17,988 | 15,977 | 122,279 | 110,247 | 1,494 | 8,495 | 4,226 | 4,621 | 1,890 | - |
| 1916 | 18,174 | 17,177 | 122,177 | 117,516 | 1,751 | 9,883 | 4,869 | 5,336 | 2,057 | - |
| 1917 | 19,779 | 18,242 | 132,305 | 130,548 | 1,840 | 12,079 | 5,615 | 7 ,097 | 2,556 | - |
| 1918 | 21,085 | 19,896 | 143,706 | 135,989 | 1,678 | 14,386 | 11,341 | 8,227 | 3,342 | - |
| 1919 | 24,096 | 23,544 | 164,910 | 165,304 | 2,835 | 12,263 | 5,986 | 13,164 | - | - |
| 1920 | 29,930 | 28,378 | 207,462 | 198,421 | 2,688 | 15,683 | 5,676 | 3,957 | - | - |
| 1921 | 30,852 | 28,717 | 213,320 | 194,844 | 2,084 | 12,017 | 4,950 | 17,239 | - | - |
| 1922 | 31,922 | 33,208 | 220,797 | 209,060 | 2,269 | 12,780 | 5,390 | 104,516 | - | 1,856 |
| 1923 | 32,080 | 29,981 | 227,966 | 218,589 | 2,153 | 43,312 | 2 ,345 | 33,606 | 523 | 2,442 |
| 1924 | 32,326 | 30,513 | 214,029 | 223,053 | 2,532 | 14,040 | 2 ,759 | 12,437 | 1,297 | 24712 |
| 1925 | 34,131 | 32,751 | 244,127 | 237,213 | 2,586 | 13,904 | 5,473 | 14,986 | 1,502 | 19,878 |
| 1926 | 36,023 | 34,119 | 250,668 | 241,855 | 2,615 | 14,507 | 5,711 | 15,743 | 2,302 | 16 ,209 |
| 1927 | 37,744 | 34,922 | 255,487 | 248,794 | 3,803 | 16,587 | 6,355 | 15,908 | 4,031 | 17,074 |
| 1928 | 37,292 | 35,754 | 259,745 | 249,821 | 3,879 | 16,918 | 6,482 | 16,244 | 6,854 | 22,807 |
| 1929 | 36,361 | 35,327 | 253,240 | 248,100 | 4,797 | 20,047 | 3,201 | 16,265 | 4,424 | 8,515 |
| | 739,426 | 680,689 | 4,888,279 | 4,559,805 | 67,514 | 376,147 | 136,381 | 336,972 | 44,980 | 115,786 |

TABLE VII (Continued)

| Year | Christian Education Pledge | Districy Work | Conference Work | General Work | Hospital | Golden Cross | A. Bible S. | Total Raised |
|---|---|---|---|---|---|---|---|---|
| 1890 | - | - | - | 83 | - | - | 327 | 130,983 |
| 1891 | - | - | - | 46 | - | - | 283 | 93,560 |
| 1892 | - | - | - | 298 | - | - | 225 | 95,584 |
| 1893 | - | - | - | 126 | - | - | 104 | 85,683 |
| 1894 | - | - | - | - | - | - | 133 | 80,798 |
| 1895 | - | - | - | - | - | - | 285 | 94,974 |
| 1896 | - | - | - | 168 | - | - | 225 | 96,016 |
| 1897 | - | - | - | 198 | - | - | 226 | 81,747 |
| 1898 | - | - | - | 113 | - | - | 101 | 90,332 |
| 1899 | - | - | - | 2 | - | - | 93 | 124,090 |
| 1900 | - | - | - | 235 | - | - | 120 | 153,367 |
| 1901 | - | - | - | 115 | - | - | 181 | 153,180 |
| 1902 | - | - | - | 35 | - | - | 177 | 154,629 |
| 1903 | - | - | - | - | - | - | 305 | 182,126 |
| 1904 | - | - | - | 23 | - | - | 446 | 186,970 |
| 1905 | - | - | - | 317 | - | - | 223 | 169,664 |
| 1906 | - | - | 7,112 | - | - | - | 236 | 219,151 |
| 1907 | - | - | - | - | - | - | 172 | 273,254 |
| 1908 | - | - | - | - | - | - | 236 | 254,183 |
| 1909 | - | - | - | 538 | - | - | 336 | 311,527 |
| 1910 | - | - | - | 5 | - | - | 570 | 320,700 |
| 1911 | - | - | - | 101 | - | - | 184 | 308,825 |
| 1912 | - | - | - | 598 | - | - | 369 | 393,000 |
| 1913 | - | - | - | 259 | - | - | 415 | 394,237 |
| 1914 | - | - | - | - | - | - | 349 | 392,198 |
| 1915 | - | - | - | - | - | - | 561 | 302,282 |
| 1916 | - | - | - | 865 | - | - | 636 | 381,509 |
| 1917 | - | - | - | 412 | - | - | 777 | 684,024 |
| 1918 | - | - | - | - | - | - | 879 | 504,789 |
| 1919 | - | - | - | - | - | - | 945 | 586,349 |
| 1920 | - | 3,350 | 37,113 | 30,498 | - | - | 896 | 749,655 |
| 1921 | - | 2,291 | 38,505 | 30,492 | - | - | 781 | 815,223 |
| 1922 | - | 2,572 | 32,873 | 26,435 | - | - | 850 | 940,520 |
| 1923 | - | 2,212 | 35,112 | 28,782 | - | - | 623 | 898,649 |
| 1924 | 33,606 | 1,830 | 43,312 | 67,623 | - | - | 733 | 1,026,682 |
| 1925 | 26,169 | 6,049 | 35,025 | 25,561 | 128 | - | 724 | 963,073 |
| 1926 | 35,776 | 3,823 | 45,396 | 30,608 | 485 | - | 756 | 1,094,327 |
| 1927 | 26,480 | 5,333 | 48,272 | 31,538 | - | 70 | 845 | 1,032,617 |
| 1928 | 3,429 | 1,695 | 57,615 | 35,988 | 20 | 593 | 861 | 988,272 |
| 1929 | 1,475 | 2,364 | 95,539 | - | 230 | 231 | 1,063 | 864,762 |
| | 127,255 | 33,426 | 578,125 | 312,061 | 1,063 | 894 | 18,251 | 16,673,511 |

