

Centennial History of Arkansas Methodism

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A History of the Methodist Episcopal Church, South,
In the State of Arkansas

1845-1935

JAMES A. ANDERSON, D.D., LL. D.

The H. F. Buhler
Hendrix College
Conway, Arkansas

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By JAMES A. ANDERSON

FOREWORD

(By Bishop John M. Moore)

History is a record of events, but vastly more. It is an interpretation of events. The forces that are at work in society are not all pulling one way. The counter forces are never quite overcome. They appear again and again to modify, if not to change completely the course of civilization. It is well to know them as well as to know those that finally prevailed. True history faithfully reveals all the facts.

No man knows his present who is not acquainted with the forces that entered into the production of the past. The past is never wholly passed. The future is never wholly new. Not merely the accumulations from the labors of others but the very spirit, purpose, and power that produced these accumulations form the heritage of every generation.

History exhibits in panorama the movement of the world and makes man contemporary to all the ages and to all peoples. By it man sees the field of human action, human relationship, and human objective. By it he finds himself not merely a witness to great events but a participant in a moving world. The sense of loneliness is supplanted by the consciousness that the supporting columns of re-enforcements are ever at hand.

Napoleon inspired his soldiers in the battle of the Nile by saying, "Remember that thirty centuries look down upon you". History puts into every man's foreground the thirty centuries and more, and makes vivid their realities and man's eternal relation to them. It is just this consciousness that puts iron into human blood and conquering courage into the human spirit.

The Church of God is not an institution of any day but of the entire life of the best humanity. It bears in its constitution the insignia of the very struggles and triumphs of the human soul in its surge through the battling centuries. While like Ulysses "It is a part of all it has met", it is the best and noblest and holiest part. It is more than that. It is the expression of true life seeking self-realization. Its history is the record and interpretation of man and his institutions. Christianity itself has had its voice and its action in the world through the Christian Church, and it cannot be separated from what the church has been and has done. The man who does not know the history of the Christian Church is not in any strong position to give leadership in the interpretation and propagation of Christianity, nor even to give a correct perspective to the group of Christian men and women for whom he has accepted responsibility. The conceit of limited intelligence is a barrier to the progress of truth and religion. Only the man or the denomination that sees himself or itself in relationships to what has been and what is can be trusted to lead the hosts of God in the conquest of life.

The history of Methodism as a worthy part of the Christian Church is aglow with religious light. Two hundred years is a short period for a Church, but they have been marvelous years in the life of the world, and Methodism has been a conspicuous force in the two nations that have been in the forefront of human development during this period. The influence of the Methodist pioneers in the colonial life of America is beyond measurement. They set the molds of moral and religious thought and action in this country and were in the very vanguard of civilization in its movement across the continent. Not to know that history is to deny oneself acquaintance with the illuminating facts of Christian advance in America. Asbury,

Lee, Garrettson, and McKendree and a great company of mighty Christian men wrought into the very fiber of the colonial people the noblest elements of Christian character. No men in the war of Independence, nor in the Constitutional Convention, did more for American civilization than did these Christian pioneers. They should be known of all men who perpetuate and establish their influence and labors.

The State of Arkansas is the heir of these same great souls. Methodism here had its stalwart pioneers whose deeds have been resplendent in the building of a great commonwealth. Andrew Hunter, A. R. Winfield, and W. P. Ratcliffe, are known of all men who know their state, but there are hundreds of less prominent men and women whose courage and sacrifice, whose devotion and loyalty, whose service and achievement have given dominant power to Methodism and high citizenship, who should be held in immortal memory. Their records are ablaze with glory and their labors have made possible the magnitude and the magnificence of our present day Methodism.

The Story of Methodism in Arkansas commemorates the illustrious deeds of these faithful founders of Arkansas Methodism and preserves the rich records of a hundred years of heroic and splendid accomplishment. The facts and forces herein portrayed relate the Methodist of today to the spirit, purpose, and objective of his religious ancestors and brings into the Methodism of the present a sense of oneness with the Methodism of the past. From it must come fresh inspiration to every true lover of his church and a vigorous challenge to a new loyalty and devotion to the great causes which occupied and consumed these men of an undaunted day.

This Story of Methodism represents the sacrificial service of an outstanding leader in Arkansas Methodism for more than a half century. He himself has been a genuine pioneer of like quality with the earliest Methodist fathers. In this labor of love he lays upon the heart of the church to which he has given a great life the offering of a valuable heritage which will become the more precious as the years move on. May it be blessed of God to the advancement of Methodism and the Kingdom of God.

JOHN M. MOORE.

INTRODUCTION

Rev. James Arthur Anderson, D. D. (Hendrix), LL.D. (University of Arkansas), my intimate friend and colaborer for nearly fifty years, was born at Brownsville, Tenn., Nov. 13, 1857, educated at Vanderbilt University, and began his ministry in Arkansas in 1879. During his long and eventful life he was for nineteen years a pastor, nine years editor of the *Arkansas Methodist*, and twenty-seven years a presiding elder, serving the Fayetteville, Clarksville, Fort Smith, Booneville, Conway, Helena, Jonesboro, and Paragould Districts. He is the author of "Religious Unrest and Its Remedy," and by special and formal request of the Little Rock and North Arkansas Conferences he has written this History of Arkansas Methodism. As a member of five General Conferences and a trustee of both Hendrix and Galloway Colleges, he has rendered highly valuable service. Keen of intellect, armed with facts, a close observer and gifted interpreter of events, a strong preacher, a facile writer, skilful but fair in controversy, courageous, brotherly, warm of heart, profoundly interested in education and civic affairs, loyal to his Church, and supremely loyal to his Lord, Doctor Anderson has himself been a great leader and an influential factor in Church and State for more than a half century. It is, therefore, eminently proper that he should record in this volume the interesting and worthwhile events of his beloved Arkansas Methodism.

A. C. MILLAR.

PREFACE

The North Arkansas Conference, at its session in 1930, passed a resolution, signed by O. E. Goddard, James W. Workman and J. A. Womack, requesting me to write a History of Arkansas Methodism. The concurrence of the Little Rock Conference was asked by this Conference, and was given at its session a week later. Both Conferences appointed commissioners to assist in the work: Those representing the North Arkansas Conference being, Dr. J. H. Reynolds, Rev. James W. Workman and Dr. George McGlumphy; and those from the Little Rock Conference being Dr. C. J. Greene, Dr. A. C. Millar and Dr. H. C. Couch. The members of this commission have been found very helpful. They are entitled to my own thanks and to the thanks of the Church.

The author entered upon the task assigned him in January 1931, and had written the first draft of the manuscript before the end of the following August, serving meantime as the presiding elder of a District. It was intended to at once re-edit this manuscript and put it to press. But by this time the world was in the midst of a deep economic depression, and none of us thought it would be wise to proceed with the publication of the book at that time. In consequence there was a delay of about four years. This was not altogether a misfortune, for the delay gave opportunity for wider and more particular research into many things. Besides, the delay brought us up to our centenary year, certainly a most appropriate time to issue a history. So this book goes forth as *The Centennial History of Methodism in Arkansas*.

No funds to meet the expense of publication had been provided. All along the author was unwilling that a levy upon the Conferences should be made for this purpose. But early in 1935 certain brethren came to the rescue, and a small company consisting of Rev. H. Lynn Wade, President, Dr. J. D. Hammons, Vice-President, Rev. Clem Baker, Secretary, Rev. William Sherman, Rev. G. G. Davidson, Rev. J. C. Glenn, Doctors O. E. Goddard, W. C. Watson, A. C. Millar, and Jas. A. Anderson, agreed to sponsor the enterprise. They insisted that the author himself should manage these funds. He was permitted, however, to name an assistant in each of the sixteen presiding elder's districts in the State. In some cases the presiding elder himself becoming responsible for his district. These assistants were: Revs. G. G. Davidson, H. H. Griffin, L. E. Mann, George W. Pyles, J. F. Glover, Warren Johnston, H. A. Stroup, O. E. Goddard, H. B. Vaught, Leland Clegg, John L. Tucker, E. D. Galloway, F. R. Harrison, John C. Glenn and P. Q. Rorie and H. Lynn Wade. Every presiding elder cooperated with us. They are all entitled to the thanks of the Church.

In writing the history I have drawn without hesitation upon every available source. The Conference Journals and the General Minutes of our Church have been chief sources, of course. Dr. Horace Jewell's "History of Methodism in Arkansas", published in 1892, has been invaluable, based as it was on much material now forever lost. Special thanks are due Dr. Curtis B. Haley, Associate Book Editor, Nashville, who carefully read the original manuscript, being requested to use a free hand in editorial touches; to Dr. Charles J. Greene, of Hendrix College, who likewise read the manuscript, and furnished valuable suggestions; to Dr. P. N. Garber, Professor of Church History, Duke University, who made valuable suggestions; to Dr. A. C. Millar, my fellow laborer in almost everything I ever did, who not only gave the manuscript a final reading, but was helpful in many other ways also; to Doctors T. D. Ellis and R. N. Allen of our Church Extension Board, who furnished help from the library in their office.

Besides these, quite a number of friends have helped to gather the

data concerning their several counties in the State. Among them were: Professor J. C. Eaton, for Boone County; W. C. Davidson, Clark County; Carl Hollis, Bradley; J. H. Thomas and J. M. Oliver, Jr., Clay; Mrs. O. E. Goddard, Conway; Julian Lark, Crawford; Mrs. Ed. Talbott, Crittenden; M. A. Graves, Cross and Poinsett; W. C. Bill and W. M. Jones, Franklin; F. M. Daniel, Fulton; W. D. Lee, Hempstead; J. E. Young, Hot Springs; G. N. Cannon, Howard, Little River and Sevier; Judge Hugh Basham, Johnson; Dr. A. G. Henderson, Lawrence; H. L. Wade, Marion; Judge T. G. Trice, Monroe; Frank Shell, Nevada; F. E. Dodson, J. W. Harger and Bates Sturdy, Perry; J. C. Pinnix, Pike; J. M. Hughey, Pope; T. O. Fitzpatrick, St. Francis; Mrs. Dora May, Scott; B. H. Greathouse and William Sherman, Washington; Garner Fraser, Van Buren; Chancellor John E. Chambers and H. A. Stroup, Yell. From my own memory I have dealt with a number of other counties. There would have been still more of them, could I have secured responses from them. However, enough of the counties have passed under review to enable the reader to obtain at least a fair idea of the life of our rural churches.

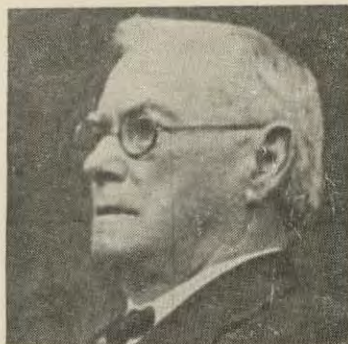
Thanks are also due to Miss Ethel Millar, Librarian of Hendrix College, for many courtesies. Also to my son, Charles N. Anderson, who did much copying, and to my granddaughter, Miss Mary Lillian Evans, who put the entire manuscript into clear and excellent typewritten form for the printers and made the Index for the book. Thanks for help from still others are expressed in the text of the book.

This book is copiously illustrated. It has been no small task to secure photographs, many of them representing men long gone. Some photographs were so faded that a good picture was impossible. We have made many calls, and are presenting the pictures of all the deceased ministers where they have been available. The presiding elders have furnished pictures of the preachers now serving districts. The Publishing House did us the great favor of loaning many cuts, including a cut of every bishop that ever served in Arkansas. Special thanks are due, in this connection, to Dr. H. C. Sprinkle, one of the efficient editors in the service of the General Board of Education, and to Mr. J. L. Watkins, each of whom gave much care to the selecting of cuts. Dr. L. E. Todd, Secretary of our General Board of Finance kindly furnished the cuts of Superannuate Preachers of 1927. Our Missionary women were asked to furnish such cuts as they chose, and we have used them as sent to us, arranging the pages with the assistance of Mrs. W. R. Stuck of Jonesboro.

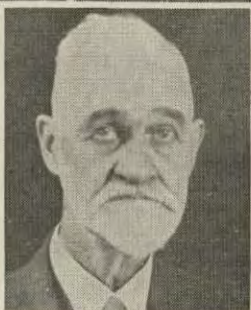
JAMES A. ANDERSON.

Jonesboro, Arkansas
September, 1935

These are the men who sponsored the publication of this History, forming a corporation under the laws of Arkansas for the purpose of publishing the work.



Top: James A. Anderson. Top row, left to right: John C. Glenn, A. C. Millar, W. C. Watson. Center row: H. L. Wade, G. G. Davidson, William Sherman. Bottom row: Clem Baker, O. E. Goddard, J. D. Hammons.



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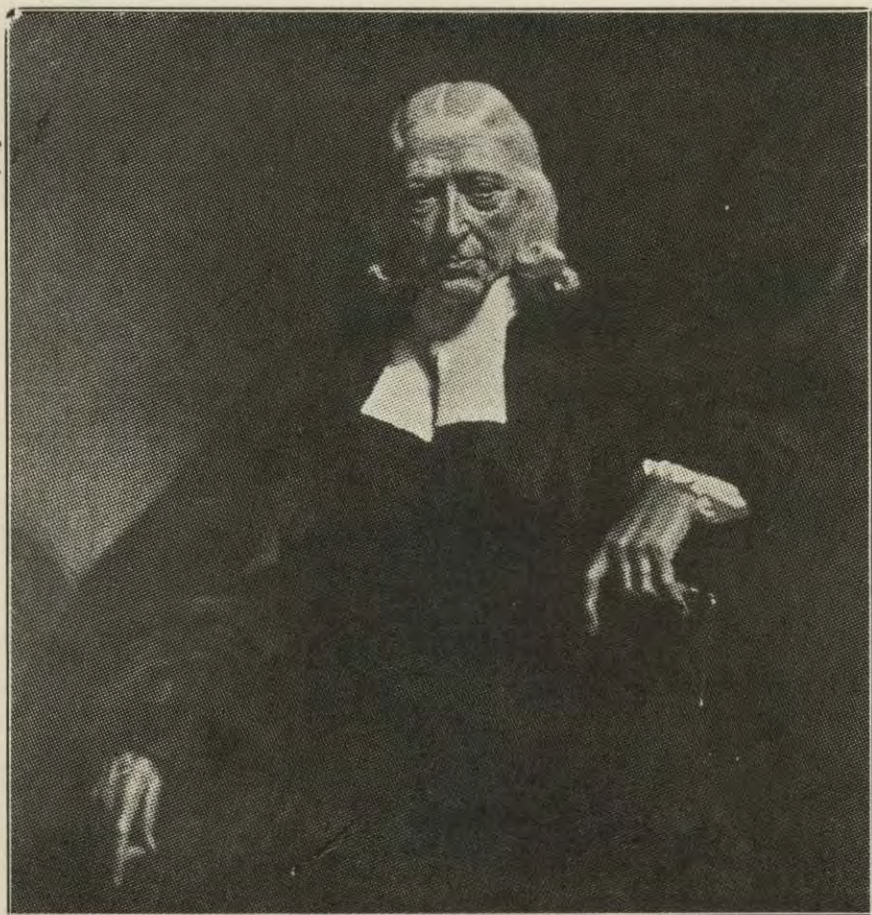
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PART I

OUR BACKGROUND



THE LATEST PICTURE OF JOHN WESLEY

This portrait of John Wesley was painted by the English artist, Frank O. Salisbury for presentation to Wesley House and the Wesley Museum, City Road, London, and to commemorate the union of the Methodist Churches in England.

Centennial History of Arkansas

Methodism

Chapter I

ANTECEDENT CONDITIONS

History holds no record of anything pertaining to Arkansas antedating the year A. D. 1541. During that year the first white men saw the soil on which Arkansas people are now living. Prior to that time this was a vast wilderness, apparently very sparsely inhabited by roving bands of American Indians. The intelligent reader needs not to be told that the white men who first looked upon this soil were DeSoto, the Spanish explorer, and his followers. DeSoto appears to have crossed the Mississippi somewhere between where the cities of Greenville, Mississippi, and Helena, Arkansas, now stand. He seems to have ascended the Mississippi to the mouth of the St. Francis River, taking thence a westerly course through the territory now embraced in our northern tier of counties till he was behind what we now know as the Boston Mountains. However on all these points opinions of writers greatly differ. He then turned South toward Hot Springs, of whose waters he had learned through the Indians. This brought him to the Ouachita River, which he descended. Near its mouth he died, and his followers, fearing that the news of his death would subject them to trouble from the Indians, are said to have suppressed the fact, and to have buried him at night by sinking his body in the Mississippi River.

This has little to do with our History, except as it affords the setting for a single fact. Always in the Spanish expeditions there was a priest. It is of record that, when DeSoto crossed the St. Francis River he set up a Cross, with some ceremony; and here was the first recorded act of Christian service in Arkansas. Moreover, it is the only record of a religious service in this territory for more than a hundred years. It is to be presumed that the priest with DeSoto held other services, but we know no record. Certainly we can trace from them no results.

In 1682 LaSalle, the French explorer, made his way from Canada down the Mississippi to the Gulf, and opened the way for French

occupation; for he took possession as he went, in the name of the King of France, Louis XIV, and named the country Louisiana, in honor of his king. However, Marquette and Joliet, also French explorers, had nine years before this date entered this region, and had visited the Indians, whom they named "Arkansia", near the mouth of the Arkansas River. Father Marquette was a Jesuit priest, and he and Joliet, a fur trader, were sent by French Canadian authorities to explore the Mississippi, mainly to ascertain whether it ran to the Pacific. This priest records that he descended this river from latitude forty-two to thirty-four, and that he preached with all his power to all the nations visited. Latitude thirty-four runs across Arkansas, so this is the second record of religious service in this territory. Learning at the village of the Arkansia that the Mississippi runs into the Gulf, Marquette returned to Canada. But LaSalle completely explored this river to its mouth. He was attended by a priest and by deTonti, the Italian, and others, and they visited the Arkansia Indian villages, where presumably the priest held religious services. LaSalle obtained the acknowledgement of these Indians of the sovereignty of Louis XIV, erected a Cross, and proclaimed the sovereignty of Louis.

Before leaving these Arkansia—otherwise known as Quapaw—villages, in 1682, LaSalle made a large grant of land to his lieutenant, Henry de Tonti, who made a grant to the Catholic Church, and during the occupation of the French, till the close of the French and Indian war, a Jesuit mission was maintained there. The Jesuits abandoning it as an unfruitful field in 1763.

When England and France made a treaty, after the French and Indian War, everything east of the Mississippi fell to the United States, and every claim that the French held west of that river went to Spain by a secret treaty between the French and Spanish. Thus our territory was under Spanish rule from that date till 1800, when Spain returned it to France. But these transactions left no results upon the religious history with which we are concerned. In 1803, Napoleon Bonaparte, having more land than he had money, sold all the French possessions west of the Mississippi to the United States, for \$15,000,000—a transaction known to us as "The Louisiana Purchase"—bringing us a territory now made into thirteen of our western states, of which Arkansas is one. So passed into the possession of a country predominantly Protestant the territory with which our history is concerned.

This antecedent history of Catholic missions among the Indians left no traceable effect upon the subsequent history of Arkansas. It is not our business to detail the history of the Roman Catholic Church. The devotion of its priests, during this early history, is worthy of praise, but the influence of that Church was slight in Arkansas till after our Civil War. Since that time it has

grown to be a considerable factor, and now regulates the life of a large number of people in Arkansas, many of whom would not be influenced by any other communion, and for such a fact we should be thankful.

This is the place to say that the Methodist Episcopal Church, South, whose history in Arkansas is to be here written, is very far from claiming a monopoly of sound religious influence in this State. Aside from the Catholic Church, with which we have been dealing, we have had powerful allies in the Baptist, the Presbyterian, the Protestant Episcopal, and the Lutheran Churches, and smaller communions. There are the Methodist Protestants, and the Methodist Episcopal Church, several Negro Methodist Churches, Negro Baptist Churches, and Negroes of other communions, which have many thousands of communicants. All have helped to make the religious life and atmosphere of our State. Only a bigot will deny to any of them its meed of praise. Our Methodist Episcopal Church, South, has labored among all in the spirit of that noble utterance of its founder, John Wesley, "I desire a league offensive and defensive with every true soldier of Jesus Christ." It is making no wild claim to say that, as respects Methodist Churches, ours has played by far the major part, and, as respects other communions, that we have ever been in the forefront, as the reader may see as he reads this volume.

EARLY PHYSICAL CONDITIONS

WILD LIFE

The abundant wild life of Arkansas was one of the chief charms of its early days. It was spread throughout the State, but was most abundant in its eastern section. The region between the Mississippi and the St. Francis was a paradise for hunters, trappers, and fishers. There were buffalo, bear, and deer in herds, wild turkey, ducks, geese, raccoons, opossums, minks, skunk, and almost every wild animal known to this latitude, besides predatory animals, such as wolves, panthers, and bobcats. Aside from the sport afforded trappers, hunters, and fishermen, there were two elements of profit—the commercial value of the products of forests and streams, and the joy of "bear tales" and "fisherman's lies". Boatloads of furs were carried out for many years after the country began to be settled. Wagon loads of venison and of turkeys were carried into such places as Memphis as late as 1880. There is a record of three wagons that entered Memphis in 1874, one loaded with cotton, one with venison, and one with wild turkeys, the venison selling for five cents a pound and the turkeys for fifty cents each. In 1889 a single firm shipped in one season 60,000 coonskins. Old Wittsburg, on the St. Francis, was a depot for furs. They were brought in great bales, like cotton bales, for

river shipment. The region of Buffalo Island and Big Lake was a famous hunting ground till quite recently.

Mr. Levi Cook, a faithful old steward who recently died at Bono, Arkansas, tells a story about an effort, in his early days, to collect for the salary of the preacher. Failing to get money, he took coonskins and rode to the Quarterly Conference with his horse covered with them, being enough to make for him a good report. The like of this was not uncommon; peltries did much to pay preachers' salaries.

When the people gathered for church services, it was usual for the men to bring their rifles and hunting dogs. There is a well authenticated story that, when Eli Lindsay, about 1816, was holding a service where Batesville now stands, the dogs scented a bear. Men and dogs rushed out of the house after the bear. The preacher suspended the service till the bear was killed; and then resumed, "Thanking God for men who could shoot and women who could pray." In one form or another, the like of this was not uncommon.

Happily wild life has not yet been extinguished in Arkansas. The preachers of the older days were obligated to keep moving on vast circuits and districts. After the work became more settled, many preachers themselves found relief from the strain of their labors by taking to the deep woods. Many people now living remember, for example, the hunting tales of such men as Rev. T. H. Ware and Rev. H. H. Watson, both long prominent in the Little Rock Conference. We have known several such men; and we have never known one who for this reason seemed to be less effective in his ministry.

This writer has himself hunted and fished nearly all over Arkansas during the fifty-odd years of his service. After the strain of preparing for an Annual Conference and the strain of the Conference itself, it has long been his habit to "take to the woods" and forget his worries. He has, within the limits of this century, seen flying over Big Lake at one time wild ducks that could not have numbered less than forty to fifty thousand. With his old hunting companion, Mack Walden, he came off the lake one day with eighty-four mallards, though we had quit at 2:30 p. m. Mack himself in a full day's shooting often brought in 125 ducks. There were no restrictions in those days. Even after Congress passed the law protecting migratory birds, United States Judge Jacob Trieber complained to the writer that 91,000 ducks had been shipped out of Mississippi County during the preceding November.

Dr. E. C. McDaniel, a leading laymen at Tyronza, told the writer that on July 3, 1904, dogs ran a bear into that town, then a village; that the bear in attempting to get through a gate got his head hung between the slats, and the blacksmith of the village ran out with a hatchet and killed the brute. In three hours they were

barbecuing that bear, and celebrated the Fourth with a bear feast. Mr. W. A. Beasley, also an officer in our Church, vouches for this story. He was for many years a woodsman, looking after timber interests in that region. Bear and deer and wolves and panthers are far from a novelty with him. He gives an account of the enormous canebrakes in that country, and says that in many places the cane was so thick and so strong that a mat was formed on the tops along which a man could walk. But a forest fire in 1887 burned through parts of several counties, destroying these great brakes and much of the space is now occupied by great plantations. However, bears and deers and sometimes panthers are still found in parts of this State. Recently Rev. Paul V. Galloway states that while his father was pastor in the town of Earle, in 1917, a bear came into town, stole a pig, was pursued, killed, the meat sold, and the proceeds given to the Red Cross. Another person has told us of a panther that passed through parts of Mississippi County in 1930. However such things are now very rare.

Mr. A. L. Malone, one of the chief laymen of Jonesboro, and who lived long in the region of Wittsburg, tells us that there were many white swans in that region, floating gracefully on its lakes. These are now extinct in Arkansas, as are also the prairie chickens of which there was once a great abundance on our prairies.

OUR STREAMS

Always transportation is a major factor in the development of a country. In any new country there are, of course, rivers and their tributaries before there are roads. Along these streams are alluvial lands. There is an abundant supply of water, without the labor of sinking wells. There is a native supply of grass or cane for forage. Beyond all this, the streams afford means of transportation, while the land is still an unbroken wilderness. Flatboats, keel boats, canoes, and skiffs afford transportation to and from markets and other settlements. These considerations operated in the settlement of Arkansas. The reader may notice how often a circuit takes its name from a river. He may see that the first circuit formed, 1815, was Spring River Circuit, by Eli Lindsay, who lived on Strawberry River; and he may see that this circuit embraced settlements on Little Red River, near the present Judsonia, and settlements on White River, Batesville, for example. A few years later we have Arkansas Circuit, on both sides of the Arkansas River from Arkansas Post to the present Fort Smith; and White River Circuit, from about where Clarendon now stands to the Missouri line.

The first steamboat appeared on the Mississippi in 1811. Nine years later the "Comet" entered Arkansas River, and nine years after this boat service began on White and Black Rivers. Settlers were already on these streams, having arrived in various ways.

Life in these early days fronted on the streams. The strong-

est families were found there, for always the strongest are at the front. So it was that our strongest churches were developed first on these streams, and this remained true till the coming of the railroads largely changed the frontage of life. Where the railroads left these settlements far back from their lines, the stronger people tended to move to the new centers established by the railways. This accounts for the decay of many a good old country church, as it accounts also for the building up of many a good town church, and the decay of country schools and the building of the town schools.

The reader needs only to look at such parts of Arkansas as are familiar to him to know that all this is true. The writer remembers that some fifty years ago he found on the streams some of these original settlers or their children. On the upper reaches of Fourche LaFave, in Scott County, were Major Huff, the Gaineses, the Jamisons, the Thompsons, and the Forresters; on the lower reaches, in Yell County, the Bufords, the Cavinesses, the Clements, the Comptons, the Parks family, the Loftons, and others, men who made that country, and who made Methodism there. On Sugar Creek, a tributary of Petit Jean, were Jacob Buttram, the Scotts, and others. On the Illinois, in Washington County, were the Mocks and the Rogerses. Similarly, the present residents along Bayou Bartholomew know that strong people settled that country. The rule held for all parts of the State. The only exceptions are in places where conditions were peculiarly inviting, as at Cane Hill, in Washington County, a highland which was so fertile that it produced cane, whence its name.

It is useless to mourn over the fact that populations shift, and the shifting brings different conditions. People go, and ought to go, to localities that afford opportunity for themselves and their children. But this applies only to such communities as were left far back by the railroads. The roads themselves have pushed up along nearly all our greatest valleys, along the Mississippi, the Arkansas, White River, and other streams. And these valleys hold the finest of our lands. There is not in the world a more fertile region than that lying west of the Mississippi. Mississippi County is the banner cotton growing county of the world. And there are great bodies of land along the Arkansas, the White, and the Red Rivers equally as fertile. For ages these rivers have sent down their silt. These great lands are now nearly all cleared, and produce annually great crops, and are owned and operated by as fine people as can be found in any country. Meantime quantities of the finest timber have been taken from them, oftentimes somewhat wastefully, but the hard woods of Arkansas valleys have been an enormous resource, as have the timber from the pine regions of the State, and the splendid hard woods of our mountains.

If the streams have ceased to be valuable as means of transpor-

tation, the railroads traverse all parts of the State. They have been and are of incalculable value in our development. Time was when the management of most of the roads was not fair with the people and sought to get for themselves whatever they could. But that day is past, and Arkansas has for years had reason to be thankful for the character of the men who have managed the railroads that traverse her territory. They are true servants of our public.

Meantime our streams are becoming a source of power of which our fathers never dreamed—hydro-electric power. Mr. H. C. Couch, who may well be denominated our foremost and most useful citizen, as he is also a foremost Methodist layman, has led the way to developing hundreds of thousands of horsepower from the upper reaches of the Ouachita River as its waters come plunging down from our mountains. Other streams are being harnessed, and there is a great future for this industry, and a great blessing for our people.

ROADS AND LACK OF ROADS

Harry Lee Williams, in his "History of Craighead County", has given a comprehensive view of the situation. We reproduce his account.

The first road which penetrated into the interior of what is now Arkansas, was the old National Road, or Congress Road, which ran down from Ste. Genevieve and Cape Girardeau to old Davidsonville, continuing later through Polk Bayou (now Batesville) to Little Rock and Arkansas Post, later terminating at Monroe, Louisiana.

The first explorers and traders to traverse the vast wilderness of the later Arkansas, followed the streams, traveling in canoes, and when the actual settlement of the territory commenced the first colonies were located along the main water courses, in order that the pioneer settlers might have the advantage of water communication. The overland travel followed the old Indian trails, which were mere paths, not passable for wagons, but must of necessity be followed either on foot or horseback. Many of the great arteries of commerce today follow the original routes of the Indian trails. The Missouri Pacific Railway (formerly the Iron Mountain) was built almost exactly parallel to the Southwest Trail of the Indians. It began at St. Louis and ran down the Mississippi River to Ste. Genevieve and on to Cape Girardeau, where it left the river and followed a southwest course into the Osage Indian country. The Chouteaus, Laclède, and other famous Indian traders of the early days in St. Louis, followed this trail, or came down the Mississippi in pirogues, or petty-augres, and ascended the White and Arkansas Rivers as early as 1765, to exchange their wares with the Indians for furs. The first ferry across the river was at Ste. Genevieve, and this enabled other roads and blazed trails to connect with the Southwest trails. Shortly after the year 1800 Congress declared this trail a military road and made an appropriation for its improvement. It then became known as the National Road, and was completed to the northern boundry of Arkansas. About 1803 Hix's ferry was established on Current River, and the road was built farther south into Arkansas. Over this road and up the Black River in pirogue and keel boat came the founders of Davidsonville, the first settlement in Northern Arkansas and the first county seat of Lawrence County. The road proceeded south, crossing White River at McNeil's ferry, eight miles

below the present Batesville, and crossing the Little Red at Brinton's ferry, due north of the present town of Searcy. From there it ran in a direct line to Little Rock, thence southwest to Benton and Malvern on through old Washington in Hempstead County to Fulton on the Red River. From Little Rock a connecting link ran north of the Arkansas River down through the middle of Grand Prairie to Arkansas Post. In 1831 President Jackson approved an act appropriating \$15,000 for improving the road. During the next four years additional appropriations totaling \$45,000, were made for its improvement and it became the great artery of travel through the territory.

The first road built through Eastern Arkansas from Memphis to Little Rock, was projected in 1824, about the time the tide of emigration was in full swing. Congress appropriated \$15,000 for its construction. Governor Pope, who came from Kentucky as Territorial Governor, came to Arkansas in a boat, voyaging down the Mississippi. A short time after, however, he returned to his native State, and on returning to Arkansas elected to travel over the Memphis and Little Rock road. Concerning the condition of this road at that time the Governor said: "On my return from Kentucky, I determined to travel this Military road to enable me to obtain more correct information, and to give an opinion to the Government with more confidence and satisfaction to myself. From this place (Little Rock) to the River St. Francis, a distance of more than 100 miles, the road is the best over which I have traveled, with the exception of a few miles between this and Mr. Gray's on White River and the County of Pulaski. In order to accomplish the completion of this road, the liberality of the National Government may be again appealed to with success, if that body can be satisfied that the project is practical, and that the funds given will be faithfully applied."

The survey for this Memphis and Little Rock road was completed early in 1826 and in April of that year four contracts were let, to A. Carr, N. Anderson, W. Irvin, and Mr. Hunt, respectively. By July 1 of the next year, 64 miles of the road was completed, but the appropriation was not sufficient to complete the road. Congress appropriated in addition \$9,065, which was supposed to be sufficient to complete the road westward from the house of William Strong on St. Francis River. However, new contracts were let in March, 1828, for its completion.

In 1836, the year Arkansas was admitted as a State, a map was made showing a number of roads. Those in close proximity to what is now Craighead County were as follows:

A road from Jackson, (formerly Davidsonville), Lawrence County, running westward to Izard County and on to Fort Smith.

A road from St. Francis River, near the old town of Wittsburg, on the Memphis Military road, southwest to the mouth of Cache Postoffice, (now Clarendon).

Another road ran northwest to old Litchfield, in Jackson County, and on to Batesville.

There were also a few local or neighborhood roads, leading up the ridge from Wittsburg, through Boliver section, and what is now Jonesboro, on to Greensboro, Gainesville, and up to Chalk Bluff, Missouri, just across the State line.

In Burr's Map Collection of 1839, in a map of Arkansas made up from surveyors' notes, the following roads in this section are named:

From Jackson, in Lawrence County, a road ran east to Pocahontas, thence southeast to Crowley's. This was the first road ever built east of the old National road, and antedated the Memphis and Little Rock and Memphis to Batesville roads by several years. This road from Crowley's led south through Greenfield, County Line, Walnut Camp, St. Francis,

St. Francisville, L'Anguille, Martins, and on to Helena. Old St. Francis on the Mississippi disappears, and the new St. Francis, near where the present Forrest City stands, takes its place. At L'Anguille the road forked and a branch ran southeast to Clarendon.

On this map the Congress road, as the military road was called, ran from Little Rock through St. Francis to Memphis, missing Clarendon and Marion, one going to Memphis and the other to Greenock in Mississippi County.

From Batesville a road ran to Sulphur Rock, thence to Pleasant Island and Litchfield, thence southeast to St. Francis, where it tapped the Memphis road. Another road ran direct from Jackson to Crowley's.

Aside from a few roads which the Government put through the State at an early day for military and postal purposes, and which were themselves none too passable, there were no highways in Arkansas till the modern era of roadbuilding began a few years ago. There were later public roads, to be sure, but they were very poor. Stumps were left to rot out; rocks on the hills, and mud in the swamps. There is a tradition that a traveler one day overtook a man riding along a road in Phillips County, and inquired of him whither he was bound. The man was of a rather sanctimonious turn, and told the stranger that he was on his way to heaven. The stranger replied, "The Lord have mercy on you; if you are on the way to heaven and have got no further than Phillips County, Arkansas, you are in a bad fix." But that was an observation that might have been made about any of our eastern counties at that time. The difficulties were not much less in the western part of the State. We have often thought that Job must have lost his reputation for patience if he had ever traveled the road from Fort Smith to Waldron. What we do now with great ease in one hour, swishing along in our automobiles, used to require a full day's toil of man and horse, with dust and grime in the hot summer days, and often bitter cold in winter. And many have been the days that preachers going to their appointments in the eastern section were paddling their way in canoes.

Finding the way to a place was often a problem; which road to choose when you came to a fork, with no house near. An inquiry as to the way often brought either vexation or amusement, and made you feel that you might as well accept the directions of a certain man who told the traveler to "go down this road about a mile; then turn to the left; after another mile, just scatter." All this was part of the life of our past.

Chapter II

PIONEER CONDITIONS—A GENERAL VIEW

A good text with which to begin this chapter is a sentence which a Methodist woman of Murfreesboro, Tenn., Mrs. Cullom, wife of a member of the Tennessee Conference, was fond of repeating to her son, Mr. J. C. Cullom, now a prominent layman of our church in Wilson, Arkansas: "If you hear something coming through the canebrake, you may know it is either a bear or a Methodist preacher." Our readers perhaps know the story of a good Baptist preacher who resolved for once to get into a new territory ahead of any of his Methodist brethren. A new railroad had pushed up the country; he took the very first train for a new town that had been laid out; when the train rolled in, he jumped off, but at the same moment he saw a Methodist preacher jump off the cow-catcher!

It will be seen in a later chapter that this history begins in the year 1800. Having briefly glanced at the religious antecedents on this soil, we must pause to catch some vision of the general conditions of pioneer life, in the midst of which the foundations of our Church had to be laid. These conditions were ever much the same throughout our whole country as the frontier settlements moved westward from the Atlantic. Methodism was ever amongst them, as long as we had any frontier. It is related that in an early day a certain man in North Carolina fell out with Methodist preachers, and resolved to get away from them. He moved to Alabama. But he had not been there long before a Methodist circuit rider showed up at his house. Upon finding out who the man was, he swore he would not live in a country that tolerated "circuit riders," and so he moved to Mississippi. It was not long before a circuit rider appeared there. The man grew angry, and swore once more to get away from them. He moved into the swamps of Louisiana, selected a spot high enough to stop on, and was unloading his wagon when he looked up the road, recognized something that looked like saddlebags and a man on a horse, and remarked to his wife that he believed yonder was one of those scoundrels coming down the road. As the man rode up he inquired who he was, and on being told that he was the circuit rider in that country, the poor man pawed the earth and angrily rehearsed to the stranger how he had left North Carolina, Alabama, and Mississippi to get rid of such as he. "And now here you are," said he, "before I can get my wagon unloaded down here in Louisiana!" The preacher mildly replied: "Well, my friend, you are pursuing a forlorn hope; if you leave here and go somewhere else, it will not be long before one of us will be there; if you

die and go to heaven, you will find plenty of us there; if you die and go to hell, you will find some of us there. You had as well give it up." We do not vouch for the truth of this tradition; but there is a truth at the bottom of it. Our Methodist itinerancy is a band that never halts, never retreats, never surrenders. Of that the reader of these sketches may get good evidence. Since the conditions are substantially the same, no matter in what State we begin, let us take a sketch written by Rev. Jerome C. Berryman, concerning his boyhood friend, Rev. L. B. Stateler, both of whose names we shall see again in these pages. It is a sketch of the conditions surrounding their boyhood home in Kentucky:

His father, Steven Stateler, was among the earliest settlers of the Green River country, in the blue-grass region of Kentucky. Steven Stateler, in person, was a noble specimen of the best type of frontiersmen, measuring about six feet in stature, with broad shoulders and a well-developed physical nature. His features were rough and pock-marked. A man of strong mind and will, he was determined to succeed in whatever he undertook. In common with others, he had some trouble with hostile natives, who still occasionally visited the white settlement for purposes of plunder. He could tell interesting incidents of his early life in this connection. It was, in good part, that which made him an expert woodsman and one of the best marksmen with rifle or shotgun. The wild game was abundant, even up to my time and "Father Stateler" took especial delight in a deer hunt, and, as a rule, always returned from the chase well laden with venison. Mr. Stateler was of German descent. His wife, a noble woman, was the daughter of Rev. Ignatius Pigman, one of the pioneer preachers of the then eastern country. He left the savor of a good influence which abides to this day. In this sense such men never die. As a farmer, a citizen, and a Christian gentleman, Mr. Stateler was, by all who knew him, looked to as one worthy of imitation. Such, in brief, were the progenitors of L. B. Stateler, a worthy son of a worthy sire. His early life was that of a farmer's son. Laboring in the field side by side with his father's servants, he learned habits of industry that have never forsaken him. His education was such as was to be acquired in those days in a round-log school-house, during the winter season mostly. His social and religious training was good and his personal choice made him an exemplary Christian, beginning with his earliest development of character. We were schoolmates and classmates in this Church, and we always met and parted in the best of good fellowship.

But it must not be thought the life of a boy on the frontier is without its joys. Take another picture, written by the biographer of L. B. Stateler, Rev. E. J. Stanley:

The country boy, especially as he is on the frontier, has luxuries in the way of pastime to which his city cousin and his successor of the next decade or two are strangers. To him there is a pleasure in the pathless woods where rabbits, squirrels, quails, wild turkeys, raccoons, opossums, and deer are just waiting to be hunted, and the interest in the sport is intensified, rather than lessened, at the prospect of an occasional encounter with a wild cat, a wolf, or a bear. There are "bee trees" to find and "cut" and rob of their treasure, speckled trophies in sparkling streams that invite and encourage the amateur angler, swimming holes of varied size and delightful depth that wait to be fathomed, creeks and caverns to explore, and a thousand other things to do, for all of which ample time is found. Add to these the games of "prisoner's base," "bull

pen," "roll the hole", "cat," football, and such like, and the pleasure of wrestling, foot-racing, attending spelling schools (where the old Blue Back Elementary Speller was used), cotton and wool picking, corn-shucking, and you have, in part, the recreations of the average country boy on the frontier a half century or more ago.

An account of Berryman's own labors in Arkansas is pertinent. He was born in 1810 in Kentucky; was licensed to preach, and moved to Missouri in 1828, and joined the Missouri Conference the same year. The next year, being twenty years of age, he was assigned to Hot Springs and Mound Prairie Circuit, in the southern part of Arkansas, which at that time was part of the Missouri Conference. We take the account from McAnally's History of Methodism in Missouri. It is all more pertinent since it gives us a glimpse of several other men laboring in Arkansas at that time: Rucker Tanner, Jesse Haile, and Uriel Haw, the two last being presiding elders.

Among the preachers whom Berryman saw and noted at the Potosi Conference were Jesse Greene, Andrew Monroe, Benjamin S. Ashley, Joseph Edmondson, Uriel Haw, Cassell Harrison, Thomas Johnson, William Heath, Nathaniel Talbott, Parker Snedecor, and John Kelly. Most of these were able preachers, and all of them Holy men of God, who spoke as they were moved by the Holy Ghost.

At this Conference Berryman was assigned to the Hot Springs and Mound Prairie Circuit in the extreme southern part of the Territory of Arkansas. Rucker Tanner, whose home was in the bounds of the circuit in Hemstead County, was the preacher in charge. Berryman traveled 500 miles on horseback through a sparsely settled country to find his colleague prostrate on a bed of sickness with malarial fever, and unable to render him any assistance. But he was a young man, his heart full of the love of God, and thoroughly imbued with the spirit of his work. He therefore attacked the great six weeks' circuit with an energy and devotion which carried all before them, so long as his physical strength endured. He made two complete and successful rounds on his work; but in doing this he had sustained much unaccustomed hardship and exposure. Heat and cold, rain and wind, and high waters, sometimes crossed in a cance, but more frequently by swimming on horseback, the whole country being low and subject to inundation. These things brought on an attack of malignant typhus fever, in the delirium of which he was for five weeks unconscious, only waking to learn that his colleague who had lingered all this while, had just expired. During this sickness of young Berryman an incident occurred which is worth preserving as a new contribution to the already vast treasury of religious psychology.

It is given in his own words, as follows: "I had been suffering for a week with premonitory symptoms of my disease before reaching the Mound Prairie settlement, filling my week-day appointments meanwhile, and was barely able to sit on my horse the day of reaching this settlement. I felt that my situation was dangerous in the extreme, and my thoughts were much occupied about death. I was not afraid to die; but I was among strangers and far away from all the loved ones at home. Besides, I had entered upon the ministerial work with large desires and purposes of usefulness. I did not want to die then and there; and as I lay upon my bed soon after arriving at Brother Shook's with my face turned to the back of the bed, I was in an agony of prayer, when there appeared to me the figure of a man upon the wall, just above my bed, and very near me. He spoke to me to the effect that, though my sickness

would be protracted and severe, it was not unto death; I should recover. John Henry, a local preacher of that neighborhood, was sitting in the room at that time; I turned myself as I lay in bed, and told him I was going to have a hard time, but should not die then, for God had appeared to me on the wall, and told me so. This was not a dream. What was it? And yet about four weeks after this my nurses thought I was dead, and held a consultation about my burial. When I recovered from this sickness, I was totally blind, but regained my sight gradually, as I was restored to health and strength. For a long time after I got up from that sick-bed my mind was more clear and my communion with God more constant than ever before. I was all the time happy.

Speaking of the difficulties that arose out of Jesse Haile's administration in Arkansas, Berryman says:

Jesse Haile had been presiding elder on the Arkansas District for several years prior to 1829. He was an abolitionist of the Garrison type, and did not hesitate to preach against slavery publicly as well as privately; and as there were some in the bounds of the Hot Springs and Mound Prairie Circuits who were of his way of thinking, he did not fail to bring about much controversy and hard feeling among the membership, which had resulted in the expulsion or withdrawal of not a few from our Church. Under these circumstances it required much prudence upon the part of those who followed Haile to keep our people from going off to the Cumberland Presbyterians, who had seized upon this opportunity and were building themselves up at our expense. But Uriel Haw, who was presiding elder this year, was a man just suited to the emergency. Possessed of a large amount of practical sense and judgment, a good tactician, full of love, always ready in every good word and work, logical and eloquent in presenting divine truth, whether in the administration of discipline, or in his pulpit performances, he drew everybody to him, and to one another; so that after all we enjoyed great prosperity on the circuit this year, and left it with a large increase of membership, and in possession of peace and good will among themselves.

Uriel Haw, at the time of which I write, was about forty years of age, and had been preaching twelve or thirteen years. In person he was tall, but slenderly built, and carried himself erect, with quick, elastic step. His features were not handsome, but very expressive. In particular he had the most sparkling eyes that were ever set in a man's head; not large, but sparkling with an unusual fire of intellect and heart. His literary attainments were respectable, though not scholastic; but his knowledge of divine things made him one of God's mighty men. And yet this great and good man finished his work while comparatively young. And no wonder that he died young. He acted as one who had adopted as the rule of his life, 'whatsoever thy hand findeth to do, do it with thy might.' The year he was my presiding elder he had for his district the entire Territory of Arkansas, while his family lived in Cape Girardeau County, Missouri. My circuit was about 500 miles from his home; and yet I do not think he failed to attend any of the quarterly meetings of his district during the year; and he was abundant in labors wherever he went. He died and was buried in Mississippi County (Mo.) among as good people as can be found anywhere; and his name is like sweet incense in their memory to this day.

The following is from Dr. John E. Godbey's "Pioneer Methodism in Missouri," illustrating the difficulties under which early Methodist preachers labored:

It was in 1806 that the machinery of the Methodist itineracy got to work west of the Mississippi. The first regular appointment was made

from the Western Conference, held by Bishop Asbury at the Ebenezer Meetinghouse in Greene County, Tenn. John Travis, admitted on trial at that conference, was appointed to Missouri Circuit. There was then no Missouri territory; it was still Louisiana. The circuit was named for the river and was in Cumberland District. This district included all of the settled portions of Indiana, Illinois, and Upper Louisiana. St. Louis and Nashville were in the same presiding elder's district. William McKendree was the presiding elder, and made the quarterly round of this territory on horseback, along roads which were but paths through a wilderness, often swimming rivers.

We have an account of a camp meeting which McKendree held in the Coldwater neighborhood in the summer of 1807. He was assisted by Abbot Goddard, of Barren Circuit, Kentucky, James Gwin, a local preacher, and Jesse Walker, of the Illinois Circuit. Mr. Gwin gives an account of the meeting.

"In the year 1807, Brother McKendree, A. Goddard, and myself set out to visit the settlements in Illinois. We crossed the Ohio River, took to the wilderness, and traveled until night. Not being able to get to any habitation, we camped out. Brother McKendree made us some tea, and we lay down under the branches of a friendly beech and had a pleasant night's rest. Next morning we set out early, traveled hard, got some distance into the prairie, and there took up for the night. This was a night of trouble. After we had taken a morsel to eat and had offered up our prayers to God, we lay down to rest and fell into a deep sleep. About eleven o'clock Brother McKendree awoke and found our horses gone. After some search, we found they had passed over a small stream and had taken back the way we came. Not knowing whether they had been stolen or had left of their own accord, leaving Brother McKendree at our camp, Brother Goddard and I went in pursuit of them. As the night was dark, we got dry bark, which afforded us a tolerable light. We followed their tracks across the prairie and overtook them about eight o'clock next morning, having traveled fifteen miles on foot. The next night we reached the first settlement, tarried a day there, and crossing the Kaskaskia River, we reached Turkey Hill, and lodged with an old Brother Scott. Here we met with Jesse Walker, who had formed a circuit and had these camp meetings appointed for us.

After resting a few days, we set out for the first camp meeting. In twelve miles we reached the Mississippi, and, having no means of taking our horses across, we sent them back, crossed the river, and with our baggage on our shoulders, went to the camp ground, forty miles away, having fallen in with Brother Travis on the way. About forty were converted at this meeting.

From the camp meeting we returned, crossed the river to Judge L's, who refreshed us, and sent forward our baggage in a cart to Brother Garrett's, where our next meeting was to be held, which was called the Three Springs. We arrived on Friday at the camp ground, which was situated in a beautiful grove surrounded by a prairie. A considerable congregation had collected, for the news of the other meeting had gone abroad and produced much excitement. Some were in favor of the work and some were opposed to it. A certain Major had raised a company of lewd fellows of the baser sort to drive us from the ground. On Saturday, while I preached, the Major and his company rode into the congregation and halted, which produced considerable confusion and alarm. I stopped preaching for a moment and quite calmly invited them to be off with themselves, and they retired to the spring for a fresh drink of brandy. The Major said he had heard these Methodists before; that they always

broke up the peace of the neighborhoods wherever they went; that they preached against horse racing, card playing, and every other kind of amusement. However, they used no violence against us, but determined to camp on the ground and prevent us doing harm. But at three o'clock, when Brother Goddard and I were singing a hymn, an awful sense of divine power fell on the congregation, when a man with a terrified look ran to me and said, 'Are you the man that keeps the roll?' I asked, 'What roll?' 'That roll', he replied, 'that people put their names on when they are going to heaven.' I supposed he meant the class paper and sent him to Brother Walker. Turning to Brother Walker, he said, 'Put my name down, if you please,' and then fell to the ground. Others started to run off and fell; some escaped.

We were busy in getting the fallen to one place, which we effected about sunset, when the man who wished his name on the roll arose and ran off like a wild beast. Looking around upon the scene and listening to the sobs, groans, and cries of penitents reminded me of a battlefield after a heavy battle. All night the struggle went on. Victory was on the Lord's side. Many were converted, and by sunrise the next morning there was the shout of a king in the camp. It was Sabbath morning and I thought it was the most beautiful morning I had ever seen. A little after sunrise, the man who had run off came back, wet with the dews of the night, and with strong symptoms of derangement. At eleven o'clock Brother McKendree administered the holy sacrament; and, while he was dwelling on its origin, nature, and design, some of the Major's company were affected and we had a melting time. After sacrament, Brother McKendree preached to a large and intelligent congregation, all the principal men of the country and all in reach, who could get there, being present. His text was, 'Come now and let us reason together,' and perhaps no man ever managed the subject better or with more effect. His reasoning on the atonement, the plan of salvation, and the love of God was so clear and strong, and delivered with so much pathos, that the congregation involuntarily rose to their feet and pressed toward him from all points. While he was preaching he very ingeniously adverted to the conduct of the Major, and remarked, 'We are Americans, and some of us have fought for our liberty, and have come here to teach men the way to heaven.' This seemed to strike the Major and he became friendly and remained so ever after.

This was a great day. The work became general; the place was awful, and many were born of God. Among the rest was our wild man. He lived in the American Bottom, had a fine estate and was a professed atheist. He told us that, a few nights before we passed his house, he dreamed that the day of judgment was at hand and that three men had come from the East to warn the people to prepare for it; that so soon as he saw us he became alarmed; he believed we were the men and, having ascertained where we were from, who we were, and where we were going, he came to the camp meeting. He became a reformed and good man."

And here is an account that concerns one of the heroic presiding elders who labored in Arkansas in those early days. Note the extent and the variety of his labors, and note that he was presiding elder of the Arkansas District in 1830. The account is from Dr. Godbey's "Pioneer Methodism in Missouri"; where it is quoted from W. S. Woodard's "Annals of Methodism in Missouri", it concerns Jesse Green, the most conspicuous figure in Missouri Methodism from 1824 to 1847:

Jesse Green was born in East Tennessee on French Broad River, November 29, 1791. He was born again at Winton's Camp Ground, in

1808, and soon after, when just seventeen years old, was licensed to exhort by John Bowman.

From October, 1814, to May, 1815, he served in the army of his country. His license to preach bore the date February 15, 1817, and was signed by John Henniger, presiding elder. At the next session of the Tennessee Conference he was received on trial and appointed to Ash Circuit; 1818, Clinch; 1819, Hartford; 1820, Powell's Valley; 1821, New River, two years; 1823, transferred to Missouri Conference; 1824, Cape Girardeau District, three years; 1827, Boonslick Circuit; 1828, Missouri District, two years; 1830, Arkansas District; 1831, Cape Girardeau District; 1832, Missouri District, four years; 1836, Agent for St. Charles College; 1837, Boonville District; 1838, Lexington District, three years; 1841, Columbia District, three years; 1844, Lexington District, three years; April 18, 1847, New Jerusalem forever.

To understand the above itinerary the reader must be told that when Mr. Green began his work in the Missouri Conference, Cape Girardeau District and Missouri District represented the entire territory of the conference, which then included all of Missouri, Arkansas, Kansas, Indian Territory, and a part of Iowa. Other districts were formed as settlements increased, so that Mr. Green really traversed this vast region again and again.

The bishops fared in those early days like the rest of us. Witness Jerome C. Berryman's account of the first trip any bishop ever made to Arkansas, taken from Berryman's "Recollections." Bishop Joshua Soule is leaving after holding the first Conference ever held in Arkansas in 1833:

The first night (from Cane Hill, Arkansas) we spent at the house of a Mr. Locke. Brother Green had a hard chill, and was very sick all that night. The Bishop also was unwell. We had a cold rain all the forenoon of the next day, and did not resume our journey until the afternoon. It was fifteen miles to the next house on our route, which was reached about sunset. We found the improvements about the place to consist of a stock pen, or corral, and a cabin, built of small, round logs, which Mr. Renfroe, the proprietor, said he had put up with no assistance, except what his wife gave him. The height of the cabin was just sufficient for the door to come under the first rib on which the board roof rested. The cracks of the wall were chinked, but not daubed, the cat-stick and clay chimney occupied the space of nearly one end, and the sixteen or eighteen feet square of Mother Earth on which the building stood served all the purposes of a floor. In each corner of the end opposite the fireplace there was a board scaffold bed which, with a few rough stools, a square table of similar make, and a few cooking utensils, constituted the inventory of household furniture. And did we, seven travelers, including a bishop, lodge there that night? What else could we do? It was seventeen miles to the next human habitation. Of course we turned in, with a hearty welcome from Mr. and Mrs. Renfroe and their six children.

THE DOMESTIC LIFE OF THE PIONEERS

The first fact to be noted in the life of our pioneers was the extreme isolation which many of them endured. They were "out of the world," and knew but little that was going on in the world. Take this illustration of it: In 1807, Major John Pyeatt, who had been an officer in the United States Army, with his brother and some of their neighbors left East Tennessee and Georgia, with their live stock, household goods, and slaves. They crossed the Mississippi at Chickasaw Bluffs, (Memphis), traveled through an almost impassable wilderness, and settled down at a place they named Crystal Hill, close to where Palarm now stands, some fifteen miles above Little Rock. They were not ignorant people nor poor people. In 1815, the U. S. Government sent Major Gibson up the Arkansas River to establish forts along that frontier. He made a stop at Crystal Hill. Major Pyeatt asked him what was the news "from the States." Gibson told him that the latest news of consequence was that a treaty of peace had been signed between the United States and Great Britain. The astonished Major Pyeatt asked him what he meant by that, and was told that we had fought another war with Great Britain, but the war had been over for three years. Think of that! And remember what loneliness many of our pioneer fathers endured.

We have in the early records many accounts of the living conditions of the people, the houses they lived in, the way they cooked and slept and ate. Let us look at some of these stories. Here is one from Bishop Morris, taken from Dr. Godbey's "Pioneer Methodism in Missouri." It is all the more pertinent since Bishop Morris presided over the session of the Arkansas Conference at Batesville in 1836.

From Dr. McAnally's "Methodism in Missouri," we give this picture of the home of the settler in 1812, as described by Bishop Thomas A. Morris from his recollections written in 1852.

When a young couple commenced housekeeping, a very small outfit sufficed, not merely to render them comfortable, but to place them on an equality with their friends and neighbors. They needed a log cabin, covered with clapboards, and floored with slabs—in western parlance called puncheons—and the openings between the logs closed with billets of wood and crammed with mortar to keep all warm and dry; all of which a man could erect himself, without mechanical training, with one day's assistance from his neighbors to raise the logs. Usually one room answered for parlor, sitting room, dining room, kitchen and dormitory, while the potato hole, under the puncheons, formed by excavating the earth for mortar, was the substitute for a cellar. As to furniture, they had a stationary corner cupboard, formed of upright and transverse pieces of wood, so as to form an upper, lower, and middle shelf, to hold tableware and eatables. In order to have comfort and convenience it was requisite to have one poplar slab table, two poplar or oak rail bedsteads, supplied with suitable bedding, and covered with cross-barred homemade counterpanes, one of which was for the accommodation of visitors; six split-bottom chairs, one long bench, and a few three-legged stools were sufficient for them—

selves and friends, half a dozen pewter plates, as many knives and forks, tin cups, and pewter spoons for ordinary use, and the same number of delft plates, cups, and saucers for special occasions; also one dish large enough to hold a piece of pork, bear meat, or venison, with turnips, hominy, or stewed pumpkin. All this tableware was kept in the corner cupboard, and so adjusted as to show off to the best advantage, and indicate that the family was well fixed for comfortable living.

When the weather was too cold to have the door or window open, the windows being without glass and closed with a board shutter, sufficient light to answer the purpose came down the broad chimney, and saved the expense of glass lights. As for andirons, two large stones served as a good substitute. Everything kept clean and sweet, all presented an air of competence and comfort to the happy inmates. The cooking was generally done in the presence of the family, but was soon dispatched when the oven and skillet were nicely cleaned and stowed away under the cupboard, the long-handled frying pan was hung upon a nail or peg on one side of the door, and the water pail was placed on a shelf on the other side with the neat water gourd hanging by it. For mantel ornaments they had the tin grater, used for grating off the new corn for mush, before it was hard enough to grind, and the cob splitter, a piece of deer's horn, very useful in parting large ears of corn from the cob. The parlor walls were decorated by the surplus garments and sundry clothes of the family, hung around on nails or wooden pins. New clothes were the sure tokens of prosperity.

If the proprietor owned an ax, iron wedge, hoe, plow, and a pony, a bit of ground to cultivate, and a few mechanic's tools, he asked no more. If the wife had a spinning wheel, a pair of cards to card wool, a loom, and plenty of raw material of flax, wool, and cotton, she was content.