TABLE VIII

Little Rock Conference

| Year | Admitted on Trial | Discon-tinued | Admitted to full connec. | Read-mitted | Lo-cated | Super-numetics | Super-annuated | Deaths | Conference Membership | Conference Claimants | Families Helped | Aver. Given | With-drawn | Expelled |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1890 | 11 | 1 | 7 | 3 | 1 | 4 | 12 | 1 | 95 | 3,670 | 27 | 136 | - | - |
| 1891 | 9 | 2 | 10 | 3 | 2 | 2 | 10 | 2 | - | 3,753 | 31 | 121 | - | - |
| 1892 | 8 | 2 | 10 | 2 | 4 | 2 | 14 | - | - | 3,512 | 27 | 130 | - | - |
| 1893 | 8 | 1 | 7 | - | 1 | 2 | 12 | 5 | 109 | 3,504 | 31 | 113 | - | 1 |
| 1894 | 8 | 1 | 6 | 2 | 3 | 2 | 12 | 2 | 110 | 2,693 | 34 | 79 | - | - |
| 1895 | 1 | 2 | 6 | 2 | 3 | 2 | 15 | 1 | 115 | 3,396 | 38 | 92 | - | - |
| 1896 | 7 | 1 | 9 | 1 | 2 | 2 | 15 | 5 | 118 | 3,528 | 37 | 95 | - | - |
| 1897 | 3 | 1 | 2 | - | - | 3 | 14 | 3 | 119 | 3,797 | 43 | 88 | - | - |
| 1898 | 4 | 1 | 4 | - | 2 | 3 | 17 | 1 | 119 | 3,874 | 47 | 82 | - | - |
| 1899 | 6 | - | 3 | 1 | 2 | 4 | 20 | 1 | 120 | 4,262 | 47 | 91 | - | - |
| 1900 | 6 | 2 | 1 | 1 | 2 | 2 | 17 | 3 | 114 | 4,538 | 53 | 86 | - | - |
| 1901 | 6 | 2 | 6 | - | 1 | 4 | 16 | 2 | 118 | 5,176 | 52 | 100 | - | - |
| 1902 | 10 | 1 | 5 | 1 | - | 3 | 13 | 3 | 123 | 5,455 | 49 | 111 | - | - |
| 1903 | 7 | 1 | 6 | - | - | 1 | 16 | 4 | 126 | 6,178 | 50 | 124 | - | - |
| 1904 | 5 | - | 1 | - | 2 | 2 | 14 | 4 | 126 | 6,637 | 48 | 138 | - | 1 |
| 1905 | 4 | 3 | 5 | - | 1 | 2 | 16 | 2 | 125 | 6,499 | 49 | 133 | - | - |
| 1906 | 4 | 2 | 7 | 1 | 2 | 2 | 18 | 2 | 123 | 7,112 | 54 | 132 | - | - |
| 1907 | 7 | 1 | 3 | - | 2 | 1 | 20 | 2 | 129 | 7,400 | 53 | 140 | - | - |
| 1908 | 6 | - | 2 | 1 | - | 2 | 19 | 1 | 131 | 7,695 | 53 | 145 | - | - |
| 1909 | 8 | - | 10 | 3 | - | 2 | 19 | 1 | 138 | 8,180 | 54 | 151 | 1 | - |
| 1910 | 6 | 2 | 1 | - | - | 4 | 19 | - | 139 | 8,445 | 49 | 172 | - | - |
| 1911 | 17 | - | 2 | - | - | 3 | 20 | 2 | 137 | 8,356 | 51 | 164 | - | - |
| 1912 | 5 | - | 10 | - | 1 | 3 | 24 | 4 | 144 | 9,134 | 59 | 155 | 1 | - |
| 1913 | 9 | 1 | 13 | - | 1 | 3 | 23 | 3 | 152 | 9,372 | 59 | 159 | - | - |
| 1914 | 12 | 4 | 7 | - | 3 | 3 | 22 | 1 | 158 | 8,700 | 56 | 155 | - | - |
| 1915 | 1 | - | 8 | - | 2 | 1 | 25 | 3 | 166 | 7,818 | 58 | 135 | - | - |
| 1916 | 11 | - | 9 | - | 3 | 3 | 24 | 1 | 167 | 8,968 | 56 | 160 | - | - |
| 1917 | 8 | 3 | 2 | 1 | 3 | 2 | 24 | 4 | 166 | 10,925 | 54 | 202 | - | - |
| 1918 | 3 | 5 | 4 | - | 1 | 2 | 20 | 6 | 162 | 11,890 | 60 | 198 | 2 | - |
| 1919 | 5 | 1 | 2 | - | 4 | 3 | 25 | 4 | 157 | 13,035 | 60 | 217 | - | - |
| 1920 | 8 | 1 | 1 | 1 | 1 | 4 | 20 | 5 | 153 | 14,295 | 59 | 242 | 1 | - |
| 1921 | 12 | - | 5 | 2 | 2 | 4 | 27 | 1 | 161 | 12,555 | 61 | 206 | - | - |
| 1922 | 6 | 1 | 5 | 2 | 2 | 2 | 30 | - | 163 | 13,536 | 63 | 215 | 3 | - |
| 1923 | 4 | 3 | 12 | 2 | - | 2 | 27 | 6 | 171 | 12,095 | 63 | 208 | - | - |
| 1924 | 8 | - | 7 | 1 | - | 1 | 30 | 3 | 168 | 14,195 | 65 | 218 | 3 | - |
| 1925 | 12 | - | 5 | - | - | 1 | 31 | 4 | 171 | 15,570 | 68 | 229 | - | - |
| 1926 | 8 | 2 | 2 | 1 | - | 1 | 37 | 2 | 167 | 14,325 | 71 | 202 | 1 | - |
| 1927 | 8 | 3 | 4 | 1 | 1 | 1 | 38 | 2 | 159 | 17,450 | 75 | 236 | 1 | - |
| 1928 | 5 | 1 | 4 | - | 1 | 1 | 37 | 2 | 163 | 18,075 | 75 | 241 | - | - |
| 1929 | 1 | 1 | 8 | 1 | 3 | 1 | 39 | 4 | 173 | 18,150 | 74 | 245 | - | - |
| | 277 | 50 | 221 | 33 | 58 | 92 | 851 | 102 | 5,355 | 348,748 | 2,112 | | 13 | 2 |