In those days keeping her own house was a small part of a woman's work. It was just a little break in her regular employment, for she carded the wool or cotton, spun, wove, colored, cut, and made the family clothing. Ladies of the first respectability, then, vied with each other in manufacturing the finest and most beautiful drapes for themselves, and for their daughters, sons, and husbands. In these homemade clothes they appeared abroad with more exquisite pleasure than people now do in imported satin and broadcloth, and with far more credit to themselves and honor to their country.

For colorful matter the women used the bark of walnut, hickory, maple, and sycamore tree, together with copperas, indigo, sumac, paint stone, etc., and in carding for a family suit of mixed cloth they worked in scraps of colored flannel and silk to varigate the texture.

Those were the days of pure republicanism, true patriotism, and real independence. All the money a man needed was enough to pay his tax and buy salt and iron. When he needed marketing, he gathered fruit from his orchard, vegetables from his garden, and took a pig from his pen or a lamb from his flock; or if he had neither pig nor lamb, he took his gun and brought in wild meat from the woods. He raised his own breadstuff and ground it on his hand mill, or pounded it in a mortar with a sweep and pestle, and relished it better for his toil in preparing it.

Coffee was not then used except by a few, and that on special occasions. For tea they had sage, spicewood, mountain birch, and sassafras.

Chapter III

SALARIES OF THE EARLY PREACHERS

What was the compensation of these early heroes? They were not supposed to receive "salaries"; they had each an "allowance," fixed by the law of the Church. Dr. John E. Godbey, in his "Pioneer Methodism in Missouri," has well summarized the case. We quote him:

From the organization of the Church in 1784 to 1800, the salary of the preacher was \$64.00 a year. This was for every one alike. There was no difference between the claim of the bishop and that of the last boy admitted into the Conference. In 1792, traveling expenses were added to this allowance, which means that the preacher's actual expense in moving to his new appointment was made a charge upon the work. From 1800 to 1816 the preacher's salary was raised to \$80.00, and, if married, \$80.00 was added for his wife, and children up to seven years old were allowed \$16.00 each, and from seven to fourteen were allowed \$24.00 each. In 1816 the salary was raised to \$100.00 and the same for wife. Still salaries were alike for all and were not fixed by the stewards but by the Discipline. Bishop Asbury served the Church thirty-two years in the episcopal office and his salary was never more than \$80.00 a year.

But these meager claims of the preachers were not paid. A scheme to equalize them, as far as possible, was adopted, as follows: From the time that the Publishing House, or Book Concern, was established, it was ordered that its net profits should be turned over to the Conference to aid in the support of superannuated preachers and widows and orphans of deceased preachers. There was also a small endowment known as the Chartered Fund, the proceeds of which were turned over to the Conference. To these items was added a public collection taken by all the preachers and called "The Conference Collection," which was taken up to Conference, and often a collection was taken from the Conference when assembled. This money was put in the hands of a Committee of the Conference and, when the preachers had reported their receipts, the Committee estimated the total deficits and what per cent of the same the funds in their hands would pay, and fixed a basis of settlement which would be a uniform pro rata of claims.

These settlements show that, on an average, when salaries were as low as \$80.00 a year, the preacher did not receive as much as two-thirds of his claim, though in his report he counted, as cash, socks, knitted by the farmers' wives, coonskins, and anything that could be put to use.

The Missouri Conference, held at McKendree Church near Cape Girardeau, in September, 1826, settled with all the preachers on a basis of \$24.00 for single and \$48.00 for married preachers for their year's work; and, at the Conference of 1833, held at Mountain Spring, (Cane Hill) Arkansas, settlement was made on the basis of 34 per cent of the claims.

In illustration of the contribution for the support of the ministry in pioneer days, we take the following from "The Rise of Methodism in the West," by W. W. Sweet. The record shows that two preachers were on the circuit; one, we suppose, a local helper, or engaged but a short time.

The items are copied from the year's entries in the book of the recording steward:

To cash received from Lewis' class	\$.50
To cash received from Curtis' class50
To cash received from Connerville class	2.50
To cash received from Abbott's class	1.00
To cash received from Hardy's class62½
Bridle leather from Hardy's class87½
Cash from Tullie's class	1.25
Shoe leather and corn from Tullie's class	1.75
Cash from Lower's class	2.56½
One pair of shoe soles from Lower's50
Cash from Robert's class	4.65
Cash from Hardy's class75
2½ yards of linsey from Hardy's	1.12½
Cash from Abbott's class	1.32
Cash from Curtis' class50
7 yards of linen from Curtis75
One small pair shoes from Curtis'	1.00
2½ yards of linsey from Alley's	1.25
3½ yards of linen from Alley's	1.25
8¾ yards of linsey from Lewis's class	3.27
1 pair of socks from Lewis' class43¾
Cash from Curtis' class	6.75
Total	\$35.11¾
The quarterage was applied as follows:	
By cash to A. Cummins, traveling expense	\$.50
By cash, J. Harens, traveling expense	1.50
To A. Cummins' allowance	3.75
To J. Harens' allowance	30.37½
Total	\$36.12½

From a letter of Bishop Asbury, written to Dr. Coke, from New York, dated March 30, 1808, we take the following extract relating to the financial status of Methodism in America (The letter is printed in the Methodist Magazine, London):

"We have about 600 preachers on the minutes and our funds and collections yield us \$6,000 or \$7,000 a year. We have never attempted to raise anything but the quarterage, \$80.00, to single men, the same to married men, and the same to their wives. Nevertheless, every Conference in the Union is insolvent. Last year our New England Conference was delinquent \$3,000. We have to thrust out several of our preachers into the extremities, and some preachers and their wives have to draw almost their whole salary from the Conferences.

Last year we had to send six missionaries 900 miles, through the help of a voluntary collection from the Western Conference. We gave only \$10.00 to each of the missionaries, who had five or six hundred miles to travel through the Indian country.

My dividend is \$25.00 from each of the seven Conferences, to meet my quarterage and all expenses.

The reader will understand that "quarterage" means regular salary.

The foregoing account from Dr. Godbey alludes to the settlement made with the preachers at the Conference of 1833, spoken of as the Conference at Mountain Spring, Arkansas, sometimes spoken of as the Conference at Cane Hill, Arkansas. The name given by Peter Cartwright, whose house was visited by Bishop Soule as he traveled through Illinois to this Conference, is "Salem, Washington County, Arkansas." It was a camp ground near

Cane Hill. Stanley's "Life of Stateler" records Mr. Stateler's account of the finances of this Conference, which the reader will bear in mind, was at the time the Missouri Conference:

In summing up the year's work, recorded in a small book now before me, he reports: "Sermons preached, 223; members received, 80; quaterage received, \$74; gifts received, \$10; money expended, \$48."

In speaking of how the preachers fared in those days, he says: "I remember at some of our Conferences the preachers would report \$10, \$17, and \$30 as amounts that they had received on circuits. But they were true and faithful men. They were not afraid to preach the terrors of the law. Jack Harris, although his text was, 'Be thou faithful unto death, and I will give thee a crown of life,' would wind up with the subject of hell and damnation. But they did a heap of good. The people were converted by hundreds, the preachers dressed mostly in jeans. I first went to Conference dressed from head to foot in jeans made by my mother's hands.

On one occasion the preacher's coat was worn out at the elbows. A local preacher, old Brother Bennett, managed to get him a new suit. The material was bought at M. U. Payne's store, and was snuff-colored cloth. The preacher put in \$12, all the money he had, leaving out \$6 with which to pay his expenses to Conference. Friends paid the balance, and he went up to Conference feeling quite spruce. We had to practice economy in those days. But our wants were met, our labors were blessed, and we were happy in the work to which we were assured our God had called us.

These were not the days of "poundings" at the parsonages, nor the days of taking presents from members of the Church. It will be noticed in Doctor Godbey's account that the preacher reported such articles as "bridle leather," "shoe leather," "shoe soles," "linsey", and "linen". Surely the preachers could not be said to have been "greedy of filthy lucre." If there was ever a class of men who had left all to follow Christ, the early preachers of Methodism belonged to that class. For it does not appear from any records known to us that the preachers were accustomed to receive for themselves anything outside their allowance. We know of only one exception to this rule. Rev. John Kelley, father of Dr. D. C. Kelley, spent four years, 1828-1832, in our Arkansas work. When he was leaving White River and Spring River Circuit, of which Batesville was one appointment, certain citizens of Batesville, who were careful to state that they were not members of the Church, twenty of them in number, made up a purse of \$15.00 and presented it as a token of their esteem. Under the circumstances of that day the sum was really munificent, but for our day it would be almost laughable.

Having reviewed the conditions under which the early preachers did their work, the most striking fact in the whole picture, is the downright heroism of these itinerants. We see not the least reason to hesitate to compare their heroism and devotion with the heroism and devotion of Francis of Assisi or even that of St. Paul. In truth, the arduous and persistent labors of these men in bringing the American frontiers into subjection to Christ is a unique pic-

ture in human history. Nothing just like it is anywhere else to be found. Their names are everlastingly inscribed on the roll of the heroes of the world.

It is to keep alive among us the memory of such glorious devotion that this history is being written. And can any Methodist preacher of this generation read this record and then murmur about his privation? Or can any member of the Methodist Church read it and yet fail to be stirred to a deeper consecration to the Kingdom of God?



ROBERT STRAWBRIDGE

The Pioneer Preacher of American Methodism

He organized the first Methodist "Society" and built the first Methodist "meeting house" in America, on Sam's Creek, in Maryland in the early 60's of the eighteenth century, probably in 1764 or '65.

Chapter IV

CAMP MEETINGS AND VARIETIES OF RELIGIOUS
EXPERIENCE

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Camp meetings are a part of pioneer experience, and may as well be described here. How they arose and what was the manner of them is well told in Bishop W. A. Candler's "Great Revivals and the Great Republic". He very kindly allows us to appropriate his matter. Though written about what happened more than a century ago, what he says has vital importance for our own day. It is a very striking coincidence that the last ten years of the Eighteenth century, 1790 to 1800, were remarkably like the last ten years of the Nineteenth, each of these decades, exactly a century apart, showing a marked decline of religious power. It was the revival of the Eighteenth Century, followed by the rise of camp meetings, that turned the tide. We have not yet recovered from the depression of 1890-1900. What shall be our remedy?

But here is Bishop Candler's account, as he gathers it from the sources open to him.

The autobiography of the celebrated pioneer preacher of the Methodists, Peter Cartwright, reveals the general state of things in Kentucky in 1792, as he recalled it in his old age. He says: "Logan County, when my father moved into it, was called 'Rogues Harbor'. Here many refugees from all parts of the Union fled to escape punishment of justice; for although there was law, it could not be executed, and it was a desperate state of society. Murderers, horse thieves, highway robbers, and counterfeiters fled there, until they combined and actually formed a majority. Those who favored a better state of morals were called 'Regulators'. But they encountered fierce opposition from the 'Rogues', and a battle was fought with guns, pistols, dirks, knives, and clubs, in which the 'Regulators' were defeated."

Rev. Dr. Joseph Doddridge reported of portions of the region on the Ohio: "Among the people with whom I was conversant there was no other vestige of the Christian religion than a faint observance of the Sunday, and that merely as a day of rest for the aged and a playday for the young".

Missionaries from the East who penetrated the western territory reported to the authorities who sent them forth from western Pennsylvania, throughout what is now West Virginia, Ohio, Kentucky, Tennessee, Alabama, and Mississippi, they found extensive tracts of country, inhabited by from twenty to fifty thousand people, without a church or a preacher of any denomination. Nor was the region so thinly inhabited as might be supposed. In 1800 there were 220,000 people in Kentucky and 105,000 in Tennessee.

From forgetting their allegiance to God, the people were coming to hold lightly their allegiance to the New Republic. They had strayed almost beyond the reach of its protection and benefits, and they were beginning to disregard its authority and to despise its laws. Thus they were becoming the easy victims of agitators and adventurers, like the

unscrupulous and subtle Aaron Burr, nursing his personal animosities and disappointed ambitions. If the conditions which beset them had continued much longer, an early secession must surely have been fomented and civil war have followed.

At such a moment, to what source of deliverance could the nation look for the salvation of these populous but demoralized colonies?

To law? The report to Congress shows how infrequent and ineffective were the courts, and Cartwright's statement shows that the disorderly elements outnumbered and overpowered the orderly.

To education? The people had neither the taste for it nor the means of supplying it. Besides, the process of education would have been too slow, if adequate, to remedy such a condition. While a generation was training, even if it could have been secured against contamination by its predecessor, the forces of evil would have outrun the forces of good by the rapidity of the immoral immigration which was flowing in upon them.

To a dainty, formal, and ritualistic or rational Christianity? Spraying the den of the cockatrice with rose water in order to subdue its fierceness or neutralize its venom would have been as effective as that type of religion to heal the distempers of such a time and place.

Nothing but a great revival of religion, like the saving tide of the great awakening which swept over the early colonies, and the redeeming waves of the Wesleyan revival, which purified Great Britain, could cleanse the Western territory of its foulness. And such a revival came in the year 1800 and so gave the name by which the revival period which began in New England as early as 1792, is now known.

It came on this wise: Among those who had gone out from Pennsylvania were some Scotch-Irish Presbyterians. There were also among them many Methodists and not a few Baptists, with a small number of Episcopalians. These were the saving salt. Pursuing these exiles, the Methodists had sent out itinerant preachers who organized "circuits" within the territory as early as 1786. Other preachers—a few only—had also entered the field. The Scotch-Irish Presbyterians, who were conspicuous among the early settlers of the west, called a few ministers from the East. In 1796 a Presbyterian preacher named James McGready, who had seen pastoral service in Pennsylvania and North Carolina, took charge of several churches in Logan County, Kentucky. As he moved around among his small and scattered congregations, his sermons were delivered with unwonted power, and his preaching began "to arouse false professors, to awaken a dead church, and to warn sinners and lead them to seek the new spiritual life which he himself had found." Three years later two brothers, William and John McGee, one a Presbyterian minister and the other a Methodist—in combination the prototype of the Cumberland Presbyterian Church, which arose from great revivals a little later—came through the enchanting Cumberland country of Kentucky and Tennessee, preaching with amazing effect to vast multitudes that hung upon their words. On one occasion, in Logan County, July, 1780, thousands came together from far and near and encamped in the woods for several days to hear the long neglected gospel of Christ. This was the beginning of the camp meetings which have been so effective in the advancement of Christianity in the United States, and out of which have grown the Chautauquas and other kindred assemblies of recent years.

Such meetings quickly became common, and an eyewitness of one of the scenes which were usual to them, has left a vivid account of them. Rev. Barton Warren Stone, serving his two congregations of Concord and Cane Ridge, in Bourbon County, made the journey across the State of Kentucky to see for himself the wonderful things of which he and all

the Northwest country were daily hearing astonishing accounts. He says: "There, on the edge of the prairie in Logan County, Kentucky, the multitudes came together and continued a number of days and nights encamped on the ground, during which time worship was carried on in some part of the encampment. The scene was new to me and passing strange. It baffled description. Many, very many, fell down as men slain in battle, and continued for hours together in an apparently breathless state, sometimes for a few minutes reviving and exhibiting symptoms of life by a deep groan or a piercing shriek, or a prayer for mercy fervently uttered. After lying there for hours, they obtained deliverance. The gloomy cloud that had covered their faces seemed to gradually to disappear, and hope in smiles brightened into joy. They would rise shouting deliverance, and then would address the surrounding multitude in language truly eloquent and impressive. With astonishment did I hear men, women, and children declaring the wonderful works of God and the glorious mysteries of the gospel."

Deeply impressed by all he had seen and heard, this godly minister returned to his people in Bourbon County and told them the story of what he had witnessed. "The congregation was affected with awful solemnity, and many returned home weeping." Not many months after—August, 1801—the people saw for themselves scenes at Cane Ridge. "The roads were crowded with wagons, carriages, horses, and footmen moving to the solemn camp," says Stone. "It was judged," he continued, "by military men on the ground that between twenty and thirty thousand people were assembled. Four or five preachers spoke at the same time in different parts or the encampment without confusion. The Methodist and Baptist preachers aided in the work, and all appeared cordially united in it. They were of one mind and soul; the salvation of sinners was the one object. We all engaged in singing the same songs, all united in prayer, all preached the same things . . . The numbers converted will be known only in eternity. Many things transpired in the meeting which were so much like miracles that they had the same effect as miracles on unbelievers. By them many were convinced that Jesus was the Christ and were persuaded to submit to him. This meeting continued six or seven days and nights, and would have continued longer, but food for sustenance of such a multitude failed. To this meeting many had come from Ohio and other distant parts. These returned home and diffused the same spirit in their respective neighborhoods. Similar results followed. So low had religion sunk, and such carelessness had universally prevailed, that I had thought nothing common could have arrested and held the attention of the people."

This narrative reads like the accounts of Whitefield's preaching on Boston Common, in the New World, or on Blackheath, in England. It sounds like the stories of the assemblies to whom the Wesleys spoke. It depicts a marvelous and startling awaking. And Mr. Stone is right. For such an uncommon need there was required an uncommon remedy. An effeminate preacher of the academic sort in the present day, sitting down to analyze such a work, is as incapable of comprehending it as the dainty dandies of the days of Rehoboam would have been unable to understand the miraculous achievement of Gideon's three-hundred.

The good work ran rapidly through all the Cumberland and Ohio country until every settlement was full of faith and fervor. The Presbyterians soon dropped the camp meetings, but the Methodists took them up and turned them to blessed account in the "winning of the West."

Fortunately for the Methodists and for the Movement, and as happily for the country, William McKendree, a very strong and judicious man, who subsequently became a bishop, was appointed presiding elder on the Kentucky District in 1801. Under his skillful administration camp meetings

were made of great service in the upbuilding of his own Church and in the promotion of the revival in the West.

Of course, the revival soon developed excesses and irregularities, and again, as in the days of Whitefield and Wesley, the futile and foolish effort was made to get rid of the smoke by smothering the flame. It failed, as it deserved to fail, and the purifying fire burned on despite all of its own defects and against all opposition.

And the movement vindicated its heavenly origin by the peaceful fruits of righteousness which it yielded. Dr. George A. Baxter, a man of most sober mind and even temperament, wrote in reply to a letter of inquiry from the celebrated Archibald Alexander, of Princeton, as follows: "On my way I was informed by settlers on the road that the character of Kentucky travelers was entirely changed, and that they were as remarkable for sobriety as they had formerly been for dissoluteness and immorality. And, indeed, I found Kentucky, to appearances, the most moral place I had ever seen. A profane expression was hardly ever heard. A religious awe seemed to pervade the country. Upon the whole, I think the revival in Kentucky the most extraordinary that has ever visited the Church of Christ; and, all things considered, it was peculiarly adapted to the circumstances of the country into which it came. Infidelity was triumphant and religion was on the point of expiring. Something extraordinary seemed necessary to arrest the attention of a giddy people who were ready to conclude that Christianity was a fable and futurity a delusion. The revival has done it. It has confounded infidelity and brought numbers beyond calculation under serious impressions."

So much for the transforming power of camp meetings. But let us take an additional excerpt from Peter Cartwright, presenting another feature of camp meetings, the strange experiences developed by them, experiences we shall discuss in another place. The excerpt is contained in a quotation from Dr. Garber's "Romance of American Methodism":

Many strange physical demonstrations occurred at the camp meetings. The records show that people were so affected by the preaching, the singing and the general excitement of the camp meetings that they would faint and swoon and be unconscious for hours. Others would so lose control of their muscles that they would be unable to keep their arms or head from jerking. A description of the jerking is told by Peter Cartwright in his autobiography. Cartwright wrote: "To see those proud young ladies, dressed in their silks, jewelry, and prunella, from top to toe, take the jerks would often excite risibilities. The first jerk or so would see their fine bonnets, caps, and combs fly and so sudden would be the jerking of the head that their long, loose hair would crack almost as loud as the wagoner's whip." In addition to the fainting spells and "jerks" there were those who were affected by "dancing" and "laughing" exercises. Even individuals who came to witness these unusual phenomena were themselves struck down or afflicted with the "jerks". One historian states that "at first appearance these meetings exhibited to the spectator, unacquainted with them, but a scene of confusion as scarce can be put into human language."

So much for the camp meeting as an institution. It was a distinctly American institution, arising usually out of a lack of adequate church building and out of sparse settlement. Bishop Asbury speaks of 400 to 500 of them held annually. They were in Arkansas, as in all other regions of the country. It was not un-

common to hold an Annual Conference in connection with a camp meeting, as was done for the first Conference ever held in Arkansas, 1833, at Salem Camp Ground, near Cane Hill, a session we have already mentioned. There were in Washington County several other camp grounds of long standing, as Thornberry, Macedonia, and Greathouse Camp Grounds. Old Center Point has been the site of a camp ground for time now immemorial. Another of long standing in Saline County, near Benton, is Salem Camp Ground; there was the Davidson Camp Ground, in Clark County, the Ben Few Camp Ground, Dallas County, others still in Columbia County and in Drew County. They were scattered all over Arkansas as the years went on, and they bore their usual fruit in the salvation of the people.

As respects the "jerks", we have no record of this particular experience in Arkansas. It was an experience which never, so far as we have seen any record, crossed the Mississippi River, and seems to have been confined to an early day in the Eastern States. It was a strange experience, attributed, by some, to the power of God; by others, to the presence of the devil. The same causes were assigned for trances and coma, and these were of rather frequent occurrence in our western camp meetings and other revivals. We do not doubt that at such a time both God and the devil are actively present. But these experiences, while entirely genuine as experiences, were not derived directly from either of these sources. One and all they are cases of overwrought nerves, under powerful emotional excitement, for religious experience in those days was usually highly emotional. So general was this that many people did not think one could have Simon-pure religion without a good deal of emotion, a conclusion we shall presently discuss.

We have noted one peculiar difference between the jerks, on the one hand, and these states of trance, on the other. The jerks were common to believers and mockers. The latter were often smitten with them, much to their chagrin and dismay. Having come to mock, they were mocked. But we have never known an impenitent sinner to go into one of these trances, and we have never known a penitent to fall into one who did not come out with a profession of religion. There is such a thing as mass psychology, and a crowd may be so swayed by a mighty influence that some who are not in sympathy with its purposes are caught in the waves that roll over them. And so it happened to some who came to mock that they were taken with the jerks. A trance, on the other hand, might very easily ensue for a person who thinks he is utterly ruined, or is, as the good old brethren used to put it, "hair-hung and breeze-shaken over hell," and that the "orthodox" hell of fire and brimstone which they preached—a trance, we say, for this person might rather be expected the very instant the transition is made through faith that lays hold on eternal life, and transports

the soul to the gate of heaven. And this is most likely exactly what happens, and it explains the fact that all who come out of such trances come out saved. We have often seen this. Often inexperienced friends would become alarmed. But always friends who had experience with these matters would give comforting assurance, and we have never known it to fail.

While we have denied that these unusual experiences come directly from any supernatural source, holding that they are to be explained on psychological grounds, we are very far from believing that the source of the emotions that produce them are of any purely natural origin. Our gospel surely deals with supernatural forces, and there are most certainly supernatural elements in religious experience, elements that lie utterly beyond the range of any earthly science; science has no apparatus with which to reach them; must deal only with things that can be seen or otherwise apprehended by the senses. But God is a fact that lies beyond our senses. So are faith and hope and love, facts as veritable as any in the universe. A consciousness of the forgiveness of sins, of acceptance with God, are either facts or else human nature itself is a lie; and unnumbered millions of the best men and women that ever lived testify that they have these forms of consciousness. Many "highbrows" in this sophisticated age of ours have seemed determined to cast everything into the molds of their science. Their talk about dogmas comes with poor grace from men who have never experimented with the very things about which they talk—they have never tried out our holy religion on the terms prescribed by its Founder. There is much in religion that they have never fathomed, and never can on their principles. The people who "got religion" in these camp meetings, albeit they may have been troubled with trances and even with jerks, did find out its meaning. And the visible proof of this is always a changed life. Multiplied thousands were so changed.

To essay to dismiss all this by dubbing it mysticism is worse than futile. A mystic is a man who believes in the existence of realities that lie beyond his reasoning powers, realities into the knowledge of which he does not come by reasoning, a knowledge that he has by direct intuition, coming out of the deeps of his own soul; and there was never a man who was not a mystic, for all men have claimed to have just such knowledge. How this knowledge got into the deep of men's souls is something no science is competent to tell, whether the science be Biology with its microscopes or Psychology talking about the subconscious mind. These are experiences in the sphere of the spirit, beyond the categories of science, having categories of its own. For this reason no science can affirm that such experiences come from God or from any other supernatural source. For precisely the same reason no science can deny that they do come from God. Our psychologists tell us that

they arise out of the subconscious mind; that there our emotions and impulses are brooded; and thence they break up into the spotlight of our consciousness. How could any science get back of or beneath our subconscious minds and tell us what is working there? Our Scriptures tell us that the Holy Spirit is at work with us and within us; the instinctive belief of men affirms the same thing; and this witness is borne out by the fruitage of good lives. This is knowledge of a practical sort, verified by ages of experience. We are perfectly willing to rest our eternal destiny upon it. For if Almighty God has not been in our experiences of faith, hope, and love, we may boldly say that he has lost his only opportunity to be of any service to us at all; he might as well not be at all. So that our real alternative is either to accept him as present here or else go at once into blank atheism.

If any reader is tempted to think that we have gone rather far afield in devoting so much space to this discussion, we trust we need only remind him that the experiences of our people in camp meetings and revivals are a vital part of our history—so vital, indeed, that without them there would have been no history to write. More than any other factor revivals have made Arkansas, as they have made all America. It is the sense of God and getting into right relations with God that lie at the very basis of our whole progress as a people. The experience through which we are passing as this is written (1935) ought to demonstrate to any thinking mind that man cannot live by bread alone; that the life of a people can be wrecked while they are surrounded by abundance of material things, like "The Rich Fool" of the Bible, when his barns were bursting with abundance. "Things" never made a people; can never do it, may even be the source of corruption. What we need and must have is the vitalizing tide of a new and higher life poured through society, awakening higher impulses, imparting noble aspiration to the lives of the people. And this has been done by revivals.

We spoke above of the relation of emotion to pure religion. We cannot conceive of a religion that would not be attended by some emotion. God gave us our emotions to move us, and the fear that some people have of emotions is essentially false. How can any man have due sense of sin or a due sense of salvation without emotion? And yet emotion is not religion, and there may be first-class religion where there is very slight manifestation of emotion. People sometimes speak of "powerful religion" where there are evidences of powerful emotion, but this is not necessarily the case at all. It is mostly a question of personal temperament. Some people have naturally quick and powerful emotions; some give loose rein to their emotions; some are more phlegmatic; and some curb what emotion they have. Let us here state a case:

In August, 1880, the writer was holding a revival meeting un-

der a brush arbor near the site of the present town of Hartford. Rev. J. M. C. Hamilton, then a local preacher, but soon afterwards to become one of the best revivalists we ever had in the State, was helping. We had scaffolds builded around the arbor on which were laid flat rocks, and on these were lighted pine knots at night, serving both to give us light and to push back rough boys who might be disposed to disturb our meeting. Two boys, among others, were at the altar, S. F. and O. E. Goddard. Their father had to go to the county seat that day to carry election returns. Their sister next older than themselves had been converted at the morning service. The father had not returned in time for the night service. It was within the space of a few minutes that one of these boys after the other straightened up from the altar and began quietly to look around, without saying a word. Each of them, when questioned, said that he had found the Lord. We went to their home that night, the father having by this time returned and the family having retired. They showed the preacher to his room, and soon all was a dead quiet. But in some fifteen or twenty minutes a tremendous whoop broke on the midnight silence, twice repeated. It was the father, who had been informed of the conversion of his children. He was of a very quick and excitable temperament. The boys took their temperament from the mother, who was quiet and gentle. So much for the matter of temperament in religious experience. Some talk of what they call powerful conversion, and getting a great case of religion, as shown by the noise that is made. This father had religion, to be sure, and as we shall see a little further on. But the mother had it, too, and so did the sons, as their whole lives have proved.

Be these experiences produced in camp meetings and revivals of what form they may, we submit that it is utterly absurd for any man to deny, in the face of facts recorded in this chapter, that such experiences lie at the foundations of all that is best on earth.

In addition to the forms of experience already discussed, religious people in Arkansas have had also experiences that are usually called psychic, though doubtless these have not been more common here than in other regions. They are usually connected with the death of good people. We have had many reports of people who in their dying moments claimed to see standing around the bedside friends who had departed this life. Sometimes they recognized people whom they had never know while on earth. There can be no doubt of the sincerity of these claims. Just what we are to make of them we cannot say; they lie beyond the range of any psychology at present known to us. Psychologists have indeed suggested that telepathy will account for them; that mental pictures pass from mind to mind in such tense moments. Undoubtedly telepathy holds as yet some secrets. The London Society for Psyscical Research, which is a serious and honest or-

ganization of well-known ability, has a record of at least one authentic instance in which a mental picture was passed by ordinary conversation to another mind; passed without any mention of the subject from this mind to a second mind; and was passed by this mind to yet another mind, this time by being told in the ordinary way. It may be that telepathy plays a part, but it may also be that heavenly visitants do actually come about us, and that they are always much nearer to us than we are accustomed to think. For there are some experiences for which no theory of telepathy seems to account. Let us consider two or three cases.

Horace Bushnell, one of the ablest minds America has ever produced, gives an account of a venerable looking man he met in California many years ago. He noticed that people treated this man with marked deference, and, upon inquiry about him, he got this story: Many years before this time the man had a strange vision, a dream, in which he saw many people snowbound in the mountains, perishing of hunger and cold. He told his dream to friends, and they passed it lightly. The next night the dream was repeated, and the man became disturbed. The third night it was again repeated. He told a trapper about it, giving a vivid description of the scene. Whereupon the trapper told him that he knew a place that corresponded exactly with what he described, the Carson Valley Pass of the Sierra Nevada Mountains. Despite the ridicule of people about him, he made preparations to go to the rescue of the people of his vision, gathering up a lot of pack mules, with blankets and food; set out for the Pass, found there just what he had seen in his dreams, and brought the people out. And this was the background of the deference the people were showing him.

In this connection the reader may refer to a rather striking experience already recorded in our narrative, that of Jerome C. Berryman, of Hot Springs and Mound Prairie Circuit in 1830, in which he had, with his eyes open, what he always regarded as a distinct vision from Heaven, a vision that gave him confident assurance that he would recover from his desperate illness and go on with his work. He immediately told attendants of the vision, expressed full confidence in its message, slowly recovered, lived for seventy-six years yet to come, dying at ninety-six, having been for seventy-eight years a Methodist preacher—so far as we know the longest record of ministerial service in the annals of Methodism, and one of the most laborious and honorable. The witness of such a man is not to be lightly set aside.

There was in Des Arc, Arkansas, many years ago a very devout layman by the name of Brock, brother to Rev. Moses Brock, long prominent in the Memphis Conference. He had a sister in another State. One night about eight o'clock he told some of the family to go out in front, that he heard the voice of this sister calling outside. No one was found in front; but in a few days a letter

came announcing that the sister had died at the very hour he seemed to hear her voice. Mr. Brock was at this time in rather poor health. Not so long afterwards, sitting quietly by the fire after night, he informed his wife that he would leave the world that night. He went on to tell her of his love for her and how much she had always meant to him. He then asked to have his son Tom called. He told the young man that he was about to go away, and wanted to know of him if he had ever seen his father do anything unbecoming a Christian gentleman. Tom mentioned one instance in which he thought his father had not done exactly the right thing. The old gentleman remembered the transaction, and said that he did what he thought right at the time; that he still thought so; and if the boy took another view, it was just the difference of opinion between two men. He then asked the boy if there was anything else of the sort, to which the son gave a negative reply. Shortly thereafter the old gentleman requested that they assist him to his bed. When in bed he folded his hands over his breast, inquired whether he was "in position", and quietly breathed his last.

The foregoing was related to me some thirty years ago by Rev. T. H. Ware of the Little Rock Conference. In addition, we have in a recent issue of the *Arkansas Methodist* (January 31, 1935) from the pen of Dr. Forney Hutchinson, who was stationed in Des Arc in 1899, an account of William Brock, who seems to have been a son of the Brock we have mentioned, and who was one of the most useful and benevolent men, walking with God, caring little for what other people said or thought about him, simply doing good and trusting in the Lord. Here is what Dr. Hutchinson says about him:

Dr. Brock was psychic to a remarkable degree. Indeed, his experiences were almost uncanny. He could discern a happening before the news of it could reach him in the natural way. For instance, an uncle died in Mississippi one night, about which he told his friends the next morning. In due time a letter giving the details of his uncle's death came. I met him on the street one day, and noticing that he was depressed, asked the trouble. He said his sister died the night before in Mississippi. As communication by wire was impossible, I inquired as to how he got the news. He casually replied that it came in a dream. I insisted that he might be mistaken, but he was sure. Later the mail confirmed his dream. He declared such experiences were common.

Here is another instance, which concerns a man whom the writer knew intimately, the death of C. E. Goddard, already mentioned, a noble layman who lived near where the town of Hartford now stands and who passed away some twenty-five years ago in Oklahoma. On request, his son Dr. O. E. Goddard, well known to our whole Church, has furnished us with the following:

My mother and father died in the same year, mother preceding father about forty days. At this time my brother Sam (Rev. S. F. Goddard) was presiding elder on the Holdenville District and I on the Muskogee District,

Oklahoma Conference. After mother's death, we placed our father in a sanitarium at Sulphur. This was in the bounds of my brother's district. One afternoon at five o'clock my brother called me over long distance and said: "Our father is acting and talking very strangely. You had better come down on the next train." I expressed some doubts about being able to come. But at six o'clock I felt a strange urge to know how father was. I called Sam over long distance and said: "How is he?" The answer came back: "He is dead." On reaching Sulphur, I heard the interesting story of his going. The day before, Rev. W. U. Witt, pastor of First Church, Sulphur, called and had prayers with him. On Brother Witt's leaving, my father said: "Brother Witt, I'm glad you came. This will be the last time you will call on me. Tomorrow I'll be in heaven." Early the next morning, the doctor was making his round among the patients. When he came to my father's room, father said: "Did Sam get in last night?" The doctor told him that Sam was there. Then father said: "Tell him not to leave today, for this is my last day on earth." The doctor answered: "Grandpa (that is what he called him), you could not die until you get sick!" Father had had a stroke of apoplexy which left him impaired in body and mind. We had been told by the physicians that the next stroke would likely take him away. So we had him in the hospital with three nurses, one of whom was to be with him every moment. He was not bedfast, but went down to the post office and other places daily. But we did not fancy the thought of his dying unattended or being found, as an unidentified man on the streets. So we engaged these three nurses, one of whom must be at his side every minute, day or night. When Sam came in, father said: "Sam, don't leave me today. This will be my last day on this earth." Sam did not know whether it was a mental aberration, a vision, or what. All during the day he told everyone, rather casually, that he would not live to the end of the day. He talked about it like he would a trip to Oklahoma City or Fort Smith.

After Sam had talked to me at five o'clock, my father, Sam, and the three nurses were in the room, when father called them to prayers and led the prayer himself, praying much as he did at the family altar every night during our growing up. At the close of the prayer he sat on a lounge. Then he said: "All things are now arranged and I'm ready to go." Then he lay down on the lounge. Of course the situation was tense. Sam and the nurses sat in silence for some moments. Then Sam spoke to him, but no answer. Sam went to him to find that he was not breathing and his heart was still. Without a groan or a struggle, his spirit had passed out of a great robust body. (At seventy-five he stood more erect and stepped quicker than any son he had).

Call it psychic, delusion, clairvoyant, vision, spiritual intuition, divine revelation—call it what you may—I call it an appropriate outgoing for such a life. He died as he lived—prepared. He came nearer being prepared for all foreseeable events than any other human being I have known. On the farm, when corn-planting day or cotton-planting day arrived, he had his seed, his plows, harrows—all in readiness. When the day to take cotton to market arrived, the wagons had been loaded, camping utensils and equipment and all other provisions for a three day's journey were ready. I never knew him to be unprepared to meet a financial obligation the day it way due, poor as he was.

He looked down the road and saw death and made the most minute preparation, temporally and eternally. He gave full directions about winding up his earthly affairs, even to the text he wanted the preacher to use at his funeral. (Dr. James A. Anderson, under whose ministry Sam and I had been converted in our boyhood, was asked to conduct the funeral. We did not find the paper giving details as to his funeral until we re-

turned from his burial, but we had carried out substantially, his directions).

He died as he lived—prepared. I had rather have the heritage of such an outgoing than to have bequeathed to me all the wealth of a Ford or a Rockefeller.

There was a strange psychic experience at Cotton Plant during the year 1927. Rev. B. L. Wilford was our pastor there at that time, and at our request he furnished the following account:

Mrs. Carrie Trainer had been suffering for several months from an internal cancer. She had been very low for several days previous to June 7. About three weeks previous to this her mother had died in Hayti, Missouri. This fact had been kept from her on the advice of her doctor.

On the morning of June 7, she was resting better than usual, though very sick. Her husband, daughter, and brother went to town, leaving a negro girl with her. While they were in town, Mrs. Trainer heard a voice calling her name, "Carrie, Carrie." She recognized this as the voice of her mother. Thinking her mother right sick in Hayti, she was very much excited and had the negro girl to go out to the front to see about the voice. The girl reported that there was no one in sight. In a few minutes the voice was heard again, saying, "Carrie, Carrie, this is mother; I am dead, take care of your brother. I am coming for you." This excited her very much. She had the girl call the family, the doctor, and her pastor.

When she had told them what had happened, they then told her that her mother had been dead some three weeks. When the pastor came, all left the room but the family and the pastor. The whole matter was discussed. Mrs. Trainer interpreted it all to mean that the spirit of her mother had come to call her and that in a very short time she would die. She asked that we pray with her and that in the matter God's will be done. While she wanted to stay with the family, she was willing and ready to go. We all supposed death had struck her. The doctor thought so. Her mind seemed perfectly clear. The doctor, M. E. Mathis, gave her a hypo to make her rest. She rested some that day but was restless that night.

The next morning about nine o'clock the family and some friends were sitting in the room with her, when the voice came again saying, "Carrie, Carrie, I am waiting for you". All that were in the room heard the voice. The husband, daughter, and brother, as well as Mrs. Trainer, recognized it as the mother's voice. Mrs. Trainer answered, "All right, mother."

The voice was usually preceded by two muffled raps. The raps and voice were heard a number of times daily for about a week. The last was heard on June 13. This time it seemed very far away.

I am not able to give the names of all who heard it, but the following did: Mrs. A. C. Trainer, the sick woman whose mother passed away some three weeks before. She passed away July 31; Mr. A. C. Trainer, husband, local manager of the Arkansas Light and Power Company; Miss Hazel Trainer, daughter, telephone operator, heard the voice and raps many times, as did her father; Mr. Nunn, brother of Mrs. Trainer, railroad man, recognized the voice as that of his mother; Mrs. W. H. McCain, friend of the family, who remained by the bedside day and night for many days, leader among club women and member of the Presbyterian Church, heard the voice a number of times; Mrs. Harry Barnett, friend, Jewess, spent much time there and heard the voice and raps often; Mrs. Ross

Mathis, friend, society leader, member of the Presbyterian Church, heard the voice many times; Mrs. Jennie Austin, neighbor, teacher in the Methodist Sunday School, heard the voice often; Mrs. Charlie Angelo, neighbor, society leader, member of the Presbyterian Church, heard the voice a number of times; Mrs. Lula Hill, friend, neighbor, leader in Church work, District Secretary of Woman's Missionary Society, head of local charities, teacher in Sunday School for many years, heard the voice and also the peculiar noises—doors opening, etc.; Roberta, the negro girl who worked in the home, heard the voice also; Rev. W. M. Edwards of Batesville, Arkansas, an evangelist, was holding a meeting at the Methodist Church at the time, and heard the voice and raps and footsteps more than once; the writer heard the voice only one time, about nine-thirty Sunday morning, June 12. He had been in the home daily for several weeks and many times some days. He was there only one time when the voice was heard. The Trainer family are members of his Church, and he is well acquainted with all who say they heard the voice and believes them to be truthful and sincere, and as far as he knows none of them ever believed in Spiritualism or anything like it.

Many have offered solutions, but none have solved the mystery. Many rumors were started, but were found to be mere rumors. For many days after the voice was heard she took no medicine and had no pains. However, just before her going she suffered a great deal. On August 1, 1927, the writer conducted her funeral services in the First Methodist Church, at Hayti, Missouri. She was a devout Christian.

These are the facts as near as I can relate them; I have no explanation to make, I just know that I heard the voice and I am sure others did.

Whether or not we are to pronounce these experiences as religious, we have no record of their occurrence except among religious people. They do strongly suggest our nearness to the unseen, certainly the reality of the unseen, realities in whose existence it ought not to be difficult to believe in these days of electrons and radio waves. We say, once more, that there certainly is in religious experience a whole body of facts which lie quite beyond the domain of science as such. Science can neither affirm them nor deny them. They belong to the domain of the spirit, and they rest upon the evidences that lie along the whole track of the spiritual history of the human race, the religious life of men. If anyone is convinced by such evidence that these psychic experiences are of divine origin, there is no way to deny it. Certainly, it cannot be held irrational to believe that spirit may commune with spirit, and this is true though a thousand pretended communications may have been shown to be fraudulent.

When all is said, a religious experience is to be weighed not so much by its genuineness as by its value—two very different things. Its genuineness is measured by its sincerity; its value, precisely as the value of anything else at all, by what it will produce. And measured by this standard, we may be quite content to rest upon the experiences produced, in all their varieties, by camp meetings and revivals. They have helped to make the best that is in us.



OLD LOVELY LANE MEETING HOUSE, BALTIMORE

This building was erected in 1774, at Lovely Lane, on Calvert St., Baltimore. In it the Methodist preachers convened in the Christmas Conference, December, 1784, and organized the Methodist Episcopal Church. This event, now 150 years ago, has been celebrated the past year throughout American Methodism. It culminated in the Sesqui-Centennial Celebration in Baltimore, October 10-14. The Merchants' Club now occupies the site of this historic church.

PART II

HISTORY OF THE CONFERENCES



Green Hill House in which the First Annual Conference of American Methodism, after the Christmas Conference, met April 20, 1785. Bishop Francis Asbury presided. The entire Conference was entertained in this house near Louisburg, N. C., by Green Hill.

Chapter V

FROM THE BEGINNING TO 1830

In the preceding chapters we have endeavored to exhibit the background of our history, and to get some general view of the forces and conditions that entered into the history. In this part of the book we shall survey the activities of the Conferences. Necessarily we have anticipated some features of this story. Let us now take up the thread of it in regular order.

The beginning point of Methodist history was the year 1800, the year that Spain passed this territory back to France, and three years before it fell into the hands of the United States. During the year 1800 William Patterson, accompanied by Sylvanus and Abraham Phillips, made his way from Kentucky down the Mississippi, disembarked near the mouth of the St. Francis, at a point they called Little Prairie, where they began a settlement. During that year Patterson cut the cane where Helena now stands. He was a Methodist, the first Protestant white man known to put foot on Arkansas soil. His son, John, was the first white American known to be born on this soil. We note that Little Prairie became a considerable settlement, but was almost totally destroyed by the great earthquakes that shook the whole St. Francis basin in the years 1811-1812. It was some years after this before much of a settlement was effected at Helena, though Patterson had erected a small warehouse there for river traffic.

This territory was at that time under the jurisdiction of the Western Annual Conference, reaching as far back east as Nashville, Tennessee, as far north as into Ohio, as far west as, well, to the Pacific Ocean, if one pleases, though there was no Protestant organization west of the Mississippi, nor had it been lawful, under Spanish rule, that there should be. Two years before, 1798, John Clark, a local Methodist preacher from New Design, Illinois, ventured across the river, though not entirely across, for he stood on a rock near the shore and preached the first Protestant sermon ever uttered west of the Mississippi, where Herculaneum (Mo.) now stands. He followed up this work, by sufferance of the Spanish commandant at St. Louis, and laid some foundation in that region.

It is not known that William Patterson was a preacher when he came to Arkansas. The presumption is that he was, for four years later he appears as admitted on trial into the Western Conference, his assignment being Scioto Circuit, in Ohio and his next year's assignment being Claiborne Circuit, in Louisiana. If he was a preacher when he came here, the honor of preaching the first sermon in Arkansas doubtless belongs to him. But speaking from

a strictly historic standpoint, that honor belongs to John Carnahan, a Cumberland Presbyterian, who preached the first known sermon at Arkansas Post in 1811. But preacher or not, and whatever may have been the result of his work, the identity of all was destroyed in the seismic convulsion that followed a few years later.

We noted in an earlier chapter, in an excerpt taken from Dr. J. E. Godbey, that in 1805 John Travis was sent by the Western Conference into Missouri; also that the next year William McKendree, then presiding elder of Cumberland District, which included both Nashville and St. Louis, along with several preachers, was holding camp meetings in Missouri. In 1812 the General Conference divided the Western Conference, forming the Tennessee Conference and the Ohio Conference. The territory west of the Mississippi fell to the former, and was included in the Illinois District, Jesse Walker, presiding elder. The Illinois District embraced Indiana, Missouri, and Arkansas, though none of its preachers had yet seen Arkansas. At its session in Logan County, Kentucky, in 1814, the Tennessee Conference formed the Missouri District, which was to embrace Missouri and Arkansas, Samuel H. Thompson, presiding elder, though there was as yet no work organized in Arkansas, and no preacher sent to Arkansas. The next General Conference (1816) formed the Missouri Conference, which was to embrace Arkansas as far south as the Arkansas River, though really no regard was ever paid to this Southern boundary.

During the preceding year a local preacher, Eli Lindsay, living on Strawberry River, half a mile east of our present village of Jessup, organized a circuit in that region, reported it to the church authorities, and the following year, 1816, saw the coming of the first regularly appointed itinerants to Arkansas soil. We caught sight of Lindsay in a former chapter, when one of his services was for a time interrupted by a bear chase, where Batesville now stands. His is the glory of having organized the first Methodist work in this State. This heroic man ranged from Little Red River, near where Searcy and Judsonia now stand, to the Missouri line, and that with no thought of compensation. Let his name be enshrined in our memories. Let it be noted that, when Lindsay organized this circuit, he was, as a local preacher, under the jurisdiction of the presiding elder of the Missouri District,, Tennessee Annual Conference.

The first itinerants were two, Philip Davis and William Stephenson, the former sent to Spring River Circuit, the latter to what was named Hot Springs Circuit (1816). These two circuits were to embrace all Arkansas, one north and the other south of the Arkansas River. These two pastors reported to Conference, at the end of the year, 190 members. The future of Philip Davis we do not know, but the name of William Stephenson was for ten years conspicuously connected with Arkansas Methodism.

From the second session of the Missouri Conference, meeting at Bethel, Illinois Territory, in October, 1817, Alexander McAlister was sent to Spring River, and William Stephenson and John Harris to Hot Springs Circuit. It does not appear that Alexander McAlister served more than one year in Arkansas, but John Harris was a heroic figure for a number of years.

No adequate history of Methodism could be written without taking account of a striking fact as respects our western work. The pioneers were nearly always local preachers, who had moved into the advancing settlements and begun work usually on their own responsibility. Lindsay opened the work in North Arkansas, and he was local. When William Stephenson got into Southern Arkansas, he soon met a local preacher, John Henry, who settled at Mound Prairie, Hempstead County in 1818. To John Henry, William Stephenson, and John Harris, more than to any others, we owe the laying of the foundations of the Church in the southwestern part of the State. To these names must be added that of Henry Stevenson, a native of Kentucky, who came to Hempstead County in 1817, and preached all along our western border, "doing untold good," says McTyeire's "History of Methodism." John Henry lived to his ninety-third year and died in his home at Center Point in 1872, revered over a wide region.

As we shall not come upon their names in tracing the itinerant work, we record here the work of other local ministers. There were William Atchley Maples and Martin Trentham in Carroll County; in Washington County, Josiah Trent, whose descendants have been a blessing to our Church to the present hour. A. L. Trent, of Fayetteville, is his son; so was McKendree Trent. And who ever knew him could forget Moses Dutton, of Washington County, who was fifty years ago an old local preacher, accustomed to walk all over that country to his appointments, and to say to the stage drivers who might ask him to ride, that he did not have time to ride? Go where you might in these early days, you were likely to meet a Methodist local preacher, and a very faithful one, following his daily calling, and preaching on Sundays.

Rev. Charles Seay settled in Bradley County and Rev. John M. Carr in Drew County, both local preachers. Joseph Renfroe, William G. Guise, and Dr. Jacob Custer, who had been itinerant preachers, moved into the same country and contributed largely to the development of the Church, while Dr. Biggs, another local minister of great ability, became a power in Howard, Hempstead, and adjoining counties, and Rev. G. W. Sorrels, also a local preacher, pioneered the way in Scott and its adjoining counties. For three or four generations relatives of Sorrels have been members of the Church in Scott and Sebastian counties. Living seventy-five miles from the nearest church, Sorrels organized one in his own house and reported it to the nearest pastor. H. M. Welch,

a cultured Christian gentleman, a local preacher, and a teacher. rendered excellent service in Washington County for many years.

You read in all histories of Arkansas yet written that the credit of preaching the first sermon in Little Rock belongs to Rev. Cephas Washburne, July 4, 1820. Far be it from us to detract from Cephas Washburne, a grand man, graduate of Andover, sent by the American Board of Commissioners for Foreign Missions to the Cherokees of Arkansas in 1820, establishing the first spot of light west of Little Rock, Dwight Mission, (site now marked) near where Russellville stands, in which regions he still has descendants. He later joined the Presbyterians, and they now have a Presbytery which bears his name, a name than which none is more honorable in the annals of Arkansas. The writer may add that he has a personal interest in him, for one of his granddaughters, Mabel Washburne, is the wife of the writer's brother, John C. Anderson of Tulsa, Oklahoma. But for all this, John Henry preached the first sermon in the village of Little Rock. It was in 1818. He was moving to Hempstead County; crossed the Arkansas River at Little Rock, spent the Sabbath there, preaching to his company and to the villagers; then went on to Hempstead and settled a few miles west of where Washington was builded. Meantime, they erected a church, the first builded in this State, afterwards Henry's Chapel, marker for which now stands about six miles west of Washington. There is a grandson of his now at Dierks, William Henry; and Miss Henry, the deaconess, who was at Crossett some years ago, is a granddaughter. The family knows about the Little Rock sermon.

Let no one suppose that these local preachers were lacking in ability. Many were not scholars, some were; but you could depend upon all for courage and native strength. They knew how to take care of themselves, as their itinerant brethren usually did. True pioneers, they had "grit and grace"; and often, like their brethren who belonged to the "traveling connection," were of the rough-and-ready type. Not otherwise would they have stood up to their work. Sometimes you would find among them a man of striking characteristics. Moses Dutton was of that type. John Mann, who ranged over Stone and Izard and Baxter counties, was still more so, a most interesting character, greatly revered by the people. A tall, gaunt figure, utterly fearless, he was a terror to gainsayers and evildoers. We hope later to present a more extended account of him.

What we here record with reference to local preachers in Arkansas, is in accord with what happened in all American Methodism, as witness the following, taken from Dr. Garber's "Romance of American Methodism":

It is often forgotten that the local preachers were the vanguard of American Methodism and that they preceded the circuit riders in the frontier sections. Stevens declares, "It may be affirmed that not only

was Methodism founded in the New World by local preachers—by Embury in New York, Webb in New Jersey and Pennsylvania, Strawbridge in Maryland, Neal in Canada, Gilbert in the West Indies, and Black in Nova Scotia—but that nearly its whole frontier march, from the extreme north to the Gulf, has been led by these humble laborers." McAnally, after he had made an exhaustive study of the origin and progress of Methodism in America, came to the conclusion that, in four cases out of five, if not nine out of ten, where Methodism was first introduced into a particular region of any considerable extent, it was through the instrumentality of local preachers. This occurred because local preachers when they migrated to the West began to hold divine services in their own homes and to organize their neighbors into Methodist societies.

In the days of which we write the circuit preacher traveled large circuits. The people of any particular community would see him for a few hours once a month, and on he went. The local preachers were settled in their own communities, and could and did supply ministerial service in the absence of the circuit rider. They thus met a demand which does not now exist, for a regular pastor is now in reach of his people. This accounts for the passing, almost to the vanishing point, of the local preacher in our Methodist machinery, though we still have among us quite a number of faithful men called of God to preach the gospel, yet not in position to enter the traveling connection, their numbers being relatively less than they once were, for formerly they greatly outnumbered the traveling preachers. It is in accordance with the genius of Methodism, as it is also with New Testament church polity, to call into existence and use such agencies as are needed to do the work of the Kingdom. When the agency ceases to be needed, it ceases to be. This is what has happened in the case of the local preachers in America. But they were a powerful class when the need for them was great. British Methodism, using a somewhat different plan, has always made large use of them and does to this day.

Returning to the administration by the Annual Conferences, we note that the third session of the Missouri Conference met at Bethel Meeting House, Vincennes Circuit, Illinois Territory, September 5, 1818. The important fact for us is that an Arkansas District was there formed, known as Black River District. William Stephenson presiding elder; also preacher in charge of Mound Prairie and Pecan Point. Mound Prairie is in Hempstead County; but Pecan Point is on the Mississippi River about forty miles above Memphis. James Lowry is junior preacher to Stephenson. No doubt he needed an assistant, the circuit being some 250 miles in extent.

John Shroeder goes to Spring River Circuit, which, as we have seen it under Eli Lindsay, takes the territory from Little Red River to the Missouri line. Washington Orr takes Hot Springs Circuit. Thomas Tennant goes to Arkansas Circuit, which ran from Arkansas Post to Fort Smith, some 300 miles. The preced-

ing year had shown an increase in membership of 163, and the entire membership was a little less than 500.

The fourth session of the Missouri Conference was held at McKendree's Chapel, a few miles from our present Cape Girardeau, the first Methodist church built west of the Mississippi. The date of this session was September 14, 1819. It was the first of four sessions to be held in this church, from all of which preachers were assigned to Arkansas, the other sessions being 1821, 1826, 1831. Bishop Roberts presided at this session in 1819. Stephenson continues on Black River District; Tennant goes to Pecan Point; Orr to Arkansas Circuit; William Harned to Hot Springs, while the presiding elder supplies Mound Prairie. The tasks that Thomas Tennant inherited did not kill him, for he lived to be 114 years old, and died in 1886 in Washington County. It is not surprising to find that he located in 1823. James Lowry and John Shroeder located in 1821, and Washington Orr in 1824. William Harned was discontinued in 1821. William Medford transferred in 1825. The reader will note the rapid "turnover" of the preachers. No wonder. It has been estimated that of the first 700 Methodist preachers in America one-third died before they were thirty-five, and two-thirds did not average more than twelve years each of service, such were their hardships.

Settlements were wide apart. The preacher often rode many miles through a wilderness, seeing no human being, sleeping alone in the forests, swimming streams, wading through morasses or climbing mountains. The population of the State was supposed to be about 14,000; the membership of the Church was still under 500.

The year 1819 marked an epoch, for in that year Arkansas was organized as a Territory. This organization at once sent some able men as civil officers. President Monroe sent James Miller, of New Hampshire, to be Territorial Governor, and Robert Crittenden, a brilliant and very able young man, from Kentucky, to be Secretary. Arkansas Post, near the mouth of the Arkansas River, was the seat of government, although the next year the seat was established at Little Rock by the Territorial Legislature. William E. Woodruff appeared at the Post that year, and established the Arkansas Gazette, now the oldest daily west of the Mississippi River, a paper that has been invaluable in developing Arkansas, and is now a power for civic righteousness, having "grown in grace" through the years. No citizen can read our early civil history and fail to be struck with the ability and the usual high character of the men sent by Federal authority to govern this Territory. This gave everything and everybody a better chance to develop. Col. Chester Ashley, Maj. Elias Rector, the United States Marshal, and the three Conways, James S., Henry, and Elias, were all high class men. So was Governor Pope; so Governor Izard, a

learned scholar. The mother of these Conway boys was a great woman, one of the first members of our Church at Little Rock, organized a few years later; and Mrs. Ann Conway, known as "Mother Conway," a woman most devout, who was, in the old phraseology, "able in prayer," was always in her old-fashioned split-bottomed chair near the altar rail. There is no estimating what she was worth to the people.

The next session of the Missouri Conference, meeting in Illinois, Bishop Roberts presiding, in September, 1820, held two Arkansas appointments, Spring River and White River, as parts of Missouri District; the remainder was Arkansas District. The gain in membership was about 200. Isaac Brookfield was sent to Spring River and W. W. Redman to White River Circuit. This circuit stretched from near where Clarendon now stands to where White River comes out of Missouri. Young Redman rode 500 miles to get to this circuit; took up his ceaseless rounds; and often slept in forests, wakened at night by the howl of wolves or the scream of a panther, far from human habitation. We have an impulse to pity him; but no hero needs your pity. The circuit he had to make out of raw territory. He made return to the Conference of 156 members.

A granddaughter of Isaac Brookfield, Mrs. Ada Brookfield Burns, now living in Jonesboro, Arkansas, says her grandfather entered Arkansas in 1819, coming by boat from Newark, New Jersey, to St. Louis, thence on horseback to Hot Springs, where he served that year. The hardships of frontier life forced him to locate after four years. He settled at Greenfield, near Harrisburg. There he died and was buried in 1844. His wife was Nancy Campbell, and their five children were Asbury, James, Joshua Soule, Newton and Narcissus, the last of whom became the wife of Rev. John M. Steele, of whom we shall hear later. Mr. Brookfield and his family have been a great blessing to Northeast Arkansas.

The other assignments to Arkansas for 1820 were in Arkansas District, of which Stephenson is still presiding elder. Three new men appear: Henry Stephenson, at Hot Springs; Gilbert Clark, at Mound Prairie; and William Townsend, on Arkansas Circuit. During the year membership of the Church rose to a little over 700. Within three years each of the three new men discontinued.

The sixth session of the Missouri Conference met at McKendree Chapel, October 17, 1821, Bishop Roberts presiding. John Scripps became presiding elder of the Arkansas District; Arkansas Circuit, Dennis Wiley; Hot Springs, Isaac Brookfield; Mound Prairie, John Harris; Pecan Point, William Townsend; Spring River, Abraham Epler; White River, James Bankston—the two named charges being in Missouri District.

John Scripps had the rating of being the best preacher in the

Conference. He was an Englishman and entered the Missouri Conference in 1814. He spent two years as presiding elder in Arkansas, and was stationed the next year in St. Louis. Always in feeble health, he superannuated in 1824, and died in Illinois in 1844. He was much honored in Missouri, where he was best known, being many years secretary of the Conference, and twice elected to the General Conference, 1820 and 1824. Dennis Wiley served one year in Arkansas, and transferred to Illinois.