TABLE IX
Missions

| Year | Contributed for Missions by E.L | Contributed for Missions by S.S | Domestic Missions pd | Foreign Missions pd | Special Missions | Total Askings | Total Given | Per cap. Giving |
|---|---|---|---|---|---|---|---|---|
| 1890 | - | - | 3,042 | 5,241 | - | 10,838 | 8,283 | - |
| 1891 | - | 254 | 3,383 | 6,504 | - | 13,011 | 10,141 | - |
| 1892 | - | 392 | 3,043 | 5,417 | - | 12,932 | 8,852 | - |
| 1893 | - | 257 | 2,865 | 4,864 | - | 13,044 | 7,986 | - |
| 1894 | - | 169 | 2,411 | 3,851 | - | 12,925 | 6,431 | - |
| 1895 | - | 264 | 2,509 | 3,981 | - | 12,486 | 6,754 | - |
| 1896 | - | 190 | 2,453 | 3,808 | - | 12,976 | 6,451 | - |
| 1897 | - | 251 | 2,725 | 4,129 | - | 12,043 | 7,105 | - |
| 1898 | - | 448 | 2,754 | 4,280 | - | 11,639 | 7,482 | - |
| 1899 | - | 608 | 3,161 | 5,196 | - | 12,583 | 8,965 | - |
| 1900 | - | 512 | 3,379 | 5,257 | - | 12,336 | 9,148 | - |
| 1901 | - | 797 | 3,717 | 5,876 | - | 12,393 | 10,389 | - |
| 1902 | 509 | 955 | 3,902 | 6,100 | - | 12,579 | 11,466 | - |
| 1903 | 579 | 1,022 | 4,224 | 7,099 | - | 12,825 | 12,924 | - |
| 1904 | 270 | 1,362 | 4,519 | 6,887 | - | 12,587 | 13,038 | - |
| 1905 | 521 | 1,406 | 4,226 | 6,372 | - | 12,668 | 12,525 | - |
| 1906 | 1,243 | 1,878 | 4,790 | 7,787 | - | 12,993 | 15,698 | - |
| 1907 | 972 | 2,190 | 4,588 | 6,984 | 546 | 13,573 | 15,280 | - |
| 1908 | 929 | 2,687 | 4,494 | 7,098 | 986 | 13,716 | 16,184 | - |
| 1909 | 1,019 | 3,148 | 4,396 | 7,081 | 1,435 | 13,369 | 17,079 | - |

| | | | Home & Con. Missions pd | Foreign Missions pd | Special Missions | Total Askings | Total Given | per cap. Giving |
|---|---|---|---|---|---|---|---|---|
| 1910 | 1,071 | 3,114 | 4,234 | 6,876 | 2,074 | 13,435 | 17,369 | - |
| 1911 | 1,107 | 2,626 | 4,954 | 8,380 | 913 | 16,534 | 17,980 | - |
| 1912 | 1,068 | 3,265 | 6,993 | 15,065 | 461 | 19,148 | 26,852 | - |
| 1913 | 1,189 | 3,957 | 7,478 | 7,590 | 2,667 | 18,869 | 22,881 | - |

| | | | | | For.Mis. Specials | Home Mis. Specials | Conf.Mis. Special | Total Askings | Total Giving | per cap. Giving |
|---|---|---|---|---|---|---|---|---|---|---|
| 1914 | 1,159 | 4,435 | 6,466 | 6,827 | 1,756 | 1,195 | 208 | 20,044 | 23,046 | - |
| 1915 | 1,220 | 3,723 | 7,560 | 7,729 | 1,768 | - | 33 | 23,022 | 22,033 | - |
| 1916 | 1,546 | 4,573 | 8,600 | 8,643 | 2,598 | 4 | 22 | 23,092 | 25,986 | - |
| 1917 | 1,948 | 4,889 | 9,517 | 9,632 | 3,155 | 184 | 91 | 23,104 | 29,216 | - |
| 1918 | 2,061 | 5,231 | 9,808 | 10,243 | 2,392 | 720 | - | 21,885 | 30,455 | - |

TABLE IX (Continued)

| Year | Contributed for Missions by E.L | Contributed for Missions by S.S | Home & Con. Missions pd | Centenary | For.Mis. Specials | Home Mis Specials | Conf.Mis Specials | Total Giving | Per cap. Giving |
|---|---|---|---|---|---|---|---|---|---|
| 1919 | 3,456 | 9,393 | - | 92,416 | 2,024 | 257 | 817 | 108,363 | - |
| 1920 | 4,047 | 13,593 | - | 105,202 | 3,359 | 52 | 100 | 126,353 | - |
| | | | Home & Conf. Mis.Special | | | | | | |
| 1921 | 4,125 | 13,316 | 25 | 62,300 | 1,643 | - | - | 81,409 | - |
| 1922 | 3,727 | 11,730 | 805 | 58,187 | 4,643 | - | - | 79,092 | - |
| 1923 | 3,673 | 10,838 | - | 60,808 | 1,219 | 664 | - | 77,202 | - |
| 1924 | 3,439 | 9,305 | - | 21,905 | 1,337 | 786 | 67 | 36,839 | - |
| 1925 | 3,989 | 10,467 | - | 13,906 | 1,395 | 620 | 80 | 30,457 | - |
| 1926 | 3,096 | 11,479 | - | 10,399 | 21,170 | 741 | 89 | 46,974 | - |
| 1927 | 3,031 | 9,904 | - | - | 27,268 | 1,008 | 1,521 | 42,737 | - |
| 1928 | 2,635 | 10,156 | - | - | 26,220 | 5,617 | 6,592 | 51,220 | - |
| 1929 | 2,552 | 12 ,646 | - | - | 28,568 | 2,375 | 102 | 48,243 | - |
| | | | 66,440 | 425,123 | 130,515 | 14,223 | 9,722 | 1,156,888 | - |