In October, 1822, the seventh session of the Conference was held in the town of St. Louis, Bishop Roberts presiding. The preachers of those days were averse to holding conference in the towns. They preferred the good country churches and the camp grounds. The town people were too much occupied with other things, perhaps were too "citified," and the atmosphere did not suit these rugged circuit riders. At a good old country church or at a camp ground they were like "McGregor on his native heath." So this is the first session we have found in a town. We shall not see many such sessions for some years to come. However, this session was so pleasant both for the Conference and for the St. Louis community that they were invited to meet there the following year, and they accepted the invitation.

It would be of little interest to anybody now living to burden these pages further with a recital of the names of preachers sent each year into this territory, to drop out in one or two years, leaving no visible trace upon our history. This were the work of a mere annalist. What we are wishing to do is to present, if we may, the vital factors which made us what we are. It may go without saying that these vital factors had the support of less conspicuous men. It is always so. These have their reward, their labors being written in the records of another world, albeit they may have perished from the memories of all living in this world.

From the Conference of 1822 John Scripps is again sent to us as presiding elder, and John Harris is sent to Arkansas Circuit. In this latter we have one of our outstanding pioneers. The records show that five years before this he was at Hot Springs, being the third itinerant sent to Arkansas. William Stephenson and Philip Davis having been sent the preceding year.

It must be confessed that many of these early records are confused as to exact dates. There is, for instance, a record that Rucker Tanner was in 1829 appointed preacher in charge of Mound Prairie and Hot Springs, with Jerome C. Berryman as his junior; a record that he died during that year, leaving Berryman alone; another record that he located that year. These discrepancies are of little moment for us, since it is not a scientifically exact chronicle we are after, but rather the substance of the matter. As for John Harris, his labors from 1817 to 1827 were divided between Arkansas and Missouri. Thought to be broken down in 1827, he

was superannuated; became effective the next year; located in 1833; readmitted in 1839; superannuated, finally, in 1844; died in 1867. During these years, besides his labors in Missouri, he will be found not only on Hot Springs Circuit and on Arkansas Circuit—Arkansas Post to Fort Smith—but also in the extreme southeast of the State, on Chico Circuit; on Cache River Circuit, a region difficult to traverse to this hour; on Helena Circuit. Among the last things we hear of him, he is in a camp meeting, along with Stephen Carlisle and others, at Lewisburg, near where Morrilton now stands. Thence he dispatches a tender letter to his son, perhaps "my last," telling of the camp meeting, of his joy in the service of God, and his wish that the son "may have the Spirit of your God" always. Such were the men who made us. Going forward under all conditions, rough or smooth, mostly rough, they laid our foundations. Before we leave this hero, here is a story, quoted in Jewell's History of Methodism in Arkansas, from Dr. Cadesman Pope, a sidelight on conditions he faced:

Rev. John Harris once related to me an incident, which occurred in his life. He was on his way to an appointment one Saturday, and his road led him by a crossroad grogshop, where a number of men were assembled, drinking and in high spirits. When they saw him coming some one of the company proposed to treat him, and if he would not drink with them they would pour it down him. All agreed to this. As he approached, they accosted him:

"Good morning, stranger; take something to drink!" Harris politely declined, but they insisted, and he still refused. Finally they told him he had to drink. He saw determination in their eyes, and wondered what he should do. All at once it occurred to him to appeal to their patriotism. He said: "Gentlemen, this is a free country; you have a right under the laws to drink, if you wish to do so, and I, as a freeman, have the right to decline; now in the name of our liberties, in the name of our fathers, who fought for these liberties, I appeal to you. Will you force a freeman to drink, when he is conscientiously opposed to it?" At this a stalwart fellow stepped out, threw off his coat, and with clenched fists, said: "The first man that touches this stranger will have me to whip." They knew him too well to touch the stranger, and so he went on his way rejoicing. The man was an old Revolutionary soldier, and the appeal in the name of the Revolutionary fathers stirred his patriotism, and he was now as ready to fight for the rights of a single freeman as he once was for the liberties of his country.

And since we mention this incident, let us take another, also quoted from Jewell. It belongs to the same period of time, and concerns the ministry of Jerome Berryman and Nelson R. Bewley:

On one occasion, at the solicitation of a pious young man who was teaching school in a settlement about twenty miles distant from their circuit, on Red River, and on the border of the Choctaw Nation, Berryman visited the settlement and held a meeting at the house of a Mr. Bradshaw. The meeting lasted two days. It was the first preaching they had had for years, and with the exception of the young teacher above mentioned, there was not a professor of religion among them. A few of them had been Church members in their former homes, but all had fallen into a

state of deplorable immorality since their arrival on the frontier. Berryman was encouraged by the appearance of things, and left an appointment for his colleagues, which was afterwards filled, and resulted in the conversion of some fifty souls. As an illustration of the manners of the times, it may be mentioned that the hostess at Berryman's first meeting, immediately after the close of dinner service, and while the auditors—those in the house were all females—were still seated, presented a bottle of liquor, and everyone of the ladies turned it up to their lips. The lady did not slight the preacher, but when she offered him the bottle he declined, saying, "I do not drink." She replied: "Well, I do," accompanying the word with the act. At the same time the men out of doors were doing the same thing until they seemed very happy, if not overjoyful.

After closing up his year's work, Berryman started with his presiding elder for St. Louis, the seat of the Conference. One of the company, John Henry, who had been traveling as a supply on the Arkansas Circuit, fell sick at Batesville of malarial fever, and died within a few days after the others had left him.

From the eighth session of the Missouri Conference, meeting at St. Louis in October, 1823, Bishop McKendree presiding, we get two new men in Arkansas, Andrew Lopp, who takes Arkansas Circuit, and Rucker Tanner, who goes to Pecan Point. The former stood up under his labors for four years and then located. Tanner did six years' work and dropped out. It required men of iron constitutions to do this work.

During the two years John Scripps was presiding elder he called together all the preachers who were in Arkansas, and held what was called district conferences, but not the District Conference we now know; it was of a form existing from 1820 to 1836, dealing mostly with local preachers. Yet they performed some acts, such as licensing preachers, that properly belong to our present District Conferences. At one of these conferences in 1823, Green Orr, a twin brother of Washington Orr, who in 1818 had been appointed to Hot Springs Circuit, was licensed to preach. These two brothers did useful work in southern Arkansas for several years. Washington Orr located in 1823, but was useful as a local preacher the rest of



BISHOP WILLIAM MCKENDREE

his life, which ended in 1853. Green traveled years and located, settling in Texas, where he died in 1863.

Following John Scripps, William Stephenson was again presiding elder for 1824. And after him came Jesse Haile, a rigorous man of intense convictions, if not of violent temper, with more conscience than judgment. No doubt he was sincere. He went after the tares, not always mindful of the wheat. He was a rank abolitionist and expelled from the church some who would not emancipate their slaves. Whatever we may now think of slavery, the time had not yet come when a man of this type could move smoothly in Arkansas. Haile did much harm and drove people from the Church, whose peace he disturbed. Strangely enough, he was continued on the district for four years. It seems odd that his preachers did not take things into their hands and inform the bishop what was going on. However, there has been now and then a presiding elder who knew how to get and keep "the ear of the bishop." Likely Haile was one of them. The bishop in charge, Roberts, was opposed to slavery. It took several years for judicious men to repair the damage Haile had done, if, indeed, it was ever fully repaired.

What were the fruits of the toils we have been recounting? The membership reported in 1815, our first year, was eighty-eight white members and four colored. After ten years we have 664 whites and forty-eight colored members. If souls were not precious, we should be tempted to think this a poor return from even such a sparse and widely scattered population; but these 712 people are the seed corn of our future. Wisdom will be justified of her children.

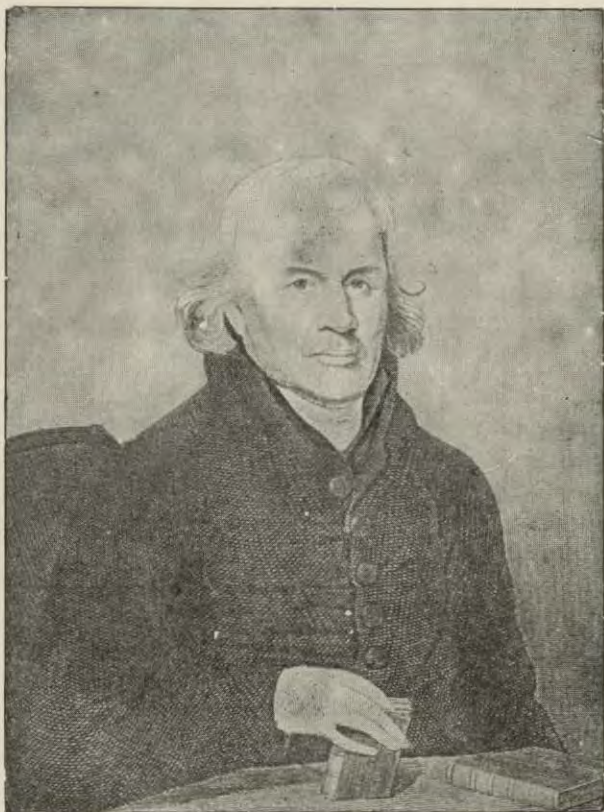
William Stephenson's name is soon to pass from our records. He gave ten years of service in Arkansas, an unusual term of such labors as we have seen. A faithful and, as Thomas Carlyle would have said of him, "a much enduring man," he is transferred in 1826 to Mississippi, where he labored on for fourteen additional years, superannuated, and died there in his eighty-ninth year.

While on Hot Springs Circuit, in 1817, he extended his labors into Texas. He crossed Red River at a point then known as Jonesboro, now Davenport, where he organized the first Protestant congregation in Texas. It is recorded of him that he was a preacher of great ability and also of much fervor. He transferred to the Mississippi Conference because of the radical attitude of Jesse Haile, who had succeeded him here as a presiding elder.

The administration of Uriel Haw, who succeeded Jesse Haile, was successful. The Church grew. We have caught sight of Haw in a former chapter, in an extract taken from Jerome C. Berryman's "Recollections." So of the name of Berryman himself; and so of the name of John Kelly—heroes all.

Three significant names appear among the appointments of

1830, made from the Conference sitting in St. Louis, Bishop Roberts presiding. These are the names of Jesse Green, who came as presiding elder; Nelson R. Bewley and Mahlon Bewley, sent, respectively, to Hot Springs and Mound Prairie, and to Arkansas Circuit. We have already given some account of Jesse Green. His ministry in Arkansas was a blessing to the Church. The Bewley's tarried amongst us. There were three of them, Mahlon Bewley and his two sons, Nelson R. and Robert. The latter was never a member of Conference, but did much work as a supply, taking his father's place when the latter broke down this same year. He had settled on the Illinois Bayou, Pope County, which was at that time west of the outposts of our organized work on the north side of the Arkansas River. He preached the first Methodist sermon in that region, and to him, his father, and brother belongs the honor of organizing the Church in those parts. He died in Pope County in 1883, aged eighty years. Nelson died in 1836.



BISHOP FRANCIS ASBURY

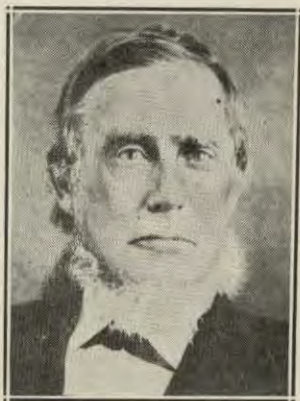
Chapter VI

FROM 1831 TO 1835

When Bishop Roberts held the Missouri Conference at McKendree's Chapel in the fall of 1831, he found himself without a sufficient supply of preachers, and was obliged to leave nearly all Arkansas to be supplied. One new man, Fountain Brown, had been sent into Arkansas the preceding year, and was placed on Helena Circuit. Besides him, Nelson R. Bewley and John Harris were assigned, the one to Spring and White River, the other to Chico. For other men, the Bishop went to the Tennessee Conference, sitting in Paris, Tennessee, secured eight preachers, and sent them to Arkansas. There was among them one man who left his mark upon Arkansas Methodism, and also upon the Methodism of the Indian Territory, at that time connected with us. This man was John Harrell. He later furnished for Dr. McFerrin's "History of Methodism in Tennessee" the story of their coming and what became of them. We shall let him tell the story:

In the year 1831, the Missouri Conference was attended by Bishop Roberts, and at that time included the Arkansas Territory, which was left mainly to be supplied. When the Bishop reached Paris, the seat of the Tennessee Conference, he began to beat for volunteers to fill the Arkansas District, and the following preachers consented to go to that wild and sparsely settled field of labor, viz: A. D. Smith, presiding elder; Harris G. Joplin, Alvin Baird, William G. Duke, John N. Hamill, William A. Boyce, Allen M. Scott, and John Harrell. We were to meet in Memphis by Christmas day. At the appointed time we were present, and ready for the march west of the Father of Waters. The weather, however, had been extremely cold, so that the swamp directly in the route to Little Rock was considered impassable. Brother Smith suggested the plan of purchasing a flatboat and going down to Helena, believing that to be a better route than the other way. A boat was purchased, each preacher bearing his part of the price, and after adjusting our horses, saddles, and saddlebags, we unloosed our moorings. A stranger was taken in with us, the company then consisting of nine in all. We left Memphis on the twenty-fifth of December, 1831. The scene was new to most of us; sometimes we pulled with the oars, and then again we would let our boat drift for awhile. When night came we would land, tie our boat to a tree, make a big fire, cut an armful of cane to make a bed, and after praying together we retired to sleep, using our saddleblankets for a covering.

We arrived at Helena on the evening of the third day. The river had fallen suddenly, making it very difficult to gain the bank with our



REV. JOHN HARRELL

horses; but we succeeded and reached the hotel. After breakfast next day, our bills paid, Brother Smith asked the landlord to let him pray with his family. The answer was, "I do my own praying." This was our introduction to our new field of labor.

Traveling west a few miles, we reached the house of a Brother Burris, a good and useful local preacher who had settled in the canebrake with a large family, most of whom were daughters; but they were cheerful and happy, and their hospitality was truly pleasant to enjoy. Here we met Brother Fountain Brown, who has been sent over to cultivate this wild and unsettled land. Brother Brown lived to travel extensively through the State, both as a circuit preacher and presiding elder, and has left scores of seals to his ministry. He was taken prisoner during the war, and after suffering nearly two years up North, was released from prison and started to his family, but died within a few miles of his home. After parting with the kind family above mentioned, and leaving Brother Smith to hold a quarterly meeting on that circuit, we set out for our places of destination. After traveling two days Brother Boyce left us for Pine Bluff, Brother Joplin and Duke for Mound Prairie, Brother Hamill to the Little Rock Circuit. The remaining three had a long ride to the northwestern part of the country. Brother Baird went to the Creek Nation, J. M. Hamill to the Cherokee Nation, and A. M. Scott to the Washington Circuit. During the year we had several camp meetings in the Indian country, and a revival of religion through the whole Arkansas District. The next Conference was held at Pilot Grove, in the State of Missouri, and several of the preachers had to travel 500 miles on horseback to reach the seat of the Conference. These were days of labor and suffering. In this year, 1832, the first circuit was formed in the Cherokee Nation, West, by the writer, and a school commenced in the Creek Nation, with several preaching places by Brother Baird.

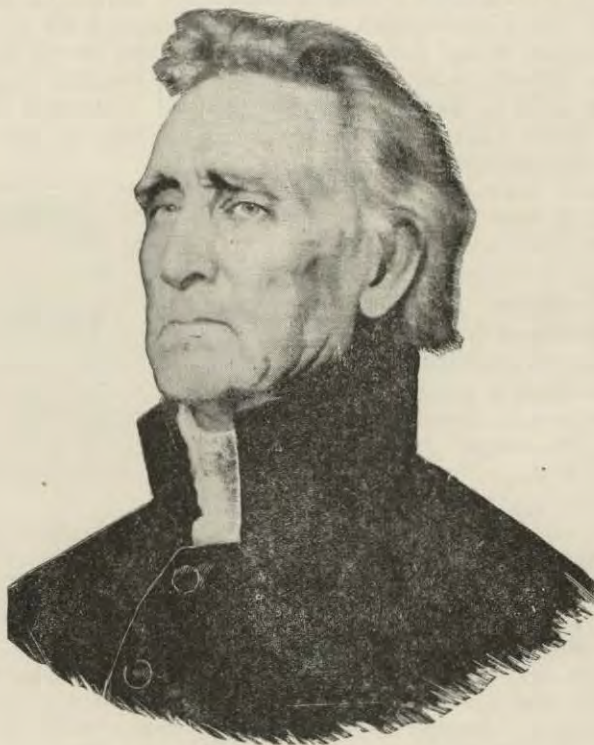
I believe all the men that were there in the field have passed away except two. Brother Duke lives in Texas, and is a good and faithful local preacher; Brother Joplin, in Missouri; Brother Boyce was drowned in the Ouachita River; Brother Smith died in Arkansas since the war closed; he had been for many years a useful local preacher. Rumor says A. M. Scott was killed, perhaps about the close of the war, in Tennessee. It is rather a sad reflection that none of these brethren died in the itinerant ranks save J. N. Hamill.

In reviewing the labors of that year, it is wonderful to know that four Annual Conferences now exist in what was then the Arkansas District; and the writer of this sketch is spared to see these wonderful changes during the space of thirty-nine years. Most of the preachers of that day have passed away. Many of them were burning and shining lights, and we trust are gone where the wicked cease from troubling and the weary are at rest.

The Annual Conference of 1832 saw the forming of two districts in Arkansas, one known as Arkansas District, the other as Little Rock District. The latter embraced our work in the Indian Territory together with the southern part of Arkansas. There were eleven charges in Arkansas, and five of these were left to be supplied, albeit there were four men admitted on trial, among them Burwell Lee, who was for many years a tower of strength. But the work among the Indians was calling for men, and eight, including John Harrell and Burwell Lee, were sent to them, both for school work and for preaching.

We may pause here a moment to make the reader better ac-

quainted with Burwell Lee, for he did forty-seven years of faithful service in Arkansas. Born in Davidson County, Tennessee, in 1809, he died at Batesville, Arkansas, in 1877. Coming into service in Arkansas in 1832, he was presiding elder of Batesville District in 1836. His work on this district wore him out, apparently, and at the end of his third year he took the supernumerary relation, soon located, but was back in the work in 1856, trusted and loved for years yet to come. He had a wonderfully fruitful ministry, re-



BISHOP JOSHUA SOULE

ceiving more than 5,000 into the Church. His name is like ointment poured forth.

The year of 1833 saw the first Annual Conference ever held in Arkansas. It was the eighteenth session of the Missouri Conference, held at Salem, near Cane Hill, Washington County. Peter Cartwright's "Autobiography" speaks of it under the name of Salem, as we have seen. It was otherwise known as Mountain Springs Camp Ground. The property there has long ago ceased to be used, but the site is still well known. We have before spoken of this Conference, in the chapter on pioneer conditions. Bishop Joshua Soule presided, and he was the first bishop of any Church

ever to set foot on our soil. It is doubtful if an abler bishop of any Church has ever been among us. Once afterwards, in 1845, he held the Arkansas Conference. He was born, of non-Methodist parentage, at Bristol, Maine, 1781, licensed to preach when seventeen years of age; made presiding elder of Maine District when twenty-five; wrote the Constitution of the American Methodist Church when twenty-seven; elected bishop in 1820, when thirty-nine, but declined ordination because that General Conference had declared for an elective presiding eldership, which he held was a violation of the Constitution; was elected once more in 1824, the aforesaid action being set aside; held with the South in the division of the Church in 1844 and was the outstanding figure of our Methodism until he died, and was buried, at Nashville, Tennessee, in 1867. Peter Cartwright tells of his coming by his house in Illinois on his way to this Conference, and we have seen in a former sketch something of how he fared as he journeyed from the Conference.

At this Conference is the first mention of a church paper to serve as Conference organ. A Mr. Bertrand, of Little Rock, offered to conduct for the Conference such a paper; but the Conference gave adhesion to a paper proposed to be issued from Cincinnati, Ohio.

There went upon the Conference Journal its verdict against some of the music being used in some of the churches, what they called "fugue tunes and unmeaning choruses."

Pine Bluff Circuit and Red River Circuit were left to be supplied and to fill these places William P. Ratcliffe and C. T. Ramsey were brought from the Tennessee Conference, Joseph L. Gould being transferred with them. The next year Ramsey was on the Arkansas District. He had trained under Arthur Davis in Tennessee, and was a flaming evangelist, stirring preachers and people as he went over his district. He fell sick at Batesville, during the Conference of 1836, and died there. As for William P. Ratcliffe, he was for more than thirty years one of the most conspicuous figures in our State. Born in Williamsburg, Virginia, February 18, 1810, he was converted in Obion County, Tennessee, in 1832; admitted to Conference in 1834; and died at Mount Ida, Arkansas, in 1868; Because we can do nothing better, we reproduce from Dr. Jewell's "History" the account of him furnished by his old comrade in arms, Dr. Andrew Hunter, who so dearly loved him.

From the time William P. Ratcliffe entered upon the work of the



REV. WM. P. RATCLIFFE

ministry in Arkansas, no man among us occupied a more prominent place. The first Conference it was my privilege to attend was in the fall of 1837 in Little Rock; Bishop Andrew was President, Brother Ratcliffe was Secretary, and he continued to occupy that place as long as he lived, with a few exceptions. He attained perfection almost as a secretary of an Annual Conference. When I first knew him he was a handsome young man, standing nearly six feet in his boots, dark hair, carrying himself as straight as an Indian, with a carriage and gait that would make him in any company a gentleman. He had just closed his first year as a station preacher, and was almost idolized by the Church people of all denominations. He and Rev. Mr. Moore, the first pastor of the Presbyterian Church in Little Rock, worked together in perfect harmony and a lifetime friendship sprang up between them, which has been renewed in the bright world beyond, where "friend holds fellowship with friend." During the year of which I speak he married Miss Mary Cummins, who proved to be a helpmate indeed. No preacher was ever more fortunate in the selection of a companion for life; no husband and wife were ever better mated. Bishop Andrew at that Conference placed him on the Helena District. For four years he labored in that field. The district extended from the mouth of White River on the Mississippi to the Missouri line, and as far west as to include all the settlements on "Crowley's Ridge." The Mississippi River was not levied then, nor were the bayous bridged then as now, and preachers had all sorts of difficulty in keeping up their appointments. It required a man with a lion heart to keep the ranks of the itinerancy unbroken in such a country as that. They went to their appointments in skiffs and canoes, crossed the bayous on the backs of their horses, or if that was too hazardous they got a few logs together, tied them with grapevines and went over. None of these difficulties were considered too great to be encountered and overcome for the privilege of preaching the gospel to those denizens of the swamps of Eastern Arkansas. There is unwritten history of the swamps of Eastern Arkansas. There is unwritten history here that cannot be known by the preachers of the present day. The heroes of the earlier days may repeat this history to us, when we have joined them and are resting under the spreading branches of the tree of life. Ratcliffe, Brown, Steele, Avery, and many others were the "swamp angels" of that day, having the everlasting gospel to preach to the inhabitants of this wilderness, and right well did they do it. Revival after revival resulted from their labors. Churches were organized in what were considered the most unpromising communities. Several preachers were raised up who ranked with the best, and the Church, established under the impulse received, has continued to grow and flourish as the garden of the Lord; and in the day when results are traced to causes, it will be seen that William P. Ratcliffe more than any other is due the honor of establishing Methodism in that difficult field. More than half a Conference rests securely under God on the territory over which Ratcliffe traveled as a presiding elder. The preachers there today, dwelling under their own vine and fig tree, may boldly say to the enemies of Methodism: "Walk about Zion; tell the towers thereof; mark ye well her bulwarks; consider her places, that ye may tell it to the generations following."

As a practical preacher Ratcliffe had no superior. He never preached any sky-scraping sermons, that left his hearers gaping and wondering. He hid behind the cross and always tried to make the impression that he was delivering a message from the God of heaven. Many a sinner that had gone to church out of mere idle curiosity, or as a matter of course, has under his preaching remained to pray. Hundreds in eternity will call him blessed. He was born captain of the Lord's host. Had he drifted into military life, he would have won renown on every battlefield. Under the first Napoleon he would have been a Marshal Ney. But his natural

impetuosity was chastened by the sanctifying power of the Spirit of God, so that all he was was on the altar of sacrifice. He could not live without daily communion with his Lord; hence, he prayed much. I have never been associated with any one who prayed more. Such was his constitutional temperament, that, to use his own language, he could not "get along on a little religion." He read the Bible with prayer, he prepared his sermons with prayer, and he could get the marrow out of a text with more aptness than any man of his day. He was strong in the Lord; he did not know fear. I have seen him at camp meeting when "lewd fellows of the baser sort" who came for fun and frolic, were trampling the rules of order under their feet. I have seen him meet such men, and with his hand clasped in theirs, he told them of their wickedness and meanness in such loving words as wholly disarmed them; and then he would call them to their knees, and with his hand on their heads he would tell God how bad they were, and then refer to a mother's prayers and teachings in such a way as to conquer the most obdurate. A braver Christian man never stood up for Christ. He could have stood toe to toe with Satan himself contending for God and right. In God's estimation he was a wise man; he turned many to righteousness. I never knew anyone so successful with penitents. He always knew exactly what to say to a mourner. If he could get one to talking and answering his questions, such an one was sure to find Christ, the Saviour. I have seen many a chronic mourner—a regular set-fast lifted right out of the "mire and the clay" by Ratcliffe's pointed questions.

We should not pass this session of the Conference without noting the name of Learner B. Stateler. We have quoted on a former page from the "Life of Stateler" by E. J. Stanley. He was one of the heroic men of that day, and continued to be a hero, always on the frontier, so long as he lived. He was from Kentucky, as was Jerome C. Berryman, both leaving there for Missouri when young men, as we have seen. He is appointed from this Conference of 1833 to work among the Indians, in which work he has been already engaged. He spent many years among them; was on our frontier in troublesome days in Kansas; and when the troubles made it impractical for him to remain longer there, he trekked to Montana, where he laid the foundations of our Church, and where he died in great honor, having spent sixty-five years as a pioneer preacher.

Martin Wells, a transfer from the Tennessee Conference, where he had had experience as a missionary to the Cherokees, had traveled the Little Rock District in 1832, was returned to it for 1833, broke down the next year, and died in Little Rock. The Little Rock District contained at this time our Indian work.

John B. Denton's name appears among those appointed this year. Dr. Andrew Hunter rated him as perhaps the best preacher we had in the West.

At the next session of the Conference, held at Bellevue, Missouri, September 10, 1834, Bishop Roberts presiding, we had the following appointments for the work in Arkansas and the Indian Territory:

Arkansas District, C. T. Ramsey; Helena Circuit, S. Wakelee;

Pine Bluff, W. P. Ratcliffe; Ouachita, N. Keith; Hot Springs, William G. Duke; Mound Prairie, H. Cornelius; Franklin, F. Brown; Rolling Fork, W. Sorrels; Little Rock District, J. K. Lacy; Little Rock Circuit, Martin Wells; Arkansas Circuit, J. H. Rives; Washington, J. J. Joplin; Greene, J. P. Neil; King's River Mission, J. G. Duke; Seneca Circuit, J. L. Gould; White River Circuit, Andrew Peace; Spring River, to be supplied; Indian Schools and Missions, A. O. Smith, J. Horne, B. Lee, Thomas Bertholf, P. Berryhill, John Harrell, J. N. Hamill.

The Missouri Conference of 1835 was the last session of that Conference in which our Arkansas people had an immediate interest. It met at Arrow Rock Camp Ground, several hundred miles away from most of our territory, Bishop Roberts in the chair. Only one man from Arkansas attended, William P. Ratcliffe, whose presiding elder intrusted him with his papers. Burwell Lee took the Arkansas District, embracing all North Arkansas, stretching from Helena to Fayetteville; Charles T. Ramsey was sent to the Little Rock District; Peter M. McGowan was sent as Superintendent of the South Indian Mission District.

It was during this year that McGowan made a call for teachers in the Indian schools, and Andrew Hunter answered his call. He was soon preaching and appeared next fall for admission on trial into the Arkansas Conference, at its first session. We come here to a piece of history so important to the next fifty years of Arkansas Methodism that we ought to let Dr. Hunter tell his own story, as he did in the columns of the Arkansas Methodist after he became an old man. Here is the beginning of a great leadership. Dr. Hunter is entitled to be remembered as the patriarch of Arkansas Methodism, on the whole the most influential man ever among us. His labors ran through fifty-three active years; were all over the State. He had great companions: W. P. Ratcliffe, Burwell Lee, John Harrell, Stephen Carlisle, Stephen Farish, John M. Steele and A. R. Winfield. But we let him tell his story:

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

I did not know whether I was called to preach or not, but I did feel a desire to be useful to my fellow men. When McGowan's call for teachers for the Indian schools reached me, I felt I could enter that field, and if I could not preach I could at least teach one of the schools. It was a relief to my mind when the opening was presented. Accordingly, in the last week of December, 1835, I closed my school and made arrangements to start on my journey of 300 and more miles. Fortunately I had a very pleasant traveling companion in the person of a Mr. Bartlett, a merchant of Fort Towson who had been to New York and was returning by way of St. Louis, and was making his way to Towson on horseback. We made the trip from Manchester to Fayetteville together. He was a most genial

traveling companion. To this day it is pleasant to think of him. We parted at Fayetteville, he toward Red River and I toward Fort Gibson. I spent the night on Cane Hill with General Campbell, who had been an Indian agent, and who gave me much valuable information as to my route and the Indians among whom I expected to labor. Sunday was spent with this kind family; part of the day at church, where I heard the Presbyterian minister who had been pastor of the church at Cane Hill preach his farewell sermon, he having been called to another field. Monday morning I started alone into the Indian country, Fort Gibson being the objective point. The second night was spent there, and the following day I crossed the Grand River and then the Verdigris in search of the Superintendent of Indian Missions. Pleasant Berryhill lived on the south bank of the Verdigris; he was a half-breed and a Methodist, and from him I obtained information that I supposed would bring me into the presence of the Superintendent, but after riding for hours I had to return to Berryhill's and spend the night. The next morning I found my man at the house of James Perryman in the vicinity of the Hawkins school. Brother McGowan received me as a messenger sent in answer to prayer. He had been asking for help and help had come, so he believed. After resting a day or two it was decided that I should be placed at Mr. Lott's, south of the Arkansas, in the Creek Nation, to teach school. This is not far from where the town of Muskogee now stands. Equipped with blankets, a buffalo robe, and a new bedtick, which was to be filled with new cut hay chopped up fine with an axe, Brother McGowan and I started across the Arkansas River, and in a few days I was inaugurated school-master at "Hichity Town", "monarch of all I surveyed." I would like to know what became of my pupils there; doubtless some of them are citizens of the Creek Nation. How happy I would be if I knew that anything said or done by me had influenced any life for the better! There in that little log house I preached my first sermon. It was through an interpreter; twenty or thirty persons were present and heard my discourse on the conversion of Cornelius, the Roman centurion. I have preached the same subject many times since, but have never preached it when I was happier than I was that day.

"There is a divinity that shapes our ends." God cares for sparrows, and we are of more value than many sparrows. The longer I live the more I believe in a special providence. It was not in my plans to come South. Andrew Monroe, presiding elder of the St. Louis District, had arranged to put me on a circuit in North Missouri with Learner B. Stetler, and I was to accompany him on his next round to the field, but before he came McGowan's letter had fallen into my hands, and that decided the question of my life. God moves in mysterious ways, carrying on his designs for his own glory. It never was my intention to remain south of Missouri, but the way never was open for my return to a northern climate. More than a half a century has passed away since I reported to P. C. McGowan, on the first of January, 1836, and here I am still, the companions of my early ministry all gone; not one left, and I, like some lone tree of the forest with its companions all swept away by the breath of the storm, am still standing a monument of God's preserving mercy. "Through many dangers, toils, and snares I have already come. His grace has brought me safe thus far. His grace will lead me home." And now as I survey the past I say to my brethren of the itinerancy, take it all in all I have had a good time. Fifty-three years I have trusted God in the ranks, and I have no complaints to make. The "iron wheel" has never crushed me. Old and grayheaded I wait my appointed time, saying with old Jacob: "I have waited for thy salvation, O Lord."

Chapter VII

FROM 1836 TO 1843

For twenty years Arkansas had been served from the Missouri Conference. The time had at last arrived when we were to be set off to ourselves, and so the General Conference of 1836 ordained. The Arkansas Conference met and organized at Batesville in the fall of 1836, the same year in which Arkansas Territory was admitted as a State into the Union; Bishop Morris presided. Two districts in Louisiana, Alexandria District and Monroe District, were embraced in the Conference, as was also one district, South Indian Mission District, in the Indian Territory. There were two districts in Arkansas. We had in the whole Conference 4,557 members, of whom 1,225 were Indians, and 599 were Negroes. In round numbers, we had 2,500 members in Arkansas, of whom 423 were Negroes.

There were twenty-seven preachers in full connection, seven on trial in their first year, and eight were admitted on trial. The whole list was as follows, the eight last named being those admitted on trial:

Charles T. Ramsey, William Ratcliffe, Henry Cornelius, Erastus B. Duncan, Jacob Whitesides, Lemuel Wakelee, Burwell Lee, John L. Irwin, Robert Gregory, Charles J. Karney, Fountain Brown, John H. Rives, W. H. Turnley, Richmond Randle, Winfree B. Scott, John N. Hamill, Jesse A. Guice, William Stephenson, John A. Cotton, Sidney Squires, John Harrell, Thomas Bertholf, Moses Perry, A. D. Smythe, John R. McIntosh, John Powell, John H. Carr, James Gore, Ansel Webber, Arthur W. Simmons, Benjamin Jones, Andrew Hunter, James Essex, James L. Newman, Enoch Whateley, Thomas Benn, William H. Bump, Philip Asborne, J. W. P. McKenzie.



BISHOP THOMAS A. MORRIS

Note among these names that of J. W. P. McKenzie. John Witherspoon Pettigrew McKenzie, born in North Carolina, edu-

cated in Georgia, converted and licensed in Tennessee, was appointed to Indian work. He located in 1841 and went to Texas; travelled a circuit 200 by fifty miles; health failed; settled near Clarksville, Texas, on a farm, and opened there in a log cabin a school with sixteen students; built it into a college with 400 students, all of whom lived on the campus and were looked on as members of the family. Religion held first place. Everybody had to attend prayers at four o'clock in the morning or do without his breakfast; there were prayers in the chapel at eight in the morning and prayers again at night, besides weekly prayer meeting and four regular services on Sunday. All of which reminds us of the rules of Mr. Wesley's Kingswood school. Needless to say Mr. McKenzie profoundly influenced Texas Methodism.

Another man, whose name does not appear in this roll, William H. Bump, a transfer from the Erie Conference, was appointed to Washington Circuit, which means our work lying at that date in Washington and Benton counties. He was rather an elegant and scholarly man; did excellent work; was sent next year to the extreme southern part of the Conference in Louisiana; did well there; next year to Little Rock, and did well there. He located, engaged in business, and was drowned a short time later in the Arkansas River. Still another man, Jerome B. Annis, was employed by Burwell Lee, the presiding elder for Carrollton Circuit, and joining the Conference the year following, made a good record in Arkansas. He was pastor on Washington Circuit, on Clarksville Circuit, located some years later and went to Texas and died in that state. Dr. Hunter's friend, Peter McGowan, returned this year to Pittsburg Conference, whence he had come.



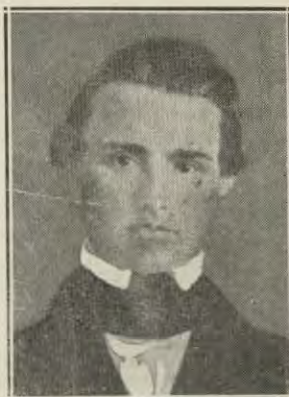
BISHOP JAMES O. ANDREW

The second session of the Arkansas Conference was in Little Rock, meeting November 1, 1837, Bishop James O. Andrew presiding.

Ten men were admitted on trial: Lewis C. Propps, John B. Denton, Jerome B. Annis, Moses Spear, Uriah Whateley, Samuel Allen, James Graham, James E. Grace, George W. Turnley, and John F. Seaman. Five men came in by transfer: John C. Parker, Alexander Avery, Jacob Custer, and John M. Steele, from the Tennessee Conference, and Turtle Fields, from the Holston Conference. Each of the four transfers from Tennessee Conference made a name for himself in Arkansas. After ten years, Jacob Custer located, engaged in the practice of medicine, and was greatly useful in

Southern Arkansas. Alexander Avery did long service in the Little Rock Conference, after that Conference was formed, and died honored of his brethren.

John C. Parker was a native of Tennessee and was born about the year 1817. On June 9, 1832, he was licensed to preach at the early age of fifteen years. His license was signed by Thomas Joiner, presiding elder. He was ordained deacon by Bishop Andrew on November 9, 1834; ordained elder by Bishop Morris at Columbia, Tennessee, October 9, 1836, and was at once transferred to Arkansas. He was immediately appointed presiding elder. He presided at the session of the Arkansas Conference at Clarksville in 1843 until the arrival of Bishop Andrew. He was a delegate to the General Conference of 1844, also a delegate to the Louisville Convention which organized the Methodist Episcopal Church, South. He located in the fall of 1845 and settled on a farm near Belleville, in Yell County. In the Ladies' Repository for August, 1863, Rev. William Graham, M. A., who was admitted on trial at the session of the Arkansas Conference at Little Rock in 1844 and assigned to the Fort Smith Circuit, says: "A Sabbath was spent



REV. J. C. PARKER

by me, on the trip from Little Rock to Fort Smith, at the home of Rev. John C. Parker in Yell County. He was a member of the General Conference of 1844 and led his delegation. Brother Parker was the most talented and influential member of his Conference. He was tall, well proportioned, and altogether a very fine looking man, possessing superior pulpit ability, and withal he was a very pious and worthy brother." At this writing (1935) Brother Parker has a daughter, Mrs. P. D. Burns, living at Bentonville; a son, John M., a lawyer of Dardanelle; and a grandson, Herbert W., who is a prominent citizen of Jonesboro.

John B. Denton, whose name we have already noticed, had dropped out, but he appeared at this session of the Conference, and was again admitted on trial. Since he is distinctly a product of Arkansas, and a man of unusual gifts, he deserves more extended notice. He died in Texas. The county and the town of Denton were named for him. Phelan's "History of Methodism in Texas" mentions him. But the sketch here given is from Dr. Jewell's "History of Methodism in Arkansas." The reader will agree that it is a remarkable story.

John B. Denton was a native of Clark County, Arkansas. While yet an infant he had the misfortune to lose both his parents. It was the

further misfortune of this doubly-orphaned boy to be thrown into a family destitute of moral culture, and who hardly observed the decencies of life. Until twelve years old he had never enjoyed the luxury of hat or shoes. Disgusted with this degraded kind of life, he ran away in hopes of bettering his condition, without forming any definite plans for the future; and while scarcely out of his teens he married. Soon after this he professed religion, and with this change in his moral nature came a yearning for mental culture. Fortunately his young wife encouraged him, and taught him letters at night by the light of blazing pine-knots. It was not long until he was licensed to preach, when his wonderful powers began to develop. The people of Virginia were not more surprised at the masterly eloquence displayed by Patrick Henry in the celebrated tithe suit than were the Arkansans at the oratorical powers of this unlettered and uncultivated frontier boy. This furnishes another illustration of the fact that orators, like poets, are born, not made. Young Denton had a fine personal appearance and musical voice. His language rose with the grandeur of his theme, until it would remind the classical scholar of Cicero. His action was like that of Roscius; his use of figures most appropriate. We have read an apostrophe to water, in one of his temperance speeches, which for impassioned eloquence is equal to almost anything found in the language. His mastery over the human passions was complete. He could touch them as the skilled musician touches the chords of his instrument. When he addressed the multitude that flocked to hear him preach upon the sublime themes of the gospel, his appeals were all but irresistible.

This young and brilliant preacher was cut off in 1841, in the midst of his usefulness, in the most distressing manner. A company of Indians had made a raid upon the white settlements, when a company of citizens led by Denton were in pursuit of them. The Indians fired upon them from ambush with too deadly an aim, when Denton fell mortally wounded, and was buried upon the banks of the stream that bears his name.

The third session of the Arkansas Conference was held at Washington, Arkansas, in November, 1838. No bishop was present, and John Harrell presided. Peter German, B. C. Weir, Samuel Clark, and Daniel Adams came in on trial. D. B. Cumming, John F. Boot, A. Campbell, and a Cherokee preacher, Weelocker, came by transfer from the Holston Conference; George W. Morris, William Mulkey, M. S. Ford, S. Walters, and S. Holford, by transfer from the Tennessee Conference.

Hiram Gehring, a bright and vigorous young man, recently from Michigan, much loved by the people, had died during the year, at Cane Hill, Washington County, sending word to his Conference, "Tell my brethren I died at my post in sight of heaven."

Note the name of William Mulkey. He seems to have located two years later; but he is worthy of being remembered, aside from his work, as having produced a son who became that genial and useful evangelist known to us as "Abe Mulkey." Unique, useful, and original, have been both the father and the son.

The work is growing. Two new districts are formed, Red River and Fayetteville. John Harrell takes charge of Fayetteville, which embraces the work among the Cherokees and Creeks; Robert Gregory, the Red River, which embraces the work among

the Choctaws and Chickasaws. Gregory had come to Arkansas at the organization of the Conference two years before; had succeeded Charles T. Ramsey on the Little Rock District when the latter died, the district then embracing all Southern Arkansas and what are now four or five counties in Texas. He later transferred to the Memphis Conference.

The session of Conference for 1839 was at Fayetteville, in November, as usual. John Harrell presided for two days, till Bishop Andrew came. The year had been highly prosperous, with a gain of 1,340 members. The population of the State was at that time between 95,000 and 100,000; the membership of the Methodist Church was around 5,000. The circuits were still, as a rule, larger than our present districts, and the districts as large as our present Annual Conferences, with poor roads and few bridges or ferries. Yet the work grew.

George Sanford, William Stanley, and Stephen Carlisle were admitted on trial in 1839. R. B. Hester, Edwin Yancey, W. B. Mason, James Morris, R. W. Cole, and W. A. Cobb were added by transfer. But the "turnover" of preachers was still heavy; for the labor was very arduous and the pay was often too little to enable a man to keep up his family.

The most significant name in the list above is that of Stephen Carlisle. A native of Arkansas, he was converted under the ministry of John Harris in 1837. He traveled our best circuits for a number of years; was long a presiding elder on the Little Rock, Batesville, Helena, and Searcy Districts; was a member of the General Conferences of 1854 and 1858; and died in honor and peace in 1860. He died at his post. The Sunday before his death on a Wednesday he had preached in Helena. While attending the General Conference of 1858, in Nashville, triplets were born to him. Two of them still live, Mrs. J. B. Heard, of Little Rock, and Mrs. Emma Carlisle Cook, of Lakeland, Florida.

The next session of the Conference, 1840, was at Little Rock. Bishop Beverly Waugh was in charge. B. F. Harris, E. E. Bryson, Green Woods, and R. W. Cardwell were received on trial. We drew once more on the Tennessee Conference for transfers, receiving therefrom M. B. Lowry, S. W. Moreland, and Samuel Robbins.

The General Conference of the preceding spring had transferred our two Louisiana districts to the Mississippi Conference, as the succeeding General Conference was to separate from us our Indian work by forming the Indian Mission Conference. So that Arkansas was drawing into its own boundaries. But the Church was growing. At the next session of Conference, at Batesville, in 1841, Bishop Waugh still in charge, an increase of 860 members was reported. Nine preachers were admitted on

trial and two came as transfers. Those coming on trial were: George Benedict, John Cowle, Henry Hubbard, L. C. Adams, Jefferson Shook, I. F. Collins, Nathan Taylor, William McIntosh, and T. C. Tinsler. The transfers were T. D. Strout and Alvin Baird.



BISHOP BEVERLY WAUGH

was in the chair for the first two days. Bishop Roberts had often assigned the preachers to their work in Arkansas. A few months later he passed to his reward. Eleven men made the class for admission: T. G. T. Stelle, A. L. Kavanaugh, W. H. Howke, D. L. Bell, John Roston, Calvin Slover, W. D. Collins, J. D. Mason, Thomas Stanford, J. C. Kelly, and Louis Atkinson. Of these, Thomas Stanford grew to be a strong and useful man, became prominent in the councils of the Church, and was in the General Conference of 1858.

Besides those admitted on trial, there were thirteen transfers; Isaac McElroy, J. F. Truslow, David Crawford, and J. F. Randolph from the Indiana Conference; R. B.

During this year there was again a large increase in the membership of the Church, a rather remarkable increase when the difficulties that always bore upon the preachers are considered. When the Conference met at Helena the fall following, 1842, the increase reported was found to be 1,854. Bishop Roberts was scheduled to hold this Conference. He was two days late in arriving. Bishop Andrew was passing, on his way to the Mississippi Conference, and



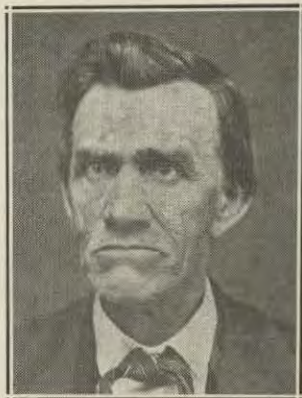
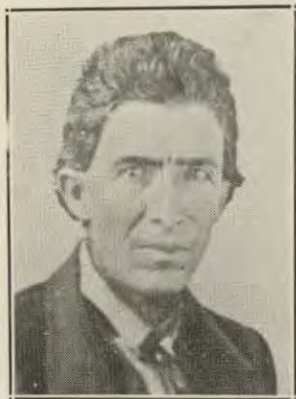
BISHOP ROBERT R. ROBERTS

Bents, J. Stephens, S. Freeman, H. Martin, J. H. Blakeley, and W. A. Hamill from the Memphis Conference; R. Boyers, H. H. Kern, and John J. Roberts, who became by far the most conspicuous. He came to fill all grades of our work, circuits, stations, districts. He saw more than 6,000 souls converted in North Arkansas, for it happened he served but little (once at Washington) in the southern part of the State. Helena, Van Buren, Fort Smith, Batesville, Fayetteville, Mount Vernon, Dardanelle, and territory contiguous to these points were the scene of his labors. It fell to the lot of the writer of these lines to see him pass away and to bury him at Dardanelle in 1883. His was an eminently useful life and a triumphant death.

Once again the ensuing year was successful, an increase of more than 2,000 being reported when the Conference met in the fall of 1843 at Clarksville. Bishop Andrew, who was to hold the Conference, not having arrived, the Conference elected J. C. Parker as president. After two days the Bishop came, and took the chair. At this session the following were received on trial: Aaron S. Bell, Jonathan Wayland, C. H. Edwards, J. H. Biggs, G. W. Cottingham, and an Indian preacher whose name was Tussawalita. W. H. Goode came by transfer from the Indiana Conference and Samuel G. Patterson from the Missouri Conference. The last named was one of the heroic pioneers of Missouri. While he was connected with the Arkansas Conference he was assigned to our Indian work. He was the father of William Patterson, long superintendent of our Missions in Mexico.

Jonathan Wayland was grandfather to E. T. Wayland, now of North Arkansas Conference. He had in 1815 cooperated with Eli Lindsay in organizing Flat Creek Church, possibly the first Protestant congregation ever organized in Arkansas and certainly one of the churches on the first circuit organized.

REV. JONATHAN WAYLAND



DR. J. J. ROBERTS

This was the session at which delegates were to be elected to the General Conference of 1844. William P. Ratcliffe, Andrew Hunter, and J. C. Parker were elected,

and participated in the memorable General Conference which met the following spring in New York City, when the plan was proposed which divided the Church between the North and the South. It was, of course, a time of deep disturbance, the issue being the question of slavery. We shall not here discuss it, though some remarks on the subject will be found in another chapter. The vast majority of our people accepted the view of the Southern delegates in that Conference, their views both as to the direct issue on slavery and their collateral views as to the constitutional rights of our ministers and members under the laws of the Church. We lost a few members, a few who sought to organize in harmony with the Northern view, a few who drew off to other Churches, and a few who removed to the North. But matters after about three years took up their normal trend, and we moved on under the name of the Methodist Episcopal Church, South. However, here is a question that in one form or another was destined to disturb the peace of the whole Church till settled by the arbitrament of war—the whole, from first to last, constituting one of the most unfortunate chapters in American history.



A PIONEER HOUSE AND WAGON-MAKER'S SHOP

Chapter VIII

FROM 1844 TO 1850

The Arkansas Conference of 1844 was held at Little Rock November 20 to 25, Bishop Thomas A. Morris being the presiding officer.

The following were admitted on trial: James Ferguson, Ambrose M. Barrington, Thomas T. Leach, James W. Shipman, William Graham, Stephen Farish, Theophilus E. Garrett, Moses A. Brookfield, John B. Stanford.

The following were admitted into full connection: David L. Bell, Calvin M. Slover, Thomas Stanford, John H. Blakeley, John C. Kolby, Levin B. Dennis, John J. Roberts.

The following preachers were transferred from the Arkansas Conference to the Conferences named: Henry R. Kern, to the Pittsburg Conference; Robert Gregory, to the Memphis Conference; David L. Bell, to the Texas Conference; Levin B. Dennis, to the Iowa Conference.

When the General Conference of the spring of 1844 took action virtually deposing from his office as Bishop, James O. Andrew, who through his marriage had become the owner of some slaves, and who felt forbidden by the laws of his State, Georgia, to emancipate those slaves, delegates from the South were convinced that such an attitude on the part of the Church would be the end of Methodism in the South. Delegates from the North felt, in view of sentiment in their section that they could take no other attitude. They had reached the parting of the ways, and so both sides agreed to a plan of division. Such Conferences as chose to do so might organize themselves into a separate Church. And so the action of our Conference of 1844 becomes pivotal for us. Here is a report of the Secretary of that Conference, taken from the Southwestern Christian Advocate of December 20, 1844. This paper was published for the Church at Nashville. Besides the action concerning the division of the Church, the secretary's communication gives other interesting matter, and we reproduce it all:

ARKANSAS CONFERENCE

The Arkansas Annual Conference closed its ninth session in the city of Little Rock on the 25th ultimo, after six days harmonious labor and rational enjoyment. Bishop Morris reached the city on Saturday, the 16th, in the enjoyment of good health—which early arrival furnished the citizens with the opportunity of hearing an apostolic sermon on the Sabbath, and gave the Bishop time to make ready for the Conference without hurry and confusion.

Without spending time in relation to the usual business affairs of an annual conference, we hasten to lay before your readers a

few matters of vital importance. The first in order is the report of the Committee of Seven:

The Committee, to whom were referred the several subjects connected with the prospective division of the Methodist Episcopal Church, have had the same under calm and prayerful consideration, and beg leave to present the following as the result of their honest deliberations:

Being well convinced that the members of this body have not been inattentive to the proceedings of the late General Conference, and that they have not failed to derive some information from the numerous addresses and communications that have appeared in our periodicals, your Committee have not been disposed to waste their time, nor insult your judgments by detailing the many circumstances which, were you differently situated, would require amplification. They, therefore, present to your minds, for consideration and action, the subjoined resolutions:

1. RESOLVED, That it is the decided opinion of this Conference, that the Discipline of the Methodist E. Church does not sustain the action of the late General Conference in the cases of Rev. F. Harding and Bishop Andrew.

2. RESOLVED, That we approve the suggestions of the Bishops, as well as the request of several Southern delegates, which contemplated the postponing of the action of the General Conferences until the wishes of the whole Church could be consulted.

3. RESOLVED, That, as we see no probability that reparation will be made for past injuries, and no security given that the rights and privileges of the ministry and membership, in the slaveholding conferences, will be equally respected, we believe it is the imperative duty, if not the only alternative, of the South, to form a separate organization. Nevertheless, should honorable and satisfactory propositions for pacification be made by the North, we shall expect our delegates to favor the perpetuation of the union.

4. RESOLVED, That we approve the holding of a Convention of delegates from the Conferences in the slaveholding States, in the city of Louisville, Ky., on the 1st day of May, 1845, agreeably to the recommendation of the delegates from the South and Southwestern Conferences, in the late General Conference.

5. RESOLVED, That should the proposed Convention, representing the Methodist E. Church in the slaveholding States, appointed to assemble at Louisville, Ky., the 1st day of May, 1845, proceed to a separate organization, as contingently provided for in the foregoing resolutions, then, in that event, the Convention shall be regarded as the regular General Conference, authorized and appointed by the several Annual Conferences in the Southern division of the Church, and as possessing all the rights, powers, and privileges of the General Conference of the Methodist E. Church in the United States of America, and subject to the same restrictions, limitations, and restraints.

6. RESOLVED, That in order to secure the constitutional character and action, of the Convention as a General Conference proper, should a separate organization take place, the ratio of representation, as now found in the second restrictive rule, one for every twenty-one, shall prevail and determine the constitutional delegates, taking and accrediting as such, the proper number from each Annual Conference, first elected in order; and that the supernumerary delegates be regarded as members of the Convention to deliberate, but not members of the General Conference proper, should the Convention proceed to a separate organization in the South. *Provided, nevertheless,* that should any delegate or delegates who

would not be excluded from the General Conference proper, by the operation of the above regulation, be absent, then any delegate or delegates present, not admitted by said regulations as a member or members of the constitutional General Conference, may lawfully take the seat or seats of such absent delegates, upon the principle of selection named above.

7. RESOLVED, That, as we are well satisfied with the Discipline of the Methodist E. Church, as it is, we hereby instruct our delegates to said Convention not to favor any change therein.

8. RESOLVED, That, though we feel ourselves aggrieved, and have been wounded *without cause*, in the house of our friends, we have no disposition to impute wrong motives to the majority in the late General Conference, and no inclination to endorse those vindictive proceedings had in some portions of the South, believing it to be the duty of Christians, under all circumstances, to exercise that charity which beareth all things.

9. RESOLVED, That the preachers take up collections on their several circuits and stations, at an early period, and hand the sum collected to their presiding elders, that the delegates may receive the whole amount collected before they shall be required to start to Louisville.

10. RESOLVED, That we tender our warmest thanks to our representatives in the late General Conference, for the stand which they took, with others, in defense of our Disciplinary rights.

11. RESOLVED, That the Bishops generally be, and they hereby are, requested, if it be congenial with their feelings, to attend the Convention at Louisville.

12. RESOLVED, That we recommend to all our people the observance of the 1st day of May next as a day of humiliation and prayer, that the divine presence may aid in the deliberations of the Convention.

JOHN HARRELL, Chairman.
FOUNTAIN BROWN.
J. C. ANNIS.
JACOB CUSTER.
ALEXANDER AVERY.
J. F. TRUSLOW.

(Note. The other member of the Committee was not able to attend; hence the absence of his name.)

The report was adopted without a dissenting voice.

After the adoption of the foregoing report, the following resolution was offered by William P. Ratcliffe, and adopted by the Conference with an unanimous vote:

RESOLVED, That we concur in the recommendation of the General Conference, authorizing the change of the sixth restrictive article, so that the first clause shall read thus: 'They shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any person other than for the benefit of the travelling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children, and to such other purposes as may be determined on by the votes of two-thirds of the members of the General Conference.'

REPORT OF THE COMMITTEE ON EDUCATION

After due consideration of the subject, it is the opinion of your Committee, that there ought to be under the control and patronage of the Arkansas Annual Conference two seminaries of learning of a high order—one in the North, the other in the South part of the State. The necessity of this appears in the first place, from the fact, that, as a Church, we have no suitable school within the bounds of our Conference, where our mem-

bers and friends can send their sons for scholastic training. If they wish to give them a liberal education, they must either send them beyond the limits of the State, which is always attended with no small degree of inconvenience and expense; or they must commit them to the care of those who have no fear of God before their eyes, or whose religious tenets are very different from ours—by which means they are liable to imbibe principles that would lead them astray from the bosom of the Church in which they have had their birth.

This necessity, also, appears from the consideration, that other denominations, who have not half the membership that we have, are taking the lead; and if great industry be not speedily used by us, those who now have the funds and are our warmest supporters and friends, will become theirs; the result of which will be crippling of us in our operations, by directing into a different channel what is now, properly speaking, our own.

Your Committee might urge other considerations in proof of the existence of the fundamental necessity; but, hoping the case is viewed in the same light by you all, the following resolutions are offered, without further delay:

1. RESOLVED, That we approve the erection of two seminaries of learning, of high order, within the bounds of this Conference—one North, the other South.

2. RESOLVED, That they shall be conducted on the self-supporting principle, after all the necessary buildings are provided.

3. RESOLVED, That the presiding Bishop be, and he hereby is respectfully, requested to appoint a suitable Agent, whose duty it shall be to visit the most important points in the Conference, receive propositions for the buildings, and attend to all other matters necessary for the completion of the object contemplated in the first resolution.

JOHN C. PARKER, Chairman.

JACOB CUSTER.

J. EASTABROOK.

William P. Ratcliffe was appointed Agent, and a Committee, consisting of the presiding elders of Fayetteville, Batesville, and Washington Districts, and the station preacher in Little Rock, were appointed by the Conference, to use their utmost endeavors to advance the business of the Agent—the two former in behalf of the Northern, and the two latter for the benefit of the Southern Seminary.

The following persons were elected to the Louisville Convention: John Harrell, Jacob Custer, John F. Truslow, and John C. Parker.

J. F. TRUSLOW, Secretary Arkansas Annual Conference.

Helena, Ark., Dec. 3, 1844.

The chairmen of the examining committees, within the bounds of the Arkansas Conference, for the second, third, and fourth years, have requested me to send you the following arrangement, that each member may be well appraised of his duty:

2nd Year. Andrew Hunter—The Bible as to ordinances or sacraments, etc., and Geography.

J. McElroy—Watson's Life of Wesley, and Methodist Discipline.

J. Eastabrook—Bishop Watson's Apology, and Fletcher's Christian Perfection: Compositions reviewed by all three.

3rd Year. William P. Ratcliffe—the first and second parts of Watson's Institutes.

A. Avery—The Bible as to History and Chronology.

J. Custer—Gregory's Church History, and Rhetoric. Essays or Sermons examined by all.

4th Year. J. C. Parker—Powell on Apostolic Succession, and Logic.

J. Harrell—The Bible generally, and the third and fourth part of Watson's Institute.

J. F. Truslow—Old Christianity contrasted with the novelties of Popery: Essays or Sermons by all.

The committee for the 1st year is composed of J. B. Annis, Stephen Carlisle, and H. C. Boyers. I suppose the chairman will make his arrangements in his own way. He knew nothing of the above maneuver, or his plan might have been embodied with the rest.

Yours, etc.,

J. F. TRUSLOW, Secretary, Arkansas Annual Conference.

John F. Truslow, who appears here as Secretary, had come to us from the Indian Conference in 1842. He is presiding elder of the Little Rock District in 1845; locates in 1847, but reappears as appointed to Columbia in 1848-49; transfers to the St. Louis Conference in 1850.

The Conference of 1845 met at Camden, Bishop Soule presiding. J. W. Loyd, J. D. Stockton, G. E. Hays, Jacob W. Shook, J. D. Alexander, J. J. Cowant, H. A. Sugg, and S. D. Aikin were admitted on trial.

The agitations over the division of the Church were reflected in a slight decrease of membership, 336, to be exact.

There were forty-four preachers who were appointed to charges, including the five districts now formed, which were Little Rock, Fayetteville, Washington, Pine Bluff, and Helena Districts. There were 9,094 members, of whom 1,724 were colored.

The significant name among those who were admitted on trial this year is that of Jacob Shook. Though born in Missouri, he was reared in the atmosphere of Mound Prairie, where lived that local preacher, John Henry. He left a good record for himself, and left behind him sons who were faithful members of the Church in Washington County. He died in Florida in 1882. He is especially remembered

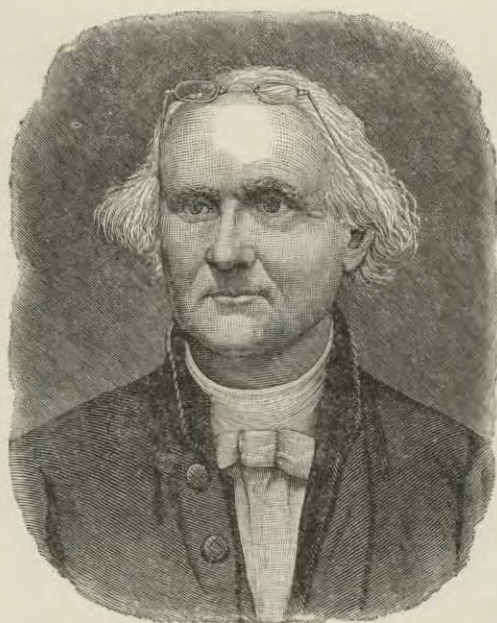


BISHOP ROBERT PAINE

for his work of reorganization of the Church in Northwestern Arkansas after the Civil War.

The session of Conference for the next year, 1846, was held in Van Buren. Bishop Robert Paine presided. Admitted on trial: John Stephenson, Walter Thornberry, W. L. Guthrey, W. G. Bell, and J. A. Rogers. From the Alabama Conference came William Moores; from the Memphis Conference, Lewis P. Lively; from the Tennessee Conference, James Rice, Charles P. Turrentine, R. M. Kirby, Joseph Tinnan, and A. D. Overall. Of these, Tinnan located three years later, John Stephenson, four years later, and Turrentine twelve years later. Rice transferred to Texas after ten years among us; Thornberry after thirteen years; Kirby and Lively after nineteen years. Lewis P. Lively seems to have been longest remembered. William Moores won the esteem of the Conference, as is betokened by the fact that four years later, in the absence of a bishop, they elected him to preside. He continued in our ranks till 1870, when he left us by transfer. Both Bell and Overall died this year.

The Conference session for 1847 was held in November, at Washington, Bishop William Capers, that apostle of American



BISHOP WILLIAM CAPERS

Methodism to the slaves, presided, for the first time in Arkansas. Jesse M. Boyd, R. M. Morgan, Joseph Renfroe, and Elijah F. McNabb were admitted on trial. Church membership had risen to within sixteen short of ten thousand.

Of Joseph Renfroe we have spoken, in discussing local preachers, in a former chapter. He traveled only one year, discontinued, and was eminently useful as a local preacher. Russell Morgan traveled till 1858, and located.

The Conference of 1848 met at Pine Bluff, Bishop James O. Andrew presiding. Benoni Harris, W. J. Stafford, J. B. Thetford, Walter T. Thornberry, who seems to have been discontinued since 1846, James M. Jones, Robert G. Brittain, Samuel Morris, James E. Cobb, D. H. Caruthers, Richard Martin, James S. Kemp, and H. G. Carden, an even dozen, were received on trial. John J. Pittman and Young Ewing came as transfers from the Tennessee Conference. Great has been our debt to the Tennessee Conference!

Of the foregoing men, Benoni Harris and R. G. Brittain will be recognized as men who did long service, the latter years of which were in the White River Conference, where they were both held in honor. James E. Cobb was for a number of years, 1866-70, editor of our Conference organ, known as the Arkansas Christian Advocate, but the paper died. Young Ewing transferred to the Indian Mission Conference in 1855, spent most of his time there as presiding elder of the Cherokee District, and returned to us for a year or two in 1884. John J. Pittman transferred from us in 1852. W. J. Stafford located in 1845. He is the man we knew as a physician and a faithful local preacher at Danville in Yell County.



REV. BENONI HARRIS

The next Annual Conference was held in Batesville. In the absence of a bishop, Andrew Hunter was elected as president. We note that J. M. Rogers, who was admitted three years before, appears once more as admitted on trial. Then as now, and then particularly, it took some of our young men several years to find out whether they could stick to the itinerant ministry. Besides Rogers, Silas Spurrier, D. G. L. McKenzie, Thomas Hunt, Pleasant Basham, B. S. Cardow, J. H. Rice, C. C. Jones, and G. F. Thompson were admitted on probation. Thompson was transferred to Mississippi in 1852; Basham to Indian Mission in 1856; Jones discontinued after one year.

Two notable men, who helped to change life in Arkansas, came to us by transfer, A. R. Winfield and Jesse McAllister. We should nearly have to write the history of the Church for the next forty years to give an adequate account of A. R. Winfield. So, for the present, we shall leave him in the general run of Arkan-

sas life, where he was always amply able to take care of himself. We may note that he begins his ministry at Batesville, and Andrew Hunter is his presiding elder. Long years did these two travel and labor together on earth; long have they now been together in heaven. For full seventy-five years it has seemed to most Methodists in Arkansas that they belong together, so were they rooted in all that we had and have to this day.

Jesse McAllister put his stamp on Arkansas as a teacher. It was he that established an academy at Elm Springs, in Washington County, where he rendered excellent service. Mrs. McA'l'ster was the first white person to be buried in the cemetery at Elm Springs. A large elm tree now grows over her grave there. Five years was McAllister at Elm Springs; then two years at Crawford Institute; thence to Tulip Female College. He died in 1864. He was not only an excellent teacher, but was also a preacher of worth.

John H. Rice filled important appointments in nearly every section of the State till he was appointed, in 1863, chaplain in the Confederate Army. Cut off from his command, near Batesville, he was overtaken by certain companies of the Second Arkansas Regiment of Federal forces, tendered his surrender, but was brutally murdered by the captain of one of these companies. Rev. William L. Guthrey went the same way, near Morrison's Bluff. Such the bitterness and such the insanity of war.

Duncan L. G. McKenzie must have discontinued, since his name appears again among those admitted in 1853. But he got headed in, filled important posts, including Little Rock Station and Little Rock District, and died while stationed at Little Rock in 1862.

There was, during these years through which the Church was then passing, a hovering sense of apprehension, arising from the issues that had split American Methodism. It was most manifest, of course, during the year 1844, and was reflected in the figures returned to Conference as to members of the Church both for that year and the two following. It is always true that a really holy religion does not thrive in an atmosphere heated by partisan rancor, and it can never be otherwise. Yet, notwithstanding this handicap, the Ark of the Covenant was among us, the State was rapidly growing in population, having risen from a little less than 100,000 in 1840 to something over 200,000 in 1850. What is most significant, God had blessed our Methodism in this State with a great leadership for those years: William P. Ratcliffe, John Harrell, Andrew Hunter, John C. Parker, Stephen Carlisle, Stephen Farish, John M. Steele, Thomas Stanford, William Moores, and now A. R. Winfield. These are the men who led us; and so our membership between 1840 and 1850 rose from 5,000 to a little more than 13,000; and it is to be remembered that in giving these figures we are speaking only for our own Church.

Chapter IX

FROM 1850 TO 1860

In 1850 the Conference met at Fayetteville. William Moores, as already noted, was elected its president, no bishop appearing on the scene. R. H. Carter, Green N. Boyd, J. J. Crouch, T. Q. O. House, John Revill, John S. McCarver, and James D. Andrews entered on trial. It was this year that A. R. Winfield set all the country around Princeton aflame with revival fires. "These that have turned the world upside down are come hither also."

The next session was at Camden, Bishop Capers presiding, his second and last time in Arkansas. H. A. Barnett, J. D. Coleman, R. W. Hammett, Thomas B. Hilburn, James P. Hulse, William A. Maples, John Mosely, R. H. Neely, John Rhyne, Elijah Smoot, and D. M. Webster constituted the class that entered on trial.

R. W. Hammett joined the Methodist Episcopal ministry some years later. Later still, he returned to our Church, and spent the latter years of his life as a local preacher in Fort Smith. T. B. Hilburn died in 1861 and J. P. Hulse transferred in 1872. John Rhyne became later a member of the White River Conference, a good and sound man, with a streak of playfulness in him. After he superannuated he made his home at Booneville, where he died. Smoot located in 1861, Mosely in 1854, and Webster discontinued at the end of his two year's probation, as did also Coleman. Barnett labored faithfully for nine years, and located.

Two had died during the year past, William B. Mason and Juba Easterbrook. Mason was from Tennessee, having come to us in 1839. He left the record of a good and faithful servant. Juba Easterbrook, like Cephas Washburn, who kindled the first spot of celestial light in this State west of Little Rock when he established Dwight Mission, was a contribution of Vermont to Arkansas. He was an able and trusted man. He came to the Arkansas Conference in 1838, and during the intervening years he was in almost all parts of the State, as a pastor and presiding elder. During the cholera epidemic at Fort Smith, which occurred this year, he stood bravely to his post, till he himself went down in the plague.

Bishop Robert Paine held the next session of Conference at Clarksville. There are in the list of those admitted two names that we have before encountered, D. L. G. McKenzie and Jerome B. Annis. Other than these, we have J. W. Owen, Jordan Banks, J. W. Moore, Burton Williams, George A. Dannelly, Thomas Hunt,

A. L. P. Green, and John Bradley. The Tennessee Conference sent us Joseph Turrentine; and there came from the Memphis Conference A. B. Winfield, W. H. Gillespie, S. W. Jones, H. O. Perry, W. H. Wood, R. R. Roberts, and F. W. Thacher.

Several of these men became well known. John M. Bradley was a forceful and irrepresible man. He has the credit of fifteen years' service. Jordan Banks rendered seventeen years' service, and had something like a patriarchal influence in Washington and Benton counties, as a local preacher, for many years. Burton Williams filled good appointments and was highly respected in the Arkansas Conference for many years. Of him we shall speak again. George A. Dannelly came to be one of the most widely known men in the State, both as a preacher and as Masonic Grand Lecturer. To his name also we shall come again. A. B. Winfield, a brother of Dr. A. R. Winfield, faithfully administered his trust for many years as a member of the Little Rock Conference, filling circuits, stations, and districts.

The Conference of 1853 met in that good old center of Methodism, Tulip, in Dallas County. Bishop James O. Andrew presided. Fifteen men were admitted: R. H. Dodson, J. H. Mathis, James Mackey, W. H. Gillam, Jesse Griffin, B. C. Weir, W. J. Scott, James E. Caldwell, John F. Carr, R. F. Withers, Harlston R. Withers, H. N. Hawkins, D. N. Bowles, James Adney, and H. J. Newell. C. M. McGuire came in from the Tennessee Conference. The names of Caldwell, Scott, Carr, and H. R. Withers will be long with us, and need not be discussed here. R. F. Withers and D. N. Bowles located in 1858; Jesse Griffin, in 1859. Adney transferred in 1860, Gilliam in 1862, Mackey in 1875, McGuire in 1878. Jesse Griffin was grandfather to J. W. and Green B. Griffin, later in the Arkansas Conference.

It happens that in this list are two men, who, like Peter Cartwright, were obliged to satisfy some bullies who wanted to fight a preacher. Jesse Griffin was obliged to fling out of the house a tough who came up to him in an intoxicated condition while Griffin was preaching and demanded that he should work a miracle. The preacher told him he could work no miracle, but could cast out devils, and flung the tough out of the house. A blacksmith undertook McGuire. The preacher begged to be excused from fighting; but when it came to the alternative of himself being beaten up or giving the blacksmith a beating, he did a good job on the blacksmith, nor would he desist till the blacksmith promised to go with him to preaching and there seek religion. This time the blacksmith tried to compromise, but the preacher was inexorable. The result was that he beat the devil out of the blacksmith and beat religion into him. And he made a good member, too. Preachers do not want to fight, but it is not always safe to make them fight. The foregoing incidents are not the only illustrations of this fact

that we have known in Arkansas. Six-shooters laid out on the pulpit before the preacher begins his sermons do not look like good pulpit furniture, but we have known that done. The preachers who were in Arkansas fifty years ago were all rather familiar with the efforts of certain lewd fellows to "break up the meeting." Many a time back in those days have we heard the fire of pistols.

Such experiences as these were not peculiar to Arkansas. They were rather the common lot of early Methodist preachers. Read the "Autobiography of Peter Cartwright," and you will find them in Illinois. Read the "Life of Andrew Jackson Potter", who became famous as "The Fighting Parson" on the Texas Border. Arthur Davis, who was a pioneer in West Tennessee, often came to rough scenes, sometimes so rough that officers of the law were intimidated, and the preacher would walk up to a bully, collar him, and disarm him. In North Mississippi there was a preacher by the name of Bates, a stalwart man, greatly loved by the people. At one of his meetings he was told that a ruffian had come there to whip him. The pulpits of those days were boxed up, high off the floor, with steps at each side leading from the floor into the pulpit. Bates went into the pulpit, and opened the service, keeping an eye meanwhile on the rascal. When he kneeled in the pulpit, the fellow crawled down the aisle and up the steps of the pulpit, but when he got at just the right distance, Bates gave a powerful kick backwards, and nearly kicked his face off him, sending him sprawling into the aisle. The preacher never once halted in his prayer.

Some years ago a man set afloat a slanderous lie on Rev. John M. Cantrell, long a member of the Arkansas Conference. Cantrell met him; he refused to retract; Cantrell knocked him down, and beat him till he did retract, confessing that he had lied. This effectually stopped the slander, for a guilty man does not so vigorously fight. Methodist preachers have not been accustomed to believe that the injunction to "turn the other cheek" was meant to abrogate the law of self-defense, nor have they felt the need of a text of Scripture upholding that law. God wrote it in human nature, and that has been enough.

And Chancellor Garland was perhaps not far from the truth when he told the students of Vanderbilt University that while pistols and knives would not be tolerated, he had never been able to see any great harm in a fair fist and skull fight, if the occasion called for it. Still, the weapons of our warfare are not carnal.

We are come to the year 1854, an important date for Arkansas Methodism; for it was in the spring of this year that the General Conference divided the Arkansas Conference, forming its southern territory into the Ouachita Conference. Behold, once more, the influence of the streams upon the history of a people,

alluded to in an earlier chapter. Each of the Conferences carries the name of a river, as the White River Conference was destined to do when the Arkansas Conference should be once again divided in 1870. We shall know this newly formed Conference under the name of Ouachita till 1866, when "the name was changed because the preachers did not know how to spell it", said a wag, being unfamiliar with French orthography; but the intelligent reader can see a better reason for the adoption of the name Little Rock, which is both chief city and capital city, always a stronghold of Methodism. The boundaries of the two Conferences were what they are at this day, roughly speaking, the Arkansas Conference covering the north half and the Little Rock Conference covering the south half of the state.

Let us record here a very happy fact: Arkansas Methodism, barring other Methodisms than our own, has always been a unit. It is perhaps even more so today than ever before. Annual Conferences have been with us what constitutionally they are, simply administrative units in the larger unit of the Traveling Connection. There has been and is yet rather a free interchange of preachers, and in all the larger interests of the Church our Conferences act together.

At the time of this division into two Conferences the membership of the Church was growing, and it continued to grow till the storm of war struck the country. Using round numbers, we had in 1840, 5,000 members; in 1844, 13,000; in 1854, 19,000; in 1860, 30,000.

The distribution of our leadership at the time of the division is fairly indicated by the following appointments:

Arkansas Conference: Helena District, Stephen Carlisle, presiding elder; Jacksonport District, John M. Steel, presiding elder; Batesville District, John Cowle, presiding elder; Clarksville District, Thomas Stanford, presiding elder; Fayetteville District, Lewis P. Lively, presiding elder.

Ouachita Conference: Little Rock District, A. R. Winfield, presiding elder; Washington District, T. E. Garrett, presiding elder; Camden District, William P. Ratcliffe, presiding elder; Pine Bluff District, William Moores, presiding elder; Monticello District, William Morgan, presiding elder.

Bishop Paine held the session of the Arkansas Conference at Helena in October of this year. The preachers admitted on probation were: John B. Brown, Alfred M. Chadwick, E. T. Jones, W. B. Pankey, A. W. Kennedy, and H. C. Carden. We know but little of any of these dear brethren. Brother Brown seems to have located five years later; Kennedy to have transferred in 1866; and Carden, whose name we saw among those admitted in 1848, to have transferred immediately away from the Conference. Those

transferred to us were Calvin Brooks, I. L. Hicks, and John C. Reed, the last leaving by transfer a year later.

The Ouachita Conference met at Washington, Bishop Kavanaugh, newly elected bishop and one of the great pulpit orators of all Methodism, was in charge. He was a Kentuckian, uncle of our Kavanaughs who have been for many years prominent in Little Rock. He will be seen among us again lifting audiences to the skies with his flight of eloquence. Some years later he preached in Jacksonport, and the air was vibrant for many years with the



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echoes of his eloquence. Yet it was not always so; when he did fall down, he fell so flat that the situation partook of the melodramatic, being both serious and comical. But his own good humor was unfailing.

Into the Ouchita Conference of this year came by admission, William Winbourne, (who died in 1863), E. L. Gaddie, Littleton Johnson, D. W. Eppes, and Elijah Crowson. Johnson died in 1864, and Crowson in 1868.

The following year, 1855, Bishop George F. Pierce was in

charge of both Conferences, one of which met at Fort Smith, the other at El Dorado. Pierce was a princely looking man, an Apollo for manly beauty, and an Apollos for fervor and eloquence. He



BISHOP GEORGE F. PIERCE

was often in Arkansas during the next quarter of a century. The year following he held both Conferences, at Batesville and Princeton, respectively.

There was an increase of more than 2,000 in the Church membership this year, 1855, following a good increase the year preceding. The Church was growing. Yet the Arkansas Conference was called to mourn the death of one of its faithful members, Travis Owen, a South Carolinian, who had come to us by way of the Tennessee Conference in 1843, superannuated in 1848, and was now passed away.

At the session of 1856, the Arkansas Conference admitted on trial W. R. Foster, M. D. Steel, J. M. Rogers, John M. Deason, James L. Denton, J. P. Maxwell, W. C. Pershall, James C. Beckham, and John A. Roach—nine. Burwell Lee and John H. Mann were readmitted. The Ouachita Conference admitted John W. Mann, F. F. Bond, Benjamin Kellogg, A. Putman, A. Turrentine,

J. M. Goodwin, T. B. Atterbury, Malcolm Turner, R. L. Jones, and Elijah Smoot—nine. W. J. McFarland also came by transfer to the Ouachita. There is no surer sign of the vitality of any Church than that it produces preachers, men who feel moved to speak for God. The John H. Mann shown above as readmitted to the Arkansas Conference seems to be the man afterwards so celebrated as a local preacher in North Arkansas.

Marion D. Steel, mentioned above, was the preacher who held a long-continued revival at Elm Springs, Washington County, in 1865. He had located and was practicing medicine and merchandising. It was in this revival that B. H. Greathouse and Preston D. Hopkins, both long-while members of the Arkansas Conference, were converted. Among these preachers also we find James L. Denton, one of the brilliant orators of these years. He held important charges for some years, located, was elected Superintendent of Public Instruction and had a tragic death at Fayetteville many years after this. His shining qualities call to mind another Denton, John B., of whom we have spoken. So far as we know, they were not related; John B. was from Clark County, and we knew the father of James L. in Washington County, where he long lived, some fifty years ago. Was there magic in the name? Of course not; but it is a striking coincidence.

Among eight men who entered the Arkansas Conference in 1857 we find the name of Peter A. Moses. He turned his life largely to teaching, was in charge of Wallace Institute, at Van Buren, an institution established for our Church shortly before the Civil War, but practically destroyed by the war; taught also in Fort Smith; was later in charge of Quitman College; went to Oregon, where he helped to establish our Church; left there a son, Judge Victor P. Moses, who has been in several of our General Conferences, and now lives at Corvallis. Besides Peter Moses, others admitted were Josiah Williams, Jesse Glasgow, William Carter, W. T. Noe, Sam Thornton, C. Sykes, and J. W. Pearson.

The same year saw coming into the Ouachita Conference James E. Cobb, from the St. Louis Conference, and Columbus O. Steele, from the Memphis Conference. Of Cobb we have already written, and the name C. O. Steele will be reached again. Others coming in were G. H. Waring, John Dixon, Augustus Chamberlain, G. W. Livingston, H. E. Bickers, C. M. Gentry, T. A. Graham, J. R. Greer, and T. M. Rhodes.

There is for us a mournful interest attaching to the year 1857. It was the year of the Mountain Meadows Massacre. Perhaps few of our readers ever knew that the victims of this massacre were Methodists, but they were, as we shall see. They were attempting to pass through Utah enroute to California, a body of highly respectable people, farmers and their families from Car-

roll, Boone, and Marion counties. Captain Fancher, an uncle of Polk Francher, a Methodist layman who for many years in more recent times has been prominent in Carroll, was at the head of the expedition, and perished with it. It was a horrible affair, and stirred the indignation of the people of the United States for many years, though it was not till 1877 that "Major" John D. Lee, a bishop of the Mormon Church, was condemned and executed for this crime. The whole company of 140 except seventeen little children, were murdered. These children, when rescued by Jacob Forney, United States Superintendent of Indian affairs, eighteen months after the massacre, were turned over to Hon. William D. Mitchell, United States Government Agent at Fort Leavenworth, and by him brought back to their friends in Arkansas. Agent Mitchell was the father of Col. James Mitchell, long editor of the Arkansas Democrat, and well known otherwise in Arkansas. Among the children was Miss Sarah Dunlap, long connected with the School for the Blind at Little Rock.

This massacre was the reply of the Mormon authorities to the killing of one of their number in Arkansas a year or two before. The accounts of this differ somewhat. Pope in his "Early Days in Arkansas", says that Perley Pratt, a Mormon apostle who had seduced the wife of a Mr. McClean of California, and carried off his children, had been brought to trial in Federal Court at Van Buren, Arkansas, and on some technicality was acquitted; whereupon McClean killed him. But citizens of Van Buren more than fifty years ago, which was not so long after the killing, told this writer that this Pratt was a Mormon bishop who had been operating in Arkansas; that he was passing through Van Buren with some women whom he had inveigled into his faith, on his way to Utah; that he was overtaken by some whom he had wronged, and slain at Log Town, just above Van Buren. Herndon's "History of Arkansas" says that McClean and his wife were Arkansas people; that Pratt, in the absence of McClean, had carried off his wife, and that McClean pursued him and killed him with a bowie knife. Be this as it may, the retaliation of the Mormons fell upon innocent people, who had nothing at all to do with this killing, and vengeance was taken upon them simply because they were from Arkansas. General Albert Sidney Johnson was in command of the United States Army in Utah in 1857. His son Preston Johnson, who wrote the biography of his father, has left the following account of the Mountain Meadow Massacre.

A band of emigrants, about 135 in number, quietly traveling from Arkansas to Southern California, arrived in Utah. This company was made up of farmers' families, allied by blood or friendship, and was far above the average in wealth, intelligence, and orderly conduct. They were Methodists and had religious services regularly morning and evening. They expected, according to custom, to refit their teams in Utah, and buy food and forage sufficient to pass the California Desert; but to

their horror, this reasonable traffic was everywhere refused. When they stopped at the Jordan to rest, they were ordered to move on; and Brigham Young sent a courier ahead to forbid all intercourse with the weary and terrorstricken band. Pity or courteousness evaded the decree so far as to permit the purchase of thirty bushels of corn at Fillmore, and fifty bushels of flour at Cedar City. But so exhausted did the emigrants become, that they made but thirty-five miles in their last four days of travel.

As they were thus crawling along, the decree was passed, devoting said company to destruction; and the militia was regularly called out under orders from a military council at Parowan. The authorities were Col. W. H. Dunn, Lieutenant-Colonel; Isaac C. Haight, President and High Priest of Southern Utah; and Major John D. Lee, a bishop of the Church. Their orders were to kill the entire company, except the little children! The Mormon regiment, with some Indian auxiliaries, attacked the emigrants soon after they broke up camp, on September 12.

The travelers quickly rallied, corraled their wagons, and kept up such fire that the assailants were afraid to come to close quarters. Reinforcements were sent for, and arrived; but still the Mormons did not venture to assault the desperate men, who were fighting for their wives and little ones.

At last, on the 13th, the fourth day of the siege, Lee sent in a flag of truce, offering, "If the emigrants would lay down their arms, to protect them." They complied, laid down their arms, and half an hour afterwards the massacre began. All were killed except seventeen little children. Every atrocity accompanied the slaughter, and the corpses were mutilated and left naked on the ground. Three men got out of the Valley, two of whom were soon overtaken and killed by several white men and one Indian.

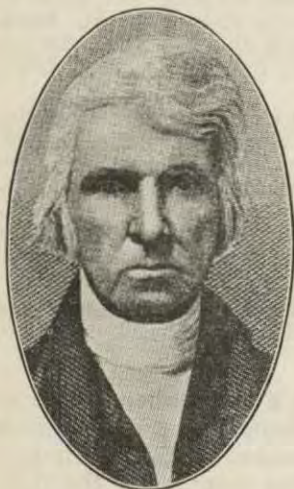
Eighteen months afterwards the surviving children were rescued and restored to their friends in Arkansas, by Jacob Forney, Superintendent of Indian Affairs.

Before leaving the year 1857, we add a word about some of the accessions of that year. Josiah Williams did faithful work for thirteen years, then located. Waring located in 1873. Thomas A. Graham we shall encounter as a long-time member of the Arkansas Conference in later years. James E. Cobb was eminently useful in many ways. During his stay among us he edited the Church paper at Memphis, *The Memphis Christian Advocate*, and later, at Little Rock, *The Arkansas Christian Advocate*. He left us for Louisiana in 1876, taking charge there of Homer College. During the same year Horatio Perry, who had entered the Arkansas Conference in 1852, passed away, having served Batesville, Jacksonport, and Searcy Circuit. So also Jesse Owen, of the same class, but now in the Ouachita Conference.

The Arkansas Conference of 1858 met at Dardanelle, Lewis P. Lively being the secretary; the Ouachita, at Arkadelphia, Jesse McAllister, Secretary. Bishop John Early held both. Bishop Early was an unusual man, a man of great force. Born of Baptist parents, he entered our ministry in Virginia, where he had been licensed in 1806. On one of his circuits there he had received 500 members into the Church, and at one of his camp meetings 1,000

people had been converted. He had served well as pastor and presiding elder, had been Book Agent, and, though nearly seventy years of age, was elected bishop in 1854. There is a nice story about him, never printed, so far as we know, and we may as well preserve it here. Rev. J. S. Shangle, who entered the Arkansas Conference in 1879, himself then getting to be an old man, told the story.

Bishop Early had been Shangle's presiding elder in Virginia. They were at a camp meeting. It was the rule to have preaching at six o'clock in the morning. They were in the "preachers" tent, on a Sunday morning. Of course "the elder" was expected to preach a big sermon at the eleven o'clock hour, and Brother Early was sitting with his Bible open, making some notes. He turned to



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Shangle and said, "You preach this morning." The boy replied, "Brother Early, I can't do it." "You've got to preach, sir," growled the elder. "Brother Early, I've got no sermon," said the boy. The elder retorted, "A Methodist preacher must always be ready to preach or to die; you'll preach." Pretty soon the elder laid aside his Bible and went down to the spring, where they bathed their faces. The boy slipped out the notes he had been making, took careful notice of his text and the numbers of his hymns, all carefully marked down. When they went into the pulpit, the elder was seated behind, with one or two more preachers. The boy announced his hymn. Early nudged the man at his elbow, saying in a whisper, "Ugh, that boy's got my hymn."

When the second hymn was announced, he nudged his man again and said, "That boy got my other hymn." The text was announced: "That boy got my text!" When they got back to the preachers' tent there was a little scene: "You are a pretty thing, sir; now what am I to do; I have no sermon for today." The boy laughed, and said, "Brother Early, a Methodist preacher ought always to be ready to preach or to die." But the elder wore a sour countenance. Finally, the youth said to him, "Brother Early, you mustn't do that; we boys are going to send you to the General Conference this fall." "That shot went home," said Shangle—and some are prepared to believe it.

The preachers admitted in 1858 were George Emmett, B. F. Canada, Leonidas Dodson, B. F. Benefield, and David Armstrong, into the Arkansas Conference; Robert C. Atchley and J. A. Stan-

ley, into the Ouachita. The transfers to us: George A. Shaeffer and John F. Pearson, to Arkansas; and William C. Haislip, S. R. Walker, E. A. Stephenson, William R. Davis, C. P. Swinney, to Ouachita Conference. Edwin Ware, who had been admitted to the Ouachita Conference in 1855, died this year.

The year following Bishop Robert Paine held the Arkansas Conference, at Searcy. He announced the following transfers to the Conference: Pleasant Basham, Lewis C. Woods, F. W. Phillips, George D. Dungan, M. B. Pearson, and H. J. Hulsey. There were added on trial: James Grant, Moses E. Morris, H. M. Granade, D. W. Evans, William M. Mathis, S. R. Warwick, and W. M. Mallow.

No bishop being present at the seat of the Ouachita Conference, Andrew Hunter was elected to preside, the session being at Monticello. As we read the names of those admitted and received by transfer here, we begin to feel that we are coming to our own times, so familiar have a number of these names become to men now living. They were as follows: On trial, J. R. Harvey, Ezekiel N. Watson, H. P. Robinson, W. J. Davis, Joseph Tumley, and William C. Adams; by transfer, Horace Jewell, Cadesman Pope, J. Y. Bryce, and W. D. Shea.

Horace Jewell, E. N. Watson, Cadesman Pope, W. J. Davis, and H. M. Granade have long years of faithful and honorable service ahead of them. Moses Morris, a son of Lawrence County, did faithful work for twenty years, dying a triumphant death in 1889. Basham died in 1862. Bryce transferred to Texas in 1862 and Grant and Mathis followed him the next year. Shea was immediately transferred to Louisiana.

Two deaths were reported to the Ouachita Conference at this session: Simeon Walker, who had come from the Memphis Conference only two years before; and J. T. Kennedy, who had been admitted in 1855.

Bishop Kavanaugh is once more in Arkansas, and holds the Arkansas Conference at Van Buren in 1860. Here again we encounter at least two familiar names, long to be with us, among those admitted on trial, the names of John M. Clayton and Abel C. Ray. Besides them, Joseph W. Bissell, William Shepherd, and John B. Brown are admitted. Joseph Bissell, a North Carolinian by birth, died on Big Creek Circuit five years later.

The same year Bishop Pierce is back in Arkansas, holding the Ouachita Conference at Pine Bluff. Eleven preachers are admitted: W. O. Lanier, James M. Lee, Obadiah Burnett, Buckner Abernathy, Marcus C. Manly, John L. Partin, J. W. Barandon, J. L. Emmerson, J. A. Clower, W. W. Echols, and, once more, R. C. Atchley. Received by transfer: J. G. Ward, J. H. Warfield, W. R.

J. Husbands, Britton G. Johnson, and Henry D. McKinnon. Of these, McKinnon and Johnson are in for long and useful service.

W. R. J. Husbands, who came as a transfer from the Tennessee Conference, was appointed to Tulip Circuit. Later he served both Pine Bluff and Arkadelphia Districts. His witness to the gospel was faithful both in life and death.

Jewell's "History" shows Marcus C. Manley as having joined the Arkansas Conference, before its division, of course, in 1850. There must be some confusion of records, for we have the following data, gathered from his mother's notebook:

Rev. Marcus C. Manly, born near Petersburg, Virginia, son of Rev. James A. and Mary Ann Manly. Licensed to preach in the Memphis Conference in 1859. In 1860 joined the Ouachita Conference and appointed to Des Arc, Arkansas. In 1861-62, stationed at El Dorado. Transferred to the Louisiana Conference, where he remained in active service thirty-five years. He was educated at Philadelphia, Pa. He was one of four brothers who were preachers. He was blind more than thirty years. He memorized the New Testament.

Four preachers had passed to their reward during this year; Stephen Carlisle, Joseph Andrews, Benjamin Kellogg, and Jacob Whitesides. Of Stephen Carlisle we have already written. Andrews had been in the Arkansas Conference for eleven years, had done faithful work, and died in peace. Benjamin Kellogg fell on sleep after four years' service. Jacob Whitesides had seen long service; had formerly been a member of the Tennessee Conference; was a charter member of the Arkansas Conference, when it organized at Batesville in 1836; had long been a superannuate, shedding a gracious influence around him, and died in honor in Hempstead County, leaving behind him a preacher son, who bore his father's name, a member of the Little Rock Conference.

By 1860 we had emerged fairly out of pioneer conditions. Evangelization, and almost nothing else, had been the program during the antecedent years. The Church was growing in its membership and increasing the power of its ministry. We had reached the time for an enlarged program, and the resources were at hand. But an ominous cloud hung on the horizon. We had reached the year 1861, a fateful year in all American history.

The four years that lay ahead were so unlike any we have seen that it will be better to deal with them in a separate chapter.

Chapter X

THE PERIOD OF THE WAR BETWEEN THE STATES

1861 TO 1865

It is appropriate to deal with the years of the war between the States in a separate chapter. We would presume that it was a time of deep distress. General Sherman might have intended to use a mere figure of speech when he said, "War is hell." But hell is not a matter of some particular place; it is a matter of constituent elements. Where there is hatred and wrath, injustice and cruelty, corruption and rottenness, terror and despair, weeping and wailing, ghastliness and death, billows of smoke and flame, anguish of soul and groaning of spirit, these make as veritable a hell as will be found in any world. War is all these. More than this, war usually becomes a religion for those who are engaged in it. On either side there is praying, as well as cursing; lying, robbing, and stealing, as well as heroisms; a gospel that preaches into the skies its martyrs, though morally rotten, while it damns with everlasting infamy the whole mass of an opposing people, especially its leaders. It is astonishing to read, as some of us have done, clippings from newspapers of our war period, printed in columns that are paralleled by columns from newspapers of the period of the World War, giving the same accounts of atrocities practiced by the enemy, the whole made up, in each case, mostly of monstrous and horrifying lies, set afloat to inflame the deadliest passions of war.

Our war between the States ought never to have been. But our fathers, great and wise though they were, able to write a Constitution which Gladstone is said to have pronounced the greatest single instrument ever struck off by the hand of man, were yet not wise enough to provide an instrument which could avert this cataclysm of blood and tears. All the antecedents of our American history indicate that it was the purpose of God, who is always guiding all history, to build up here a great and united people, a single nation, consecrated to great purposes. We have wondered what would have become of civilization during the World War if it had been otherwise, had we not been able in that great crisis to throw into the scale the united strength of a great and united people. Our fathers, it is true, contemplated the building of a single nation. But it seems certain that the Constitution which they devised left the way open for dissolution. Daniel Webster has been styled the "Expounder of the Constitution." History will write the verdict that Hayne and Calhoun were far sounder expounders. Not even the ponderous brain of Webster could find a way to throw

the Constitution athwart the path of secession. Yet Webster had a huge, if somewhat dim, sense of destiny that struggled in him; he knew that this ought to be one country. Seward's famous talk about a "higher law" was born of the same inner urge, resented though it was by men of the South. If Webster and all like him had ceased to talk about the Constitution, and had made their plea on the high ground of the needs of the world and of the future, it might have been far better. Their talk about the Constitution irritated the South, and when they talked of enforcing their view, they enraged the South.

The truth is that instead of binding the States into one indissoluble people, the Constitution left open the way to build up here two nations, and that is what actually was taking place. A nation is not merely so many people; it is people plus their ideals, their customs, their sentiments and institutions. Two such nations were building up here, the basic line of division between them being free labor and slave labor, with all that attached to the two systems. It was inevitable that there should be conflict; one system or the other had to go. Lincoln spoke with clear insight when he said that this country could not endure half slave and half free.

Our Southern people had not come to see slavery as a moral evil. They had not come to know that the gospel intended to abolish it, as surely it must ultimately do in all the world, as surely it will do whenever men come to know the deep implications of the Fatherhood of God, the brotherhood of man, or even the implications of regeneration, which brings to all men an investiture of dignity destined to destroy all notions of slavery from among us. For how can a man be held for a slave, on the one hand, and, on the other hand, be brought into the Kingdom of God, made to sit with all his brethren in the heavenly places, his feet in a path that leads him through the heavenly gates, to be crowned there as a king and a priest to God forever? You cannot put your foot upon the neck of such a being, and such beings the gospel designs to make of all men.

William Lloyd Garrison, Wendell Phillips, John Brown, and Harriet Beecher Stowe all played their roles, a somewhat lengthy prologue to the vast drama of the War, but the men who waged the war were not primarily concerned about the ethics of slavery. It was the preservation of the Union that concerned them, and the institution of slavery seemed to them to spell the ultimate doom of the Union. More fully than any other man Abraham Lincoln was the incarnation of the dominant sentiments of the North on the subject of slavery. Though personally opposed to slavery, all his life he held to the doctrine that Congress had no right under the Constitution to interfere with the institution in the several States, and when at last he determined upon emancipation he based the action upon no legal grounds, but distinctly promulgated it as a

war measure. In so doing he acted, not as Lincoln the President, but as Lincoln the Commander-in-Chief of the Army, and he knew well that the order was of no effect except in territory where he had an army. At the same time he was writing to Horace Greeley, "If I can save the Union without freeing a single slave, I will do it." If it would help him to save the Union, he would free all the slaves. As a war measure there were two distinct advantages to be gained by the proclamation: It would have a tendency to coerce, and would certainly cripple the South; it would be a piece of international strategy tending to win the sympathy of other nations by sanctifying the war with a moral issue. But through it all, it was the Union, not Negro freedom, that concerned him.

The stars in their courses fought against the Confederate Army. Witness the fateful decision of Beauregard, against the pleadings of Stonewall Jackson, not to march on and take Washington, following the route at First Manassas; the escape of Ulysses S. Grant from capture at Belmont, where he saved himself only by making his horse leap over the steep bank of the Mississippi; his escape from death a few hours later, by leaving a couch aboard a transport only a few minutes before a ball tore through it. Witness also the incomprehensible decision of this same Beauregard at Shiloh, after the death of Albert Sidney Johnston, when he might easily have bagged Grant and his whole army; also the tragic death of Stonewall Jackson at Chancellorsville, by a mistake of his own men. General Lee was always positive that if he had had Jackson with him at Gettysburg, he would have won that battle. Beauregard was the evil genius of the Confederacy, and Grant the key military man of the Union, each working out the destiny allotted him. Providence never intended that the Union should be dissolved, and neither the matchless genius of Lee nor the saintly devotion of Jackson nor the furious cavalry charges of Forrest could have it otherwise.

But the war is over. It was long before the passions which it stirred died from the hearts of men. It is of interest to us now as it throws its light upon our operations during those terrible years. Lurid was the light; depressing its aftermath. An incident occurred at Fayetteville some time after the war that may illustrate the state of feeling left among the people. Handbills had been scattered over town announcing that there would be a lecture that night, the lecturer and his subject to be announced on the occasion. Hungry for some entertainment, of which they had during their dark days known but little, the whole town turned out to hear the lecture. Who should step out onto the platform but a certain preacher, Rev. Mr. Gillam, whose name we have already encountered, and who had, in the parlance of the day, "turned Fed", when the Northern armies had gotten into the South, and was generally recognized among these people as a traitor to their interests. There sat in the audience a Confederate soldier. The

preacher announced his subject as "American Liberty". He was an eloquent man. The first third of his lecture concerned the patriotism of our Revolutionary fathers, and was listened to with something more than tolerance. He then turned to a discussion of the martyrs to American liberty. "And who was the first martyr to American liberty?" he asked. "John Brown", he exclaimed, and launched into a panegyric on John Brown. He reached his climax with the question, "Where now is the spirit of John Brown?" The Confederate soldier jumped to his feet, and with a defiant wave of his hand, cried out, "In hell, you infernal scoundrel, you, where you ought to be!"

Such was the state of feeling among the people in Arkansas, as in other parts of the country. Needless to say that the Christian religion does not thrive in such an atmosphere; that churches and families and all good things perish. These were not years of growth, but years of sorrow and desolation. This remark does not apply, however, to the first year of the war. This was the year of the roll of drums, patriotic oratory, appeals to heroism, stirring much that is deepest and best in men, even though it is to be devoted to an enterprise that we might have found a way to avoid. Such emotions, as we have pointed out, are allied with religion. The "hell" element was yet to come. And so during the first year of the war, there was an actual increase in the membership of the Church in both Conferences.

But this was not to last. Soon the soldiers are into the thick of it. Out of a little more than 60,000 voters, Arkansas was to throw into the service some 50,000 men. Among these soldiers were many of the preachers, traveling and local. Here are the names of some preachers that enlisted: C. N. McGuire, John T. Partin, William C. Adams, Thomas S. Tyson, William A. Chamberlian, Thomas B. Atterbury, Buckner Abernathy, James W. Turnley, William J. Davis, F. F. Bond, John M. Bradley, William C. Haislip, William R. Davis, John F. Carr, James R. Harvey, and Benoni Harris. Some of these afterwards became chaplains in the Confederate service for the army drew heavily on the Conferences for chaplains. We come again to their names in the following list of chaplains: R. R. Roberts, James Mackay, J. A. Williams, William P. Ratcliffe, A. R. Winfield, M. H. Wells, Burwell Lee, J. A. Williams, Peter A. Moses, Horace Jewell, William A. Chamberlain, James R. Harvey, Thomas S. Tyson, William J. Davis, L. H. Johnson, John H. Rice, W. M. Robbins, E. R. Harrison, B. G. Johnson, George W. Evans, and H. D. McKinnon. We recognize here some of our best and strongest. They made good records in this service.

This service of ministry to the soldiers brought into Arkansas two distinguished Methodist ministers, Dr. B. T. Kavanaugh, a brother of the Bishop, and Enoch M. Marvin, who was destined to be made bishop almost as soon as the war should end. The same

spiritual need of the army made John H. Riggin a chaplain, then a young man who had recently enlisted in Missouri and drifted with the Confederate forces into Arkansas, giving us one of the best men we have ever had in the State, destined to do forty-four years of most useful service here. Both Kavanaugh and Marvin won completely the hearts of their fellow chaplains, preached much in the army camps and elsewhere, Marvin doing some notable preaching in Little Rock. The echoes of his work were heard for many years after the war was over. We shall see him again in Arkansas as a bishop.

Of course there were chaplains of other churches. Jewell makes special mention of Dr. Thomas Welch and Rev. J. M. Brown, the former the pastor of one of the Presbyterian churches in Little Rock, the latter of the Associate Reformed Presbyterian Church; of Rev. F. R. Earle, of the Cumberland Presbyterian Church; and of Rev. J. B. Searcy, of the Baptist Church. At the instance of Rev. Horace Jewell, who had won Marvin over to his plan, they organized an Army Church. The organization was effected by the three Presbyterian preachers and the two Methodist preachers here named, four other Methodist chaplains participating, Peter A. Moses, C. F. Dryden, N. M. Talbot, and Marcus C. Manly. This novel movement seemed to be blessed of God, and several thousand men were converted in the army, many of whom returned home to live a Christian life when the war was ended.

Let us now turn to the administration of the Conferences. The Arkansas Conference for 1861 met at Dover. There was no bishop present, and John M. Steele presided. Seven were admitted on trial: H. Y. Gareson, H. B. McCowan, W. R. Knowlton, J. T. Hamby, John W. Patton, Isaac T. Rice, and Francis M. Moore. R. R. Roberts and Jesse Griffin were readmitted. J. D. Stockton and Jordan Banks located, and Thomas B. Hilburn passed to his reward.

Francis M. Moore became prominent in the Conference, was especially useful in helping reorganize the work after the war; located, entered the practice of law, edited a paper, and became an influential citizen in Logan County; re-entered the itineracy and went to Oklahoma, where he died years ago. Knowlton located in 1881. Isaac Rice we knew as a local preacher in Benton County about fifty years ago. As we look over the list of appointments filled by Hilburn, who had joined the Conference ten years before, putting in his ten years mostly in the hills and mountains of Randolph, Lawrence, Madison, and Newton Counties—well, it must have been a sweet release from toil. But he left a good name.

The Ouachita Conference of 1861 sat at Camden, with Bishop Robert Paine as president. John G. Ratcliffe, Moses Hill, E. R. Harrison, and C. C. McCreary were admitted. Thomas Hayes,

John P. Holmes, J. P. Standfield were received by transfer. Lewis S. Marshall had died during the year.

Lewis Marshall had seen an unusual career. Born in Maryland in 1789, the son of a Frenchman who left for France in 1800, but was never again heard of; put to school in Baltimore, converted, and began to preach when a youth of seventeen, admitted to the Tennessee Conference in 1818, in the same class with Robert Paine, who is now presiding over the Ouachita Conference; having done work in Texas, he comes to the Arkansas Conference in 1847, travels a number of good circuits, and finishes his career on the Ouachita Circuit this year. It is of interest to record that he was the officiating minister at the wedding of William G. Brownlow, of "Great Iron Wheel" fame and some other sorts of fame, in 1836. It is further interesting to know that he married a Miss James, born in London, and sent by the American Board of Commissioners to Fayetteville, Ark., as a teacher in Indian schools, establishing a school at old Mount Comfort, near Fayetteville. Of her we shall speak again.

The Arkansas Conference for 1862 met at Searcy. No Bishop. John M. Steele presided. No admissions. No transfers. Din of war.

The Ouachita met at Tulip, amid similar conditions. Andrew Hunter presided. One, J. A. Clower, is admitted.

The Arkansas Conference for 1862 met at Searcy. No Bishop. John M. Steele presiding. Everything in confusion. One is admitted, Marion Griffin. But we note that Dr. Guilford Jones, for many years an outstanding figure in the Memphis Conference, transfers to us. He labors in and around Harrisburg for two years, and returns to his old Conference in 1865.

The Ouachita Conference met at Lewisville, Dr. Hunter presiding. James F. Hall and Richard Davies are admitted and R. F. Colburn is readmitted.

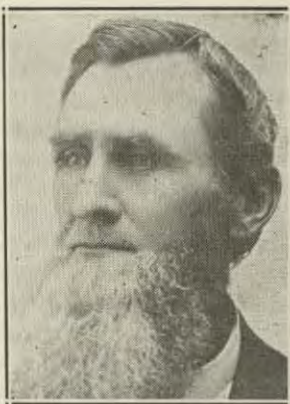
The Arkansas Conference of 1864 met at Jacksonport. War darkness has thickened. Few preachers present. John Cowle presided, in absence of any bishop. Only two days in session, and they amount to little.

The Ouachita Conference met at Columbia Camp Ground, W. P. Ratcliffe, presiding. E. R. Barcus, C. A. Williams, and George W. Evans are admitted. This is the Evans we have noted as chaplain. He was the father of Judge Jephtha and George Evans, and a number of other good and useful children at Booneville, Arkansas. Littleton Johnson, who had come into Conference in 1854, died as a chaplain in the army.

E. R. Barcus, so says his son, Rev. Thomas S. Barcus, of Clarendon, Texas, in a recent letter, had been a teacher of music for several years, in Little Rock Female College and at Tulip. He

was licensed to preach in 1860, by Dr. Andrew Hunter. He served Rockport, Princeton, Tulip, Buena Vista and Ouachita Circuits. In 1874 he was transferred to Northwest Texas Conference, and appointed to teach music in Waco Female College. He is the father and grandfather of the seven Barcus preachers who have done so much to make a great Methodism in Texas.

We have recorded but little for these terrible years; and for the best of reasons—there was little to record. Men in the fields of war; old men, women, and children doing the best they could to live at home, harassed often by "bushwhackers" and scalawags, pinched in resources, farms and homes going to ruin. It was an awful time. There were, however, several men who during these years rendered valuable service. Dr. Richard F. Colburn, to whose lot it fell to steer our church in Little Rock through the years that followed



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the occupation of that place by the Union forces, was one of these. Edwin M. Stanton, Lincoln's redoubtable Secretary of War, often a thorn in the flesh of the President, had essayed to confiscate the property of the Southern Methodist Church; and such was the madness of the hour, that a Northern Methodist Bishop, Bishop Ames, instigated and cooperated with the Secretary in seeking to execute the order; and so a number of our church buildings were taken over and occupied by the Federal army, among them the churches at Fort Smith, Clarksville, and Little Rock. Dr. Colburn was a North Carolinian, had seen ministerial service in Missouri, Mississippi, and Tennessee before coming to Arkansas; had entered the Arkansas Conference in 1855, spending several years at Fort Smith and Van Buren. He was in every way a high-class man, and is further remembered as the father of a number of high-class children, among them Rev. S. G. Colburn and Mrs. T. H. Ware.

We have noted also the name of Rev. Thomas W. Hayes, coming to us as a transfer from Georgia, just before the war. He appeared to have been sent over for Center Point Circuit, then one of the best places in the State. But a thing unusual in our economy happened. The bishop in Georgia and the bishop in Arkansas got "the wires crossed," and when the transfer arrived at Center Point, he found a man already on the charge, appointed by the Arkansas bishop. Perhaps it was just as well, even better, for the country was in as much need of teachers as of preachers,

and being a man of first-rate education, a graduate of Emory and Henry, having also an accomplished wife, they proceeded to open Center Point Male and Female Academy, and thus began a career in Arkansas in which he distinguished himself. His children also have been outstanding, among them Mrs. James Thomas, former wife of Dr. James Thomas, now passed into the heavens, Mr. Caughey E. Hayes, long prominent in Little Rock Conference Methodism, and Miss Maude Hayes, well known in Galloway College circles.

We noted also that in 1864 John Cowle was of sufficient prominence to be elected president of the Arkansas Conference. He was an Englishman; had joined the Conference in 1841, and was soon filling important appointments, among them Helena, and served sixteen consecutive years as presiding elder. He was a delegate to the General Conference of 1854.

We had among those admitted in 1861 the name of Jesse Griffin. This was, in fact, a readmission. He had been admitted in 1853, did five years' work, located, and was now returning. During the five years he traveled, his name will be found in connection with Gainesville, Lebanon, Jasper, Ozark, and Waldron circuits. He was afterwards on Big Creek and Blufton circuits. He died a patriarch in 1883.

Chapter XI

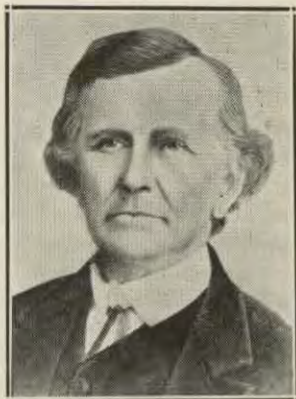
FROM 1865 TO 1869

When the Arkansas Conference met in Jonesboro in 1865 the machinery of the Church at large had not as yet so far adjusted itself as to send us a bishop. John M. Steele was again president. The same fall the Ouachita Conference met at El Dorado, with Andrew Hunter in the chair. Only one was admitted into the Arkansas Conference, J. H. Howard. Six joined the Ouachita, their names being given at the foot of the roll shown below.

In 1860 the Arkansas Conference had on its roll fifty men; they were now thirty-nine. The Ouachita had on roll eighty-one; they were now reduced to fifty-eight. These rolls are as follows:

Arkansas Conference: John M. Steele, William A. Cobb, Burwell Lee, Robert J. Brittain, William T. Noe, George A. Dannelly, John Rhyne, Ed. T. Jones, John J. Roberts, James C. Beckham, H. Y. Garrison, Thomas H.

Howard, James Mackey, William Shepherd, M. H. McMurry, John Cowle, Benoni Harris, Daniel W. Evans, John W. Patton, Richard H. Dodson, Moses C. Morris, W. R. Foster, F. W. Thacker, Benjamin F. Hall, H. A. Barnett, C. N. McGuire, John M. Clayton, H. M. Granade, Isaac L. Hicks, William R. Knowlton, Mortimer B. Pearson, Russell Reneau, Richard W. Hammett, William Wilson, Francis M. Moore, Jacob W. Shook, William M. Robbins, A. W. C. Drake, Jesse Griffin.



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Ouachita Conference: William P. Ratcliffe, Andrew Hunter, A. R. Winfield, A. B. Winfield, John H. Blakeley, John Harris, Alexander Avery, Robert L. Jones, Jerome B. Annis, A. H. Kennedy, James E. Caldwell, Lewis Garrett, Richard F. Colburn, E. M. Watson, J. W. Brandon, H. D. McKinnon, C. M. Sliver, Britton G. Johnson, W. R. J. Husbands, Cadesman Pope, E. L. Gaddie, C. M. Gentry, B. C. Weir, George W. Primrose, Elijah Crowson, John M. Doyle, T. B. Atterbury, James R. Harvey, E. R. Barcus, William C. Adams, B. O. Davis, Josiah Greer, Horace Jewell, Samuel Moore, Burton Williams, J. C. L. Aikin, M. C. Manley, C. O. Steele, William Moore, James P. Hulse, John H. Blakely, Thomas Hunt, William J. Scott, Joseph G. Ward, M. Turner, John P. Holmes, Thomas

W. Hayes, James F. Hall, George W. Evans, F. M. Rhodes, J. M. Stephenson, R. P. Davies, John Pryor, E. R. Harrison, John H. Riggin, J. A. Clower, James A. Stincil, Charles A. Williams, John Dickson, William A. Chamberlain, Samuel G. Colburn, J. A. Stanley, George E. Butler.

We do not know how many members the Church had lost. We have seen that at the beginning of the war they were approximately 30,000. Of course, there had been heavy loss. Many churches had been wiped from the map, and whole pastoral charges had been destroyed. It remained for these preachers and their faithful members now left to gird themselves, to face bravely the talk abroad about "disintegration and absorption," and proceed to rebuild the walls of Zion. It will be seen that they did it.

The years of "Reconstruction" were dismal. Would we could forget them; but history must record, if it be history, that our people were weighed down for years to come by the rule of "carpetbaggers," for the most part a swarm of harpies that covered the South, come to plunder the public treasures and spread the foulness of their corruption amongst the "scalawags"—known as "home-made Yankees"—and four million poor and ignorant negroes now set free and inspired with hatred of the whites. There is not in human history a more infamous chapter than that written by Thaddeus Stevens and his confederates in the Congress of that time. If President Grant had possessed half the acumen as politician and statesman that he possessed as a soldier, it would have been otherwise, for Grant was an honest and fair-minded man. But Woodrow Wilson correctly stated it when he said that Grant was in one respect like Andrew Jackson—thought it a crime to suspect his friends; and his political friends in the South outrageously imposed upon him. Arkansas had its full share of them; going was hard in all departments of life.

Still, the shadows were to be lifted, by and by. The leaders of the Church were soon to meet in General Conference at New Orleans in 1866. This Conference had held no meeting in 1862, when it should have assembled, due to the confusion of the war. A great war usually jars foundations, and is followed by examination to determine what has really been shaken loose. It was so at this General Conference. The ablest men in the Church were there. Our delegates were, for the Arkansas Conference, John M. Steele, J. M. P. Hickerson, and Edward T. Jones; for Ouachita, Andrew Hunter, A. R. Winfield, W. P. Ratliffe, and James E. Cobb. The Conference pulled the ship on dry dock and looked through its machinery. There were several radical proposals, of course, but none need concern us here, except what was actually done, and the only thing radical that was done was to introduce lay representation into our Annual and General Conferences. They also created the District Conferences, as a means of bringing the work of the Church under closer supervision of both preachers and laymen.

This was not the District Conference of 1820-1836, which was a device concerning itself mainly with the local preacher, of whom there were many in those days.

Four of the strongest men in the Church were brought into the episcopacy, Holland N. McTyeire, William M. Wightman, David S. Doggett, and our Enoch M. Marvin, who had won many hearts in Arkansas during the war. Marvin was not a member of the Conference. He was pastor of our church at Marshall, Texas, and was not even present when elected. It is a curious sidelight on the situation that when he reported for ordination there were some who objected to the ordination on the ground that he wore a beard; but he told them that they had elected him with a beard, and they would ordain him with a beard. It is no surprise that he soon appears as presiding bishop in Arkansas. He was a remarkable man, most distinguished for his deep piety; distinguished next for his force of intellect and his preaching power. It is striking, though not strange in American life, to read that his beginnings in the ministry were so unpromising that he had difficulty in persuading his brethren to let him go on. But this thing had happened in the case of many a preacher who later made great success of his life. It happened in the case of Alpheus W. Wilson, whom we shall see as a bishop in Arkansas before our narrative closes, a man who later communicated the mightiest missionary impulse our Church ever knew, saying that he was resolved either to make us a missionary Church or else break up the Church as something cumbering the ground; a man who in the judgment of very many of our strongest preachers was without a peer in the pulpit in all the world. Bishop Wilson is said to have told the bishop presiding in his Conference on one occasion, when he was a young man and was being advised by certain brethren to quit, "Well, Bishop, when I have been preaching as long as they have, and can preach no better than they do, I will quit." There was never any telling what God can do with a man who gives himself wholly to Him. And that is what Marvin did, and what Wilson did. But let us pick up once more the narrative for Arkansas.

The General Conference has changed the name of the Ouachita Conference, and it is to be known henceforth as the Little Rock Conference. Bishop Pierce held both our Conferences in 1866, one at Searcy, the other at Arkadelphia. Into the Little Rock came James Stencil and Jonathan Clower on trial, and W. H. Browning by transfer, from the Tennessee Conference. Dr. Browning will be with us many years, and is an able man. The presiding bishop poured hope and inspiration into the brethren.

The next year, 1867, the Conference met at Dover and Des Arc, respectively, Bishop E. M. Marvin in charge.

One of the few men now alive who attended the Arkansas Conference, Rev. S. S. Key, writes: "Imagine my surprise, when we

rode into town, to find a regiment of Federal soldiers camped there. (It was Reconstruction days.) They did not interfere



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with us, nor we with them. The Bishop called the Conference to order, read his Scripture lesson, lined the hymn, which the congregation sang, called to prayer; before the prayer ended it seemed to me that every person in the house was in sobs and tears, some boo-hooing. I never saw such a scene before or since. It was wonderful, if not supernatural. It indicated the deep spirituality of the man. I thank God that such a man ever lived." Not only was there an unusually spiritual man present, but perhaps the pathos of the war was on them.