TABLE X

Woman's Missionary Society

| Year | Home Mis. Societies | Members H.M.S. | Amt. Raised | H.M.S | Foreign M Societies | Members F.M.S. | Amt. Raised | F.M.S | Tot. Amt Raised |
|---|---|---|---|---|---|---|---|---|---|
| 1890 | - | - | - | | - | - | - | | - |
| 1891 | - | - | - | | - | - | - | | - |
| 1892 | - | - | - | | - | - | - | | - |
| 1893 | - | - | - | | - | - | - | | - |
| 1894 | - | - | - | | - | - | - | | - |
| 1895 | - | - | - | | - | - | - | | - |
| 1896 | - | - | - | | - | - | - | | - |
| 1897 | - | - | - | | - | - | - | | - |
| 1898 | - | - | 940 | | - | - | 926 | | 1,866 |
| 1899 | - | ⊖ | 3,247 | | - | - | 900 | | 4,147 |
| 1900 | - | - | 6,217 | | - | - | 1,273 | | 7,490 |
| 1901 | - | - | 6,403 | | - | - | 2,008 | | 8,411 |
| 1902 | 54 | 1,154 | 8,439 | | 42 | 752 | 2,399 | | 10,838 |
| 1903 | 53 | 1,230 | 9,059 | | 40 | 655 | 1,602 | | 10,661 |
| 1904 | 65 | 1,520 | 10,075 | | 42 | 861 | 1,859 | | 11,934 |
| 1905 | 65 | 1,555 | 11,220 | | 43 | 821 | 2,454 | | 13,701 |
| 1906 | 73 | 1,974 | 13,572 | | 43 | 977 | 3,695 | | 17,267 |
| 1907 | 77 | 2,051 | 15,327 | | 43 | 998 | 3,732 | | 18,945 |
| 1908 | 79 | 2,216 | 16,161 | | 44 | 1,087 | 4,039 | | 19,271 |
| 1909 | 84 | 2,289 | 20,705 | | 47 | 1,196 | 5,171 | | 26,107 |
| 1910 | 87 | 2,396 | 18,679 | | 41 | 1,061 | 5,127 | | 23,662 |
| 1911 | 86 | 2,506 | 17,657 | | 43 | 1,224 | 6,099 | | 28,568 |
| 1912 | 80 | 2,318 | 19,308 | | 43 | 1,394 | 7,396 | | 24,807 |
| 1913 | 58 | 1,616 | 15,217 | | 62 | 1,914 | 11,534 | | 25,055 |
| 1914 | - | - | - | | 106 | 3,321 | 29,521 | | 29,521 |
| 1915 | - | - | - | | 98 | 3,011 | 28,046 | | 28,046 |
| 1916 | - | - | - | | 106 | 3,328 | 30,456 | | 30,456 |
| 1917 | - | - | - | | 118 | 3,320 | 37,972 | | 37,972 |
| 1918 | - | - | - | | 115 | 3,159 | 34,357 | | 34,357 |
| 1919 | - | - | - | | 124 | 3,521 | 45,270 | | 45,270 |
| 1920 | - | - | - | | 137 | 4,350 | 56,424 | | 56,424 |
| 1921 | - | - | ⊖ | | 148 | 4,697 | 64,265 | | 64,265 |
| 1922 | - | - | - | | 141 | 5,490 | 70,191 | | 70,191 |
| 1923 | - | - | - | | 145 | 4,934 | 82,344 | | 82,344 |
| 1924 | - | - | - | | 158 | 4,815 | 99,362 | | 99,362 |
| 1925 | - | - | - | | 351 | 4,748 | 83,761 | | 83,761 |
| 1926 | - | - | - | | 153 | 4,688 | 93,746 | | 93,746 |
| 1927 | - | - | - | | 155 | 5,125 | 101,273 | | 101,273 |
| 1928 | - | - | - | | 161 | 5,255 | 93,460 | | 93,460 |
| 1929 | - | - | - | | 168 | 4,937 | 86,454 | | 86,454 |
| | | | 192,226 | 2,917 | | | 1,097,916 | | 1,289,632 |