Two were admitted to the Little Rock Conference, R. W. Massey and W. O. Lanier, neither of whom tarried long with us. But there were thirteen admitted to

the Arkansas Conference: R. A. Allison, W. W. Gillispie, W. M. Watson, G. W. Stewart, W. R. Young, Abel C. Ray, David Sturdy, Van Buren Tate, Stephen P. Hicks, John H. Dye, A. Mathis, and C. S. Floyd. The name of A. C. Ray we saw in the Ouachita Conference several years ago. Stewart was discontinued in 1869, Allison located in 1872, and Hicks transferred to the Indian Mission Conference. We may note also that James Stincil, of the Little Rock Conference, located in 1871, and Clower transferred in 1870. Watson continued long in the White River Conference, to be organized three years hence, located, and died several years ago. John H. Dye we shall meet for years to come.

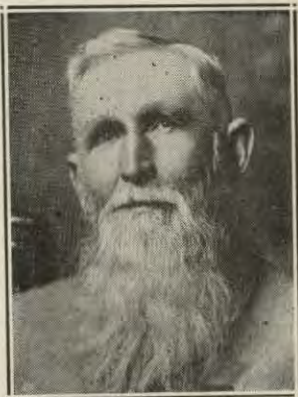
David Sturdy was born true to his name—sturdy. He was of the reliable and rough-and-ready type; located in 1884, and lived at Elm Springs. The people all believed in him. His education was ordinary, but his influence was good. They used to tell a story on "Uncle Dave" to the effect that he was once asked to preach a sermon, at Thornberry Camp Ground with a view to stopping a tendency to gossip. He took his text, "They shall privily bring in damnable heresies," but he pronounced the word "hearsays". He mauled the backbiters to a queen's taste. After service one of the preachers said to him, "Uncle Dave, you did not get that text right: it is damnable heresies, not hearsays." "Well," the old man said, "I give 'em fits, anyhow." Perhaps the Recording

Angel has had to "proof-read" a lot of our preaching. Even so, it is yet better than some rose-water stuff that has passed for preaching.

For the first time since the war we come upon figures for the Church membership. Always up to the war we had considerable Negro membership, which we included in our figures, though written separately in the tables. There were in the Southern Methodist Church when the war closed something over 200,000 Negro members, won from their African superstitions. It was a remarkable missionary achievement, one of the most significant in Church history. But as soon as the war was over the carpetbaggers had a gospel to preach to the Negroes. We soon saw that they were destined to lead them all away from us, and, to protect them by keeping them out of the hands of such missionaries, we set them up into a Church of their own, ordaining bishops for them, the name of this church being, as at this hour, "The Colored Methodist Episcopal Church." This action was not taken, however, till 1870, and by that time we could muster only fifty or sixty thousand of them. But they have been and are among the best Negroes in the world, keeping freer from "politics" and other foolishness than any other Negroes in this country. We are yet fostering their schools, such as Paine College in Georgia and Haygood Institute in Arkansas, though we have never done as much for them as they deserve.

Having all deductions for the loss thus indicated, we find in 1867 that we have suffered heavy losses of white members, the figures being, for Arkansas Conference only 13,056, and for Little Rock Conference only 8,412, a total of a little more than 21,000, as against the 30,000 in 1860, though this latter figure included the Negroes.

The Arkansas Conference of 1868 met at Jacksonport, Bishop Pierce presiding. A class of ten was admitted: Henry P. Clay, Nathan E., and George F. Fair (brothers), F. A. Ellis, C. H. Ford, W. H. Martin, C. S. Floyd, J. H. Porter, A. T. Goodloe, and B. H. Young. None of these stuck long with us, if we except N. E. Fair, who located in 1879, and some years thereafter organized the Congregational Methodist Church in Yell County. George Fair went to Texas and had a long career of faithful service. A. T. Goodloe transferred to the Tennessee



DR. A. T. GOODLOE

Conference, but he has since sent back to Arkansas a good inheritance in his children, Mrs. W. R. Stuck, of Jonesboro, Professor

Granville Goodloe, long a college professor at Arkadelphia, and Mr. Leslie Goodloe, who recently died in that town, all of sterling worth to the Church.

Bishop Pierce held also the Little Rock Conference of this year, at Warren. The admissions were: James A. Anderson (not the one who is writing these lines), A. D. Jenkins, W. O. Lanier, Thomas H. Ware, W. H. H. Biggs, H. S. Burnett, George Hare, L. M. Chandler, and W. R. Bayliss. W. C. Hearn, William J. Davis, and H. B. Frazee came by transfer.

When we come to the names of Ambrose Jenkins, Thomas Ware, and W. C. Hearn, readers of the present day will begin to feel that we are treading more familiar ground, though Dr. Hearn transferred to the Denver Conference in 1874, leaving behind him, however, children, as well as many friends in Pine Bluff. The others were soon scattered out, either by location or transfer, except James A. Anderson, who went to the White River Conference in 1882, and died there in 1885, after a faithful service.

This was the year of the passing away of William P. Ratcliffe. A prince in Israel was he. We have made under date of 1834 a rather full account of his good and great life.

Before passing from the Conference of 1868, let us pause to pay tribute to another of the faithful members of the Little Rock Conference who had gone this year to his reward, Elijah L. Crowson. He had entered Conference in 1854—one of its charter members—had done faithful work till 1867; was granted the superannuate relation, and died the year following. Mrs. E. N. Watson was his daughter, and Rev. William M. Crowson his grandson.

So also passed this year one of the members of the Arkansas Conference, James C. Beckham. He had joined the Conference in 1856, located in 1860, and was readmitted in 1865, a good and faithful man.

The Conferences of 1869 were also held by Bishop Pierce, the Arkansas at Fayetteville, and the Little Rock at Magnolia. There came into the former, L. D. Webb, George Debose, Jesse M. King, Francis A. Taff, W. G. Hilton, G. R. Brice, W. E. Whittenberg, R. N. Francis, John H. Hall, James A. Walden, D. W. Reid, and W. H. H. Oyler. There came by transfer J. L. Denton, T. C. Ellis, A. R. Bennick, Isham L. Burrow, Thomas Wainwright, Sidney H. Babcock, H. M. Youngblood, T. A. Graham, and John W. Walkup—total received, twenty-one, almost enough to make an Annual Conference. Business is beginning to pick up, for there are names in this list that have meant much to Arkansas. We pass them for the present, for we shall see the more significant of them again.

The Little Rock Conference also gains an increase of seven, among them are men who will prove worthwhile to us: Harvey

H. Watson, F. M. Monk, J. W. Johnson, Bascom Ward, T. Q. C. House, J. M. G. Douglass, and I. N. Pace.

Two of the Little Rock Conference men had died, L. A. Garrett and J. A. Stanley—Brother Garrett being an old man of seventy-six and of long service either as a local or an itinerant preacher; Brother Stanley, a young man of thirty-five, full of promise, having served already in the best charges of the Conference, including Washington, Tulip, Arkadelphia, and Little Rock.

Here is manifest growth. We observe once more that there is no better indication of the vitality of a Church than that it produces preachers. And the growth is reflected also in the fact that the membership gains something over 2,000 this year. By the end of next year we shall see that our membership has gone up to the figures we had when the war overtook us, approximately 30,000. The White River Conference being then organized, we have for the three Conferences: Arkansas, 7,853; Little Rock, 13,174; White River, 8,249.

Chapter XII

FROM 1870 TO 1878

The General Conference of 1870 met in Memphis. The Arkansas Conference sent as delegates: Clerical, James Mackey, John M. Steele and George A. Dannelly. Delegates from the Little Rock Conference were: Clerical, Andrew Hunter, A. R. Winfield, and Horace Jewell. We shall in a future chapter make mention of all delegates, lay and clerical, to the General Conference.

The special significance of this Conference for us lies in the fact that it formed the White River Conference, embracing the north-eastern part of the State, territory hitherto covered by the Arkansas Conference. There was significance also in the fact that the Conference elected a bishop who was to be seen many times in Arkansas, beginning his presidency among us immediately, Bishop John C. Keener.

Bishop Keener was a strong, brave, and indomitable man, with a kindly heart, and with flashes of genius in him. He was a Marylander, born in 1819, entered the ministry in 1843, and had spent years breasting the waves in New Orleans, a place that had proved to be most difficult for our Methodism to occupy and to hold. He was at the time of his election editor of the New Orleans Christian Advocate. He had a leonine aspect. He was to serve twenty-eight years in the active work of a bishop. It is a coincidence that he asked to be retired in the same city in which he was born, Baltimore — when the General Conference met there in 1898. In making this request, he made a statement such as is rarely heard; he told the Conference that he was no longer fitted for



BISHOP JOHN C. KEENER

the office "either in body or mind." How many old men ever really know their minds are failing?

Bishop Keener held the Conferences of Arkansas in 1870. The Arkansas Conference met at Clarksville; the Little Rock Conference at Washington; and the White River was organized at Mount Zion Church, near the site now occupied by the town of Vanndale.

The preachers coming into the Arkansas Conference on trial were Nathaniel Futrell, E. J. Downs, and Thomas J. Reynolds. The transfers to the Conference were Jerome Harralson, W. H. Corley, W. J. Dodson, B. F. Hall, J. H. Hall, John F. Hall, C. H. Gregory, and H. A. Barnett. Into the Little Rock Conference there came, on trial, W. W. Weir, Josephus Loving, J. L. Nabors, F. D. Van Valkenburg, and R. H. Saunders; and by transfer, P. W. Archer, J. A. Parker, G. W. Mathews, H. Townsend, W. H. Fielding, W. R. Gardner, T. B. Atterbury, L. W. Piggott, and F. Pearson.

The White River Conference had organized with the following roll: John M. Steele, George A. Dannelly, James Mackey, John Rhyne, William A. Cobb, C. H. Gregory, E. T. Jones, Burwell Lee, William Gillispie, E. W. Coleman, Benoni Harris, J. H. Cox, J. P. Webb, James L. Denton, H. A. Barnett, A. R. Bennick, Josiah Williams, R. N. Francis, John W. Patton, B. F. Hall, John H. Dye, E. M. Baker, T. H. Howard, J. W. Walkup, W. M. Watson, Henry T. Gregory, William T. Noe, C. H. Ellis, M. C. Morris, George A. Shaeffer, R. G. Brittain, J. H. Hall. The lay delegates at this Conference were: J. M. Hanks, W. F. Sale, H. T. Blythe, J. F. Smith, Josiah Roberts, James Wickersham, M. H. McMurtry, Alex Miller, J. A. Barnett, R. C. Sherrell, J. H. McFerrin, William N. Allen, A. T. Holliman, R. S. Bryant, Lewis Williams, I. C. Brookfield.

Jerome Harralson, T. J. Reynolds, W. H. Corley, W. J. Dodson, Nathaniel Futrell, and C. H. Gregory had somewhat lengthy careers among us. Harralson served in just about all capacities, on circuits, stations, and districts, and also as President of Quitman College, transferring, after many years, to Texas. T. J. Reynolds served good circuits and stations for many years in various parts of the Conference, located, and died at Magnolia some years ago. Barnett located the next year. Others we shall see again, only let us note here that John F. Hall died in 1875. Of those coming into the Little Rock Conference Nabors discontinued the next year; Van Valkenburg transferred to Louisiana, Gardner and Loving to Arkansas Conference, each to have many years of service, while Parker located in 1877.

Bishop Holland N. McTyeire held all three Conferences for 1871, this being his first contact with Arkansas. A staid, staunch, and deliberate man, he had the keenest insight into men; you could not fool him. Not of the type called eloquent, he would yet make something stick with you. He was a coiner of apt phrases that would carry a whole paragraph. He believed in sticking to law, but knew well how to forget the letter, if only the spirit was truly kept. With an eye always out for capable men, and sympathizing with



BISHOP
H. N. MCTYEIRE

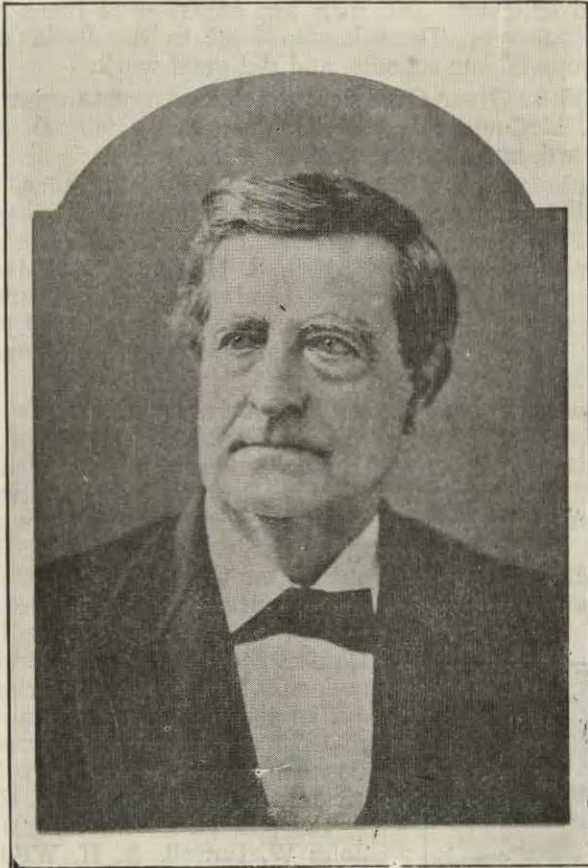
them, he managed to found Vanderbilt University, a few years later, and selected for trustees some of the best men we had in Arkansas, among them A. R. Winfield, Sidney H. Babcock, John H. Dye, Benoni Harris, George A. Dannelly, Judge Floyd, and Judge W. C. Ratcliffe.

The Arkansas Conference for that year met at Van Buren, the White River at Batesville, and the Little Rock at Little Rock. The gain in membership for the year had been a little more than 3,000, and the total membership in the State was approximately 33,000. The Arkansas Conference received on trial, James L. Hays, E. M. Collum, J. C. Daily, and Samuel McCurdy; and by transfer, R. N. Francis, Hastings Pucket, and S. D. Gaines. The White River received Thomas A. Craig, Jefferson J. Alexander, J. M. Talkington, James Denton, and Joseph Short on trial; and Robert Blassingame, M. B. Pearson, R. W. Massey, R. G. Brittain, John Prather, J. F. Armstrong, B. F. Hall, and Arthur Davis by transfer. Into the Little Rock Conference came on trial, W. W. Wilson, George W. Duncan, J. R. Sherwood, F. M. Winburne, C. D. McSwain, C. A. Bayless, and P. W. Archer; readmitted, J. M. Pirtle; by transfer, A. Minor and D. H. Linebaugh. We remark in passing that this Linebaugh is the father of our Linebaughs of Oklahoma and New Mexico, a good and faithful man. Duncan located in 1877 and F. M. Winburne left us for Texas in 1879, though his heart seems never to have gotten out of Arkansas, as witness his frequent letters to the Arkansas Methodist.

But the name of most note in the foregoing list is that of Arthur Davis—one of Nature's own sons. Without early advantages, born honest and forceful, of striking individuality, he was a great preacher in the pioneer days of West Tennessee. He held great revivals and camp meetings. The writer's father, Nathan J. Anderson, knew him well, was often with him in the meetings of those days, often said he had never known a man who could so rapidly get a penitent to the Saviour, had seen him go down the line of penitents at the altar and clear it out in a short time, every one happily converted. We have met his name several times, as the man under whom some of the best we have had in Arkansas were trained, and as one of the men who throttled ruffians in pioneer days when they had to be throttled. The forces of nature were getting low in him when he came to Arkansas, and he died and was buried at Forrest City in 1880. We trust it is a pardonable pride which leads the writer to add that he is glad to bear, as a middle name, the name Arthur, for Arthur Davis.

Bishop W. M. Wightman held all three of our Conferences for 1872. He was a typical South Carolina gentleman, courtly and scholarly, a fine preacher and an elegant writer, having been editor of the Southern Christian Advocate. His administration pleased our people. He preached in many places, aside from his service at the Conferences, at Cane Hill, Fayetteville, Clarksville,

Lewisburg. He speaks of having been entertained at Stephen K. Stone's while at Fayetteville, at Judge Floyd's while at Clarks-ville, and at H. W. Burrow's while at Lewisburg. He had just come from the Indian Mission Conference, and, of course, was



BISHOP W. M. WIGHTMAN

traveling by private conveyance, Young Ewing having hold of the reins in the Indian country and Jerome Harralson driving him through Arkansas.

The Arkansas Conference met at Bentonville. Isaiah B. Hickman, T. M. C. Birmingham, J. R. N. Bell, and W. S. Derrick were received on trial. F. M. Paine and J. W. Shook readmitted, and Burton Williams, R. M. Tydings, W. T. Bolling, Theo. F. Brewer, and George W. Evans were received as transfers. George W. Evans came from the Little Rock Conference, where we saw him enter a

few years ago. Brewer and Bolling both came from the Memphis Conference. The latter was a fine preacher, who, after two years spent at Van Buren, returned to his old Conference. Theo. Brewer spent several years among us, then went to the Indian Mission, where he did long service in all relations, pastor, presiding elder, editor, and educator. No man has contributed more to what we have in Oklahoma. Derrick also went to the Indian country, in charge of one of our schools, and did good work.

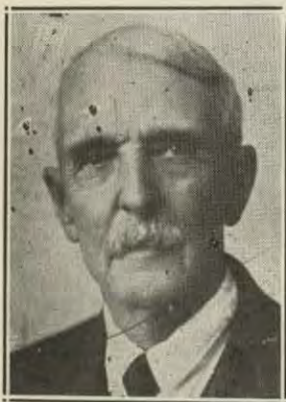
The White River Conference met at Augusta, and received on trial J. B. McCamey, M. C. Clark, J. A. Cooper, D. J. Hare, A. H. Woodward, and F. M. Petty.

The admissions into the Little Rock Conference, meeting in Pine Bluff, were Alonzo Monk, W. H. Hagan, R. M. Traylor, W. H. H. Biggs, F. M. Jones, C. C. Godden, and Z. T. McCann. The transfers received were H. D. Howell, S. N. Burns, and J. A. Clower. Howell was from the Memphis Conference, and returned thither in a year or two. Biggs is the son of that great local preacher we have seen in Hempstead County, and soon goes to Texas. Hagan died in 1879, after faithful service.

This was the year in which a bright and capable man, Isaac Ebbert, died, a member of Little Rock Conference, of more than passing interest because of the descendants he left with us, among them Mrs. A. L. Malone and Mrs. Preston Hatcher, two elect women of our Church in Jonesboro, also Mr. William Ebbert, of Jonesboro, and Isaac Ebbert, of Hoxie. He was a Baltimore man, had served in Ohio, came south after the division of the church in 1844, joined the Memphis Conference in 1857, edited the church

paper; transferred to the Little Rock Conference in 1871, and died rather suddenly in Paducah, Ky., the next year.

Bishop Pierce held the Conference of 1873, at Dardanelle, Forrest City and Camden, respectively. At Dardanelle, Arkansas Conference, J. P. Calloway, R. S. Cole, B. H. Greathouse, J. T. Leard, John W. Powell, A. H. Williams, R. F. Beasley, and James E. Martin were received on trial; and O. P. Thomas, R. G. Porter, and A. K. Miller were the transfers. Calloway has been long in Texas, and so has Thomas. Greathouse was for many years an outstanding preacher in Arkansas, then in Texas; is now a superannuate of the Texas Conference, but since superannuation has several times represented Washington



REV. B. H. GREATHOUSE

County in the State Senate, where he had the distinguished honor to lead the forces that gave Arkansas State-wide prohibition. R.

G. Porter is a North Mississippi man, long known in years gone by as "Gilderoy", a facile writer for the Church papers; and to Mississippi he returned.

The White River Conference of 1873 received on trial J. W. Ross, D. D. McCutcheon, J. D. Brewster, P. C. Oliver, W. C. Malone, T. P. Hare, M. B. Umsted, and W. R. Foster. T. A. Brickell was received from the Congregational Church, and C. H. Ford by transfer. M. M. Cobb died during the year.

The Little Rock Conference received Weems Wooten, John McLaughlin, W. J. Rogers, J. C. Rhodes, J. W. Haskew, A. C. Biggs, W. C. Dunn; by transfer, B. H. Malone, A. C. Webb, and C. O. Jones.

The names of those not already specially mentioned for all three of the Conferences of 1873, will appear again, unless it be that of A. H. Williams, now for many years gone from us. He was the son of Burton Williams; did many years faithful work in Arkansas and White River Conferences, then in North Mississippi, and is now a superannuate in North Alabama. The name of William C. Malone, who was the father of A. L. Malone, one of the pillars of our Church in Jonesboro, also drops out of the record after five years, he having located in 1878.

Hitherto in making this record we have endeavored to say what was to be said about the preachers as they came in, because so many dropped out in a short time. We are following the same rule now as to the men who are with us for but a little while and for those who, though longer with us, leave us by transfer. The case is different for those who labor long and die among us, and for this reason we are as a rule passing their names for the present, except to note their entrance into our ranks.

Bishop H. H. Kavanaugh is again in Arkansas for the Conferences of 1874, holding the Arkansas at Fort Smith, the White River at Searcy, and the Little Rock at Monticello.

At the Arkansas Conference we get, on trial, George A. Bugg, B. L. Ferguson, George E. Jamison, H. C. Jolly, Thomas E. Sewell, W. J. Stone, and L. I. Lasley; and by transfer, Stephen P. Hicks, H. W. Abbott, James A. Peebles, R. S. Hunter, and G. P. R. Vanzant. H. C. Jolly, an excellent man went in a few years to Northwest Texas. We first catch sight of Robert S. Hunter when he is stationed at Little Rock in 1867. He filled important stations in the Arkansas Conference till 1881, and transferred to Southwest Missouri. Sewell was rather frail, and died in 1881. B. L. Ferguson was a brilliant young man, winning goodwill wherever he went; lasted but a few years, and died while at Ozark in 1880. Jamison was immediately transferred to the Los Angeles Conference. Lasley located in 1879. Vanzant, Stone, and Peebles were in for a stretch of years. This was the year Peter A. Moses left us for the Northwest.

The death of Stephen Farish was reported to this session of

the Conference. He died at Lewisburg in December, 1872. He was one of "the old guard", having joined the Conference in 1844. Physically and mentally a strong man, his labors had been great and faithful, amid many hardships. He left his children in the region where he died, and they have kept the faith of their father.

This was the year that John J. Roberts held a great revival at Fayetteville, lasting without a break from in January till the middle of April. He did all the preaching, except a few sermons from John M. Clayton, and H. M. Welch. The town was revolutionized. There were 175 conversions, among them four saloon-keepers, the last ever in the town, all of whom joined the Church. This meeting set our Church on its feet; the Baptists, the Presbyterians, and the Cumberland Presbyterians got enough out of it to build a church for each of them.

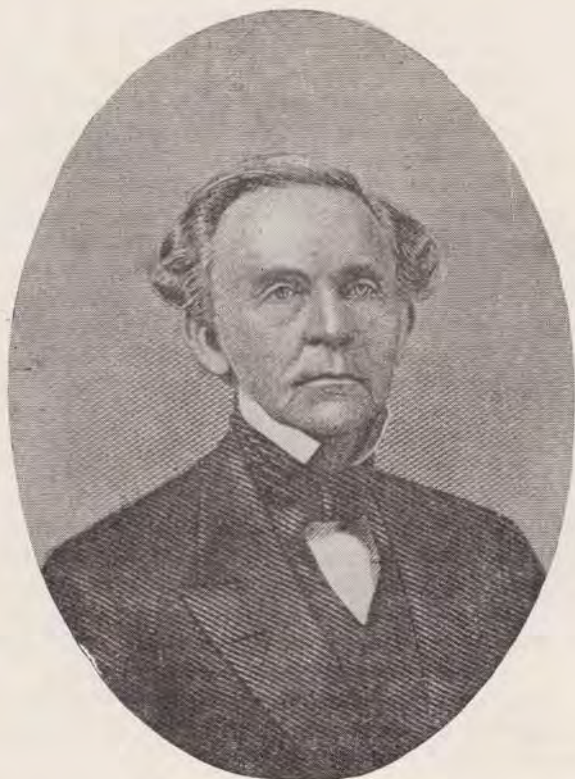
At the White River Conference for 1874 we come to a long list of men admitted: Z. T. Bennett, H. E. Robertson, George M. Hill, A. P. Saffold, S. L. Cochran, T. J. Franks, James F. Jernigan, Richard Moon, W. A. Pendergrass, J. G. Miller, A. Walkup, F. M. Munns, Frank Ritter, Samuel Bayliss, William M. Paschall, and John A. Corbitt. George A. Shaeffer came in by transfer.

The Little Rock Conference for 1874 received one, L. M. Lewis, by transfer; and admitted on trial B. E. Mitchell, father of C. F. Mitchell of Oklahoma, M. M. Baker, Jacob Whitesides, De Jalma Leake, R. W. Evans, John R. Cason, Wade Preston, and John M. Bradley. Jacob Whitesides, J. R. Cason, Preston, and Baker are in for a number of years. The rest are soon scattered out, either by location or by transfer, Leake going, after some years, to White River. This is the year when E. R. Barcus, M. M. Wells, I. Z. T. Morris, and W. H. H. Biggs leave us for Texas. We wonder if our brethren down in that big sister State have taken account of how much they owe Arkansas. Our readers surely have noticed how we give off continually to them. W. C. Hearn also goes from us this year, to Denver. The Robert W. Evans mentioned above was the eldest of the Evans brothers, E. N., L. W., and W. F., whom we shall in later years meet as members of the Little Rock Conference. He died in 1887. Barcus, Wells, Morris, Biggs, and Hearn have all been men of standing wherever they have been.

The year 1874 was a disastrous year for Arkansas. There was a great drouth, similar to that of 1830. Sustenance for men and beast failed. Men were known to ride thirty and forty miles to get a "turn of corn" to make bread for their families. The Church suffered, of course. The figures for the year that followed showed a loss of membership, 1,635.

The Arkansas Conference for 1875 met at Lewisburg. Present day readers may need to be told that Lewisburg was the old town on the Arkansas River about a mile and a half from where Morrillton came to be builded when the railroad ran through that

county. Bishop Wightman held this Conference. George Pledger, J. N. Coler, D. C., and P. B. Summers, (brothers), and James P. Caldwell were admitted. J. W. Bryant, J. E. Walker, and F. H. Thacker were transfers to the Conference. George Pledger was killed by moonshiners, who supposed him to be a revenue officer, as he returned from Conference the next year; but of this more later. D. C. Summers located after a few years, and practiced medicine



BISHOP DAVID S. DOGGETT

many years in Benton and Washington counties. P. B. Summers continued many years on circuits and districts, and went to West Texas for a number of years more. James P. Caldwell did some hard work among us, transferred to Southwest Missouri, and is now a superannuate of that Conference, living in Shreveport, La., somewhat frail in body, but maintaining his interest in the Church.

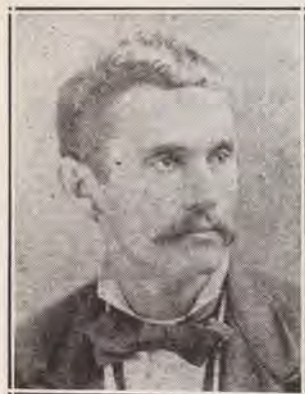
The White River Conference for 1875 met at Helena, and for the first time Bishop David S. Doggett is among us, to appear but once more, at Hot Springs, in 1878. He is a Virginian, of classic

mold and scholarship, rated as one of the best preachers of his day.

The Conference admitted T. W. Morton, R. M. McAllister, Alonzo C. Griffin, and James M. Clark. Elam A. Stephenson, C. J. Nugent, and J. H. Priddy were the transfers. Morton discontinued, Priddy located, and Nugent transferred, all the next year. Alonzo Griffin became one of the "war horses", laboring long and loved much among the people.

Bishop Wightman held the Little Rock Conference, at Mineral Springs. They admitted on trial H. Armstrong, W. F. Clark, John J. Jenkins, Euphrates Garret, Willis Jones, T. P. Minor, and E. M. Whitmore; and they received by transfer, James Atkins, who was the father of Bishop James Atkins. Of these, Clark, Jones, Minor, and Whitmore were out in a few years; Atkins transferred in 1880, Armstrong in 1884. Euphrates Garrett, after a few years work,

was long a superannuate, and died in recent years. John J. Jenkins speedily became one of the best-loved and most trusted men in the Conference. "He gave fourteen years of faithful work to the Conference, eight of them to various charges in Monticello District, one to Malvern Station, four to Camden District, and one on a bed of sickness", says the memoir adopted by his Conference. He had fine native qualities. He married Miss Ida Garner, daughter of Professor Garner and sister to Miss Virginia Garner, who became known in other parts of our Church. He died in 1889.



REV. J. J. JENKINS

The White River Conference records four deaths for this year: J. W. Ross, W. T. Noe, John H. Hall, and Andrew Conley, all faithful unto death, all loved by their brethren. John H. Hall was a brother to Benjamin F. Hall.

Bishop John C. Keener held the Conferences of 1876. The Arkansas Conference was held at Yellville. Peter H. Trone, J. L. Keener, and W. H. Metheney were admitted; J. M. Haynes, T. R. Nichols, and C. W. Myatt were received by transfer. Of these Myatt and Keener were soon to go to Indian Mission Conference, where each of them rendered long and arduous service, Keener returning to Arkansas for the latter years of his life, Myatt dying in Oklahoma. Metheney had a rather rough introduction to itinerant life. He and Burton Williams and A. H. Williams and George Pledger were returning from this Conference, coming through the mountains to Russellville. On the head waters of Big Piney they were taken by moonshiners for revenue officers and fired upon

without warning. Burton Williams and Metheney were wounded and Pledger received a wound from which he died. Rev. A. H. Williams furnishes the following account of this tragedy:

"We are now at Fort Douglass", said Williams, Jr., as he and Pledger rode past the high bluff and came near to the blacksmith shop, having journeyed in the lead for most of the day, "Let us wait for the other ministers. It is nine miles to the next village and we may find it needful to spend the night here. I will see who lives in this nearby house."

"And while we are waiting," said Pledger, "I will make acquaintance with the blacksmith".

Pledger went to the shop and Williams walked toward the house. On the porch was a woman and some children; also a man and a boy stood not so far away, and eyed the stranger inquisitively as he said, "We are preachers, returning from the Conference at Yellville, waiting for some others, and may wish to spend the night here."

The lady made no reply, and Williams walked back to his horse. In a few minutes the man and the boy were coming toward him. In answer to their questing glances, he said again, "We are preachers from the Methodist Conference at Yellville. My name is Williams. If you see Brother Park, down the valley, present him my regards." Without speaking, the man and the boy walked hurriedly away.

Pledger, seated at the shop, was cracking hickory nuts and chatting pleasantly with the blacksmith. A sense of uneasiness possessed Williams, and leaning upon the picket fence he prayed, "O God, keep and direct us".

At this juncture the sound of a gun came, apparently from the back of the shop, though in reality, perhaps, from the region of the bluff, and Pledger cried, "O God, I am killed".

The blacksmith came out, hammer in hand, and said, "Don't go there. You may get shot". Already, however, Williams was halfway to the shop and continued going and said, "Let us go and move him". The answer was, "No; they would probably shoot me, but bring him to my house".

On reaching the shop the question was asked, "Are you much hurt, George?" "I am ruined. Take me away from here quick as you can," were his words. "Keep quiet and I will move you quick as I can get some help", was the response.

Meantime, the man and the boy mentioned appeared in sight, and were called for help. They simply shook their heads and made no answer. At this instant two entire strangers came up on horseback and presently the other ministers also were at hand. Pledger was prostrate upon the dirt floor of the shop. At a word of explanation, all dismounted, and he was placed upon a large riding blanket, and several men taking the four corners, he was carried to the home of the blacksmith, he having again said, "Bring him to my house".

The stranger horsemen at this time questioned to know if "any Masons were of the company."

B. Williams and W. H. Metheney came out for counsel.

In the fewest minutes two other shots rang out in quick succession. W. H. Metheney, being slightly wounded, came instantly into the house. B. Williams leaned with one hand against a tree for a moment and then came slowly to the room and said, "Have you any guns?" The shopman answered, "No, only one with the lock off." Williams, Jr., then said to the blacksmith, "I know you. Your name is ———. I have seen you in my congregation at the Lime Stone Valley. You are a good man. These are

Methodist preachers, returning from the Conference at Yellville. You can speak as you wish and they will not betray you."

He answered, "Yes, I remember. If you were known to be Methodist preachers, no one here would harm you. Perhaps you are taken for United States marshals. A man at this place who feels kindly toward ministers had probably inferred that you are here for his arrest. No harm could come to you if he knew as I now know."

Very soon the generous man of the shop disappeared and from a prominent position called out, long and loud, "These are Methodist preachers. Stop shooting."

Meantime, the darkness had fallen, the women had taken the horses to the barn, supper was served, and notice came that a doctor had been sent for, and presently it was known that the danger to the minister messengers was over.

A shot had penetrated B. Williams just above the hip, passing through the vest pocket which was gravely hurtful, but not fatal.

As the weary hours of the night passed, it was evident that no skill could avail in the case of Pledger. At lucid intervals consciousness held sway for a short period, then the tired eyes closed, and the active mind dreamed dreams not of this world. But as the sun was sending the early morning rays over the tops of the hills, the soul for which the angels were waiting was permitted to hold final converse with earthly friends. The voice was weak, and the watchers stopped to catch the words when he said, "I heard the blacksmith when he told you why they shot me. Pray for those wicked men; pray that they may seek God in forgiveness. I wanted to live, but my death may do what I could not if I had remained unhurt. Tell Dr. Winfield and the rest that God is still 'in the mountains', and that I have met Him. Tell them to send somebody to preach to these people."

The dying minister paused for a moment during which a holy hush filled the room and then the feeble voice went on speaking: "You said they went for my mother. I will not be here when she comes. Tell her that her preacher son has gone to be with God, and tell those wicked men that the man they murdered prayed for them while dying."

The failing strength seemed exhausted, and the glistening eyes closed, and then, in a voice scarcely audible, the words were uttered, "Tell them, when the roll is called at the Conference, that I answered in heaven."

Plans were early put on by Williams and Metheney for conveyance and to notify the Pledgers.

Soon after sunrise a man came to the door and said, "The whole neighborhood regardless of expense are anxious to do anything possible that would be of assistance to the ministers."

This son of the mountains sent thirty miles for a coffin and burial suit for the slain preacher and none were allowed to pay the bills except himself. He lingered about the place until near the time for the arrival of Pledger's mother. After that he was seen no more.

Burton Williams was confined to his room for three months, but at last the wound healed, and he lived to preach Christ for a number of years, and finally went to heaven from his home in the city of Eureka Springs.

W. H. Metheney was not seriously wounded, and after recovering from the shock, was his former self. His glory was a big circuit. Few men of the Conference did finer and more useful service. One day, some years after the tragedy, he went to the pasture to secure his horses for a

drive to a distant church, but the chariot of God hovered near that morning, and carried him to an appointment in the skies. Bridle in hand, this good man was found sleeping upon the grass while his faithful steeds grazed near by.

The Jr. Williams is the only one left of the four who met danger in the Ozarks on that eventful ride from the Conference.

The Little Rock Conference met in Arkadelphia. Admissions were L. B. Hawley, T. N. Naike, J. C. Biglow, W. W. Henderson, R. M. Hamilton, R. M. Traylor, and L. M. Keith. Naike, Biglow, and Hamilton were soon gone from us, by discontinuance or by transfer. Hawley remains for many years, and Traylor, after a number of years, will be found in the Arkansas Conference.

Louis Keith, a rising young man of the Little Rock Conference, James T. Stockton, of the Arkansas Conference, and James B. McKamey, of the White River Conference, all fall before the Grim Reaper this year, leaving each a good name. We lose also, by transfer to Texas, O. P. Thomas and J. E. Walker from the Arkansas Conference, and A. R. Bennicks from White River, and James Mackey from Little Rock. We are still supplying preachers to Texas. C. J. Nugent transfers to Memphis Conference, and J. A. Parker to Louisiana.

The White River Conference for 1876 met at Batesville. M. F. J. Beasley, S. G. Shaw, W. A. Lindsey, John R. Steele, C. L. Freeman, and C. B. Hunton were admitted on trial. The transfers were: Napoleon B. Fizer, B. S. Rayner, L. G. Rogers, L. D. Webb, and Josephus Anderson.

Josephus Anderson was a Virginian and joined the Virginia Conference in the same class with Bishop Granbery. He was an able man and spent about a decade in this Conference, serving the leading charges, Helena, Batesville, Augusta, and Searcy. He went to Florida, edited the Florida Christian Advocate, besides filling leading charges, and died there some years ago.

N. B. Fizer soon rose to prominence, filled important places; took it into his head to run for Governor of the State; lost; recovered from politics; served several years in the Arkansas Conference; went to Oklahoma, and after several years' service there, passed away.

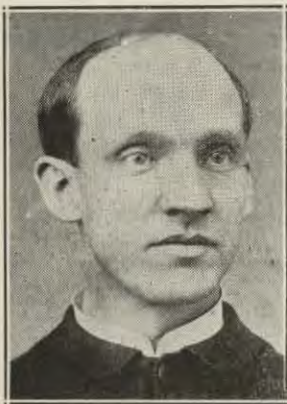
Speaking of the White River Conference of the seventies, two other important men figured there in that decade, Edgar Orgain and John W. Boswell, both originating in the Memphis Conference, though Dr. Boswell was immediately from the North Mississippi Conference. He served Arkansas well for about twenty years, as pastor, presiding elder, and editor. Edgar Orgain was an unusual preacher. We find his first at Batesville in 1871; thence to Helena, then to Augusta; transferred in 1877 to the Western Virginia Conference, and was stationed at Parkersburg.

For 1877 Bishop Kavanaugh held the Conferences. The Ark-

ansas Conference met at Fayetteville. Martin L. Williams, John E. Dunaway, J. L. Massey, H. W. Brooks, J. L. Wytche, H. W. Burns, W. C. Brodie, and Michael Martz were received on trial.

Of these Martz dropped out in one year, Wytche in two years. Martin Luther Williams transferred to Southwest Missouri and W. C. Brodie to Texas. H. W. Brooks served about four years, during which time he organized our Church at Eureka Springs in 1880, when that town suddenly developed by the discovery of the healing quality of its waters; he then went to the Little Rock Conference, and, after a number of years there, went to the Memphis Conference, where he died a few years ago.

Jesse L. Massey became one of the most acceptable preachers in the Conference, smooth and gracious in his manner; went to Texas in mid-career, and is now a superannuate of the Texas Conference.



REV. J. L. MASSEY

The transfers to Arkansas Conference for this year were Vincent Valentine Harlan, W. J. Wood, J. Handlin, and John T. McLaughlin, the two last named dropping out in a year or two, Wood dropping out after several more years.

Harlan was to be a figure for many years, one of the most agreeable and efficient men ever in the State.

At the Little Rock Conference of 1877 Bascom Monk, J. R. Moore, W. M. Crowson, R. P. Wilson, J. A. Biggs, and, for the second time, John R. Cason, were admitted. After some years, Bascom Monk transferred to the Arkansas Conference, where we shall again encounter him. J. R. Moore became an outstanding man for long years, doing very effective work, and so did J. R. Cason, who finally transferred to Florida. R. P. Wilson was after some years transferred to the Pacific Conference, edited the Pacific Advocate, was sent to China in charge of our publishing interests there, returned to join White River Conference, and was finally shifted to the service of the Publishing House at Nashville, where he died. A genial and versatile man, he was always loved amongst us. Biggs followed his brothers to Texas in 1890.

The White River Conference of 1877 admitted H. B. Neil, N. E. Skinner, Z. T. Griffin, I. T. Morris, John L. Watson, M. M. Smith, Z. W. Lindsey, A. S. Blackwood, W. A. Lindsey, and Samuel Bayless. The conspicuous names in this list will be reached further on in our record, and several of them become quite conspicuous.

But we must not pass from 1877 without pausing to make reverent mention of the life and death of James Sanford, at that time the oldest member of the Little Rock Conference. Born in Virginia in 1790, converted under the ministry of Jesse Lee, instrumental in the conversion of the McFerrin family in Tennessee, these two last named facts alone would entitle him to distinction in our annals. He had been a local preacher for some years after reaching Arkansas, but a very effective local preacher, and was readmitted to the Little Rock Conference in 1869. He died at the age of eighty-seven.

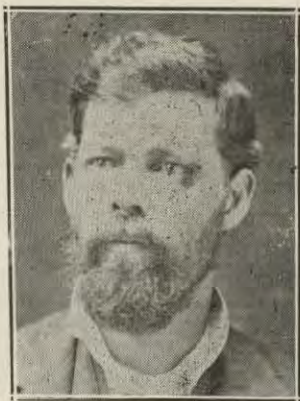
In the year 1878 Bishop McTyeire held the Arkansas Conference at Russellville; Bishop Doggett held the Little Rock Conference at Hot Springs, and the White River Conference at Searcy. The admissions on trial at the Arkansas Conference were: Preston B. Hopkins, Thomas A. Setzer, Julius M. Woolam, David C. Ross, William W. Anderson, William F. England, James S. Best, Alfred P. Melton, Thomas A. Martin, Robert Stork, Robert W. Goudelock, William M. Baldwin, B. T. Crews, and Francis A. Jeffett. Felix L. Hartin came by transfer from South Carolina. At the Little Rock Conference the admissions were: Robert F. Crow, William P. Laney, R. T. Nabors, A. S. Power. At the White River Conference the admissions were: George W. McGlasson, Jason T. Wade, Ed C. Castleberry, D. G. Smith, John F. Troy, John W. Wood, Ezra Warren.

Of this list, so far as we know, all are now passed away, except D. C. Ross, who has been long in Texas; W. W. Anderson, who is in a serene old age.

Berry T. Crews was a recruit sent out by Bishop Pierce from Georgia. He was an ex-overseer of slave days and an ex-Confederate soldier, a man of great natural force and of great kindness as well. He went to Greenwood Circuit, and before the year was out got it ablaze with revival fire, having 250 conversions and mightily building up the churches of the charge. In 1893 he transferred to Louisiana, where he rendered years of fine service, and died in 1929.

Thomas A. Martin was from Scott County, son of a physician there. He had been but a few months in Conference when a cancer developed on his tongue, and it was thought his career would soon be over. But the cancer was removed, after terrible suffering.

He took up his work and followed it with great fidelity for thirty years, before he superannuated in 1908, dying in 1931. He did



REV. B. T. CREWS

several years work in Oklahoma during the early nineties of last century, serving Wynnewood and Tahlequah. Returning to Arkansas, he was stationed at Mt. Home, then at Gentry. His mentality was of no mean order, and his life above reproach.

Let us close this chapter with a little melodrama:

At the session of the Arkansas Conference of 1877 there was a highly interesting debate between a presiding elder and one of his preachers. The preacher was T. M. C. Birmingham, one of the quaintest men who ever belonged to this Conference. Born and reared in Ireland, he had been brought up a Roman Catholic. Working in and about the coal mines at Spadra, he came in contact with a Methodist revival; got religion; and his new religion set him afire. He broke at once into preaching to his fellow miners, and was soon licensed to preach. He joined the Conference in 1872, applied himself with indefatigable zeal to reading in order to overcome his lack of education, and was very industrious about his work as a preacher. He had an unusual brain. Such a man might be expected to develop in a rather lopsided fashion, and, as a matter of fact, he was always erratic, though quite sincere and with many fine qualities. He had become somewhat of a pet among the brethren. But his presiding elder, though himself an excellent man, took a different view of him. When Birmingham's name was called at this Conference, the presiding elder moved that he be dropped from the itinerant ranks, and this for three reasons: That he was so erratic that he would not be acceptable on any charge to which he might be sent; that he was a "hobby rider," a man of one idea; that he was not careful about his conduct, as indicated by the fact that during the past year he had come upon him hauling potatoes along the road on the Sabbath day. It was a little difficult to keep the Irishman off the floor till his elder had finished. He then arose, and this was his speech, delivered with the drawl that usually attended the opening words of his sentences:

"B-i-s-h-o-p and b-r-e-thren, h-e-a-r me for my cause. The brother c-h-a-r-g-e-s me with being so eccentric that I would not be acceptable on any charge to which I might be sent. I want to read you a document. (Pulls from his pocket and reads a petition from what was then about the best station in the Conference, asking that he be sent to them. Then continues): He c-h-a-r-g-e-s me in the next place with having violated the Sabbath. The truth about that, Bishop and brethren, is that one Sunday afternoon I was in Clarksville, and had an appointment out in the country, and near the church where I was to preach I had me a potato patch. I had my potatoes which I wanted to plant, and as I was going out in my hack and needed them the next morning, I thought it would be no harm to take them along. But the brother met me on the road, as he said, and he reprimanded me; and, for f-e-a-r of

offending my weak brother, I just tumbled them out on the road and went along. He charges me, in the third place, that I am a man of one idea. I t-h-a-n-k G-o-d that I am so charged; a man of one idea, Bishop, and that idea is J-e-s-u-s C-h-r-i-s-t and him crucified. (By this time he had thoroughly won the sympathy of the Conference, and a chorus of "Amen's" came from the brethren. He went on with his speech): The truth of the whole matter, Bishop and brethren, is that he owes me money and has not paid it. He owes me for the coat he's got on his back. I sent him the money to move his family last fall, and he has not paid me that. If he had paid me what he owes me, he would not have felt so hard toward me. He hath eaten of my bread and lifted up his heel against me." He sat down. Dr. A. R. Winfield was present, and arose to make a plea in his behalf, reminding the Conference that it had been only a few years since we had taken him out of the ditches. Birmingham flashed back at the good Doctor: "Y-e-s, and if it had been Doctor Winfield, he would have been there till yet!" So much for the fighting spirit of an Irishman who believes his cause just.

There are many amusing stories about this Irishman, illustrating what may happen when a man's life has shifted its background from life in Ireland to life in America. He had a habit of gathering up a little food and retiring to the top of some mountain with his books and remaining there alone for days at a time. One day he rode up to a house at the foot of Sugar Loaf Mountain, Sebastian County, and asked the good woman, Mrs. Poston, who was one of his members, if she could not bake him a pone of bread and boil him a ham, and, using the plural pronoun, as he usually did when speaking of himself, said, "and then we will head right for the mountain. Can you have it done in twenty minutes, sister?" He homesteaded the top of Magazine Mountain, the tallest dirt between the Appalachians and the Rockies, in Logan County, a site which in later years became a competitor for the location of our Western Assemby, now Mount Sequoyah. He sold out this site to the chief officers of the Little Rock and Fort Smith railroad, for a summer resort. The only hope of water on that mountain was a spring, and the spring went dry the summer after he sold. Shortly afterwards he met with T. K. May, an old friend and a most excellent layman of Clarksville. Mr. May asked him, "Brother Birmingham, did you tell those gentlemen when you sold them Magazine Mountain that that spring would go dry?" He drawled out, "Eh, h-e-y, w-e-l-l, we didn't enlarge upon that point." He often dryly remarked that the Scriptures say that if you have faith you can remove mountains; "I did better than that—I put a mountain in my pocket." He was accustomed to drive over the country with a hack drawn by two horses, which he denominated as "my nags." He was once on a trade of one of his horses with Rev. S. S. Key. Key asked him how old his horse was. "The man

we got her from said she was eight years old. See for yourself, dear brother." He asked if the horse was of good condition. The reply was, "Well, yes, we think so. See for yourself, dear brother, see for yourself." He was asked if the horse was sound, and gave a like answer. He was asked if the horse would balk, and replied: "Eh, hey, w-e-l-l, sometimes, when she gets to a hill, she gets discouraged."

Birmingham did much good distributing books and inducing people to read. He wrote a booklet entitled "National Salvation", the main thesis of which was that all our economic and social difficulties would be solved if we would adopt Bible principles. He had the generous impulse and the sense of fair play characteristic of the Celtic race—a race that has done more than any other branch of the human family to establish fair play among men. As for the typical Irishman, he is going to have fair play or you are going to have a fight, and have it right now. When the fight is over, and you cry "Enough," he is ready to give you his hand and forget it. Birmingham bore no malice. He was often heard to say, when a brother was being criticized in his presence, "Well, judge him kindly." Withal, he grew more erratic as he grew older, and at the Conference of 1890 we felt compelled to locate him. He still knew how to fight, and still bore no malice. He drifted finally out into Nebraska, where he died some years ago. Had he been a well co-ordinated man, there is no telling to what he might have come.

Chapter XIII

FROM 1879 TO 1887

The Arkansas Conference of 1879 met at Ozark, Bishop Pierce presiding. Admitted: James A. Anderson (who now writes these lines), Marcus L. Butler, who transferred the next year to the Indian Mission Conference, now the Oklahoma Conference, where he has been a leading man for more than half a century, and who is now superannuated and greatly beloved; W. B. Austin and J. N. Moore, who also went to the Indian Mission; J. R. Robertson, who went to Southwest Missouri in 1883; Joseph S. Shangle and J. W. Kaigler, who remained with the Conference for a number of years, and may be seen again; William R. Pugh and W. A. Derrick, who dropped out a year or two; and Bryce B. Hudgins, who discontinued and became a leading lawyer at Harrison, Arkansas.

The transfers to this Conference were: T. A. Graham, from the Little Rock Conference; C. R. Taylor, who soon returned to the Virginia Conference; F. S. H. Johnston and Felix L. Hartin.

The Little Rock Conference of 1879 met at Camden. Admitted on trial: E. B. Kelly, O. C. Robertson, George W. Burnett, E. N. Evans, A. Turrentine, J. A. Stanley, J. C. Greenwood, and R. H. Poynter. Of these Kelly, Robertson and Greenwood soon disappear from the record. Stanley dies in 1883. Poynter discontinued in 1881, and Burnett transferred in 1883. E. N. Evans saw service in many charges in Arkansas, among them Monticello, Hot Springs and Little Rock; was awhile in Dallas, Texas; transferred to Louisiana, where he served in Monroe and New Orleans. He died in 1924.

The White River Conference of this year met at Jacksonport. Received on trial; F. R. Noe, I. A. Vernon, G. W. Richardson, H. C. Davis, T. H. Wheat, J. T. Carver, and R. L. Smith. Of Wheat, Vernon, and Carver we have no further record. Davis discontinued the following year, and Richardson a year later. F. R. Noe was in for the long pull, and became very useful. Received by transfer, Julien C. Brown.

The White River Conference journal for this year carries the record of the death of Benjamin F. Hall, who had long been an outstanding and much beloved member, having entered the Arkansas Conference in 1855, falling into White River after its organization. Like so many Methodist preachers who have distinguished themselves by their services, he was born of humble parents, in Williamson County, Tenn. His memoir says he had unusual mental endowments, approaching genius, and the traditions that linger still assert the same thing. Of warm and generous disposition, he was popular among the people, as he was loved by his brethren. His mantle descended to his sons and his grandsons and even to a

great-grandson. His son W. E. Hall was long a useful man in our ministry; his grandsons, Claude O. and Eugene H., have been in Conference a number of years, the latter locating in 1934; his great grandson, C. O. Jr., is a young local preacher.

The Arkansas Conference of 1880 met at Fort Smith, that "noble Roman", Bishop McTyeire, in charge. George W. Damon, J. H. Bradford, J. M. Floyd, George W. Hill, and B. C. McCurry were admitted; and W. T. Keith, W. J. Clark, W. D. Matthews, T. J. Taylor, and L. W. Harrison were received by transfer. George Damon did years of work in Arkansas and then years in Oklahoma, always more than acceptable to the people. Bradford transferred to the Little Rock Conference after a few years, and there did long service. Floyd and McCurry soon dropped out, as did also Clark. Taylor returned to North Mississippi, whence he had come. Keith, an Alabama man, was with us but a few years. Since W. D. Matthews is to disappear by transfer from our records in 1891, this is the place to speak of him. He was from North Mississippi; did eleven years of faithful work in Arkansas, both as pastor and presiding elder; went to Southwest Missouri; thence to Oklahoma. After years of service in these fields he superannuated, and after superannuation was repeatedly elected Commissioner of Charities and Correction for the State of Oklahoma.

The White River Conference of 1880 met at Helena, Bishop Pierce in the chair. John C. Ritter, Lewis Kelly, William Martyn, J. S. Brook, J. P. Hilburn, T. B. Hilburn, James E. Gay, H. E. Flemings, S. W. Register, John Moore, and R. P. Harwood were admitted. J. J. Brooks, J. R. Jones, and Z. W. Richardson were the transfers. Of these, Register and Ritter will be long with us. Brook, an Englishman of quaint ways, served as pastor and presiding elder, transferred to Florida Conference, and, after long service, died only a few years ago. Brooks for a short time, discontinuing in 1882. T. B. Hilburn located in 1883, and J. P. Hilburn has long been an influential man in Florida. Gay was a young man from North Carolina, and thither returned two years later.

Bishop Pierce held also the Little Rock Conference in 1880. Edgar M. Pipkin, T. E. Townsend, J. T. Thornton, H. P. Blakeley, and T. G. Galloway are admitted. Of these Pipkin is still with us, a superannuate and Thornton went to California and is still there. The transfers were G. B. Baskervill, W. W. Graham, and F. L. Carl. Baskervill transferred to the Memphis Conference in 1882.

Bishop Pierce held the Arkansas Conference of 1881 at Dardanelle; Bishop McTyeire, the Little Rock at Pine Bluff, and the White River at Beebe. He was two days late at the last named, and Dr. Josephus Anderson meanwhile presided. The admissions were: Arkansas, G. W. Atkins, B. C. Matthews, O. H. Tucker, William E. Wilson, and J. H. Cummins; Little Rock, D'Arcy Vaughan, Joseph Nicholson, W. B. Whitesides, W. A. Steel, W. T. Ven-

able, C. M. Keith, J. R. Sanders, Luke G. Johnson, J. W. Whaley, and H. C. Thompson.

A recent letter from Luke G. Johnson, who had come from Georgia to take up itinerant work, and who returned to Georgia at the end of 1885, tells of his work on Saline Circuit, very large at that time, covering parts of several counties; also of his work in the region of Arkadelphia and Prescott, and toward Camden, holding meetings in lumber camps "the most glorious years of my life", says the letter. He speaks of the children of John Henry, of Jacob Custer and Dr. Biggs; of flights of eloquence from Dr. Withers, and of Dr. Winfield concluding his sermons by "walking around the ramparts of the glory world". We may say that Dr. Johnson is here speaking in terms that we readily recognize.



DR. LUKE G. JOHNSON

At the White River Conference of 1881 R. A. Raymond, R. S. Ellis, and R. D. Woodley were admitted, and W. A. Dollar and W. A. Gardner came as transfers.

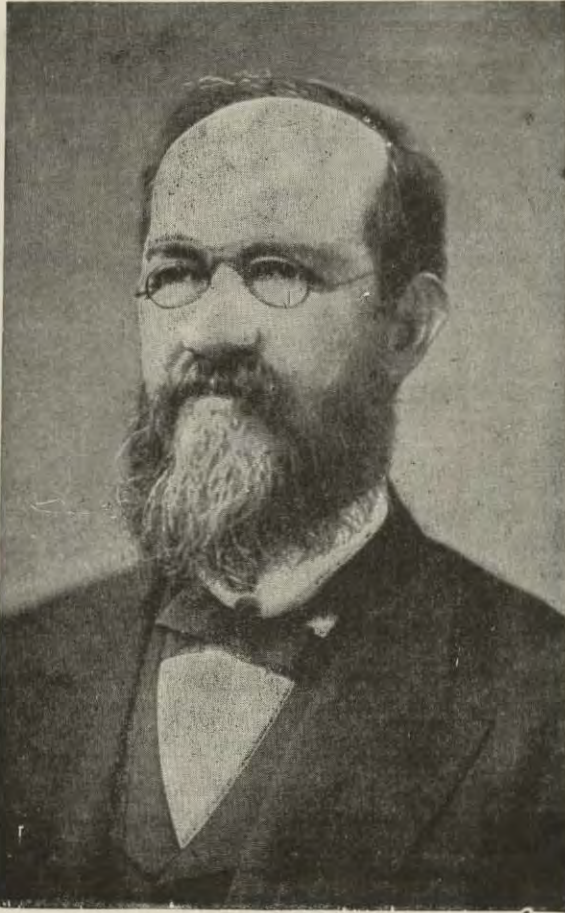
Bishop John C. Granbery held the Arkansas Conference of 1882, while Bishop Alpheus W. Wilson held the other two. They had been elected bishops the preceding spring. Bishop Granbery was a saintly and able man, just out of a professorship at Vanderbilt University. Of Bishop Wilson we have spoken in a different connection—a man of perfect poise, and perhaps the ablest preacher in the world at that time. His language was simple, but his thought was massive. Like St. Paul, he thought and spoke in terms of the universe.

At the Arkansas Conference H. L. Jamison, J. J. Tarlton, G. W. Williams, A. M. Elam, Frank Naylor, C. C. Cary, J. E. Sutton, and John M. Cantrell came in on trial. The transfers were: Moses E. Butt, from Alabama; W. R. Gardner, from the Little Rock Conference; J. R. Steele, son of John M., from White River; D. J. Weems, from Georgia; Elijah Dickens, and J. W. Bryant.

Felix L. Hartin, who four years before had come from South Carolina, died this year. An intelligent and godly man, he had done his work well, and died in triumph. The death of T. R. Nichols, loved and respected by his brethren, is also recorded in the journal of this year.

Inasmuch as John M. Cantrell will eventually go out by transfer, to Oklahoma in 1907, and so we shall have in our records no account of his life and death, this is the place to speak of him. He

was born of an honest father and a godly mother, a woman who wielded a powerful influence in Marion County, could call heaven down upon an altar full of mourners—Elizabeth Cantrell. He



BISHOP JOHN C. GRANBERY

grew to manhood in Marion County; was exceedingly eager then, and all his life, for useful knowledge; was a heroic preacher, a good singer, and a good revivalist. No defeatist he; persistent and tireless, the thing had to be done. He would never turn aside to make a dollar, always believing that he would get a living if he did his work. It was a cardinal principle with him that a preacher should be to his people an example in all things; and so he was not only faithful in his ministry and in the church, but he would al-

ways have a good kitchen garden and a flower garden, raise pure-bred chickens, and keep a good milch cow. He brought up a family of excellent children, one of whom, Rev. Casey Cantrell, is now in our ministry in California, presiding elder of San Francisco District. Thus he lived, and so he died, a victim of an automobile accident in 1930 at Vinita, Oklahoma. Much of his time had been spent in the presiding eldership. Blameless and brave, he was a warrior for God.

The White River Conference for 1882 met at Forrest City, Bishop Wilson in the chair. Two were admitted on trial, W. M. Avery and T. H. A. Skinner, the latter discontinuing the next year.

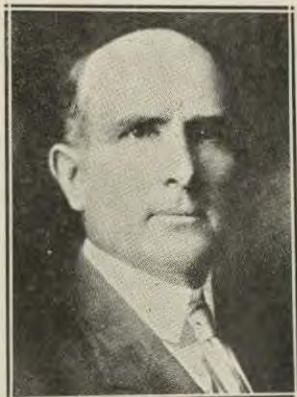
Bishop Wilson held the Little Rock Conference that year, at Hope. G. W. Logan, N. T. Holcomb, Moses B. Hill, T. A. Hearn, A. P. Few, A. N. Robinson, E. L. Beard, N. E. Bragg, S. H. Parker, and J. C. Thomas were admitted on trial. Hearn will appear again, in 1889, as a transfer from the Tennessee Conference. He and Moses B. Hill alike are to spend their lives as faithful missionaries in China.

A. P. Few did a number of years' work in this Conference; went to the Pacific Conference for several years, returned and continued in this Conference for another stretch of years; located a number of years ago, and only recently died. He had a streak of genius as a cartoonist; was of genial temperament, with a smile for everybody.

The Arkansas Conference of 1883 met at Clarksville, Bishop J. C. Granbery presiding. J. B. Stevenson, B. W. Aston, G. H. Wade, Russell Renneau Moore, J. S. Byrd, E. L. Massey, John N. Villines, and J. R. Maxwell were received on trial. William Penn and B. K. Thrower were received by transfer.

Byrd was immediately transferred to the Indian Mission Conference. Thrower was at Eureka Springs for two years, and transferred to the St. Louis Conference. William Penn served Fayetteville and Clarksville Districts, superannuated and transferred back to the Missouri Conference. E. L. Massey remained with us for seventeen years, on circuits, stations, and the Eureka Springs District, and went to the Indian Mission.

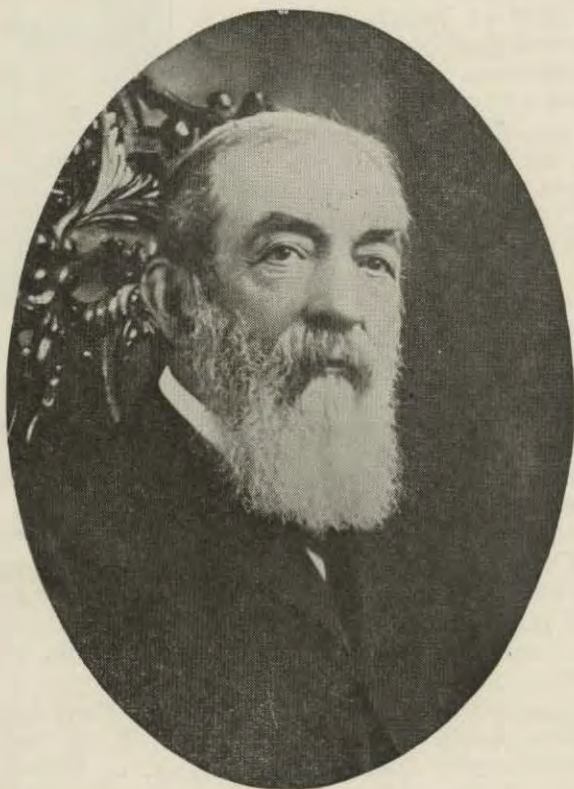
John N. Villines was born and reared in Newton County. His honesty was like his native mountains, rugged. His ministry was both militant and evangelistic, his converts running into the thousands. In 1914 he transferred to the Southwest Missouri Con-



REV. JOHN M. CANTRELL

ference; superannuated there in 1929, and died at the home of his son, Rev. Floyd G. Villines in 1935. His son, Floyd G. and his grandson, George N., are now members of the North Arkansas Conference.

As early as 1845 there was in Georgia a presiding elder by the name of Russell Renneau, a rugged and mighty man, a great



BISHOP A. W. WILSON

preacher for his day. There was also in Georgia at that time a family by the name of Moore, the father a Baptist, the mother a Methodist. In their neighborhood the Methodists came to feel that the Baptists had gotten a little too aggressive, so they sent for Russell Renneau to bring matters straight. He preached with great power and acceptability. Shortly afterwards a boy was born to the Moores. His Baptist father said, "His name shall be Russell Renneau," and so came the name Russell Renneau Moore. All of these persons were destined for Arkansas. Fifty years ago there were afloat in Northwestern Arkansas many traditions about

Russell Renneau. Mr. John Mock, of Washington County, used to tell of his rugged ways; how he would pull off his shoes in the time of snow and go out barefooted, "for his health". C. W. Bishop, of Sebastian County, used to tell of his great preaching on Greenwood Circuit in 1861. It was about this time that some Federal soldiers, (irregular, it is to be hoped), met him on the road east of Fort Smith and informed him that they were going to kill him. They told him he might have time to say his prayers. Renneau replied that he had long before made all preparations for death, felt no need to pray, and added: "All I hate about it is that I should die at the hands of such villians as you are". It was too difficult for a coward to shoot a man of that sort—and they did not shoot him. As for this same namesake of his, Moore, he served several years in the Arkansas Conference, transferred to the Little Rock Conference, put in a good lifetime's work, and passed away in 1926, universally regarded as a good man.

We must record for 1882 the death of several good men: E. R. Harrison, who had served faithfully both in the Little Rock and Arkansas Conferences; and W. K. Pugh, a faithful member of the Arkansas Conference since 1879. Also the death of W. B. Whitesides, who had the year previous joined the Little Rock Conference, and the death of John Pryor, a member of that Conference since 1854; James Greenwood, admitted in 1878; and B. C. Weir, another member of the same Conference, a preacher of forty years' standing.

The White River Conference of 1883 met at Newport, Bishop Granbery presiding. Admitted: William Rutledge, J. D. Rutledge, J. I. Maynard, W. A. Pendergrass, H. C. Kirby, and J. B. Dodson. Transfers: N. Futrell and F. A. Jeffett, from the Arkansas Conference. We shall in due course find the names of most of these. Yet perhaps this is the place to say that Maynard ran well in the itinerant harness for awhile, but, to the regret of all his brethren, located.

The year 1884 brought Bishop R. K. Hargrove to Arkansas. He was a cultured gentleman, and rendered good service, holding all three Conferences, but returning to us no more.

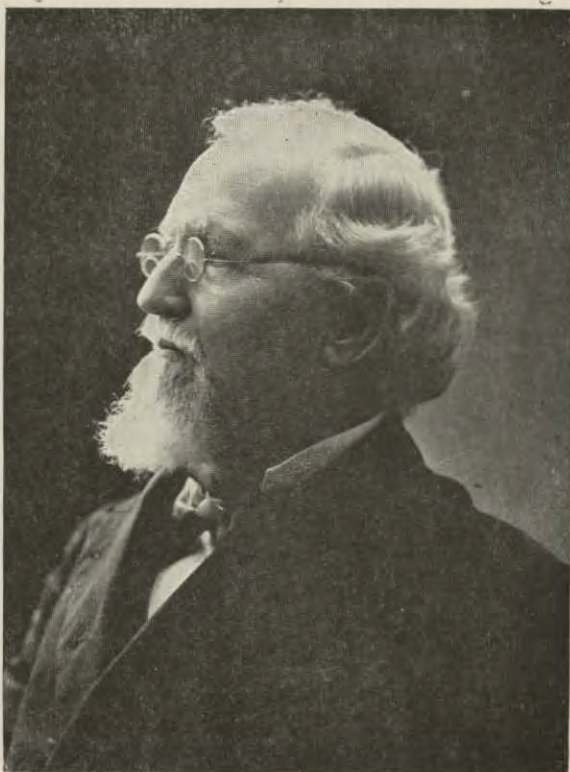
The Arkansas Conference met at Van Buren. W. B. Smith, Frank Naylor, P. P. Burke, G. S. Yarborough, W. D. Powell, C. C. Spence, C. C. Graham, H. A. Storey, W. A. McIver, John H. Watts, and, once more, John M. Cantrell were admitted. Young Ewing and James A. Walden returned from the Indian Mission, and W. W. Lundy was transferred from Texas.

It was Lundy's first year, and before the close of the year he came to feel that he ought to teach, rather than be a pastor, and so made a successful teacher. After twelve years Watts went

to Texas, dying there in 1930, and Naylor to Oklahoma, doing faithful work.

Eli C. Jones had died during the year. Like Juba Easterbrook, he was a Vermont man, and was an able man. He had done eighteen years' work in the northern part of the State.

The White River Conference of 1884 met at Batesville. Admitted: A. M. R. Branson, C. W. Rook, W. F. Walker, E. M. Davis,



BISHOP R. K. HARGROVE

Thomas Whitaker, A. J. Johnson, W. A. Pendergrass, and Moses Harp.

George A. Shaeffer and M. J. F. Beasley had died. Shaeffer had come to us in 1858 from the Alabama Conference, and was stationed at Fayetteville, then at Fort Smith; had spent some years in Texas and returned to Arkansas. He was a refined Christian gentleman, above mediocrity as a preacher. Beasley was a thoroughly good man who had been in Conference for eight years.

The Little Rock Conference for 1884 met at Little Rock. Ad-

mitted: J. A. Baker, J. W. Scott, W. R. Harrison, J. H. Calloway, W. A. Freeman, L. W. House, J. Y. Christman, W. W. Mills, and E. M. Wright. There are several significant names here.

S. G. Colburn had died during the year. Born in 1848, he was converted while attending McKenzie College, at the age of fifteen. He was licensed to preach and was admitted on trial into the Little Rock Conference in 1865. He served Ouachita and Rockport Circuits, DeVall's Bluff, Hot Springs, Washington, Lonoke and Monticello Stations. He was one of the founders of the Arkansas Methodist, along with John W. Boswell and Julien C. Brown. An urbane and polished gentlemen, he was much honored among his brethren.

The Arkansas Conference of 1885 met at Morrillton, Bishop John C. Granbery presiding. The admissions were: W. O. Basham, J. M. England, J. B. Williams, William Jenkins, and S. N. Burns. Burns had surrendered his credentials during the preceding year, and was up for readmission; the chair ruled that he could not be readmitted; his presiding elder, James A. Anderson, appealed from this ruling; the College of Bishops reversed the ruling, and the next fall Burns was readmitted, though, strangely enough the records of that year do not show this. Another curious fact is that the College of Bishops has in later years ruled in line with the Bishop's decision on this point. Nevertheless, such is the history in the case of S. N. Burns.

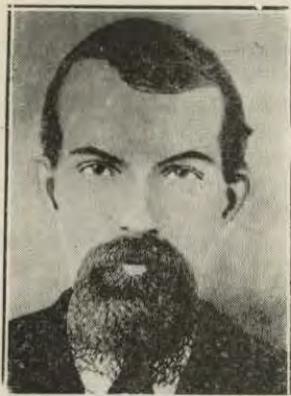
There were four deaths in the Conference for this year. E. Dickens, who had but recently come from the Tennessee Conference, A. P. Melton, and Thomas J. Smith, and George H. Wade.

A. P. MELTON was a much beloved man, a native of Georgia, though reared in Tennessee, was admitted to the Arkansas Conference when it met in Russellville in 1878, and died as pastor in the same town in 1885, having rendered faithful service for seven years.

THOMAS J. SMITH was an Illinois man. In his height and in the aspect of his countenance he much resembled the most famous citizen that ever lived in Illinois, Abraham Lincoln; was often taken for him. He was like Lincoln in another respect—had strong common sense, touched with sly humor. Moreover, he was subject to Lincoln's spells of sadness. He began his labors in Missouri in 1855, came to us in 1867; had always done faithful work on circuits, districts, and stations, his last work being Dardanelle. He died the second morning of the Conference session, of heart failure. He had often expressed the wish to go to heaven either from the pulpit or from an Annual Conference.

GEORGE HENRY WADE, son of Rev. John Henry Wade and Julia Ann Wade, was born in Dunklin County, Missouri, May 19, 1859. He was converted in childhood and was licensed to preach at Shiloh Church on Yellville Circuit, March 18, 1882. He joined the Arkansas Conference at Clarksville in 1883 and was sent to the Van Buren Circuit. The next year he was sent to Mountainburg Circuit, where he happened to an accident while loading railroad ties for means to supplement his small salary and was compelled to give up his work. He taught school for a while, but never fully recovered. On August 5, 1885, he died and was buried in the

Adams Cemetery south of Yellville. He left a widow, Mrs. Louisa Wade, and four small children, all of whom grew to maturity, their names being



REV. GEO. H. WADE

John, William, Lynn, Ernest, and Anna. Lynn succeeded his father and grandfather in the ministry, and has long been one of the outstanding men in the North Arkansas Conference. George gave great promise of a successful and useful ministry and his untimely death was a great bereavement and disappointment to those who were expecting a life of service in the ministry. The funeral sermon was preached by Rev. Alex Mathes at the old Methodist Camp Ground near Yellville, from Revelations 11:12. His favorite song was "Home of the Soul", and his dying word, "There is nothing in the way."

The White River Conference for 1885 met at Helena, Bishop Granbery in charge. R. S. Deener, W. J. Vick, William Manly, D. W. Reid, J. M. Denison, R. C. Bland, J. M. Hively, W. S. Southworth, T. B. Williamson, Michael Marts, and W. A. Peck were admitted. E. M. Pipkin transferred from the Little Rock Conference and W. E. Rutledge came from the Arkansas Conference. So came J. R. Robertson. Denison located shortly and was long known about Quitman and Conway as a faithful local preacher.

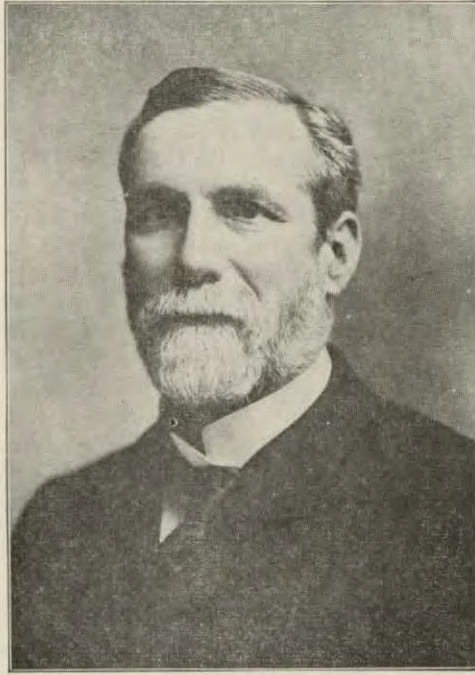
During 1885, the White River Conference lost by death one man, James A. Anderson. There were two of this name in Arkansas, both admitted the same year, 1879, one in the Arkansas Conference, the other in the Little Rock Conference, but he transferred in 1882 to White River. It is perhaps needless to say that it is this latter that died, the former still being sufficiently alive to be writing these pages. He was a good and much respected man and he died in peace.

The Little Rock Conference of 1885 met in Arkadelphia. Admitted: W. A. Cajul, T. D. Scott, R. W. McKay, N. E. Bragg, S. A. Hill, M. B. McGraw, W. C. Adams, and R. T. Nabors. Scott and McKay became conspicuous figures for many years. The Conference had lost by death three good and capable young men, W. P. Laney, J. A. Stanley and O. C. Robinson.

The year 1886 brought to Arkansas Bishop Charles B. Galloway, who had that spring been made a bishop. A magnetic personality, he was an entrancing orator, touched with something like a cavalier dash in his general make-up. He fell in love with Arkansas and the sentiment was well reciprocated. He was thereafter to be much among us. Galloway Woman's College bore his name.

There were admitted into Conference, Irvin F. Harris, Jesse M. McAnally, G. A. Marvin, John W. Head, J. P. Keith, Stonewall

Dodson, G. W. Davis, J. S. Willbanks, H. A. Armstrong, A. M. Colson, and C. H. Culpepper. Bascom Monk came by transfer.



BISHOP CHARLES B. GALLOWAY

Irvin F. Harris developed into one of the best of rural evangelists, a faithful, persistent, and successful man. He has been long gone from us and is now living as a superannuate in Dallas, Texas.

A good story attaches to the name Hugh Armstrong. When he was being examined for license to preach there was present a good layman, a Dutchman, "Uncle Johnny" Webber, Bethlehem Church, Boonsboro Circuit. One of the brethren said, "Uncle Johnny, you know this young man, tell the Conference about him; how does he preach?" He replied, "Well, bredren, I has never heard him breech; I has heard 'im bray, and he brays well". Whereup the Conference gave him a license; but the truth of history requires that we say that the young preacher did more than live up to this recommendation, being faithful for many long years of service.

This was the year in which Rev. W. J. Dodson died. He was a faithful and much trusted man, a good preacher, who had entered the White River Conference at its organization in 1870, but was immediately transferred to the Arkansas Conference. His

labors were in the middle of the State, at Dardanelle, Lewisburg, and vicinity. He was on the Lewisburg District the last three years of his active life.

This session of the Arkansas Conference was enlivened by a great debate, lasting for a whole afternoon. Some of "us boys" did not altogether like the way Dr. Winfield was conducting the Arkansas Methodist. We gained our point; but the way he took care of himself, despite that fact, in a great speech, a compound of pathos, humor, ridicule, and conciliation, was magnificent. Few living men could have done it. We all got what we wanted, and the whole affair left no sting. A high-souled man, Dr. Winfield could wrest victory out of the teeth of defeat.

The Little Rock Conference of 1886 met at Hot Springs, Bishop Galloway presiding. R. R. Moore, who had discontinued from the Arkansas Conference, C. L. Adams, Charles B. Brinkley, a capable young lawyer, J. C. A. Marshall, J. H. Guffey, and R. G. Turner were admitted. S. N. Burns was transferred from the Arkansas Conference.

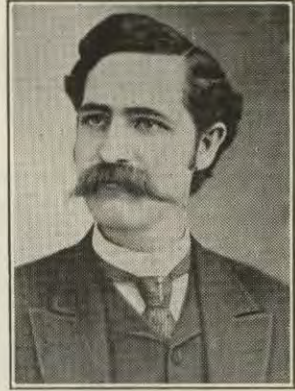
The White River Conference of 1886 met at Jonesboro, Bishop Galloway in the chair. Admitted on trial: H. M. Cryer, Stonewall Anderson, R. H. Grissett, F. C. Sterling, G. W. Smith, Few Ball, and P. B. Wallis. Stonewall Anderson dropped out at the end of the year to go to college, but will be seen entering the Arkansas Conference five years later.

The year 1886 marks a Jubilee Year for Arkansas Methodism, for it is just fifty years before that the first Conference was organized in our State. We had at that time, in round numbers 2,000 members, after the labor of twenty years in the midst of pioneer conditions; we had in 1886 approximately 58,000 members. In another place we shall publish the condensed minutes of the Conferences of several periods as an exhibit of the expansion of the work and of the general program of the Church in other respects than that of membership. It will then be seen that the activities of the Church have been broadened through all the years, until every vital interest of the human family, at home and abroad, is represented in those activities.

The Arkansas Conference of 1887 met at Fayetteville, with Bishop Galloway in the chair. J. C. Weaver, John D. Edwards, B. A. Few, Y. A. Gilmore, J. M. Hawley, J. H. Myers, J. H. Sturdy, and Crowder B. Moseley were admitted: E. A. Tabor, John M. Clayton, and S. F. Dykes were readmitted. P. T. McWhorter, H. J. Brown, Abram Long, and A. C. Millar came by transfer. B. A. Few went immediately to the Little Rock Conference.

J. D. EDWARDS soon went to Oklahoma, and became a strong and faithful evangelistic preacher, with long years ahead. Moseley soon went as a missionary to Japan, for many year's service. It is enough to say that Bishop Wilson told the writer that he was one of the very best missionaries on the field.

To E. A. TABOR belongs the credit, more than to any other man, of raising the bonus that carried Hendrix College to Conway. The town of Conway had first to be cleaned up, being at the time Tabor went there largely dominated by the saloon element. He found in Captain W. W. Martin as fine fighting qualities against the evil elements of a community as any man need ever want. They cleaned the town, raised the bonus, located Hendrix College, and put Conway on the road to becoming the great college center of Arkansas. E. A. Tabor must be credited with another achievement; no man of his day did so much to put whisky out of Arkansas. He was for a number of years Superintendent of the Anti-Saloon League, doing a vast amount of hard and effective work. Years ago he went to California, and has passed away.



REV. E. A. TABOR

JAMES F. HALL had died during the year. He was a South Carolinian. Had entered the Little Rock Conference in 1861; transferred to the Arkansas Conference in 1870; served several of the circuits, stations, and districts; passed to his reward in May of this year.

The White River Conference for 1887 met at Searcy, Bishop Galloway presiding. Admitted on trial: James A. Brown, F. M. Smith, John Edison, John H. Anderson, T. J. Settle, and W. W. Hendrix.

The Little Rock Conference for this year met at Little Rock, the same bishop in the chair. There were admitted: John W. Cline, George S. Sexton, B. F. Scott, J. M. Pinnell, J. L. Johnson, R. J. Raiford, G. W. Rice. Received by transfer: B. A. Few, from the Arkansas Conference.

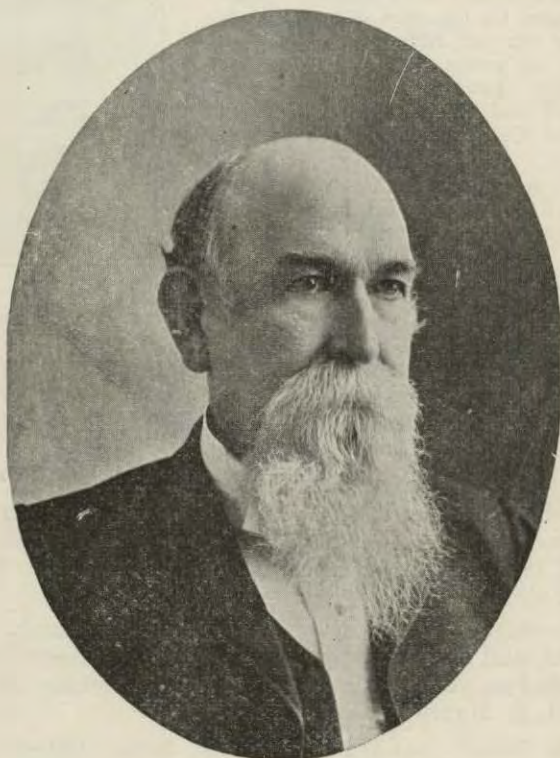
Of R. M. Manly, White River Conference, regularly appointed from this date, and shown by the journal to have been admitted to full connection two years later, we have the following sketch from his son, Rev. I. B. Manly:

RICHARD M. MANLY was the son of Rev. James Addison and Mary Ann Manly. He was born near Petersburg, Va. He moved to Cross County, Arkansas, from Oakland, Tenn., in 1871, and was licensed to preach in 1882. As a local preacher he served as supply 1883-88. He was admitted into the White River Conference in 1887. He served Pine Ridge, Oak Forest, Weldon and Tupelo, Melbourne; then Blytheville, where his wife, Margaret G. (Durham), died and was buried in 1892. On account of severe sickness and sorrow that broke his health, in December, 1892, Brother Manly took the superannuate relation. He died at Brinkley, in February, 1903, where he was buried. He was well educated, a close and diligent student, and his sermons were prepared with utmost care. His preaching was thoroughly Scriptural and brief. He was a careful and painstaking pastor, and the people loved and honored him.

Chapter XIV

FROM 1888 TO 1894

The year 1888 brought to Arkansas Bishop Joseph S. Key, who held all three Conferences that fall. He had been elected



BISHOP JOSEPH S. KEY

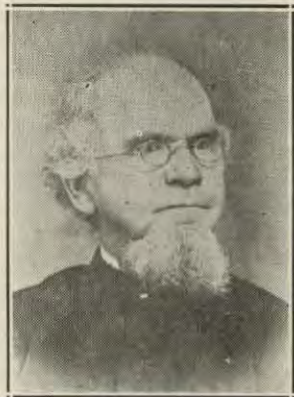
to the bishopric two years before. He became well known in Arkansas. We liked him.

The Arkansas Conference for this year met at Fort Smith. Admitted on trial: S. W. Whitson, W. M. Taylor, W. H. Dyer, J. H. Roberts, A. J. Cullom, S. C. Maddox, J. H. Smith, H. R. Shinn, Pierce Merrill, J. W. Baldwin, W. S. Bristow, and K. S. Van Zant. Received by transfer, W. B. Johnsey. W. J. Stone returned by transfer.

The Little Rock Conference met at Camden. Admitted on

trial: F. J. Shaw, K. W. Dodson, C. W. Drake, Franklin Moore, W. F. Evans, J. B. Williams, G. S. Turrentine, and Edward Rushing. Of these, K. W. Dodson and Franklin Moore long ago left us by transfer, Moore to Texas, and Dodson to Louisiana, where he has long been and is now a prominent member of the Louisiana Conference. Two deaths were reported, Samuel Parker and Dr. A. R. Winfield.

Of Dr. Winfield it is difficult to write concisely and at the same time worthily. He was himself a man of so many gifts that his life cannot be expressed in a paragraph. We can recall no man who has been so conspicuously useful in so many departments of the life of our Church in Arkansas. First of all, he was a great preacher, ever ready on the instant to pour out torrents of eloquence, capturing his audience from the start and working his will with them. For nearly forty years he moved like a comet in the skies of Arkansas, known and admired all over the State. He filled important posts all over the State. During the whole of his career we had no important institution in which his influence was not felt. He was pastor, presiding elder, college president, editor, temperance worker. He belonged to all Arkansas. To behold him in action before an audience when a great issue was pending and his mettle was stirred, was something you would never forget. At an Annual Conference he was always in his glory. The echoes of his sermons there lived in the hearts of the preachers all the following year. Many of us now living knew him well, and we have never ceased to mourn over his going away. He was born in Virginia in 1822; removed with his father to West Tennessee in early life; studied and began the practice of law; called to the ministry, and joined the Memphis Conference in 1846, in the same class with Guilford Jones; came to the Arkansas Conference in 1849, as we have seen; and went to his great reward in 1888. To see him again will be for many one of the joys of getting to heaven.



DR. A. R. WINFIELD

The White River Conference for 1888 met at Paragould, Bishop Wilson presiding. Admitted: M. B. Corrigan, A. F. Skinner, S. F. Brown, J. W. Watson, W. E. Bishop, and S. G. Lape. Julien C. Brown and William D. Matthews came by transfer from the Arkansas Conference, and W. L. King was also a transfer.

We shall meet Dr. Corrigan, an excellent physician as well as a preacher, in the Little Rock Conference, where he renders fine service for many yars. He was a thoroughbred Irishman,

reared in Ireland, with all the genial characteristics of his race, had served as a surgeon in the British Navy, and so had seen many parts of the world before he landed in Arkansas. He once had some misunderstanding with Bishop Hendrix, and it was quite amusing to hear him say, "I want Bishop Hendrix to understand that I am as big a man in my country as he is in his." He served at Helena, Hot Springs, Camden, and Monticello, sometimes practicing his profession while he served, was effective and popular everywhere. S. F. Brown after some years went to the Arkansas Conference.

The Arkansas Conference for 1889 met at Conway. At the opening of the Conference no bishop had arrived. In such a case, the Conference elects a president, always an expression of high confidence in the man elected, and this honor went to Burton Williams. However, Bishop E. R. Hendrix arrived and was in the chair after the first morning's session. He held all three of the Conferences of that year, and was often to appear among us in the following years. A scholarly and accomplished man, his administration was always characterized by vigor and courage.

There were admitted at this session of the Conference J. P. Humphreys, William Sherman, J. C. Shipp, F. A. Hill, G. B. Griffin, D. H. Groover, John S. Hackler, and John W. Griffin. Received by transfer: W. T. Locke, B. C. Matthews, W. P. Hamilton, R. M. Traylor, R. D. Moon, Julien C. Brown, J. P. Caldwell, and J. M. England.

We have had the name of B. C. Matthews before. W. P. Hamilton is a brother to Rev. Lewis Hamilton, of the Memphis Conference, whence he came and to which he returned and where he is still doing good work.

The Little Rock Conference for 1889 met at Pine Bluff. Admitted on trial: Z. W. Richardson, F. N. Brewer, J. A. Trickey, G. E. Cameron, George C. Jones, J. J. Menefee, J. J. Swalles, W. J. Hearon, C. R. Montgomery, B. A. White, J. R. Rushing, and R. T. Riley. Coming by transfer: J. H. Bradford and S. J. Dobson, from the Arkansas Conference; T. A. Hearn, from the Tennessee Conference; M. B. Chapman, from the Missouri Conference; L. D. Worsham, from the North Mississippi Conference; A. T. Galloway and E. B. Galloway, from the Louisiana Conference.

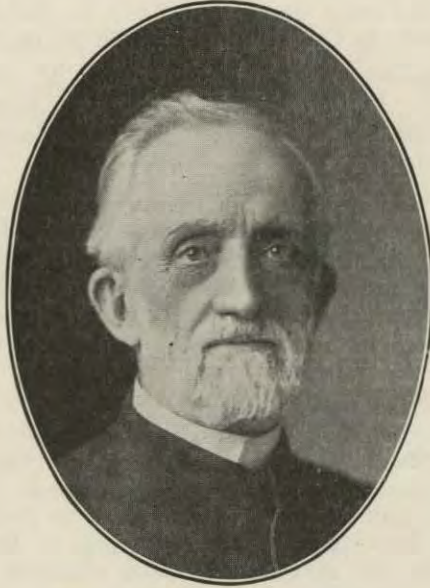
G. E. Cameron has been long gone from us, serving in Kentucky and Missouri; G. C. Jones will be recognized as long-time president of Arkadelphia Methodist College; T. A. Hearn as our missionary to China; Dr. Chapman as one of the pastors of First Church, Little Rock.

The White River Conference for 1889 met at Searcy, Bishop Hendrix presiding. Admitted on trial: Luther C. Craig, A. C. Graham and H. E. May. Coming by transfer: Horace Jewell and S. C. Stone, from the Little Rock Conference; W. F. Wilson, from

the St. Louis Conference; J. H. Hunter, from the North Mississippi Conference; and H. A. Storey, from the Arkansas Conference.

Luther Craig after several years went to Oklahoma. Wilson was two years at Helena; transferred to Tennessee, but will soon be seen back in the Arkansas Conference. Hunter soon transferred out also. Jewell was at Searcy for several years, and then back in the Little Rock Conference.

The Arkansas Conference of 1890 met at Eureka Springs, Bishop Oscar P. Fitzgerald presiding. A man of delightful spirit,



BISHOP OSCAR P. FITZGERALD

a wit in whom there was no sting, his culture of the belles lettres variety, he pleased his brethren. He held all our Conferences for this year.

The following came into the Conference: On trial: W. H. H. Gilmore, J. M. Russell, J. S. Simmons, Arthur Marston, H. W. Hatfield, and J. H. Sturdy, once more; by transfer, J. B. Winsett, from the Memphis Conference, whither he returned after some years of faithful service, taking with him one of our fine girls, Miss Nannie Woodruff, as his wife, and I. L. Burrow, returning after doing pioneer work in Oklahoma.

This was the year that Dr. John W. Boswell left Arkansas, after many years of conspicuous usefulness among us, serving since 1873 in all capacities, pastor, presiding elder, editor. He

continued his service as assistant editor of the Christian Advocate, editor of the New Orleans Christian Advocate, and editorial writer in various departments at Nashville.

There were three deaths in the Arkansas Conference in 1890: Steward C. Maddox, who had done two years' faithful work; J. B. Williams, after five years' service; and H. M. Granade, who had served for thirty years in Arkansas and Indian Territory, being much of the time one of the presiding elders.

The Little Rock Conference of 1890 met at Monticello. Admitted: John A. Henderson, J. W. Vantrease, J. J. Colson, W. C. Hilliard, G. W. McCarty, David Bolls, T. E. Bolding, G. E. Parsons, H. D. Thweat, R. G. Rowland, and F. P. Doak.

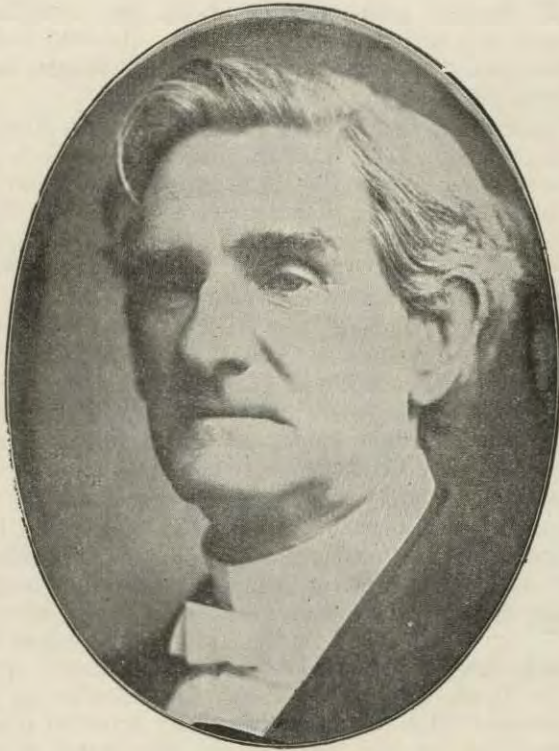
The transfers for this year were: G. M. Hill, from White River Conference; W. M. Crowson, returning from North Texas; H. B. Scruggs, from North Mississippi; and Boone Keeton, from Southwest Missouri.

L. M. Keith had passed away this year. He was born in Alabama in 1851; admitted to the Little Rock Conference in 1876; served some hard circuits and small stations while trying to care for a sick wife; became supernumerary and went to Missouri on her account; returned to Arkansas and served Fordyce, whence he went to heaven. The Journal records that he was an able preacher and a diligent pastor.

The White River Conference of 1890 met at Marianna. Admitted: P. E. Hileman, W. D. Ellis, A. J. Blakemore, W. C. Tombs, Eli Bickley, Frank Barrett, W. B. Hays, H. L. Bugg, I. B. Manly, and N. E. Gardner. Coming by transfer were E. G. Kilgore from North Mississippi and S. M. Godbey from the Pacific Conference. Of these, Frank Barrett developed into one of the most popular pulpit men among us, serving our best charges. He was later State Superintendent of the Anti-Saloon League and had much to do with ridding the State of saloons. I. B. Manly spent ten years in this Conference, serving acceptably various pastorates; was transferred to the St. Louis Conference, where he served six years; and in 1905 was transferred to Texas. He is the son of R. M. Manly, who was admitted to this Conference in 1887. Besides being a pastor, he has been widely useful as an evangelist.

At this Conference two preachers, N. B. Fizer and C. H. Ford, were charged with having abandoned their work during the year, a charge based on the fact that they had entered politics and run for office. Each was found guilty of the charge; Fizer being suspended for five months and Ford for six months. The administration of the Conference has not been uniform on this point, but an Annual Conference is always the judge of the circumstances surrounding each case, being always responsible for the conduct of each of its preachers.

Bishop Wallace W. Duncan held the Conferences in 1891. Virginia born and bred, he was then a South Carolinian, and had



BISHOP W. W. DUNCAN

something more than a touch of both States upon him. He had dealt with students so long that he had a somewhat magisterial attitude toward the preachers. But no bishop that ever came among us was more careful of the welfare of the preachers. He would not let a preacher hurt himself, if he could prevent it.

The Arkansas Conference met at Russellville. S. F. Goddard, Douglass Reed, J. A. McIver, Jesse M. Williams, J. E. Sutton, Stonewall Anderson, J. D. Wasson, J. C. Hooker, and J. M. Hively were admitted on trial. T. J. Reynolds returned from Southwest Missouri; J. B. Stevenson returned from his pioneer labors in Oklahoma; S. M. Godbey came from White River, and Dr. J. T. Bagwell from North Carolina—whither he returned after several years at Fort Smith, Morrilton, and other points.

S. F. Goddard has long been out by transfer. He was a faithful and efficient man here for a number of years; went to Okla-

homa, where he was in leading positions for many years; is now a superannuate of the Little Rock Conference, where he has done good service.

Dr. S. M. Godbey, brother to Dr. J. E., was essentially a teacher, and a very scholarly teacher at that. He was for a while at Prairie Grove, later a professor in Hendrix College, later went to Florida, where he died.

The White River Conference for 1891 met at Newport. D. D. Holley, S. D. Barker, T. A. Bowen, and William J. Vick were admitted. Wade Preston and W. C. Adams came from Little Rock Conference; J. A. Peebles and Julien C. Brown from the Arkansas Conference; C. H. Gregory returned from East Texas; R. C. Morehead came from North Mississippi, J. V. Mills from St. Louis, and J. C. Hooks from the Memphis Conference.

Elias M. Baker had died this year. He came from Tennessee to the Arkansas Conference in 1868, and fell into the White River Conference at its organization in 1870. Much service had he done, four years of which was in the presiding eldership. His brethren paid high tribute to his memory as an upstanding and faithful man, as shown by the Conference journal.

The journal of Little Rock Conference for 1891 records the death of Benjamin Watson. Born in North Carolina in 1810; admitted to the Virginia Conference in 1832, his ministry there being blessed with hundreds of conversions; apparently breaking down in early life by his too strenuous labor, he recovers sufficiently to take up work again in the Memphis Conference in 1841; comes to Arkansas to take charge of Soulesbury Institute, at Batesville, in 1849; and devotes his life chiefly to teaching in Christian schools. His was a wonderfully fruitful life. His own estimate was that he had traveled in the work of the Church 60,000 miles, preached 7,000 sermons, and received into the Church 10,000 souls.

Z. W. Richardson, of the Little Rock Conference, formerly of White River, and still back of that a member of the Memphis Conference, which he joined in 1887, had also passed to his reward in 1891.

The Arkansas Conference of 1892 was held at Bentonville, Bishop A. W. Wilson presiding. D. N. Weaver, F. A. Hill, J. J. Douglass, J. H. Messer, W. B. Hart, B. M. Burrow, J. S. Whitson, and B. F. McNamara were admitted. W. E. Rutledge, D. B. Price, and F. A. White were received by transfer.

C. B. Moseley was transferred to the Japan Conference; C. F. Brewer, J. M. Hively, and John H. Messer to the Indian Mission; S. M. Godbey and Jesse L. Massey to the Texas Conference.

Bishop Wilson held the Little Rock Conference at Magnolia. James M. Robinson, W. O. Watson, R. L. Broach, W. W. Christie, W. W. Nelson, Lewellyn Woozencraft, and William E. Biggs were

admitted. P. P. Burke, from the Arkansas Conference; W. E. Boggs, from the St. Louis Conference; W. C. Adams and Horace Jewell, from the White River, came by transfer. George S. Sexton transferred to North Texas, and H. M. Whaling to the Northwest Texas Conference.

The White River Conference was held by Bishop Wilson, at Batesville. J. K. Farris, J. B. McDonald, W. C. Davidson, W. A. Manly, W. E. Webb, and A. E. Holloway were admitted. H. C. Edmonson and A. B. Weaver were the transfers to the Conference.

Three of the preachers had died during the year; Benoni Harris, Thomas A. Craig, and J. G. Miller. There are no data as to Brother Miller, except that he was a faithful man. The name of Benoni Harris had long been a household word in Northeast Arkansas. He belonged to the Old Guard of our Methodism. He died at Paragould, February 25, 1892. He was born in Howard County, Missouri, July 2, 1827; was reared and educated in Arkansas; commenced preaching at eighteen years of age; was admitted into the Arkansas Conference in 1848. He gave forty-two years of faithful service, superannuating only two years before his death. His preaching was clear and strong, yet unaffected and quite effective. He was in our swamps, in our towns, in our hills; on circuits, stations and districts; faithful in all.

Thomas Craig was from Tennessee, where he was licensed by Rev. T. L. Boswell in 1850. He came to Arkansas in 1862, and joined the White River Conference in 1871. He served eight pastoral charges, any one of which would have welcomed his return. His last charge was Melbourne Circuit, and there he died, as he had wished, at his post, in November, 1892. His last words were, "I am going home." His son, L. C. Craig, we shall see a member of White River Conference, but now for many years he has been a member of the Oklahoma Conference.

The Arkansas Conference of 1893 was held by Bishop Keener in Clarksville. Admitted: D. N. Weaver, J. J. Douglass, J. W. Holmes, J. S. Whitson, T. M. Jackson, J. W. House, J. H. O'Bryant, C. H. Nelson, J. S. Williams, J. J. Holland, H. A. Matney, J. D. Rowland. Received by transfer: J. M. Clayton and G. S. Yarborough, from the Indian Mission, Clayton returning.

For many years there had been efforts to get the Conference together on its educational institutions, and at this Conference there was a debate lasting all of an afternoon and into the night, the issue being whether we should continue to sustain Quitman College, the oldest of our colleges at that time, into which many worthy men had put their toil and money, but left in the interior when the railroads had built through the country. It was forced to yield in a year or two after this, though all praise is due the people of Quitman for their heroic efforts through the years. Many of them had put well-nigh all they had into the enterprise.

The Little Rock Conference for 1893 met at Hot Springs, Bishop Keener presiding. Admitted on trial: S. W. Rainey, B. F. Wilson, W. P. Haynes, O. E. Goddard, J. H. Glass, J. O. Walsh, J. A. Parker, and W. P. Whaley. Received by transfer, S. H. Renfro from St. Louis Conference.

Five preachers had died during the year: A. W. Simmons, Joseph Turrentine, J. F. Follin, C. B. Brinkley, and Boone Keeton. The Conference journal furnishes no memoirs of these brethren.

The White River Conference for 1893 met at Jonesboro, Bishop Keener in the chair. Four were admitted on trial: A. F. Skinner, J. D. Sibert, W. E. Hall, and L. R. Barnett. J. M. Hawley and F. C. Sterling were readmitted. E. G. Kilgore came in from the St. Louis Conference, E. P. Crowe from the Louisville Conference, and S. H. Babcock from the Arkansas Conference.

The fifty-ninth session of the Arkansas Conference was at Quitman, Bishop Hendrix presiding. Phillip C. Fletcher and W. H. Nance were admitted on trial. So reads the journal, but it is probable that Fletcher was written into this class as a transfer from North Georgia, for he appears also in the list of transfers. Other transfers are O. E. Goddard, from Little Rock Conference, R. A. McClintock, from St. Louis, W. B. Hays, from White River, A. B. Haltom, from Memphis, D. D. Warlick, from Florida, and T. A. Martin, who returned from the Indian Mission.

The forty-first session of the Little Rock Conference was held at Prescott in 1894. Admitted on trial: J. T. Shaw, J. W. White, L. M. Daly, F. R. Canfield, T. O. Owen, J. H. McKelvy, J. D. Dunn, M. H. Russell. The transfers to the Conference: John E. Godbey, from Southwest Missouri; R. A. McClintock, from St. Louis; C. E. Patillo, W. W. Bays, J. R. Dickerson, and George Morgan, from North Georgia; and J. M. Hawley, from White River. E. N. Evans transferred to the Louisiana Conference. Two have died: G. W. Rice and J. S. Clower.

GEORGE W. RICE was born in Bradley County in 1859; was licensed and joined the Little Rock Conference in 1887. He traveled Bright Star, Amity, Crystal Springs, Sheridan, and Toledo Circuits. In all places he became enshrined in the affections of his people and did faithful service. He was the soul of honor. He died in August, 1894.

JOHN SIMPSON CLOWER, born in Alabama in 1846, came with his father's family to Arkansas, and was converted at Columbia Camp Ground in 1861. He was a Confederate soldier, and bore himself as a Christian while in that service. After the war he moved to Texas; felt himself called to preach, and entered the Texas Conference in 1868. In 1877 he located and came to Arkansas; but in 1886 he was readmitted into the Arkansas Conference, where he traveled Waldron, Dover, Danville, and Quitman Circuits. He transferred in 1891 to Little Rock Conference. Here he served Gurdon and Nashville Circuits. He had few early advantages in the way of an education; but he made himself a good English scholar and was a strong preacher, above the average.

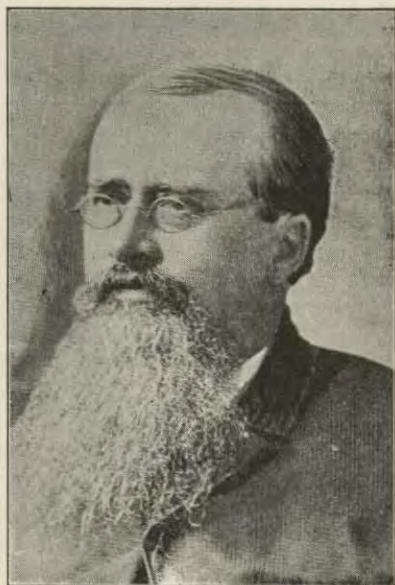
The White River Conference of 1894 met at Helena, Bishop

Hendrix presiding. Admitted on trial: W. B. Roe, T. L. Taylor, Fred Little, W. B. Ricks, E. N. Pitts, George Wilkinson, W. W. Gibson, H. H. Hunt, and T. W. Fisackerly. Received by transfer: J. B. Stevenson, from the Arkansas Conference; W. F. Walker, from the Memphis Conference; W. H. Batton, from St. Louis; and J. M. Pinnell, from Little Rock. E. G. Kilgore and J. M. Pinnell located, at their own request. John Rhyne had died during the year. This is our old friend at Booneville, of whom we have already taken notice.

Chapter XV

THE YEARS 1895-1897

The Arkansas Conference of 1895 met at Dardanelle. Bishop Atticus G. Haygood presided. Bishop Haygood had been elected



BISHOP A. G. HAYGOOD

at the General Conference of 1894. He had declined to be a bishop at the preceding General Conference, believing his services more needed at Emory College, of which he was at the time president. He was a heroic spirit always, never afraid to undertake large things. He overworked himself; was scarcely at himself when with us, and died a few months later, in January, 1896. We had the honor of a visit from his sister, Miss Laura, who was with him at this Conference. She will be remembered for her work in China.

Those admitted at this session were: R. F. Emerson, S. J. Meek, J. F. Etchison, and L. D. Ray. The transfers to us: P. W. Campbell, L. A. Campbell, John H. Cummins, D. T. Tarter, S. F. Dykes, who was returning, S. L. C. Coward, and J. A. McIver, also returning. All except Dykes and McIver were from the Louisville Conference. J. H. Cummins was immediately transferred to the Little Rock Conference, where he is still in active service.

McIver was transferred to Texas, O. E. Goddard was transferred to the China Mission Conference.

James A. Walden and George W. Boyles had died, both true and tried men.

JAMES A. WALDEN was born in Little Rock, Ark., March 12, 1843, was married to Miss Selina A. Maxwell, July 7, 1867, and after her death to Mrs. Ellen H. Wagner, March 17, 1886, and died of congestion February 28, 1895. He was licensed by the Quarterly Conference of Carrollton Circuit, August 24, 1867, J. W. Shook, presiding elder, and J. A. Walden, secretary; was ordained deacon by Bishop McTyeire, at Van Buren, October 22, 1871, and elder by Bishop Pierce, at Dardanelle, November 9, 1873. He was admitted on trial into the Arkansas Conference, at Fayetteville, in 1869, and was appointed to Bethesda Circuit, Batesville District; Berryville Circuit, 1870; Bellefonte and Yellville Station, 1871-72; Double Springs Circuit, 1873; Fayetteville District, 1874-77; Fayetteville Circuit, 1878-79; East Clarksville Circuit, 1880; supernumerary, 1881; transferred to Indian Mission Conference and appointed to school work, 1882-83; back to Arkansas Conference and appointed to Springdale Circuit, 1884; Prairie Grove Circuit 1885; Boonsboro, 1886-89; Eureka Springs Station, 1890-91; Ozark Station, 1892-93; Clarksville Station, 1894, in the twenty-sixth year of his connection with the traveling ministry. As Secretary of District and Annual Conferences for many years he was always prompt, accurate, neat, and proficient. The same neatness, accuracy, and promptness marked all his work.

GEORGE W. BOYLES was born in Perry County, Ala., September 13, 1832, and died at his home, near Altus, Ark., November 20, 1895. He was licensed, and admitted on trial in the Mississippi Conference at Natchez in 1859. He was chaplain in the Confederate army. He was ordained deacon by Bishop Andrew in 1863, and elder by Bishop Paine on December 2, 1866. In 1872 he transferred to North Mississippi Conference, where he spent several years active service. He was transferred into the Arkansas Conference at Dardanelle in October, 1881. He filled with great acceptance Altus, Alma, Ozark and Mulberry. In 1886 he was supernumerary. At the close of that year he was appointed to the Dardanelle District, and served for four years. At the expiration of this term his physical condition was such as demanded lighter work, and he was assigned to Alma and Mulberry charge for 1891; Lamar Circuit, 1892; Atkins Circuit, 1893; Clarksville Circuit, 1894, and Dyer Circuit, 1895, where he closed his work and went to his reward.

The Little Rock Conference for 1896 was also held by Bishop Haygood, at Lonoke. There was only one admission on trial, Charles J. Greene, who has now long been a professor in Hendrix College. There were added by transfer: W. A. Freeman, from the Indian Mission; L. R. Barnett, from White River; J. H. Cummins, from Arkansas Conference; and T. O. Rorie, from North Georgia. Rorie is now a superannuate, having done a good work, both in Georgia and in Arkansas, with two sons now



DR. C. J. GREENE

preaching. The men leaving by transfer were: H. B. Scruggs, to Indian Mission; W. W. Bays, to Western North Carolina; and G. W. Morgan to North Georgia.

Charles L. Adams had died. Dr. C. C. Godden offered and the Conference adopted the following tribute to his memory:

CHARLES L. ADAMS son of Capt. James Adams was born in Lonoke County, Ark., September 5, 1866. He was converted and joined the Methodist Episcopal Church, South, at Old Mount Tabor in August, 1876. He was admitted on trial into Little Rock Annual Conference in the fall of 1886. He served Ouachita, Hampton, and Bearden Circuits and then Carlisle and Hazen. His health failed; he went west, but returned home to die. The call came for him on July 25, 1895. It found him ready. He lived and died well. He leaves to his faithful wife and children a stainless name, which is a heritage above rubies.

The White River Conference of 1895 met in Searcy, Bishop O. P. Fitzgerald presiding. John W. Harper, George G. Davidson, T. J. Taylor, H. V. Johnson, W. T. Mesecher, James M. Williams, J. G. Parker, and H. R. Singleton were admitted. Julien C. Brown returned from North Mississippi. M. B. Corrigan was transferred to the Baltimore Conference. Three died during the year: W. L. King, D. W. Reid, and John W. Patton.

WILLIAM L. KING, son of Rev. James and Mary King, was born near Greensburg, Greene County, Ky., October 7, 1836; was married to Emma Coleman, March 8, 1895. He professed religion in early life and joined the M. E. Church, South, at Blue Spring Grove, Barren County, Ky. He was licensed by Zechariah Taylor, of Louisville Conference, in 1859, and joined Louisville Conference the same year and was appointed to the Tompkinsville Circuit. Bishop McTyeire ordained him deacon October 4, 1868; in 1870 he was ordained elder by Bishop Paine. In 1874 he was transferred to the Southwest Missouri Conference; in 1888 he transferred to the White River Conference. Brother King was a Christian of sincere and decided character, conscientious and consistent, and he never minced words or principles. He was a fine preacher, lucid, pointed, and forceful.



REV. D. W. REID

JOHN W. PATTON, son of Thomas and Louisa J. Patton, was born in Tennessee, March 29, 1839; emigrated to Arkansas with his parents when a boy; and was reared principally in White County. He was licensed in 1861, and joined the Arkansas Conference in 1862. He located, then joined the White River Conference in 1890. He died in Woodruff County, Ark., October 16, 1895. His end was peace.

DUDLEY WILLIAM REID was born in Independence County, Ark., December 27, 1847. His parents were John H. and Sarah Reid. He was married to Miss Harriett Parsons, December 16, 1869. He was licensed August 14, 1857; joined White River Conference in 1869; located in 1871, and joined again in 1885, giving himself actively to the work of the itinerancy until October 18, 1885, when from the parsonage at Claren-

don, he passed to his reward. He left a widow and several capable children, one being Miss Emily, long connected with Galloway College and with the Christian Advocate at Nashville.

The Sixty-First Session of the Arkansas Conference was held at Fayetteville in November, 1896, Bishop Duncan presiding. F. A. Taff, Jr., C. L. Griffith, W. W. Noble, and Marion Waldrip were admitted. W. D. White, M. M. Hill, H. C. Jolly, W. E. Sewell, Henry Hanesworth, J. B. Stevenson, and J. A. Castell were received by transfer. J. T. Bagwell returned to the North Carolina Conference and Moses B. Hill was transferred to the China Mission Conference.

J. H. Wade and J. E. Martin had passed into the heavens. The most authentic information about their lives and labors, is to be found in the tributes paid by their Conference. We are, therefore, making free use of these tributes as they appear in the Journals of the Conference, abridging them where necessary.

JAMES ERASTUS MARTIN came, when a seven year old boy, from Kentucky to Yell County, Ark., in 1859. Eight years later he was converted and joined the Church, and three years after that he was licensed to preach. In 1873 he joined the Conference. He served the following circuits: White River, Waldron, Danville, Bluffton, Fort Smith, Charleston, Clarksville, Prairie View, Dover, Greenwood, Dyer and Neal's Prairie. No man ever questioned his character. He had fruit in his ministry.

Rev. H. Lynn Wade furnishes the account of his grandfather:

JOHN HENRY WADE was born in Tennessee, November 5, 1821; was married to Miss Julia Ann Davidson and moved to Dunklin County, Mo., joined the St. Louis Conference in 1861 and was at the same time ordained deacon. His first appointment was Chalk Bluff Mission, which he served during the entire period of the Civil War, the St. Louis Conference not meeting till 1866, at which time he was sent to Grand Prairie Circuit. (The records show that many of the preachers at the close of the war did not take the charges they were assigned to.) But he came to Yellville, Ark., instead, where he served till the Arkansas Conference met at Dover in November 3, 1867, when he was ordained elder by Bishop Marvin. He was sent back to Yellville Circuit, where he reorganized Methodism in Marion, Baxter, Boone, and Searcy Counties. The remainder of his ministry was in this section. Four children grew to maturity: John, George, Jonas, and Mary. John and George became preachers. His second marriage was to Miss Henrietta Wells. He died December 7, 1895, and is buried at Valley Springs, Arkansas. His preaching was of the evangelistic type. He was a great exhorter and was successful in holding revivals, organizing churches, and defending the doctrines of the Church, especially against the exclusive immersionists of that day. He was small of stature, but had great energy. He hated sham and pretense, but loved the Church and humanity. He died in great faith, saying: "Tell the preachers the way is clear."



REV. J. H. WADE

The Forty-Third Session of Little Rock Conference, 1896, was at Camden, Bishop Key presiding. Admissions: J. W. Harrell, A. M. Shaw, J. J. Mellard, N. T. Thomasson, E. A. Townsend, and G. L. Logan. J. Z. Burleson came from the Methodist Protestant Church. John W. Cline was readmitted. O. E. Goddard returned from the China Mission and E. A. Tabor was transferred from the Texas Conference, and located at his own request. Five have died; John McLaughlin, P. P. Burke, F. J. Shaw, A. S. Scott, and J. B. Thomas.

P. P. BURKE was a South Carolinian, born in Laurens District in 1836. He came into Sebastian County, Ark., in 1868, having tarried a while both in Alabama and Louisiana, leaving South Carolina when a boy of twelve. He was licensed about a year after coming to Arkansas, and entered the Arkansas Conference in 1884. After eight years he transferred to Little Rock Conference, where he did two years' work, on Kingsland and New Edinburg Circuits. His health failed; he superannuated; and died in great peace in September, 1896.

F. J. SHAW was a Kentuckian, and came to Arkansas in 1866, when twenty years old. He was converted the following year, and in 1889 was admitted on trial. A good and faithful servant, he traveled the following circuits: El Paso (the year before he was admitted), Auburn, Lehi, Palestine, DeWitt, and Humphrey.

ANDREW SOULE SCOTT was the son of Rev. William J. Scott, one of the venerable members of Little Rock Conference. He was born in 1858, and admitted into Conference in 1883. He traveled Mount Ida and Malvern Circuits his two first years; was junior preacher at Hot Springs his third year. A strenuous worker, he overtaxed himself, and was transferred to Los Angeles Conference, hoping to regain his health. He located in 1887; returned to Arkansas in 1889; and was readmitted into Little Rock Conference and sent to Fountain Hill Circuit. The next year he was assigned as junior preacher on Princeton Circuit, to attend Vanderbilt University. When he returned from the University, he was sent to Holly Springs Circuit, thence to Benton Station, thence to Carlisle and Hazen, thence to Junction City. Here he broke down, and in September passed to his reward.

JOHN B. THOMAS was born in Marlboro District, South Carolina, in 1832. In 1851 he turned his face westward, spent a year or two in Mississippi, and landed as a farmer in Clark County, Ark. He practiced law in Black Springs, but was licensed to preach in 1870, and was admitted into Little Rock Conference in 1882. His charges were: Murfreesboro, Bright Star, Lapile, Bartholomew, Hampton, and Hamburg Circuits. Dying June 26, 1896, he left a name for diligence, loyalty and fidelity.

The White River Conference was convened in its Twenty-Seventh Session at Paragould in November, 1896, Bishop Fitzgerald presiding. Eight were admitted: W. M. Wilson, E. H. Wallis, W. P. Talkington, W. M. Findley, K. R. Durham, D. H. Colquette, J. T. Seaton, and Z. D. Lindsey. After a number of years W. M. Wilson went to Oklahoma, where he was long prominent. The transfers to the Conference were: M. B. Corrigan, returning from the Baltimore Conference; J. M. Thrasher, from the Louisville Conference; and E. J. Ewing, from the Illinois Conference. Ewing however, located, as did also H. L. Bugg, W. E.

Webb, and J. B. Woodin. Three excellent men had died: E. C. Castleberry, W. M. Cryer and James A. Peebles.

EDMUND CICERO CASTLEBERRY, born in Georgia in 1852, was reared in Fulton County, Ark., licensed and joined the Conference in 1878. Between that date and 1885 he traveled Wheatley, Salem, and Mineral Circuits. On account of failing health he went to Florida, where he labored two years; returning to Arkansas in 1877, he was stationed at Argenta, and next at Beebe, where he married Miss Cora Dement. Thence he went to Wynne and McCrory; thence to Augusta, where his labors ended in July, 1896.

H. M. CRYER was a native of Sumner County, Tenn., and a graduate of Cumberland University Law School. He came to Arkansas in 1870, practiced law till 1886, when he joined the Conference. Meantime he had married, in 1882, Miss Annie Webber, of Perry County. His first six years of service were on Mineral and Jacksonville Circuits. The following two years were at Marianna and his last year was at North Little Rock, where he preached his first sermon the night after his conversion, at the request of the pastor. This was indicative of the character of his ministry—doing with his might what his hands found to do. He was a highly esteemed man.

DR. JAMES ALBERT PEEBLES was born in North Hampton County, N. C., in 1827. The family moved in 1834 to Mississippi. Converted in 1848, he was soon licensed to preach. Two years later he graduated at Lagrange College and entered the Alabama Conference. Was transferred to the Arkansas Conference in 1874, to be president of Quitman College. In 1892 he transferred to White River Conference. During a service of forty-four years he missed only seven appointments. This service was on circuits, stations and districts. He was a very likable man, intelligent, with quick impulses, with a touch of the eccentric, a somewhat quaint personality. "Show quarter, but ask none," was one of his mottoes. When presiding elder of the Fayetteville District in 1887, there came to his Quarterly Conference a woman applying for license to preach. Being convinced that God had called her to the ministry, he licensed her, law or no law, thus anticipating some of the good women of our later time. Nobody ever suspected him of lacking in sincerity. There walked by his side during all the years a most excellent wife, and they left us excellent children.

Chapter XVI

FROM 1897 TO 1900

The Arkansas Conference convened in its sixty-second session at Ozark, November 1897, Bishop Hendrix presiding. J. E. Woodruff, G. L. Horton, and W. T. Thompson were admitted. W. F. Wilson, L. A. Blevins, J. L. Keener, and O. E. Goddard came in by transfer. Transferring from the Conference: B. C. Matthews, to New Mexico; S. L. C. Coward, to Louisville; H. C. Jolly, to Northwest Texas; J. M. C. Hamilton, to the Indian Mission; H. D. Grover, to North Georgia; D. D. Warlick, to Little Rock; and A. H. Williams, to White River. Two had passed to the Great Beyond: V. V. Harlan and W. H. W. Burns.

WILLIAM HARRISON WILSON BURNS was a native of Independence County, born in 1855. He was converted in early life, and was licensed to preach in 1871. He served the first year as junior preacher on Clinton Circuit, under J. L. Massey. In 1878 he was sent to Perryville Circuit; the next year to Lewisburg Circuit; thence to Springfield and Hill Creek. During the next years he was stationed at Dardanelle, Rogers and Morilton. He superannuated in 1896. Fidelity marked all his career.

VINCENT VALENTINE HARLAN. So long were we associated and so close was our fellowship that the author begs the privilege of substituting in part his own words for the Conference tribute paid the memory of Brother Harlan.



REV. V. V. HARLAN

He came to Arkansas in 1877. He was born at Tunnel Hill, Ga., in 1851; educated at Emory and Henry College. By nature he was a fine-grained man, gentle in spirit, yet always pushing his work. His service among us was almost exactly twenty years, relatively a short time; but they were years packed with labor and fruitful in results. He was a financier, knew how to raise money and what to do with it. He religiously appropriated a good part of his income to God's work. Judicious and diligent, he made an excellent presiding elder, and holds, so far as we know, the honor of being the first presiding elder in the State and one of the first in the whole history of our Church to bring a district through with 100 per cent paid on all claims. He was destined also to be of great value in our educational interests. He was the first man put in the field to raise money to acquire (Central Collegiate Institute) Hendrix College, and the college has done well to preserve his name as that of one of its literary societies. The Conference of 1885 honored him by electing him a delegate to the General Conference, as the Bishops had honored him with an appointment to the Ecumenical Conference of 1881. We buried him at Clarksville in 1897. It ought to be said that Mrs. Harlan was for many years one of the chief figures among our missionary women,

to the great gratification of her husband, who always carried this cause on his heart, as he did every interest of the Church. We have had in Arkansas few men that were the equals of Vincent V. Harlan in efficiency and none more devoted.

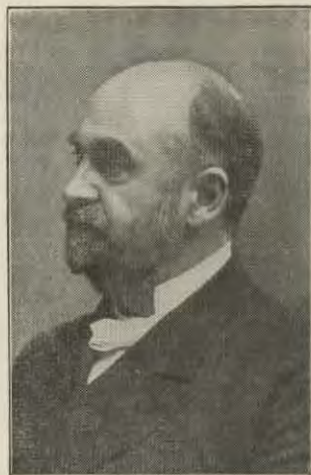
But let us add the closing words of the Conference tribute, written by Rev. George W. Hill:

However others may have regarded him as a preacher, he was to me one of a noble decem viri—one of the ten best preachers I ever heard. I never heard him without having stimulated my desire to be a better man. Too great to aim at a display of the flowers of literature and the variegated pyrotechnics of mere intellectual smartness, he was content to be wise and good—a moral stature a thousand times larger than to be merely smart. Harlan will be no stranger in the land wherein none but the undefiled shall walk. From the Fort Smith, Clarksville, Morrilton, and Fayetteville Districts there will be hundreds, thousands, to whom he ministered the pure, simple, soul-saving gospel of the Lord Christ. We miss him at this Conference. We shall miss him as the years go on; and his moral stature will only grow larger as we grow wiser and more able to appreciate him.

The Greeks in commemoration of, and gratitude for the generous services of Byron cast a single bronze medal upon the obverse side of which was stamped a vigorous young bay tree overshadowed by low-hung clouds, emitting forked lightnings from their thundercharged bosom, and subscribed beneath, the Greek words, "aiei apthartos," "forever imperishable!" Dear Harlan, generously hast thou come to the deliverance of many, and we shall not forget thee. The bay of thy memory shall live with us without hint of perishing when every one on the present roll of the Conference answers to the roll-call up yonder! Farewell, brother, friend, till we, too, join the throng of immortals in that fairer land, brighter than "the sunset's radiant glow!"

Bishop Hendrix held the session of Little Rock Conference for 1897 at Pine Bluff. J. M. Workman, S. R. Twitty, and F. F. Harrell were admitted. The transfers were: Cadesman Pope, Kentucky; J. S. Hawkins, Memphis; D. D. Warlick, Arkansas; M. B. Corrigan, White River; and John Williams, Illinois, he being immediately returned to that Conference. Transfers out: J. W. Cline, to the China Mission Conference, and appointed professor in Anglo-Chinese College; W. E. Boggs, to West Texas; O. E. Goddard, to the Arkansas Conference; N. T. Thomasson, to Los Angeles Conference, Arizona; John Williams, to Illinois Conference. B. F. Wilson, R. H. Saunders, J. T. Shaw, and W. H. Batten had died during the year.

BENJAMIN F. WILSON was from Indiana, born there in 1864. He was converted in Missouri in 1885; moved to Jefferson County, Ark., and licensed in 1890; was admitted to Little Rock Conference in



BISHOP E. R. HENDRIX

1893, having traveled Lehi Circuit as a supply. Dr. C. C. Godden, who wrote his memoir for the Conference, says his only work after his admission was on English Circuit, where he died while in his third year on that charge. He further speaks of him as a painstaking and excellent man. His wife was Miss Zenoah Keadle, whom he married only a short time before his death.

ROBERT H. SAUNDERS was born in Carter County, Tenn., May 11, 1826. The celebrated W. G. Brownlow baptized him in infancy. He was a soldier in the Mexican War, an unfriendly atmosphere for a young man. He became an infidel, with a stormy life and many sorrows. But from this he was recovered, became a minister, and was admitted to Little Rock Conference in 1870. It has often been noted that when a great sinner is converted he may be expected to put great energy into the work of his new-found Lord. So it was in this case. His work was on the following Circuits: Richmond, Swan Lake, DeWitt and Arkansas River. In 1879 he was sent to South Fork Mission. Soon thereafter he became violently insane. He never recovered from this, and died December 9, 1896. Dr. John H. Riffin spoke of him as a grand preacher and an eminently useful man.

JOHN TILLMAN SHAW was a native of our Pope County, born in 1870, at Dover. He was the son of Flavius J. Shaw, a member of Little Rock Conference, whose death had been reported to the Conference of 1896. He was licensed in 1892, and attended Fordyce Training School. In 1894 he joined Conference. He was appointed to Old River Circuit. Next year he was on Nathan Circuit, but was changed to Humphrey Circuit to be near his father, who was in his last illness. In 1896 he was sent to Prairie Mission, where he died the following April. A short ministry, says Dr. Riffin, but one full of promise.

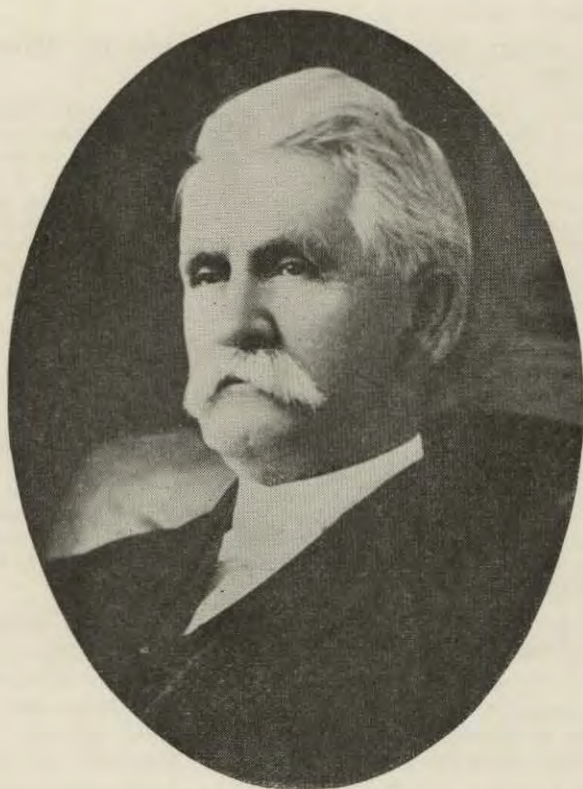
The White River Conference of 1897 met at Newport, Bishop Hendrix presiding. Admitted on trial: J. C. Croft, W. R. McAllister, C. L. Castleberry and A. E. Horton. A. H. Williams was received as a transfer from the Arkansas Conference. W. H. Batten had died.

WILLIAM HENRY BATTEN was born in Henry County, Tenn., September 11, 1853. He was licensed in 1886. He is found the year following in Missouri, where he supplied Clarkton and Malden. He seems to have joined the St. Louis Conference, for he served Popular Bluff, McDonald, and Gatewood Circuits. He transferred to White River Conference in 1895. He was sent to Beebe Circuit and had there over 100 conversions. His next and last charge was Mount Pisgah Circuit, where his health gave way, and where he died in the following September, shouting "Hallelujah", as he passed out of this world.

The year 1898 brings Bishop Henry C. Morrison to Arkansas as president of all three of our Conferences. Before his election to the episcopacy he had long been a popular city pastor, with service in Louisville, Atlanta, and other places. He had been Missionary Secretary from 1894 to 1898. When he entered that office there was an enormous debt, the payment of which, more or less, made him bishop.

The Arkansas Conference met at Morrilton, and received on trial J. J. Galloway, F. A. Lark, J. F. E. Bates, T. H. Wright, R. E. L. Bearden, J. T. Gossett, and James M. Hughey. William M. Hayes and S. R. Twitty came by transfer. Arthur Marston

transferred to New Mexico; W. B. Hays, to White River; James A. Anderson and O. H. Tucker, to Little Rock, the former going to Pine Bluff and latter to Bryant. R. E. Emerson died during the year.



BISHOP H. C. MORRISON

ROBERT FOSTER EMERSON was born at Pleasant Hope, Missouri, July 5, 1867, and died in Phoenix, Arizona, July 28, 1898; professed faith in Christ at West Plains, Mo., May 18, 1882; joined the M. E. Church at Fort Smith Ark., 1884, and changed his church relationship in 1885 to the M. E. Church, South; was licensed to preach July 14, 1894, and was admitted on trial in the Arkansas Conference at Dardanelle, Ark., November 27, 1895, and appointed to Cauthron Mission, where he served three years and where he died. His work was of short duration but it was faithfully done.

The Little Rock Conference of 1898 met at Winfield Church, Little Rock. F. E. Dodson, D. H. Colquette, L. H. Eakes, and H. M. Bruce were admitted. A. P. Few returned from the Pacific Conference, and with him R. C. Montgomery. W. E. Thompson came from Virginia. James A. Anderson and O. H. Tucker came from the Arkansas Conference. Transfers out of the Conference

were: J. R. Jones, to the North Georgia Conference; A. R. Holton, to the St. Louis Conference; E. R. Steel, to the Arkansas Conference; W. J. Hearon, to the East Texas Conference; L. C. and E. F. Wilson to the Columbia Conference; Lon H. Eakes to the Southwest Missouri Conference.

W. C. Adams died during the year, and Dr. John H. Riggin writes of him:

WILLIAM C. ADAMS was born in Lowndes County, Miss., April 10, 1835. He was licensed in 1859 and admitted on trial into the Little Rock Conference in November of that year and appointed to Rockport Circuit. In 1861 he was junior preacher on Clark Circuit, a nominal appointment, as, the minutes state in marginal note, he was in the army. In 1862 he was discontinued. In 1865, at the first Conference after the war, he was again admitted on trial and appointed to Rockport Circuit. In 1866 he was ordained deacon and appointed to Clark Circuit. In 1867 he was appointed to the same work, in 1868 to Arkadelphia colored charge. In 1868 he was granted a location. Subsequently he resigned his credentials and lived out of the Church for several years, but in 1885 he was for the third time admitted on trial in the Little Rock Conference and appointed to Lehi Circuit; in 1886-88 to Richmond and Rocky Comfort; in 1889 to Liberty; in 1890 to Des Arc and Hickory Plains. In 1891 he was transferred to the White River Conference and appointed to Jacksonville Circuit. In 1892 he was transferred to the Little Rock Conference and sent to Old River Circuit and returned to the same work in 1893. In 1894 he was granted the superannuate relation. In 1897 he became effective and was appointed to Sheridan Circuit. Here he finished his work, Sunday, April 10, 1898, was his birthday. He had completed his sixty-third year. He preached morning and evening, lay down, and fell asleep in Jesus.

The White River Conference for 1898 met at Clarendon, Bishop Morrison presiding. R. F. Rhew, C. H. Newman, J. D. Kelley, J. T. Self, S. H. Blackwell, and A. C. Cloyce were admitted. R. A. Holloway came from Florida, J. B. New from Memphis, and W. B. Hays from Arkansas Conference. Julien C. Brown was transferred to the Little Rock Conference, and stationed at Hot Springs.

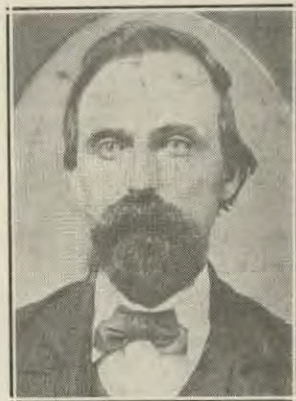
Bishop Charles B. Galloway held the Arkansas Conference at Springdale in 1899. L. E. Southard, F. M. Tolleson, and W. H. Cloninger were admitted. D. N. Groover came as a transfer from North Georgia; O. H. Tucker, E. R. Steel, and J. H. Glass, from Little Rock, and W. M. Greer, from the Tennessee Conference. The following left by transfer: W. E. Sewell, to the Florida Conference, for Cuban Mission; W. P. Hamilton and J. B. Winsett, to Memphis; D. T. Tartar, to Louisville; E. L. Massey, to Indian Mission; D. N. Groover, back to North Georgia; F. A. Lark, to the Columbia Conference.

There were two deaths: James L. Hays and F. A. Taff, Jr. Under the rule laid down by the Joint Commission of the two Conferences, appointed as an advisory council in preparing this history, we are to take note also and henceforth of the death of the preachers' wives who have seen twenty-five years' service in our parsonages. So we have for this year an account of the life of

Mrs. W. J. *Stone. We take, in somewhat abridged form, from the Journal, the following tributes.

FRANCIS ASBURY TAFF, JR., son of Rev. F. A. and Margaret Taff, was born in Scott County, Ark., April 16, 1871, and died in Waldron, Ark., April 24, 1899. Converted when quite young, he joined the M. E. Church, South. He was licensed to preach by George W. Hill in 1895. He was a close student and was fast developing into a symetrical character and an acceptable and useful preacher. In 1896, he served as a supply Mountain Home Station. At the close of this year he was admitted on trial into the Arkansas Conference, and appointed student in Hendrix College. The latter part of 1898 he served the Eureka Springs Station, the pastor having transferred. In November, 1898, he was appointed to Cauthron Circuit. He entered upon his work with fond hopes and joyous anticipations; but, as death often seems to love a shining mark, he claimed this promising young man for his victim. The last of February his health gave away, and in the early spring his redeemed and happy spirit was borne to the clime of perennial spring. His father, who for many years has been an honored member of this Conference, and his Christian mother, seeming anxious about their son as he lay on his dying bed, he said to them: "Don't be uneasy or alarmed about me; the way is clear; all is bright."

J. L. HAYS was born in Rutherford County, Tenn., June 7, 1841. He moved with his father's family to Arkansas in 1854. He was married in 1873 to Martha Jane Armstrong, with whom he enjoyed a happy life till Sister Hays' triumphant departure for the better land. Brother Hays made a profession of faith in 1869; was licensed in 1871; and died at Huntsville, Ark., April 17, 1899. He was admitted on trial into the Arkansas Conference in 1871, and made a successful itinerant preacher. In 1896 he was put on the superannuate list and remained in this relation until his death. He possessed more than ordinary acuteness and discrimination with regard to all moral questions. He had a clear perception of the wrong and unfalteringly and bravely shunned it. As a husband he was uniformly loving, loyal, and chivalrous; as a member of society he was charitable, kind, unaffected, and righteous. As a preacher his sermons were short and well arranged. He was accurate in his knowledge of the fundamental doctrines of Methodism.



REV. JAS. L. HAYS

CHARLOTTE ELIZABETH STONE, wife of W. J. Stone, and daughter of John Harris, one of the pioneer Methodist preachers in Arkansas, was born in Conway, now Faulkner County, Ark., February 22, 1836, and died at Belleville, Yell County, Ark., June 21, 1899. Sister Stone gave her heart to God and her life and influence to the Church when but a girl, and lived a consistent Christian. She was educated at the White Sulphur Springs Academy, near Pine Bluff, Ark. On December 30, 1858, she became the wife of W. J. Stone, who in 1871 entered the ministry and joined the Arkansas Conference. Sister Stone, the daughter of an itinerant preacher, and having been for twenty-eight years the wife of an itinerant preacher, and having followed to their last resting place five of her children, certainly had a large experience of the joys and sorrows that come to an itinerant preacher's home, but through all and to the last her faith in God was unwaver-

ing. In her last illness she was patient and meditated much upon God's word, frequently quoting promises, dwelling upon the word, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Thy rod and thy staff they comfort me". She would often close these quotations with shouts of praise.

The Little Rock Conference of 1899 was held at Fordyce; Bishop Galloway in charge. O. J. Beardslee, A. E. Wilson, J. T. Newsome, J. W. Duncan, E. Crook and Forney Hutchinson were admitted: Julien C. Brown came by transfer from White River; A. M. Trawick, from Tennessee; J. A. Baker, from West Texas; and J. A. Biggs, from the Indian Mission.

The following left by transfer: O. H. Tucker, and J. H. Glass to the Arkansas Conference; K. W. Dodson, to the Louisiana Conference; W. T. Locke, to the White River Conference; Franklin Moore, to the St. Louis Conference; A. O. Evans, to the Northwest Texas Conference. R. L. Wozencraft had died, and Rev. Thomas H. Ware read the tribute:

R. L. WOZENCRAFT was born in Dallas County, Ark., October 21, 1862; was married to Miss Mattie Shankle, March 8, 1887. In 1892 he was admitted on trial into the Little Rock Conference. His first two years were on Bryant Circuit, where he did splendid work and is held in high esteem. His third year was on Mabelvale Circuit. From there he went to England and Liberty, remaining three years and returned the fourth. But his work was done. He died in Hot Springs, March 6, 1899.

The White River Conference of 1899 met at Searcy, Bishop Galloway presiding. John Pope, James Wilson, Sidney H. Babcock, Jr., I. E. Thomas, and F. P. Jernigan were admitted on trial. H. R. Singleton from Louisiana, and W. T. Locke, from Little Rock Conference, were the transfers. J. B. McDonald transferred to the Indian Mission and J. S. Brooke to the St. Louis Conference. One had died, J. C. Ritter, for whom a tribute prepared by M. M. Smith and F. A. Jeffett was adopted.

JOHN C. RITTER was admitted to the White River Conference in 1882; died in 1899. He was for about fifteen years an effective preacher and two years a superannuate. He was a man of fine natural ability, a close student, and a strong preacher; gave himself exclusively to his work, and the longer he lived in a community, the greater was he esteemed. He filled acceptably circuit, station, and district. His brethren reposed in him unshaken confidence. He was a kind father, an affectionate husband, and obliging neighbor, a brave soldier, both for his country and his Lord, and in the truest sense an honest man.

Bishop Galloway held the Arkansas Conference of 1900 at Central Church, Fort Smith. I. W. Fair, W. T. Martin, George E. Patchell, W. U. Witt, and J. L. Bryant were admitted on trial. J. M. C. Hamilton returned from the Indian Mission. W. F. Wilson, T. M. Jackson, and W. M. Taylor transferred to the Indian Mission, and S. R. Twitty to White River. There were four deaths, and the memoirs follow.

JOSEPHUS LOVING was born at Lovington, Va., April 4, 1811, and "fell on sleep" at Prairie Home, near Des Arc, August 15, 1900. These are the boundary lines of a long, useful, and happy life. Converted in early man-

hood, he joined the M. E. Church, South, and spent his remaining years as a minister of the gospel, first as a local preacher and then as an itinerant, serving five years in the Little Rock Conference and thirteen years in the Arkansas Conference, and in both Conferences filling important charges and doing faithful, acceptable work. He was superannuated in 1887 and for thirteen years did such work as he could. He was thrice married: first to Miss Edna Ann Green. Only three of the ten children born to them survive: Dr. A. B. Loving, William Loving, and Mrs. A. B. Carl Lee. He was married the second time to Miss Sallie Chaffin, who was taken from him after twelve happy years. His third marriage was to Miss Matilda Burke, who survives him. He enforced the doctrines and duties of Christianity in well chosen words, and urged the people to practical godliness. In the days of his greatest usefulness, he excelled as a pastor, visiting from house to house, and always taking with him the sunshine of a loving heart.

WILLIAM HENDERSON CORLEY was born in Tennessee, July 17, 1837. In the fifties he came to Arkansas and engaged in the drug business. He was a soldier in the Confederate army, and was seriously wounded in the battle of Murfreesboro. In early manhood he was converted and united with the Methodist Church. He was licensed in 1866, and soon after entered the itinerancy. For about twenty years he traveled in the Arkansas Conference, and his ministry produced a rich fruitage. Among the charges served were: Prairie Grove, Bellefonte, Viney Grove, Atkins, Huntsville, Goshen, and Quitman Circuits, Russellville Station, Springdale Circuit, and Conway Station. His last charge was the Altus Circuit. In 1889 he was granted the supernumerary relation, and in 1898, he was placed upon the superannuate list, which relation he sustained at the time of his death. In 1898 Brother Corley broke one of his legs, which so shattered his general health that he never recovered. On October 20, 1900, he passed away to the realms of joy and peace. While at the residence of his son, E. P. Corley, at Fort Smith, life ceased and he fell to the floor. His remains were buried in the cemetery at Van Buren.

PRESTON BROCK HOPKINS was born at Oakland, Tenn., January 30, 1848; came to Elm Springs, Ark., in 1854; joined the Confederate army in 1864; was converted in October, 1866, and joined the Methodist Episcopal Church, South, November 4, 1866, under the ministry of Dr. M. D. Steel. He was licensed February 15, 1872; admitted on trial into the Arkansas Conference in 1878; ordained elder on November 19, 1882. He served the following charges without missing a single roll call: Bloomfield, Center Point, and Elm Springs Circuits; Eureka Springs District, and Center Point Circuit again. As a man, Brother Hopkins was the embodiment of honor and faithfulness.

BURTON WILLIAMS was born in Missouri, February 20, 1824; came to Arkansas with his parents when a boy. In early life he was converted and joined the Methodist Church. In 1852 he joined the Arkansas Conference. After the organization of the Little Rock Conference he was a few years a member of that body. In 1872 he transferred to the Arkansas Conference and filled important charges in this Conference—Old Lewisburg, Bentonville, Eureka Springs, Fayetteville Circuit, and other charges of relative importance. In 1892 he was superannuated. He was married, first, to Miss Clara Brown, who died in 1873. He was afterwards married to Mrs. Farmer. There were born to him by his first marriage six children: Mrs. Freeman, of Conway; Mrs. Kellem, of Fort Smith; Miss Emma, John, Frank, and Ambrose H., who is now in Alabama.

Brother Williams preached at a time when it was necessary to make sacrifices and suffer hardships for Christ: but he went forward counting all things but loss that he might win Christ. When on November 20, 1899, (the very day that his brethren were returning from the session of his Conference at Springdale), he heard the Master call, he was ready and

went home to wear an immortal crown. Brother Williams was of a social nature, and enjoyed having his friends about him. Be it said to his praise, the grace of Christian hospitality was in him and did abound. When the Arkansas Conference met at Eureka Springs in 1890, he entertained the bishop and his cabinet in his own home. His last days were spent at Eureka Springs, where he had lived since his superannuation and where he had done so much to build up and maintain the Church.

The Little Rock Conference for 1900 met at Central Avenue, Hot Springs, Bishop Galloway presiding. M. O. Barnett, R. L. Reese, M. K. Rogers, W. F. Lassiter, F. C. Cannon, and J. F. Lawlis were admitted. E. A. Townsend was readmitted. J. A. Biggs transferred to Northwest Texas.

Dr. John H. Riffin presented tributes for three who had died:

JAMES ROGERS SHERWOOD was born in Indiana, on February 14, 1836. He lived in that State during his youth, but was an officer in one of the Kansas regiments during the War between the States. At the close of the war he lived at Memphis, Tenn., where he married. A few years later the family moved to Arkansas. There was a remarkable revival on Lehi Circuit in 1870, under the ministry of A. W. Simmons, and along with many others Sherwood was converted. He was directly licensed and was admitted into the Little Rock Conference in November, 1871, and appointed to Eudora Circuit. He served the following charges: Palestine, Ouachita, Camden, Bartholomew, El Dorado, Moro, DeWitt, Pine Bluff, and Wattensas Circuits, and Benton Station. In 1889 he located. In 1890 he was readmitted and served Redfield, Macon and Clark Circuits. He was located in 1898, but in 1899 was readmitted and placed on the supernumerary list, and on March 22, 1900, ended his long and useful ministry. His preaching was scriptural, spiritual and effective.



REV. J. R. SHERWOOD

ALEXANDER C. KELLEY was born in Pike County, Ark., December 3, 1865. He was converted in 1890 and received into the church in Clark County. In 1891, he was licensed by the Quarterly Conference of Okolona Circuit, and admitted in the Little Rock Conference in 1891, and sent to Lono Circuit. In 1892 he was sent to Springhill Circuit. During his pastorate there a fearful storm destroyed the church buildings, the farmhouses, the fences, the crops, and the live stock all over the circuit, bringing financial ruin to nearly all the people of his charge. While many left, the heroic young preacher remained at his post, ministering to the suffering people and sharing their poverty. He was admitted into full connection in 1893, ordained deacon, and stationed on Caledonia Circuit. He served Lapile, Lono, Social Hill, and Saline Circuits. In 1898 he went to his work, but was enfeebled by consumption. That year he suffered and waited, cared for by a heroic and saintly wife. In 1899, he was superannuated, but during the session, in the distant home he heard the roll call up yonder, and is with us no more, for the Lord had taken him.

JOHN H. BLAKELY was born in Franklin County, Tenn., October 14, 1817. The mother, widowed in his infancy, was married in 1821 to Wiseman Moore and family removed to Blount County, Ala. There at seven-

teen years of age Brother Blakely was converted and received into the Cumberland Presbyterian Church. In 1838 he became a member of the Methodist Church, was licensed to exhort in 1839 and to preach in 1842. In the same year he was admitted into the Tennessee Conference, and transferred to the Arkansas Conference. He was appointed to Montgomery Circuit. He was received into full connection and ordained deacon in 1844. I am not able to ascertain his appointments for the next twelve years, but in 1855 he was sent to Monticello Circuit, and was appointed presiding elder of Monticello District, 1856-58. In 1859 Washington District; 1860-61, Pine Bluff District; 1862, Mount Pleasant Circuit. In 1864 he was granted a supernumerary relation and continued on the same circuit; in 1864 the same. It was the time of war. He had a large family, several growing boys, and found it necessary to get a farm, put them to work, and earn a living. Many other preachers under similar distress became local itinerants. Such was the case with Brother Blakely. He became effective in 1865 and was again appointed to Mount Pleasant Circuit, where his family lived and where he was eminently acceptable and useful. The war was over; the time limit had more than passed; he was in no condition to move, and in 1866 asked for and received a location. But in 1867 he was readmitted and again appointed to Mount Pleasant Circuit. In 1868 he received a supernumerary relation. In 1869, again effective, he then served Warren, Selma, Green Hill (Lacy), Mount Pleasant, and Hamburg, Circuits. In 1877 he asked for and received the superannuated relation, well earned after thirty-five years of labor. The next year he became effective and was stationed for the ninth year on Mount Pleasant Circuit, and in 1879 on Lehi Circuit. But in 1880 he was again granted the superannuate relation and remained on this honor roll until his death, June 2, 1900. For many years of his superannuation though unequal to a pastoral charge, he was abundant in labors and eminently useful as well as highly respected and greatly beloved. He was a Methodist preacher of the old type, rugged, vigorous, uncompromising, surcharged with divine truth, and full of the Holy Ghost.

The White River Conference for 1900 met at Jonesboro, Bishop Galloway presiding. J. H. Griffin, W. A. Lindsey, and R. A. Robertson were admitted. J. W. Smith, H. V. Johnson, C. W. Hesson, G. S. Morehead, P. R. Knickerbocker and S. R. Twitty were received by transfer. N. B. Fizer transferred to the Arkansas Conference; I. B. Manly to St. Louis; and H. R. Singleton to Mississippi. John Eidson had died. Our rural worker, Miss Minnie, is his daughter. His life is here recounted:

JOHN EIDSON, ten years a member of White River Conference, passed to his reward from Jonesboro, Ark., March 16, 1900. Born in Kentucky in December, 1850, he had passed the half century period; but seemed to have years of usefulness before him. He had served only four appointments: Shiloh, Jonesboro, Harrisburg, and Cotton Belt Circuits, having made only one quarter on the last named. He was a fearless and faithful preacher and had fine gifts as a pastor. He was a man of the people. Without even academic training he had fine natural ability, with rare courage and common sense. He defended Methodist doctrine and policy; preached with evangelical fervor; visited the homes of his people; and looked after all the details of a preacher's work. The people loved him and the Lord's work prospered in his hands. He was planning great things; but the meeting appointed to begin an aggressive campaign proved to be the end of his earthly labors. He went from that meeting to minister to his family stricken with smallpox, and, after their recovery, to be himself prostrated with the same disease and then translated to his Father's house.

Chapter XVII

A NEW CENTURY BEGINS—1901 AND 1902

We have now run this record through the year 1900. It is the close of a century, and it happens to be just a century since the first Methodist, and the first Protestant also, for that matter, William Patterson, stepped on Arkansas soil. It is eighty-five years after Eli Lindsey organized the first Methodist society, Spring River Circuit. We may here take our reckoning.

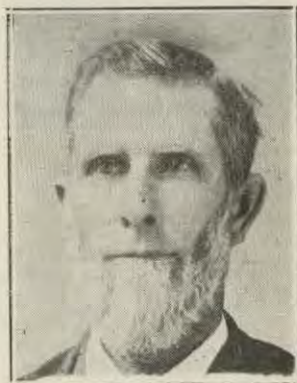
We have in 1900 a population in Arkansas of approximately a million and a third. Approximately seventy-five thousand are members of the Methodist Episcopal Church, South, which means, by the usual rule of figuring, a Methodist constituency of something more than a quarter of a million. The Conference Journals for the year show as added to the Church 8,268, about half of whom were added by certificate, the other half on profession of faith. These Journals show a property value, in churches and parsonages, of approximately \$1,000,000. They show also that the Church is expending for its ongoing annually \$300,000. These figures indicate vitality. Yet they do not tell the whole story, for, as we shall see in a later chapter, the Church has constantly enlarged its program and organized to carry forward many and varied interests that our fathers had not undertaken, such as a great missionary program, a greater educational program, a greater Sunday school program, hospitals, young people's organizations, and the like. We shall also see before we reach the end of this record, 1935, that the figures given above will be left far in our rear, and that the progress of the last thirty-five years calls for great gratitude. Now and then we hear a wail about the failure of the Church. If we should ever grow content with our progress, we should be ashamed of ourselves; but we have yet to find a pessimist whose difficulty does not lie in the fact that he does not take into view time enough or else territory enough. Looked at by centuries and by continents, the Kingdom grows, greatly grows.

Our three Annual Conferences of 1900 contain sixteen presiding elders' districts and 284 pastoral charges, which means that we have even 300 preachers appointed to what we usually call "regular" work. Besides these, we must take account of the preachers who are detailed to school work, either as teachers and professors or as students, and of those detailed to secretarial work and editorial service. In addition still there are the superannuates and supernumerary preachers. It is impossible to make record of all they are doing from month to month and from year to year; but a fair view of this can be had if the reader will consider the

accounts of the lives and labors of deceased preachers found interspersed in these pages. But let us return to the thread of our narrative.

The Arkansas Conference of 1901 was held at Conway, Bishop Key presiding. There were no candidates for admission on trial. F. A. Lark returned from the Columbia Conference and James A. Anderson from the Little Rock Conference; C. P. Smith and T. B. Clifford were received from the Louisiana Conference, and D. H. Colquette from the Little Rock Conference. Irvin F. Harris, who had been for some years one of the most effective rural revivalists the Conference had ever had, transferred to Northwest Texas. J. W. Head, J. S. Simmons, and H. A. Matney went to the Indian Mission; W. M. Hayes to the Little Rock Conference, and J. A. Castell to North Mississippi. Four valuable men had died, each held in high esteem during his life. We have the following record of them:

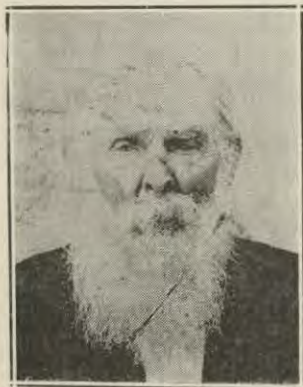
WILLIAM HENDERSON METHENEY was born in Tennessee on September 5, 1837. His spiritual birth took place twenty years later. He was licensed on August 15, 1868. He came to Arkansas in 1875, and joined the Arkansas Conference, of which body he remained an honor member for twenty-six years. He was several times elected secretary, and filled the office with marked efficiency. He served many important charges and never failed to do faithful work and leave the record of a stainless life. As a preacher Brother Metheney was somewhat of the old Puritan type—stern, strict, uncompromising—yet his was ever a joyous message. But his ministry was beautiful in its modesty, purity, and devotion, and was rich in its fruitage. From a record which he kept we take the following figures, which are a sufficient commentary upon his life work. Number of souls converted under his ministry, 3,213; persons received into the Church, 2,502, adults baptized, 1,318; infants baptized, 722; marriages solemnized 287.



REV. W. H. METHENEY

B. W. ASTON, was born in Mississippi on February 25, 1849, and died at Charleston, Ark., April 26, 1901. He professed faith in Christ in early life and united with the Methodist Episcopal Church, South. He was married to Miss C. A. Johnson on December 24, 1867, and was licensed September 18, 1869, on the Oxford Circuit, Memphis Conference. He was ordained deacon by Bishop D. S. Doggett, November 13, 1874, at Aberdeen, Mississippi, and elder by Bishop H. N. McTyeire, November, 1879, at Water Valley. Brother Aston moved to Arkansas in 1880 and was received on trial into the Arkansas Conference on November 14, 1883, and into full connection in November, 1885. He served acceptably the following charges: Altus, Ozark, Charleston, Coal Hill, Cauthron, Mansfield, and Fort Smith Circuits. In November, 1899, he was granted the supernumerary relation. On November 15, 1900, he was granted the superannuate relation and on April 26, 1901, at Charleston, Ark., he was granted a transfer from earth to heaven.

FRANCIS A. TAFF was born in Meigs County, Tenn., in 1823. He was converted in his sixteenth year, and licensed to preach quite young. He came to Arkansas in 1858, served for several years as a local preacher, and joined the Arkansas Conference in 1869. His early ministry was productive. The venerable James Cox says: "Wherever I have gone in Arkansas I have found many persons who were converted under the ministry of Brother Taff." He was twice married. His second wife was Miss Margaret Sorrells, who is the mother of his three children, F. A., Jr., who was a probationer of this Conference at his death last year, Samuel, and Mrs. Susie Frazier. After traveling several years Brother Taff located. In 1881 he was readmitted. He served several of the circuits, and missions in Western Arkansas. October 1, 1901, at Waldron, Ark., he died in the full triumph of the gospel. Brother Taff read much, especially biographies and Church History, and remembered with great accuracy what he read. He preached well, and at times with great power.



REV. FRANCIS A. TAFF

PIERCE MERRILL was born near Louisville, Ky., July 8, 1854; was converted and joined the Church in August, 1886, at Goshen, Ark., under the ministry of D. C. Ross; was licensed by J. A. Peebles in 1887, and joined the Arkansas Conference in 1888. He traveled the following charges: Kingston and White River Missions, and Springtown, Booneville, and Waldron Circuits and Huntington Station; and, when he departed this life, he was just closing his fourth year as presiding elder of the Harrison District. He was twice married; first, in 1887, to Miss Ida Trammel, who died in 1882, and in 1893, to Miss Belle Kelton, who, with their three children survive him. From his conversion,

which to him was as clear as the sun and witnessed to by the Holy Spirit, there issued a strong, broad, honest, brave, Christian manhood. It can be said in all truth that he was a genuine soldier of the Cross.

The Little Rock Conference of 1901 met in its forty-eighth session at Hope, Bishop Key presiding. Admitted on trial: A. J. Snodgrass, D. F. Curry, J. D. May, T. H. Crowder, S. K. Burnett, and J. L. Leonard. T. Y. Ramsey came from the North Mississippi Conference, John H. Dye from White River, W. M. Hayes from Arkansas, and C. O. Steele returned from the Pacific Conference. A. M. Trawick was transferred to the China Mission; M. B. Corrigan and J. R. Moore to Louisiana, and James A. Anderson returned to the Arkansas Conference and was stationed at Conway. Two men, faithful and true, have passed away, and this is their record:

ALEXANDER B. WINFIELD was born in Sussex County, Va., November 25, 1824. When he was in his twelfth year the family removed to West Tennessee. There he was converted when about fifteen years of age. He was licensed by the Quarterly Conference of Holly Springs Circuit in November, 1845, and admitted on trial by the Memphis Conference at Jackson in 1847. He was transferred to the Arkansas Conference in 1852 and stationed at Batesville. In 1854, when the Conference was divided, he was transferred to this Conference and stationed in Little Rock. He was

married December 7, 1854, to Anna W., daughter of Rev. A. W. Littlejohn, who survives him. He served Washington and Camden Stations, El Dorado Circuit, and Tulip Circuit, and the Monticello District; then Monticello and Woodland charge; Washington District; and Columbus, Bartholomew, Hamburg, and Clark Circuits, and Malvern Station; superannuated in 1882. Upon his earnest insistence he was left effective at the end of one year, and served Clark and Mineral Springs Circuits. In 1887 he was placed finally on the superannuate list, which relation he honored by a blameless life and earnest and effective preaching for thirteen years. He fell asleep, December 9, 1900, at his home in Okolona, Clark County, Ark., in the fifty-fifth year of his ministry and the forty-ninth of his itinerant labors in this State.

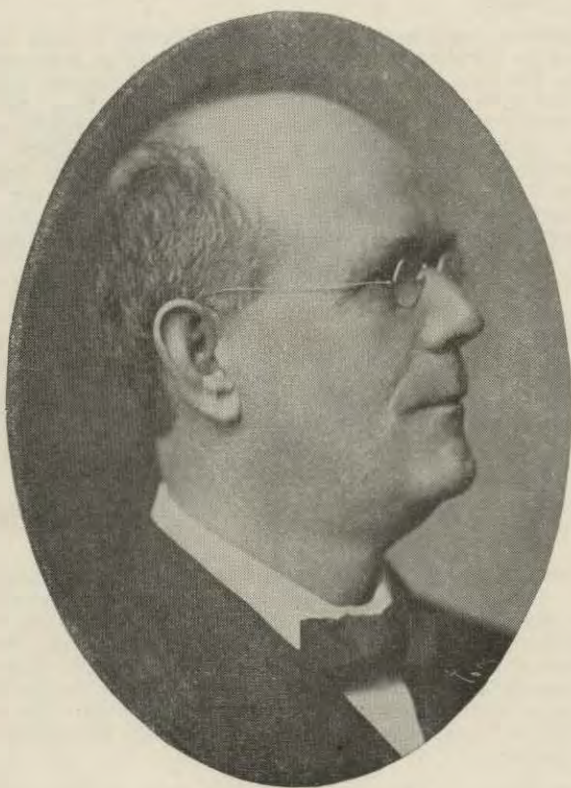
J. J. BOND was born near Atlanta, Ga., October 8, 1850. In his eighth year he moved to Haynesville, La., where he grew to manhood. In 1877 he entered the ministry of the Methodist Protestant Church and continued in active service in that Church until 1895, when he joined the Little Rock Conference, of the M. E. Church, South. He served Gillett and Sherrill Circuit, and at Riverside Station (later called Carr Memorial). His last appointment was to Dumas and Grady. After a lingering sickness, on March 7, his spirit, chastened and sweetened by grace, went home to God. A more symmetrical, well-rounded, Christlike character than his we rarely meet. His early educational advantages were limited, but he was endowed by nature with a strong, robust mind and by diligent and close study of the best books he had equipped himself well for the arduous duties of his calling.

The White River Conference for 1901 met at Batesville, with Bishop Key in the chair. W. L. Oliver and Paul H. Greeson were admitted. F. E. Taylor came in from the Missouri Conference, J. D. Sibert returned from the Columbia Conference, J. S. Watson came from the St. Louis Conference, and W. H. Dyer from the Arkansas Conference. A. H. Williams transferred to North Mississippi and Dr. John H. Dye to the Little Rock Conference. One, W. B. Roe, had died.

W. B. ROE was born in Tipton County, Tenn., and professed religion when a boy. His wife was a daughter of the Rev. Thomas L. Boswell, D. D., of the Memphis Conference. He moved to Arkansas in 1894 and in November that year was admitted on trial into the White River Conference. He served acceptably Golden Lake, Blytheville, Boydsville, and Paragould Circuits, and had recently been appointed to the Lorado Circuit. His designs were already laid for the year's work. He was engaged in repairing the parsonage when a bullet accidentally struck him and caused his death in January, 1901.

The Arkansas Conference of 1902 met in its sixty-seventh session at Harrison. Bishop E. E. Hoss, who had been elected to the episcopacy the preceding spring, was the presiding bishop. He had long been a conspicuous figure in the Church, having been in the years preceding his election a professor in Vanderbilt and an editor of the *Christian Advocate*. An accomplished man, like his distinguished fellow East-Tennessean, Andrew Johnson, and with a like temperament, he came to his administration in Arkansas at a time when there were deep personal differences amongst some of the brethren, and, like Andrew Johnson, he had a troubled administration.

At this Conference B. C. Trigg was received by transfer from North Mississippi and J. H. Torbett from the Western Conference. John A. Womack, M. C. Sooter, D. U. Cline, J. C. Floyd, T. H. Wright, J. R. Ashmore, and F. E. Singleton, were admitted. P. B. Summers was readmitted. The following left by transfer: T. B. Clifford, to North Mississippi; D. C. Ross, who had been a faithful itinerant since 1878, to West Texas; F. A. Lark, to the Pacific Conference; J. P. Humphreys, to Northwest Texas; S. F. God-



BISHOP E. E. HOSS

dard, J. M. C. Hamilton, and F. E. Singleton, to the Indian Mission; B. C. Trigg, to North Mississippi; W. H. Dyer, to White River; and A. C. Millar, who had been for fifteen years president of Hendrix College, during which time he had done more than any man to establish among us high educational standards, went to the Missouri Conference, as professor in Central College, where he will remain till he comes back two years later to join James A. Anderson in conducting the Arkansas Methodist, in which enter-

prise they were to be associated for nine years, and with which Dr. Millar is still connected, now as editor and publisher.

JOHN M. CLAYTON, a most worthy man, had died. He has the honor of being the first preacher in Arkansas to devote himself entirely to the cause of Prohibition, a cause in which he spent years of toil and all the property he possessed. The writer knew him to live in Little Rock on thirty-five cents a day, while conducting a temperance paper, traveling meantime all over the State, making speeches for this great cause.

We have before stated that the Joint History Commission of our two Conferences, who are advisors in the writing of this History, decided that we should take account of preachers' wives who died having spent twenty-five years or more in our parsonages. Of these, one, Mrs. Abel C. Ray, was reported as having died this year. We have from the Conference Journal the following record of her life:

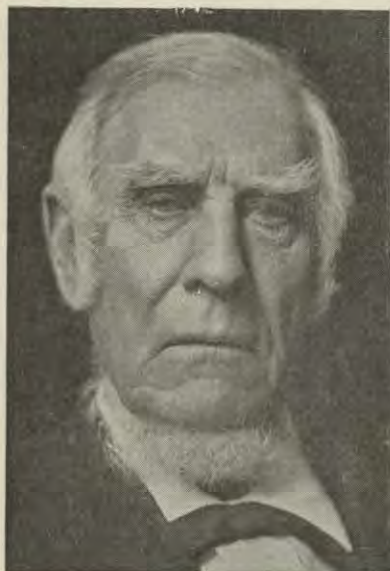
ELIZABETH ANN RAY, daughter of Drury and Elizabeth Massey, sister of Rev. J. L. Massey, of the Texas Conference, and wife of Rev. A. C. Ray, was born in Giles County, Tenn., January 1, 1835. At the age of fourteen she was converted and joined the Methodist Episcopal Church, South, and continued a faithful member until her triumphant death on August 5, 1902. She and Brother Ray were married on December 22, 1854. Her husband said: "When I decided to come to the Arkansas Conference, she never protested, but said, 'Let us go where we can do the most good'. When I was discouraged and would say, 'I can't preach,' she would reply, 'If you are called to preach, you can learn; go on and do what the Lord wants you to do, I will never hinder you,' and she never did." Sister Ray was for about forty years the wife of an itinerant preacher. Much of this time it was a great sacrifice to be a preacher's wife. The circuits were large, which necessitated long absence from home. Brother Ray's efficient ministry was made possible and supplemented by this uncomplaining and devoted companion. It was a heavenly benediction to be in the company of this godly couple, where love and harmony reigned.

The forty-ninth session of the Little Rock Conference, 1902, was held at Benton, Bishop Hoss presiding. Admitted were: P. S. Herron, L. E. N. Hundley, J. A. Foster, C. L. Williams, A. R. Bevins, L. J. Ridling, C. N. Austin, H. L. Simpson, W. F. Campbell, and F. W. Harvey. The following were received by transfer: A. T. Galloway, Indian Mission; Lewis Powell, Tennessee; Walker Lewis, South Georgia; J. D. Hammons, New Mexico; A. H. Godbey, Southwest Missouri; E. F. Wilson, Pacific; while A. M. Trawick returned from China and M. B. Corrigan from Louisiana. But Trawick was immediately transferred to Tennessee. W. J. Rogers went to Louisiana.

Three have died, one, Dr. Andrew Hunter, the most conspicuous figure in Arkansas Methodism. The others were good men, of faithful lives. Their records are given below, and it is peculiarly fitting that Dr. John H. Riggin should have written the account of Dr. Hunter, which we quote without abbreviation:

ANDREW HUNTER was born in Ballymony, County Antrim, Ireland, December 26, 1813. During his childhood the family came to America and settled in Pennsylvania. His mother had been awakened in Ireland under

the preaching of Gideon Ousely, a Wesleyan preacher, and became a member of the Presbyterian Church. When Andrew was about eight years old his father died after a lingering illness during which time the family was frequently visited by a Methodist preacher who prayed with them and presented the gospel to the afflicted man, who was converted and died happy. This resulted in the union of the whole family with the Methodist Church. Andrew was converted January 31, 1833. In the fall of 1835, having gone west, he was teaching in Manchester, Mo. While so employed, his mind being much exercised as to whether he was called to preach, he saw in a Church paper a letter from Rev. Peter McGowan, superintendent of the South Indian Missionary District, calling urgently for teachers for Indian schools. He had been earnestly praying God to guide him into his life work, and felt sure he could do good in teaching whether he could preach or not, and accordingly traveled across the sparsely settled country toward Fort Gibson, three hundred miles away. He found McGowan on January 1, 1836, and was assigned to a school at Hichitytown near the present site of Muskogee. Here he preached his first sermon on the conversion of Cornelius. The Quarterly Conference met soon, P. M. McGowan presiding, and Andrew Hunter was licensed to preach. In November of the same year, 1836, the Arkansas Conference was organized at Batesville. Andrew Hunter was received on trial and appointed to missionary school No. 5 at Bayou Baynard. Thus began a ministry of sixty-six years. He never located nor transferred. In 1837 he was appointed to Litchfield Mission. This was in the Batesville District, and evidently in the northern part of the State. In 1838 his work was Benton Circuit.



DR. ANDREW HUNTER

This included all the country from Little Rock to Arkadelphia, Benton, and Collegeville. In 1839 his work was Washington Circuit. This included Fayetteville and the adjacent country. In 1840 he was sent to Mound Prairie Circuit. This included the town of Washington, with Hempstead and adjacent counties. These were annual moves of many hundreds of miles across unbridged rivers and through almost trackless forests. The young preacher remained but one year in a place, but left tracks that fifty years have not effaced. In 1841 he was stationed at Little Rock. In 1842 the Washington District was organized in the southwestern part of the State and the young man was made the presiding elder of the new district. In 1843 he was reappointed to Washington District and elected to the General Conference. In 1844-45 he was stationed at Little Rock. In 1846-47 he was presiding elder of the Little Rock District. In 1848-49 he was appointed to Batesville District and 1850-53 to Camden District. The appointments for the next two years are unknown. In 1856 he was ap-

pointed agent for the American Bible Society. This continued three years and in 1859 he was agent for the Book and Tract Depository. In 1861-63 he was appointed to the Arkadelphia District; in 1863-64, to Tulip Circuit and African Mission; in 1865-67 to Little Rock District;

1868-69, agent for the American Bible Society; 1870, Washington Circuit; in 1871, Pine Bluff District; 1872-73, Arkadelphia District; 1874, Second Street, Little Rock; 1875-78, Little Rock District. This closed his work as presiding elder after twenty years of district labor. In 1879-82 he was appointed to Little Rock Circuit; 1883, Camden Station; in 1884-87, Liberty and Pleasant Grove. In 1888 he was supernumerary on the Gallo-way Circuit, and in 1889 he was granted the superannuated relation. This relation he honored until his death. He fell asleep June 3, 1902, at the residence of his son in Little Rock. He was a member of twelve General Conferences. He was elected a member of the Ecumenical Conference in 1891, and was appointed for 1901, but declined on account of age and infirmity. He took rank as a preacher in his Conference at an early date and soon came to be generally regarded as the best man in the pulpit in the State. Yet his compeers were great men. The eloquent Winfield, the incisive and masterly Ratcliffe, Cobb, Moore, Truslow, and others would have been men of mark anywhere; but he excelled them all. His mellow, vibrant voice made his speech impressive. His hearers soon understood that there was nothing rash or inconsiderate in his words, nothing light or trifling, nothing for show or merely to attract attention to the speaker, that the message and not himself was his concern and that he was intensely in earnest. Then there was a remarkable weight of character about the man, his personal dignity, his unselfish and blameless life, and his wisdom won the especial regard of all men. He did not obtrude his opinions, but his counsel was always sought and when he had spoken it was the end of controversy. During the war when Little Rock and the greater part of the State had been occupied by Federal troops, President Lincoln inaugurated a new State government and appointed Isaac Murphy governor. When the war ended this new government was generally recognized throughout the State. All parties seemed to desire peace. In 1865 a Legislature was elected and the best men in the State were sought to represent the people. Andrew Hunter was elected to the senate by Saline and Dallas counties. When the Legislature met he was chosen president of the Senate. During the session he was elected to the United States Senate. But Congress decided again to reconstruct the State government. In 1868 the new government was inaugurated, a new Legislature convened under the new Constitution; new senators were elected and Hunter ignored. He had not sought the office or the honor. The office was taken from him, but not the honor. The hearts of the people safely trusted in him, and he was abundantly satisfied with the honor and the work of his ministry. In 1872 a gubernatorial election was coming on. The Republicans nominated E. Baxter, a bolting Republican convention nominated Brooks. The Democratic convention, despairing of success, indorsed Brooks. The dissatisfied people, wearied and heartsick, determined to make Andrew Hunter governor. The Democratic Central Committee sent a man to find him, and after a long, weary search, found him at a quarterly meeting in Desha County, and begged him to accept a nomination. He asked time to consider, and at the time designated for his reply the committee found him in the stand at camp meeting preaching to an entranced multitude; when the service was over he had his answer ready and assured them that much as he loved the people, he could not abandon his work to be governor of Arkansas. But the people of the whole State honored him. He was chaplain of one or other house of the Legislature many times—whenever he was willing, so during the years of his superannuate relation he could serve them and did so gladly. In 1849, the bishop being absent, he was chosen—though a young man then—President of the Conference. He was again so honored in 1859, 1862, 1863, and in 1865, five times in all. No other man was so honored by his Conference, except W. P. Ratcliffe in 1864. He received the degree of D. D. from some obscure and short-lived college, as he told me, somewhere about 1870. It mattered not about the institution, he honored the degree;

the degree conferred no honor upon him. A few months before his death he wrote: "Standing, as I now do near the end of my earthly journey, looking back on the past, I can say the religion I profess to have obtained and the religion I have preached is all in all to me, and I expect to get to heaven when I die; not because I have been a preacher, but because Jesus Christ died on the cross for a sinner like me. I crave no monument for my grave. I trust I shall live the remainder of my life without a blot or stain on the reputation I have made, my monument being in the hearts of those I have tried to serve." Noble words, as sincere as they are modest. But if the State of Arkansas ever places statues of her two greatest sons in the Capitol at Washington, the statue of Andrew Hunter will be there.

GEORGE W. MATTHEWS was born in Accomac County, Va., September 19, 1826. He grew up in that section, the very garden of Methodism, enjoying the training of Methodist parentage as well as the wholesome influence of a Methodist atmosphere. In his sixteenth year he became a member of the Methodist Church and in 1856 was granted license to preach. He was active as a local preacher and was frequently employed to supply vacant charges. During the troublous times of the war, while the Southern Methodist preachers were forbidden by the military authorities to serve their charges, the churches throughout the country were largely dependent on Brother Matthews for the gospel. In November 1870 he was admitted on trial into the Virginia Conference. Preachers were being sought for Arkansas, and the bishop transferred Matthews to the Little Rock Conference. With his family he made the long, difficult, and expensive journey to his new field to make his home and exercise his ministry among a strange people. He was appointed to Warren Circuit, and returned to the same in 1871. He took rank at once as a fine preacher, faithful pastor, and successful worker. In 1872 he was appointed to Mineral Springs, where he was continued four years. In 1876 and 1877 he was stationed on Center Point Circuit, and in 1878 at Magnolia. In 1879 he was appointed presiding elder of Camden District, which he traveled two years. He served Tulip, Princeton, New Edinburg, Lono, Pastoria, Liberty, De Ann, Clark, and Hot Springs Circuits. This was his last appointment. In 1897 he was granted the superannuate relation. He returned immediately to the home of his childhood in Virginia. From that time he suffered much and was able to preach but little. Within one mile of his birthplace on December 13, 1901, he peacefully breathed his last. His faith was strong, his hope ecstatic, his spirit full of joy.

Rev. T. H. Ware writes of Brother Poynter:

ROBERT HARRISON POYNTER was born in Greenup County, Ky., October 23, 1844. He came to Arkansas and settled in Monroe County in 1852. He professed religion in early life and united with the Cumberland Presbyterian Church, afterwards with the M. E. Church, South. As I was associated with him for a time amid the trials and hardships of war, I cheerfully bear testimony to his bravery, courage, and power of endurance around the camp fire, on long and weary marches, and on the field of battle. As a Confederate soldier he was brave, loyal, and true. He was licensed to preach in 1878 by the Quarterly Conference of DeWitt Circuit. From this time he became an active itinerant, doing supply work for some years, and then was admitted into the traveling connection. His appointments were hard fields, along the Arkansas and Mississippi Rivers; yet he received them with a joyful spirit, and with an unflinching courage and unfaltering zeal he entered upon the work in the name of Christ. His faith never faltered, and his love for souls never waned. He shrank not from the hardships nor stopped to parley with discouragements. His was a sanguine nature. He delivered his message with zeal and looked for results. There was a pathos in his persuasive tongue that moved his

hearers as few men could do. When others failed at camp meetings to draw penitents to the altar, he, with his earnest exhortation and tears, drew them by the score. He was a sweet-spirited, loyal son of the Church. By nature he was gentle and affectionate, and yet when an issue was raised he boldly espoused the right as he saw it, and was as courageous as a lion. His trials were greater than most men are called upon to bear. His first wife was burned to death while he was away at Conference, yet this man of God bore it uncomplainingly. There is no wonder that when this godly man came to the end of his earthly career, he should have had a triumphant death. This occurred February 6, 1902, at White Sulphur Springs, Jefferson County, Ark.

The White River Conference for 1902 met at Paragould, Bishop Hoss presiding. C. W. Lester, J. W. Thomas, and D. N. Conyers were admitted. Elton Wilson came in from North Alabama and Julien C. Brown returned from the Little Rock Conference. R. G. Brittain and Frank Ritter, both men of consequence, had died. P. R. Knickerbocker transferred to North Texas.

We take from the Conference Journal sketches of Brothers Brittain and Ritter, also that of Mrs. J. M. Talkington:

R. G. BRITTAİN was born near Ashville, N. C., April 2, 1826, and died at his home in Beebe, Ark., February 24, 1902. He was converted in early life, joined the M. E. Church, South, came to Arkansas at the close of the Mexican war, and remained here until he passed to his reward in heaven. He was licensed to exhort July 15, 1848, and to preach August 26 of the same year. He preached in Arkansas when the whole State was one Conference and circuits were large. He was thoroughly a Methodist in both polity and doctrine and was a loyal and faithful itinerant for over fifty years, serving most of the time hard works. His sermons were always well prepared and eloquently delivered. He believed strongly in the immortality of the soul and a heaven for the good and faithful and a hell for the finally impenitent. He was mighty in the Scriptures, having given them close and critical study all his life.

FRANK RITTER was led to conversion by reading his mother's Bible. In 1870 he joined the Methodist Episcopal Church, South, on Taylor's Creek Circuit, St. Francis County, Ark., under the ministry of J. W. Walkup. He was licensed to preach in 1874 and the same year admitted on trial into the White River Conference. He was ordained deacon in 1876 and elder in 1877. He traveled Richwoods Mission and Laconia, Prairie and Forrest City Circuits, Pocahontas, Clarendon and Brinkley, and Newport Stations, and the Helena District; Clarendon and Brinkley again, and Clarendon and Newport Stations, and the Jonesboro District, in 1894-97, at which time he was granted the superannuate relation and remained in that relation until March 18, 1902, and he was not, for God took him. His ascension was from his home in Jonesboro, with no cloud between him and his eternal home. Brother Ritter said: "I never served a charge I felt competent to fill. I worked for the salvation of souls until labor broke me down. Had I a thousand lives to give they should go the same way, only with greater diligence, specially in studying the Bible." He had a high and holy purpose in life and made everything bend in that direction and gave but little attention to discouragements. He loved the Church as he did his own life and the Church honored and his people always loved him. He suffered much during his last illness, but was patient, waiting, watching, and when his Lord came he found his servant ready.

SARAH ANN TALKINGTON (nee Wright), wife of Rev. J. M. Talkington, was born in Independence County, Ark., September 14, 1839, was mar-

ried to Brother Talkington at Searcy, Ark., August 21, 1856; professed religion and joined the M. E. Church, South, at Gum Springs, Ark., in the year 1866; and died January 20, 1902, at Mammoth Spring, Ark. Sister Talkington seemed to have a premonition of her approaching dissolution and spoke of the fact prophetically. When she moved with Brother Talkington to their new work, Mammoth Spring, she said she would not live long, and she did not. Her life was one of privation and consecration, "a keeper at home," a quiet, unassuming Christian, living for her husband and children—a patient itinerant's wife.

Chapter XVIII

FROM 1903 TO 1905

The sixty-eighth session of the Arkansas Conference was held by Bishop Hoss at Dardanelle in 1903. J. T. McBride, A. L. Cline, and A. L. Stroud were admitted. A. E. Wilson came as a transfer from the Little Rock Conference. McBride went in a year or two to Oklahoma, while Cline is still an honored member. C. P. Smith and R. A. Holloway transferred to White River; J. E. Dunaway and N. B. Fizer to Indian Mission; W. T. Thompson to Denver; and W. E. Sewell to the Memphis Conference.

The Journal carries the following tributes to those who had passed away:

ABEL C. RAY was born in Henderson County, Tenn., October 12, 1828. He was converted in September, 1847, and joined the Church, under the ministry of Thomas Joiner. He was licensed in 1859, and moved to this State in August of the same year, and was employed by Rev. John M. Steele as Bible Agent. In November, 1860, he was received on trial into the Arkansas Conference and was appointed to the Osceola Circuit. At the close of the year he was discontinued at his own request, because of the war, and moved back to Tennessee. In 1865 he was ordained a local deacon by Bishop Paine. In the fall of 1866 he returned to Arkansas and in 1867 he traveled, as a supply, the Marianna Circuit. That fall he was again admitted on trial into the Arkansas Conference and was reappointed to Marianna Circuit. In 1868 he was appointed to Lewisburg Circuit and served that charge three years. He was ordained elder in 1870. He traveled Eastfork, Clinton, and Dover Circuits. In 1874 his health and the health of his wife having failed, he was granted a location at his own request. In the fall of 1875 he was readmitted into the Conference and sent to Ozark Circuit. His remaining eleven years of service were given to Springfield, Quitman, Mount Vernon, and Plumerville Circuits. He was a man who could go back to the people he had once served. In 1898 he was granted the superannuate relation, which he did not seek and which he accepted under solemn protest. Brother Ray was one of our most faithful preachers. He was in Arkansas itinerating when it meant something to be an itinerant Methodist preacher. He was a man of unblemished character, and was universally loved by the people whom he served.

WILLIAM SAMUEL BRISTOW was a native of Arkansas, reared in Boone County, the oldest child of Rev. S. S. Bristow. He was born July 27, 1876, and died in Dardanelle, on January 26, 1903. He was converted in youth. When only twenty he was licensed to preach and at twenty-one joined the Arkansas Conference. He was ordained deacon on November 23, 1899, and elder on December 4, 1892. His appointments were Gravelly Hill Circuit, one year as junior preacher under the saintly James Cox; and London, Sugar Grove, Cauthron, Walnut Tree, and Charleston Circuits. Quitman Station, Danville and Belleville, and Plumerville, one year and a half, when he was forced to give up his work from failing health. While at Plumerville he made a gallant fight for the cause of temperance, and helped to rid the town of the open saloon. It was a great achievement. Brother Bristow was married to Miss Cornelia Sullivan, the daughter of Rev. E. C. Sullivan, who was a true helpmeet in his active ministry, and nursed and cheered him in his declining days. Brother

Bristow was a man of one work. With all his heart he did what he was appointed to do. Though limited in his early education, he was rapidly overcoming this difficulty by hard study, and had become a good logical preacher. Calling his family about him, he gave them a tender and affectionate farewell, giving a special charge to Pierce, his oldest son at home, Fay being in the Deaf Mute Asylum. His last words were, "Farewell! higher! higher!"

MRS. CATHERINE W. ROBERTS, widow of the Rev. J. J. Roberts, was born in Virginia, September 20, 1817. First married to a Mr. Scott in Alabama, who died in Mexico in 1848. Her second marriage was to Rev. J. J. Roberts in Helena, Ark., October 14, 1852. She died in Phillips County, Ark., July 23, 1903. Her maiden name was Shackleford. From the time of her marriage she entered into hearty sympathy with her husband in the great cause of the Methodist itinerancy. She was ever ready in a spirit of loyalty to her Church and to God to endure such sacrifices and privations uncomplainingly as were incident to the life of a Methodist preacher in those early days of Methodism. She had been a member of the Methodist Church and a consistent Christian seventy-three years.

The Little Rock Conference for 1903 was held in El Dorado, Bishop Hoss presiding. Admitted on trial: Hugh Reveley, J. F. Townsend, J. L. Cannon, C. C. Green, Moffett J. Rhodes, W. H. Woodfin, and A. M. Keith. Rhodes is now a conspicuous member of the Pacific Conference. A. O. Evans returned by transfer from Northwest Texas; J. L. Leonard, from Denver; W. J. Rogers from Louisiana; while S. F. Brown came from White River, and C. M. Aker from Missouri. Going out by transfer: Cadesman Pope and Julien C. Brown, to White River; O. J. Beardslee, to Arkansas; H. H. Watson, to Indian Mission; and M. W. Manville to New Mexico. The venerable B. G. Johnson, James O. Walsh, David Curry and John W. Duncan had passed into the Great Beyond. We extract from the Conference memoirs the following facts:

B. G. JOHNSON was born in Hickman County, Tenn., October 23, 1823; joined the Church in 1848; was licensed to exhort June 24, 1853, and to preach April 8, 1854. He was ordained deacon by Bishop John Early at Columbia, Tenn., October 16, 1859, and elder by Bishop G. F. Pierce, at Arkadelphia, Ark., October 14, 1866. He was admitted on trial into the Tennessee Conference in 1860 and transferred to the Ouachita Conference at the same time, and stationed at Oakland Grove in the Des Arc District. In 1861 he was appointed to Hickory Plains, in 1862 to Des Arc Circuit, and returned in 1863. In 1864 the Minutes show him as chaplain in the Confederate army. In 1865 he was again appointed to Des Arc, and served Austin, Des Arc, DuVall's Bluff, and Princeton Circuits. In 1873-76 he was appointed presiding elder on the Washington District, in 1877-80 to the Arkadelphia District, in 1881 to Washington District, in 1882 to Camden District. Then Mineral Springs and Saline Circuits. In 1886 he was given the superannuate relation; in 1887, again effective, he was appointed to Fulton Circuit, where he continued four years, in 1891 to Des Arc Circuit, and in 1892 he was granted the supranuate relation, which continued to the end of his life. He died September 10, 1903, at his home in Mineral Springs, Ark. As a man, Brother Johnson was simple in his tastes and habits, a good citizen, and a true friend, trustworthy in all things. In his early life he served as major of militia in Tennessee, and during the Civil War was lieutenant-colonel in the Confederate army. As a pastor he attended to all the details of his work, and was successful. As a presiding elder he was faithful, successful, and unselfish. Both as pastor and presiding elder he gave special attention to the children and

young people—held special services for them, and seemed to be specially gifted in this line of work. He spent the ten years of his superannuation at his home in Mineral Springs among his friends. These were years of usefulness, as he was always ready to do all he could for the upbuilding of the Church.

JAMES O. WALSH was born in Dallas County, Ark., July 4, 1873. He became a member of the Methodist Church in boyhood, and in 1893 was admitted on trial by the Little Rock Conference, and stationed on New Hope Circuit in the Hot Springs District. In 1894 he was appointed junior preacher on Portland and Parkdale. In 1895 he was admitted into full connection, ordained deacon, and appointed to Carriola. In 1896, having matriculated in Hendrix College, he was appointed as a student. In 1897 he was stationed at Fulton and College Hill, and during the year he was married. In 1898 he was sent to Dermott, to Lonoke in 1899, to Portland and Wilmot in 1900, and in 1901 to Mount Pleasant Circuit.

DAVID F. CURRY was born September 7, 1876, in Prairie County, Ark. He was converted under the ministry of J. R. Rushing in 1895. He was licensed to preach in 1901 by the Little Rock District Conference at Des Arc, admitted on trial by the Little Rock Annual Conference, in December, 1901, and appointed to Lacy Circuit. Here he did a faithful and satisfactory work, and in 1892 was returned to the same work. Two months of this second year he labored, and the outlook was full of inspiration and promise. While preaching on Sunday, February 1, he was stricken with pneumonia, and died February 7. When told that his end was near, he called for the Bible and endeavored to read the twenty-third Psalm. His sight failed, so he handed the Bible to a brother and begged him to read the fourteenth chapter of John. When the chapter was ended he got out of bed, knelt down, and prayed the fervent, trusting prayer of a dying saint. Being assisted back into bed, in a few minutes he fell asleep. His life was blameless, his piety of purest type, his ministry full of promise.

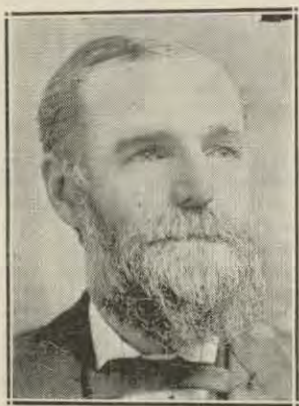
JOHN WESLEY DUNCAN was born in Drew County, Ark., May 20, 1874. His father, G. W. Duncan, was at that time a member of the Little Rock Conference, stationed on Green Hill Circuit. Financial embarrassment, with the burden of a growing family, made it necessary for him to locate in 1877, when he settled in Ashley County, where he served the Church as an active, efficient, and acceptable local preacher until his death some few years ago. John, therefore, grew up in the godly home of a local preacher in Ashley County. He gained a good common school education there, and later attended the Speers-Langford Institute at Searcy. He was converted at Keener Camp Ground in 1888. He was granted license to preach by the Monticello District Conference in 1898, and in 1899 was admitted on trial into the Little Rock Conference and appointed to Jersey Circuit, where his memory is still fragrant. In 1900 he was appointed to De Ann Circuit. Under his ministry there the work was greatly built up on every line. In 1901 he was appointed to Benton Circuit, where he accomplished good work. In 1902 he was appointed to DuVall's Bluff. He had scarcely more than entered well upon his work when he fell sick and in a few days, January 2, 1903, passed to his reward.

The White River Conference for 1903 was held at Walnut Ridge, Bishop Hoss, presiding. Admitted on trial: Henry Smith, E. A. Blanton, J. E. Kemper, John McKelvey, and J. G. Parker. Coming by transfer were: Cadesman Pope and S. F. Brown from Little Rock; H. G. Henderson from St. Louis, and C. P. Smith from the Arkansas Conference. Henry Smith became one of our faithful missionaries to Cuba. H. G. Henderson served at Helena, and went to the Memphis Conference. Leaving by transfer: W.

B. Ricks, to Louisville; J. W. Smith, to North Texas; W. H. Dyer and G. G. Davidson, to the Arkansas Conference.

Several had ascended on high. The reader may be very thankful for the tributes the Conferences spread on their Journals in memory of the preachers who thus pass away. They afford almost the only accounts we have of the life and labors of these faithful men of God. We are seeking in this History to give them permanent record. Among those whose records are found in the Journal of the White River Conference for 1903 is Rev. Sidney H. Babcock. This writer owes it to his memory to bear a word of personal testimony to his worth; for it was he that induced the writer to come to Arkansas. He was a Trustee of Vanderbilt University; it was there we met, in 1879. To the end of his days he showed himself a friend. Aside from personal relations, it is simple truth to say that he was one of the most faithful and valuable men ever connected with the Methodism of Arkansas. But we will let the Conference speak for him:

SIDNEY H. BABCOCK was born at Macon, Ga., March 23, 1849; converted and joined the Church, when thirteen years of age; was licensed to preach when eighteen years old, and joined the North Georgia Conference in 1868. His first work was Hancock Circuit, which had within its bounds the quiet home of Bishop Pierce. The wise counsel, gentle life, and above all the consecrated purpose of this man of God was to Brother Babcock like a light set upon a hill close by the eternal throne. In 1869 Brother Babcock was transferred from the North Georgia to the Arkansas Conference. His first work in that Conference was Van Buren. This charge he served for three years, after which he did efficient work on the following charges: First Church, Fort Smith, Greenwood Circuit, Fort Smith District, Clarksville, Fayetteville District, president of Quitman College, three years, at the same time serving Morrilton District two years and Quitman station one year; Fort Smith District, two years. Elected president of Galloway College in September of the second year, he filled well that position for three years and then was president



DR. S. H. BABCOCK

of Searcy College four years. After coming to Searcy he transferred to the White River Conference. Was pastor of Augusta Station for a few months; of Batesville for one and a half years. Brother Babcock was chaplain of the Second Arkansas Regiment in the Spanish-American war from June 1898, to March, 1899. The rest of the year was spent in working for the Anti-Saloon League. The last four years of his life were spent in serving Jonesboro District, falling at his post of duty at Crawfordville, where he had gone to hold a Quarterly Conference. In 1869 he was ordained deacon by Bishop Doggett, and elder by Bishop McTyeire in 1871. He was selected by this Conference to represent it in the General Conference which met at Baltimore in May, 1898. Brother Babcock was a man of strong convictions, fixed purpose, and at the same time of broad

charity. His strength and ability were shown when preaching against the popular evils of the day, his love and tenderness when preaching upon the love of God and inviting sinners to a loving Saviour. He was a clean, neat man without any touch of vanity. He was a great preacher with a humble spirit and meek disposition. He was a true friend in the truest sense—he loved his brethren fervently and was correct and faithful in all his dealings with them, disposed not to look on his own things but on the things of another.

J. J. ALEXANDER was born May 22, 1830. He was converted at the age of sixteen and joined the Church. He was married to Miss Mary A. Fitzgerald on July 22, 1852, and in the following year moved to Arkansas. He was licensed to preach in January, 1869, and served the Church as a faithful local preacher for four years and was admitted on trial into the White River Conference at Forrest City, Ark., in 1873. He was granted the supernumerary relation at the Conference of 1894. After one year's rest he served two years and his name was then placed on the superannuate list. He spent the remainder of his life at Barren Fork, Ark. During the session of the Conference held at Paragould in 1902, on December 4, while his brethren were being examined and having their characters passed, he was called into the presence of his Heavenly Father to receive the reward of his labors. Brother Alexander was noted for his deep piety, his honesty of purpose, and for his love and faithfulness to his Church. There were three thousand conversions under the ministry of this faithful servant of our Master.

EDWARD HOWARD WALLIS was born in Prentice County, Miss., March 17, 1869; professed religion under the ministry of J. B. Stone in 1891; joined the Church at Moro, Ark., in the summer of 1895. He was a child of affliction all his life; never was a bad boy, always bright and cheerful, kind and affectionate, devoted to his aged parents and sisters. He was a loving father and affectionate husband. He joined the White River Conference at Paragould, November, 1896, and served Golden Lake, Haynes, Bledsoe, and Heber Springs until October 26, when he was called home. Brother Wallis was educated and eloquent, an attractive preacher, a faithful and industrious pastor. His death was sudden and unexpected. He fell at his post and in the midst of labors abundant.

The Arkansas Conference of 1904 met in Prairie Grove, Bishop Key presiding. W. B. Wolf, A. E. Goode, J. R. Ennis, Lawrence Orr, Charles Edwards, J. W. Taylor, and J. H. Calloway were admitted. H. W. Wallace was received from the Tennessee Conference, A. M. Walker and B. B. Thomas from the Memphis Conference, C. W. Lester from White River, and W. T. Thompson returned from Denver. Of these, B. B. Thomas was transferred to White River and J. H. Calloway to the Indian Mission. P. B. Summers transferred to West Texas. Two preachers, George W. Hill and Leland Southard, and one preacher's wife, Mrs. George W. Evans, had passed away, record of them being made as follows:

GEORGE W. HILL was born in South Carolina on December 26, 1850, and was brought by his father to Arkansas when a child of five years, growing up at old Center Point, in Howard County. The child developed rapidly, and from the time he was sixteen made his own way in the world. He was converted when he was ten years of age, and entered into a covenant which he kept faithfully. He taught school in his old neighborhood while yet a lad and taught later at Camden. He then went to Southern University, Greensboro, Ala., where he graduated in 1875. He joined the Arkansas Conference in the fall of 1880; was married in a few weeks to Miss Alice Teague and entered upon his work as an itinerant

Methodist preacher at Fayetteville, whither he had been sent from Conference. His itinerant career was as follows: After one year as pastor at Fayetteville, he was at Ozark two years, Van Buren one year, Ozark again one year, Morrillton District four years, Morrillton, one year, Clarks-ville District, two years, Fort Smith District two years, financial agent of Hendrix College three years, Fayetteville District one year, Clarksville four years, professor in Hendrix College about one and one-half years, when he rested from his toil, March 19, 1904. During this time he had been twice a delegate to the General Conference. Brother Hill's faith in God was calm, broad, deep, and steady, and his fidelity seemed always of the immovable sort. His temper was sweet and serene; he seemed never to worry nor to fret. His mind was decidedly brilliant and comprehensive. When he was made professor of Greek and Latin in Hendrix College, it was believed, with truth, we think, that he could as well have taken any other chair. This is not a little remarkable when we consider that he had been away from scholastic work for many years. Yet he did his work well there, commanding the highest respect. Like most brilliant men, he was uneven in his pulpit and platform work. He not unfrequently failed to establish magnetic connection with his audience; yet he never spoke nonsense at any time, and his best efforts were never surpassed by any man who has preached in these parts. The effect of his best preaching was simply indescribable; it enthralled and awed his audience beyond anything we have ever witnessed. Probably his last great sermon was preached in Conway, on "The Great White Throne". We do not think any one that heard it can ever forget it. The audience sat enchained by a remorseless logic, awed by the boldness and the breadth and the loftiness of the preacher's conceptions of the government of the Most High, till the situation was tremulous with a sense of a strange power reminding one of some vast subterranean movement, likely to break forth at any moment in volcanic eruption. But our faithful and beloved brother rests—his body in the cemetery at Clarksville, where we laid it, his spirit among the holy ones on high.



GEO. W. HILL

LELAND E. SOUTHARD was born in Franklin County, Ark., February 15, 1873, and died at Spring Hill, Ark., February 25, 1904. Favored with Christian parents, Wilbur F. and Matthew A. Southard, at the early age of eleven he was happily converted. He not only had a theoretical knowledge of religion imparted in the home, but a clear and definite experience. On June 28, 1894, he was united in marriage with Miss Ida Wilson, of Franklin County, who proved a true helpmeet in the gospel. Brother Southard was licensed to exhort in 1893 and became a local preacher in 1894. He soon felt the call to enter the itinerant ministry. Against this he struggled for five years, but the hand of the Lord was upon him and the voice divine demanded surrender. He served in succession the Sugar Grove, Mulberry and Fort Smith Circuits during the four years and three months of his itinerant labors. Fully consecrated to the work, "he endured as seeing Him who is invisible".

MRS. J. S. EVANS, daughter of Jephtha Hughes, a member of the Louisiana Conference, and granddaughter of Ashley A. Hewitt, presiding elder of the same Conference, was born in Morehouse Parish, La., November 20, 1840, and died at Greenwood, Ark., February 20, 1904. In early

life she met Brother George W. Evans, to whom she was married on November 12, 1857. Her lonely husband, who is a superannuate member of this Conference says, "She was a loving, faithful companion all those forty-six years of our married life, a woman of strong faith and much prayer—she never murmured at any appointment to which we were sent, nor at the poverty and hardships incident to an itinerant preacher's family in the long ago."

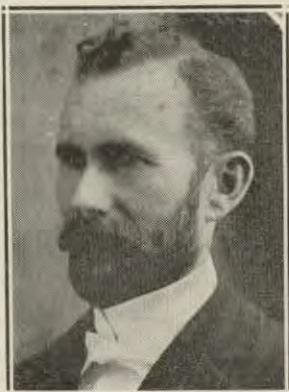
In the autumn of 1902 Bishop Hoss had sent Rev. James Thomas to Texarkana, as pastor on the Arkansas side of that city. There we had not a foot of land nor a member of the Church, though we had a few members who belonged to the Church on the Texas side. Within a single year Brother Thomas had built one of the best churches in the State, with one of the strongest memberships. So in the year 1904 the Little Rock Conference met there, Bishop Key in the chair. At this session there were admitted on trial Claude Orear, L. W. Evans, E. J. Slaughter, H. E. Van Camp, and J. C. Hooks. Orear has become a man of high standing in Alabama, L. W. Evans is now a superannuate in this same Conference, E. J. Slaughter later went to North Arkansas Conference, and J. C. Hooks to the Baltimore Conference. A. C. Millar, having returned from Missouri to join with James A. Anderson in conducting the Arkansas Methodist, as we have seen, drops into this Conference. J. L. Cannon returned from Northwest Texas, M. W. Manville from New Mexico; B. B. Thomas, T. P. Clark, W. A. Swift, and G. M. Barton came from the Memphis Conference; Wilson Moore and Barnett Wright from Louisiana; A. C. Graham from White River; and W. F. Andrews from North Alabama.

At least one unusual thing occurred at this Conference: Rev. J. H. Gold had joined the Tennessee Conference in 1860, served a number of charges, and meantime served through the Civil War as a Confederate soldier, located; taught in the public schools of Clarksville, Tenn., came to Arkansas, and was readmitted to the Little Rock Conference in 1882; served about a dozen years and located once more—such was the honor in which he was held that without his request he was readmitted once more in order to put him on the list of superannuates. The honor was well deserved.

Several dear brethren had passed to their reward: James M. Hawley, James Y. Christmas, and Jacob D. Whitesides.

JAMES M. HAWLEY was born January 4, 1867, in Pulaski County, Ark. His father, Rev. L. B. Hawley, was for many years a member of the Little Rock Conference. As ought to be the case with every son of a Methodist preacher, he was religious from childhood, and in tender age became a member of the Church. He attended Central Collegiate Institute at Altus, Ark., from which he received the A. B. Degree in 1887. He had been already licensed to preach and when the Arkansas Conference met the same year he was admitted on trial and was appointed to Booneville Circuit, which he served two years, and in 1889 he was received into full connection, ordained deacon, and received a location that he might attend Vanderbilt University. He remained in the University four years, graduating in the Theological Department and taking the A. M. Degree in the

Academic. He was immediately appointed to Batesville Station to fill out a term made vacant in the midst of the year. When Conference convened in 1893 he was readmitted, ordained elder, and reappointed to Batesville. In June, 1894, he was called to the chair of English in the Hendrix College, reluctantly abandoning a lucrative pastorate to accept a professor's chair with scantiest prospect of support because his brethren persuaded him that this was his duty. He was married that year to Miss Grace Maxfield of Batesville. He immediately transferred to the Little Rock Conference, which he had all along regarded as home. In 1898 his desire to return to pastoral work prevailed. He resigned his professorship and was appointed presiding elder on the Hot Springs District. This district was dissolved in 1899, and Brother Hawley was stationed at Lakeside Church in Pine Bluff, serving two years. In 1901 he was stationed at First Church, Pine Bluff, continuing his work there until the Master called him home. Rev. A. C. Millar, whose appreciation is justified by many years of close fellowship, writes thus: "Having a poetic temperament and gifts, exquisitely sensitive and discriminating literary taste, rare descriptive powers, and genius in phrasing and verbal collocation, he was the author of a few sweet and graceful verses, a striking and highly interesting newspaper correspondent, a charming essayist, a soulful reader, an entertaining lecturer, and a chaste and thoughtful preacher".



REV. J. M. HAWLEY

JAMES Y. CHRISTMAS was born in Ashley County, Ark. Orphaned in childhood, he was brought up by his maternal grandmother, Mrs. Mary Bond, a devout Methodist



REV. J. Y. CHRISTMAS

from his infancy. He was brought into the Church in his early boyhood. Living in the country, and just after the war, his opportunity for education was very slender. However, plodding industriously through the years, he made himself a good English scholar and furnished his mind well, from general reading. He was licensed to preach in 1881, admitted on trial into the Little Rock Conference in 1883, and appointed to Collins Mission. His receipts that year were \$130.70, with an additional appropriation of \$50.00 from the Mission Board. This was his monetary encouragement to persevere. He served Bartholemew, Social Hill, Sheridan, Stuttgart, Arkansas Post, and New Liberty and Dallas Circuits, in 1896 Mena Station, then Hampton, Swan Lake, Stephens and Waldo. Here his health, precarious for years, utterly broke down and in 1902 he was appointed to Park Avenue, in Hot Springs, in the hope that the thermal waters and mountain air would bring improvement, but consumption set in and he was unable to do the work. In 1903 he was placed in the superannuate list and lingered until September 11, 1904, when he passed away. He was a capital preacher.

JACOB D. WHITESIDE was born in Hempstead County, Ark., January 20, 1847. He grew up in a religious home with the advantage of Christian training, but with very limited opportunity for an education. In after life, by application, he gained good knowledge of the ordinary branches of an education and was well versed in the Bible and in the doctrines and institutions of Methodism. He was licensed to preach and admitted on trial into the Little Rock Conference in 1847, but by some oversight his appointment does not appear in the minutes. His appointments were Dallas, Mount Ida, Little River, Moro, Cave Mission, Atlanta, Lacey, Chapel Hill, Emmett, Lehi, Toledo, Genoa, Cove, Dallas, again, Center Point, Amity, Clark, Social Hill. Here ended his itinerant work of thirty years. He fell asleep on November 7, 1904.

The White River Conference for 1904 was held at Augusta, Bishop Key presiding. Boone L. Wilford, N. W. Watson, and Clifford Pace were admitted. Wilford soon developed into a strong man, and is yet in the service. I. E. Thomas transferred to Texas, R. A. Holloway to Louisiana, and W. B. Hays to St. Louis. The Journal bears the tributes that follow:

W. R. FOSTER was born at Ripley, Tenn., September 16, 1828; moved to Arkansas when about fifteen years of age; lived with his mother, supporting her and four children younger than himself until his mother's death. Afterwards he lived at Walnut Bend, Ark., where he was licensed to preach; married on December 11, 1858, Miss M. E. Barker. Brother Foster joined the Arkansas Conference in 1856, and became one of the charter members of the White River Conference. This is about all we can gather about this good man, except that he was presiding elder for six years and served during his long and useful ministry district, stations, and circuits, always faithful and true to any trust the Church committed to him. He preached the first sermon ever preached in Jonesboro in an unfinished livery stable, and built the first church that was erected there. As we now look at the changed and improved conditions we see how true the saying, "One soweth and another reapeth". But few men, if any, have done more for Methodism in Eastern and Northeastern Arkansas than W. R. Foster. Where the cars now go puffing along he once went on horseback or afoot or probably in a canoe; places that can now be reached by rail in a few hours required days of weary travel to reach in the early days of his ministry. The circuit rider and saddlebags are things of the past, but Brother Foster belonged to that class of honored itinerants, and braved any kind of weather and danger to meet his appointments. As presiding elder in reaching one of the Quarterly Conferences he came to deep water, but was not daunted; made a craft of logs, tied with vines, upon which he crossed, swimming his horse alongside his improvised boat. Was this not heroism? Was this not consecration to God and fidelity to his Church? Such a man was W. R. Foster. A strange and good Providence led him to Brother and Sister Tatum's in North Jonesboro, where after an illness of about a week, on December 18, 1903, he put off the earthly coils.

COPELAND PRENTICE SMITH was born in Boyd County, Ky., March 1, 1870. His father, Rev. Joseph L. Smith, was of Puritan ancestry that came to America in the ship "Hopewell" in 1634. There were several ministers in the family, John Younglove, the first minister in Suffield, Conn., being among the number. He moved with his parents to West Virginia when only a child and was educated in the common schools of his adopted State. He stood an examination and taught successfully a public school at the youthful age of fourteen.

He was converted at about the age of twelve and united with the M. E. Church, South. When twenty-one he entered the ministry and soon

thereafter began work in the West Virginia Conference. He was ordained deacon April 1, 1895, in Washington City, by Bishop J. C. Granbery. He was ordained elder December 10, 1899, at Monroe, Louisiana, by Bishop C. B. Galloway. He was seven years in West Virginia; transferred to Louisiana and after three years there came to Arkansas. He did a year of good work for Central Church, Fort Smith; was transferred to White River Conference, sent to Clarendon, where he died on March 13, 1904.

MRS. LYDIA CRAIG, wife of the late Thomas A. Craig, of White River Conference, was born July 9, 1833, in Mississippi and moved to Arkansas and settled near LaGrange. She professed religion in early life and joined the Methodist Episcopal Church, South, in which she lived a devout Christian for more than fifty years. She was married the first time to J. C. Beckham, a member of the Arkansas Conference, with whom she lived and labored in the Church of their choice as long as he lived; after his death she lived a widow for many years. On September 1, 1881, she was married to Thomas A. Craig. This union was a very happy one.

The Arkansas Conference for 1905 met in Russellville, Bishop Key presiding. W. J. Faust, Jefferson Sherman, and A. W. Wasson were admitted on trial. Faust and Sherman are still among us. both useful and respected men. Wasson went as a missionary to Korea, in 1931 became Professor of Missions in Southern Methodist University, and then Secretary of Foreign Missions, General Board. The transfers to us were: J. N. Dodson, from North Texas; F. M. Barton from Little Rock; J. M. Weems, and H. W. Ledbetter from Louisiana; L. C. Perry from Columbia; while J. E. Dunaway returned from Indian Mission.

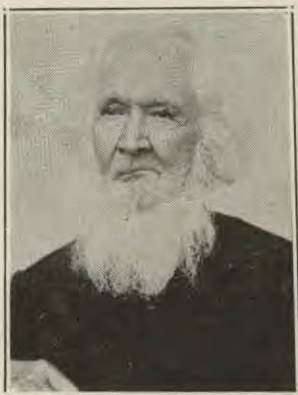
The Little Rock Conference met in its fifty-second session at Camden in 1905, Bishop Galloway in the chair. W. A. Lewis was received on trial. F. P. Doak came by transfer from Louisiana; J. A. B. Fry from Western North Carolina; and R. B. McSwain from Indian Mission. Fry, an excellent preacher, has been in California for a number of years. R. B. McSwain, a man of brilliant intellect, a linguistic genius, became President of Epworth University, Oklahoma City, and later professor in Hendrix College; had to go to Texas on account of ill health, and has passed away. It is said that, given the grammar of a language he had never seen, he could read that language in a very few hours. He was, withal, a man of fine spirit. He would have adorned a chair in any university.

Two of this Conference's most honored members passed away this year: Lewis B. Hawley and the venerable Alexander Avery, who began his work in Arkansas in 1837. We have the following account of them:

LEWIS B. HAWLEY was born in Virginia, on November 21, 1845. In childhood he came to Arkansas, and in early youth served in the Confederate Army. He was converted and joined the Church in 1867 and in 1868 was given license to preach. He was a local preacher several years, sometimes serving as supply. He was received on trial by the Little Rock Conference in 1876 and appointed to Richmond Circuit, and 1877 to Richmond and Rocky Comfort. He served Washington Circuit and Fulton, Benton, Hope, Arkansas City, and Hamburg Stations; Arkansas City and Dermott, South Hot Springs, El Dorado, Des Arc and DeValls Bluff,

Warren and Stuttgart Station. Here he ended his ministry, ceasing at once to work and live, having always been effective and efficient, full of labors, abundant and fruitful. He died on November 9, 1905. His remains were taken to El Dorado and laid to rest in the churchyard where he had buried many during his long ministry in that Church. He was an excellent preacher, a thoughtful student, an active pastor, a faithful husband and father, and a useful citizen, as well as a most valuable member of this Conference not only as to his ministerial service but especially by his intelligent and helpful participation in the work of our Conference sessions.

ALEXANDER AVERY entered into rest December 19, 1904, after reaching the ripe age of ninety-five years, four months and eight days. He was a traveling preacher for sixty-nine years. His life and ministry link us to the heroic days of Methodism in Arkansas, and reveal the character of the men needed for those days among the hardy pioneers who settled this State. He wore a genial smile, possessed a sunny nature, warm heart, cordial spirit, and was always entertaining; was a man and minister with true dignity of character without stiffness; did not indulge in lightness and frivolity, but the exuberance of his social nature made him a delightful companion to all classes. There was a flexibility in him that enabled him to adjust himself to whatever class he was thrown among, and at once made him the leading spirit of the occasion. Physically he was rather small of stature, but compactly built and capable of great endurance. His black eyes sparkled with holy enthusiasm as, in after life, he recounted the trials and triumphs of his ministry in the early days of Arkansas. In his palmy days he was a terror to evil doers. His voice was mellow and musical, or like the piercing peals of thunder, as the occasion required. His face became radiant with heavenly light as he portrayed the immortal hopes awakened in us by the gospel of Christ. Whether on a mission to the negroes, among the semi-civilized Choctaw Indians, cooking his own scanty, rough fare, and often sleeping upon the ground, traveling large circuits, often swimming swollen streams and sleeping in the huts of the pioneers of the forest or traveling large districts on horseback, he was the same genial gentleman. No murmur or complaint ever escaped him. And during all the long, weary years of waiting as a superannuate member of this body, lasting more than thirty years, he took a keen interest in all the affairs of the Church, and especially in his own Conference, and was always a friend and strong supporter of his pastor—ever though that pastor was a mere boy. He reared a large family on a poor farm, receiving only a small annuity from the Conference, and yet he set the younger members of this body a splendid example by his liberal and unselfish contributions to the various enterprises of the Church. He was twice married: first on March 8, 1840 to Miss Rosanna Reed. She died in 1845. He was married on July 26, 1853, to Miss Lucy Jane May. There were nine children born to this marriage. He was born in Johnson County, N. C., August 11, 1809, and grew to young manhood twenty miles from Raleigh, but removed with his parents to Gibson County, Tenn. In August, 1829, he was converted and joined the Methodist Church; was licensed to exhort in May, 1833, and licensed to preach in August, 1836,



ALEXANDER AVERY

and appointed junior preacher on the Sandy Circuit. He was transferred by Bishop Andrew in 1837 to the Arkansas Conference and appointed to Mound Prairie Circuit. In 1839-41 he was sent as a missionary to the Choctaw Indians. He returned to Arkansas and served the Marion Circuit in 1843, Lagrange in 1844, Hempstead African Mission in 1845, Fayetteville Circuit in 1846, Osceola in 1847, Marion in 1848, was presiding elder on Pine Bluff District in 1849-50; Washington District, 1851-53. He served Princeton Circuit in 1854; Hampton Circuit in 1855. He was superannuated on Blue Bayou Circuit in 1856; Center Point Circuit, 1857-58. He was made effective and traveled Ozan Circuit in 1860-62. He was superannuated at the Conference of 1867. He traveled the Ozan Circuit in 1868-69. At the close of this year he was again superannuated, which relation he sustained until December 19, 1904, when he was transferred from earth to heaven.

The White River Conference for 1905 met at Helena. Bishop Galloway was a few minutes late, and Z. T. Bennett was elected president, though the Bishop arrived before the regular order of business was taken up. E. K. Sewell, C. F. Wilson, J. H. Barrentine, I. H. Russell, Edward Forrest, J. D. Roberts and G. J. Evans were admitted on trial. Griffin and N. E. Gardner left us for Texas. Julien C. Brown, David H. Conyers, T. J. Settle and James M. Talkington had passed away. The long and intimate association of this writer with Dr. Brown call for a few personal words.

DR. JULIEN C. BROWN was a very unusual man. Above the average height, with a noble forehead, crowned with flaxen hair which he wore long, with a touch of majesty in his bearing, he was a man you would notice in a crowd. Somewhat aloof in his manner, somewhat eccentric in his ways, he had warm and generous impulses that drew men to him as to a magnet, forming friendships that nothing could break; yet he was not a man of the masses. In the pulpit he was an impressive figure, reminding one of Henry Ward Beecher, whom he greatly admired. The writer knew him as few men knew him; we were fellow students at Vanderbilt University, came to Arkansas together, and were to have many years of close association. He died and we buried him in December, 1904, at Helena, where his widow and also his now widowed daughter, Mrs. Henry P. Anderson, are now teachers in the public schools, both deeply devoted to the Church. But let the Conference speak:



DR. JULIEN C. BROWN

With the disappearance of Julien C. Brown from among us, passes one of the most striking personalities that has ever been seen among the members of the White River Conference. At the very mention of his name, his tall and stately form, his classic features and handsome face come vividly before us. He was a man upon whom none could look without being impressed that within him were the elements of superiority. He was born in Scottsboro, Ala., on February 6, 1856. Here he spent his childhood and youth, and laid the foundation of his subsequent career as a pulpit orator. He was converted when not more than sixteen years of age "down in the sawdust at an old-fashioned camp meeting; he

knew the exact day and hour". He decided early in life to enter the ministry and on March 7, 1874, he obtained license to preach from the Scottsboro Quarterly Conference, Huntsville District, North Alabama Conference. This same year he joined the North Alabama Conference and was appointed to the Maysville and New Market Circuit as junior preacher. In July of the following year his mother died and the following were her parting words to him: "Go, my darling boy, preach as long as you live, and if the Lord will permit, I will be with you in spirit". He always felt that the loving spirit of his Christian mother was with him. He was ordained deacon at Decatur, Ala., on December 17, 1876, by Bishop McTyeire. The following year he entered Vanderbilt University, where he graduated with honors in 1879, taking the Founder's medal for oratory. The editor of the "*Sunday School Visitor*" says: "He was perhaps the most gifted orator that ever attended Vanderbilt." After his graduation he came to Arkansas, to fill out an unexpired term of John W. Boswell, at Batesville.

He was returned to this charge the next year, 1880. This year he was married to Miss Kate Butler, daughter of Judge J. W. Butler, of Batesville. To them were born two children: Susie Wee, who died at the age of ten; and Kate M. now twelve years of age and living with her step-mother in Helena. His next charge was Augusta, where he spent two years (1881-82). He was ordained elder at Beebe on December 11, 1881, by Bishop McTyeire. He also received the degree of A. M. this year from the Arkansas College at Batesville. From Augusta he was sent to Helena, where he remained three years (1883-85). During this pastorate and through his personal influence was built the magnificent church edifice which stands today a monument to his splendid ability. He was transferred in 1886 to Missouri and stationed at St. Joseph, where he also remained three years (1886-88). He returned to Arkansas in 1889 and was stationed in Forth Smith, in the Arkansas Conference, where he remained another three years. In 1890 the degree of Doctor of Divinity was conferred upon him by the same institution which had formerly conferred the A. M. degree. In 1892 Dr. Brown served West Batesville in the White River Conference. He transferred thence to Mississippi; and was again stationed at Helena, where he spent another three years. On December 7, 1897, he was married to Miss May Monier, of Helena, a young lady known for her culture and consecration. She survives him. From Helena, and without his knowledge, he was transferred by Bishop Morrison to the Little Rock Conference and stationed at Central Avenue Church, Hot Springs, where he spent four of the most effective years of his ministry. In this difficult charge of the unique city of vapors he drew large congregations and inspired his Church to the liquidation of an old and most burdensome and harassing debt. From Hot Springs he was transferred back to the White River Conference by Bishop Hoss, and stationed in Jonesboro during 1903. The following year he had a supernumerary relation and resided in Hot Springs, where he owned a modest cottage home. At the last session of the White River Conference Dr. Brown was restored to the effective list and again appointed to Augusta Station. That Dr. Brown was a man of sincere and lofty purpose is best attested by the fact that those who knew him best believed in him most. He was a timid, modest man, diffident and reserved in his manner. He was the embodiment of refinement, true manliness, and lofty ideals. There was nothing narrow or or little in his being. Broad in the sweep of his mind, warm in the deep affections of his heart, and unostentatious in the acts of his charity, he showed that he was a man well born and well bred. He attracted people to hear him and held them with his magnificent flow of beautiful English. He usually delivered his sermons from manuscript, but with a skill that preserved the effect upon his audience. He never lived to enter upon the duties of his last charge. After he had shipped his goods to that place,

but before he himself had gone thither, he was seized with pneumonia while on a visit to Helena, his wife's old home; and on Christmas Eve, 1904, he passed to his reward.

His funeral was held by his long-time friend, Dr. James A. Anderson, editor of the *Arkansas Methodist*, assisted by Dr. H. G. Henderson, pastor of the Church of Helena, and his body was laid to rest in the Elmwood cemetery.

DAVID H. CONYERS was born in Tennessee. He died at his father's home in Tennessee, May 9, 1905. He was on trial in this Conference, and was making full proof of his ministry when failing health forced him to give up all ministerial duties. His best and most abiding work was done at Gardner Memorial while junior preacher under N. E. Gardner. He put his life and best effort into that work. At the session of our last Conference he was assigned to Mountain View Circuit. He was soon at his post and began at once to build a new church. His zeal was beyond his physical strength, and during the cold winter weather he exposed himself, and his health began at once to rapidly decline. Consumption laid hold on him and the tale was soon told. A true man, a promising young preacher, a consecrated Christian, a loving son, and a loyal, loving follower of our Lord has ceased to be among us.

THOMAS JEFFERSON SETTLE was born in Robinson County, Tenn., March 21, 1841. He professed conversion when but nine years old and joined the Church. He was licensed to preach in 1866. On March 12, 1867, he married Mrs. Sarah L. Jones, who died July 17, 1874. On August 26, 1875, Brother Settle was married to Miss Sarah J. Harris, who, with several children, survives. He died at his home in Poinsett County, on March 30, 1905. He was admitted on trial at the organization of the White River Conference, held at Mount Zion, Cross County, in 1870. Later he located, but was readmitted in December, 1887, and superannuated 1897.

J. M. TALKINGTON was born in Jackson County, Ala., in 1835, and was the eldest in a family of nine children. He was educated in the schools of his native county, and came to White County, Ark., at the age of nineteen. Brother Talkington was married to Miss Sarah A. Wright in 1856. He joined the White River Conference at Mount Zion in 1870, and was assigned to Searcy Circuit, where he remained three years, after which he was sent to West Point Circuit, and thence to El Paso Circuit, and was appointed presiding elder of Helena District in 1882. He served Beebe Station, Searcy District, and was then appointed to Searcy Station. His last pastoral charge was Vanndale, where he remained one year, and, feeling that his health was rapidly declining, requested the superannuate relation. After Conference Brother Talkington thought that he had sufficiently recovered to work again, and undertook to supply West Point Circuit, but he soon began to fail and continued to decline until the end came at his home in Searcy, October 1, 1905.

Chapter XIX

FROM 1906 TO 1908

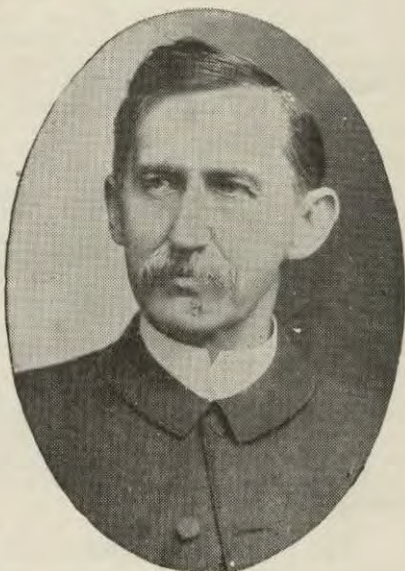
The Arkansas Conference of 1906 was held at Paris. Bishop John J. Tigert was to have presided, but he lay upon a dying bed in Tulsa. In his absence, the Conference elected James A. Anderson, president. After two days, Bishop James Atkins arrived and took the chair.

Bishop Tigert was a man of extraordinary intellect. We have scarcely produced his superior in this regard. His death seemed untimely. Bishop Atkins was of smooth and even temper, inflexible when he thought he was right, but always saying it "took two to make a fight", and he was not minded to be one of the two. He was destined to die in Arkansas, after much service among us, and he died with the respect and love of our people. In 1923 he had held the North Arkansas Conference at Walnut Ridge, and became ill while holding the Little Rock Conference at Little Rock, dying a few days thereafter at the home of Dr. James Thomas in that city. The presiding elders of the State sent an escort with his remains to his home in Waynesville, N. C.

At this session of the Arkansas Conference, 1906, James A. Reynolds, A. E. Wilson, and George E. Patchell were admitted on trial. F. W. Harvey came by transfer from Little Rock, and F. A. Lark returned from the Columbia Conference. Stonewall Anderson transferred to White River, J. W. Keithley to Little Rock, and J. W. Treadwell to Texas. The name of S. S. Key, innately a gentleman, appears on the list of superannuates, after forty years of faithful service. He came from the Confederate Army into the Conference in 1866. He still lives at Dardanelle, where he has served both as pastor and presiding elder. So also appears the name of T. A. Martin, a clean

and faithful man, after twenty-eight years' service.

Two veterans have died, as shown by the tributes that follow:



BISHOP JAMES ATKINS

WILLIAM J. STONE, son of Coburn and Rachael C. Stone, was born in Yalabusha County, Miss., February 8, 1836. He professed faith in Christ and joined the Missionary Baptist Church in 1856. He came to Arkansas on October 7, 1867; was married to Miss Charlotte Elizabeth Harris, daughter of Rev. John and Sarah Harris, December 30, 1858; was licensed to preach by Rev. J. B. Annis on September 19, 1859. On January 1, 1862, he enlisted in the Confederate service, and remained in the service during the war. After the war he returned to Arkansas and was ordained deacon by Bishop E. M. Marvin, on November 10, 1867, and traveled Cadron Circuit in 1873. In 1874 he was on the Mount Vernon Circuit. That fall he was admitted on trial into the Arkansas Conference at Fort Smith, was ordained local elder by Bishop H. H. Kavanaugh, and appointed to Dover Circuit. He traveled the Lewisburg and Springfield Circuit, and Charleston, Viney Grove, Bentonville, Boonsboro, and Greenwood Circuits. In 1882 he was transferred to the Little Rock Conference, and served Flat Bayou, Toledo, Old River, and Emmet Circuits. That fall he was transferred to the Arkansas Conference, and stationed at Ozark, and there served Lamar, Alma and Mulberry, Clarksville, Atkins, Lamar and Knoxville, Atkins, Farmington, and Belleville Circuits. Here he lost his wife, and in 1900 was placed on the superannuate list and moved within the bounds of the Little Rock Conference. In 1901 he was used as supply at Fulton; in 1902 he traveled as a supply the Maumelle Circuit. He was married to his second wife February 11, 1902; was appointed to Star City Mission that fall and traveled that as a supply in 1903. In January, 1904, he moved to Houston, Ark. On October 27, 1906, he passed to his reward.

THOMAS ALEXANDER GRAHAM, only child of William Graham, was born in Fayette County, Tenn., January 11, 1827. His wife's maiden name was Annie Elizabeth Tidwell, of Tennessee. He was converted and joined the Methodist Church when seventeen years old. He was licensed to preach by T. L. Boswell, presiding elder, in 1852. In 1858 he joined the Ouachita (now Little Rock) Conference and was sent to the El Dorado Circuit. He was elected to deacon's orders in 1859 and appointed to Hampton African Mission. (No Bishop being present, he was ordained at the next Conference in Pine Bluff by Bishop George F. Pierce.) He served the following charges: Red River Circuit and African Mission, Magnolia, Columbia and African Mission, elected elder but no bishop being present, he was ordained later by Bishop Pierce. This year he was appointed to Falcon and African Mission. In 1865 he was a supernumerary; 1866, appointed to Ouachita Circuit, 1867, Paraclifta; 1868, transferred to the Arkansas Conference; 1869-70, Cadron Circuit. When the White River Conference was organized he fell into that Conference, so in 1871 he transferred back to the Arkansas Conference, and served East Ford, in Dardanelle District, Carrollton, Mount Vernon, and Springfield. In 1878 he transferred to West Texas Conference; 1879, transferred back to Arkansas Conference; 1880, Conway; 1881, supernumerary; then Pinnacle Springs, Dover, Walnut Tree, Oppelo, Mount Vernon, Clinton, Martinville; 1891-92, superannuated; 1893, Conway Mission. This was his last pastoral charge. At the Conference in 1894 he was placed on the honor roll to remain there until his transfer from Floresville, Texas, February 18, 1906 to the Church Triumphant.

The Little Rock Conference for the year 1906 met at Warren, Bishop Atkins in the chair. Admitted: James M. Cannon, E. P. Sewell, J. J. McKinnon, and Don C. Holman. Received by transfer: T. J. Norsworthy, Z. D. Lindsey, J. W. Keithley, A. M. Shaw, C. M. Chapman, W. F. Price, R. A. Holloway, and H. H. Watson. John H. Dye, and E. M. Pipkin were transferred to White River; J. A. B. Fry, to the Pacific Conference; Lewis Powell to Memphis;

James Thomas, to North Mississippi, where he requested and was granted a location; W. H. Duncan to Oklahoma.

Dr. John H. Riggin presented and the Conference adopted the following tributes to members who had passed away:

JOHN F. CARR was born in Fayette County, Tenn., August 28, 1834, and died at Pine Bluff, Ark., January 21, 1906. He was received into the Church in his ninth year and was licensed to preach on August 24, 1853, by the Quarterly Conference of Mount Pleasant Circuit in Drew County, Ark., and admitted on trial into the traveling connection by the Arkansas Conference the following November and appointed to Pocahontas Circuit on the Missouri border. His father, Rev. Milton Carr, one of the purest men I ever knew, once told me this: "When I began to preach, I felt it was my duty to enter the traveling connection; but being a poor man with a family to provide for I hesitated and made it a matter of earnest prayer. At last I promised the Lord that if he would release me from this obligation I would always be faithful as a local preacher, and give my oldest son to the itinerant work. I received a great blessing and felt assured that God has accepted the covenant. And when my boy at nineteen entered the Conference, it was a demonstration that I had not misunderstood the divine impression". There was a display of the undeserved consecration and heroic character of the youth when he left his beloved home and, with horse and saddlebags, traveled the strange way through sparsely settled country across the unbridged streams some 300 miles to his appointment and faithfully performed his work through all the lonesome year. Yet he was not alone, for God was with him. From that time on until he was superannuated, in 1899, he was an effective and efficient traveling preacher. At the time of his death his name stood at the head of the Conference roll, and he was the senior member of that body. His was a large class of fifteen admitted together. The Conference was divided the next year. Many of the class remained in the Arkansas Conference, but when the new Conference met in El Dorado in 1855 six of them were received into full connection. In 1855-56 he was appointed to Jefferson Circuit, in 1857 to Princeton Circuit, and in 1858 to Des Arc Station. After finishing this year's work he was married to Miss Elizabeth M. Rhodes on November 1, 1859. The Conference met the next day not far from the scene of the wedding and he was appointed to Hamburg. Thither he led his youthful bride, and in 1860 he was returned to the same charge. During this second year the war began. The young men began to volunteer and organize for service in the army, and their parents entreated Brother Carr to go with them. It would be so much easier to see their boys march away if this young preacher, so much loved and trusted by them and their children, would accompany them. So he was chosen captain of Company H, 9th Arkansas Infantry, and away they went to the seat of war. He was more chaplain and friend than captain. At the battle of Shiloh he was severely wounded, after which he resigned his commission and returned to look after the troubled hearts at home. While he was in the army the Conference of 1861 was held and he was again appointed to Hamburg and in 1862 to Monticello. During the next year he accompanied his wife's father, refugeeing with his family and slaves to Texas. So he received a transfer to the Texas Conference and in 1864 was appointed to Springfield Circuit. The war closed the next year. He received a transfer again to his old Conference and in 1865 was appointed to Lehi Circuit, in 1867-68 to Monticello Station, and in 1869-71 to Arkadelphia. In 1872-73 he was presiding elder on the Monticello District, but serious and protracted afflictions of his wife made further district work impossible, and in 1874-76 he was stationed in Monticello. Then he served Warren, Lehi Circuit, Pine Bluff, Camden, Lakeside Church in Pine Bluff, and in 1896-98 Riverside in the same city. In all these places he was eminently useful and fervently loved. In 1899 he was granted the superannuate rela-

tion. He continued to reside in Pine Bluff, and seemed ever after to be permanently the pastor of the entire city. In charge of no one church, and never coming between any pastor and his flock, he was sought by all people, Methodists, Baptists, Presbyterians, Episcopalians, Roman Catholics, and Jews, and their universal reverence and affection, like a halo of glory, crowned his declining years. He was no scholar, no genius, no orator, no exegete, no theologian. He practiced no arts, used no diplomacy, sought no high places, coveted no man's silver or gold, and envied no man his success. His steady ambition was to do good to men. He never considered what he could get out of them, but what he might do for them. He had the spirit of Christ. He sought and enjoyed fellowship with men. He had power with God and power with men. He had many afflictions, many sorrows, many discouragements, many limitations. His funeral occurred on the stormiest day of the winter. In the morning the body was taken to the First Church and lay in state from 10 a. m. to 2 p. m., and all these four hours there was a steady procession of people who, having made their way over the icy streets and through the snow-filled air, passed in continuous file through the church to look once more on that loved face soon to be hidden in the tomb. They brought floral offerings in loving hands abundant as money buys for the millionaire. And during the funeral service the pastor of every congregation in the city, preacher, priest, and rabbi, occupied places on the platform, doing reverent honor to the greatness and the holiness of the man. Some years later citizens of Pine Bluff erected a statue of him.

JOHN M. G. DOUGLASS was born in Yorkville District, S. C., February 5, 1843, and died in Bearden, Ark., February 10, 1906. The family came to Arkansas in his childhood. He was converted and brought into the Church in early life, and in 1866 was licensed to preach. With him this was a definite entrance upon a life work. Having laid his hand to the plow he never looked back, never took recreation or rest, but followed the furrow steadfastly. He served Polk Mission one or two years as a supply, was admitted on trial into the Little Rock Conference in 1869, and appointed to Caddo Mission; in 1870 to Perryville, and in 1871 to Hampton. He was married while on Hampton Circuit in October, 1872, and was exceedingly fortunate in winning the wife who was a true helpmate. She was patient, gentle, sunny, kind, uncomplaining, and heroic in endurance. In 1872 he was appointed to Rockport, in 1873 to Hampton for the second year, and then served DeWitt, Ouachita, Falcon, Hampton, El Dorado, Center Point, Locksburg, Clark, Atlanta, Emmett, Dalark, Gurdon, Mineral Springs, El Dorado, Bearden and Thornton. He was joyfully received and entered upon his work with unusual prospect of success but in less than three months the Master called him home.

The White River Conference for 1906 met in Wynne, Bishop Atkins presiding. A. W. Southard, W. F. Blevins, J. A. Roberts, A. McKelvey, W. J. LeRoy, and P. H. Wilkerson were admitted. The bishop announced as transfers: J. H. Dye, E. M. Pipkin, and B. L. Harris, from the Little Rock Conference; A. B. Haltom, from Texas; W. B. Pinson, from North Mississippi; S. Anderson, from Arkansas; and J. A. Patterson, from the Tennessee Conference. He announced as transferred out: S. H. Babcock, Jr., to Missouri (but he soon appears in Oklahoma, where he has been a conspicuous figure now for many years). W. M. Wilson, to Oklahoma, where he also soon became prominent; Z. D. Lindsey and Frank Barrett, to Little Rock. Barrett also finally transferred to Oklahoma, and dying there some years ago, was one of their leading men; H.

H. Hunt, to Texas, but he is soon back in Arkansas, doing good service to this date.

Two of the veteran members had passed away, and to these the Conference paid its tribute, well deserved in each case.

F. R. NOE was born in Green County, Mo., January 26, 1846, and was an orphan from four years of age. He attended the public school until he was fifteen, at which time he entered college at Springfield, Mo. Soon after entering college the civil war broke up the schools and thus ended his school days. He went South and joined the Confederate army, March 11, 1862. In May, 1866, he came to Arkansas. In September of the same year he attended a camp meeting conducted by the Cumberland Presbyterians at Union Camp Ground, Izard County, Ark., and was happily converted. Soon after, he felt the leading of the Spirit moving him to preach, but, like many others, tried for a number of years to evade the call. He was licensed to preach on December 24, 1867, and was admitted on trial into the White River Conference on November 27, 1879, and served Ash Flat, Bethesda, Newburg, Jamestown, Boydsville, Salem, Barren Fork, Sulphur Rock, Salem (again), Philadelphia, El Paso and Beebe Circuits, and Auvergne and Weldon. At five o'clock on the evening of his death he ate a hearty supper. At about six he sent for Dr. Clements and told him he was going to die. The doctor examined him and told him he could not die then, for he was in perfect health. But Brother Noe said the Lord had sent for him and he must go. He then called up Brother Umsted of Newport over the phone and told him he was going to die and for him to tell his presiding elder and all his brethren that he was at his post. At eight o'clock while sitting in his chair an invisible chariot came down the highway of the skies for the guest of heaven. No rumbling of wheels was heard, no striking of the white steed's hoofs. An angel beckoned and the enraptured spirit threw off its mortal cloak, and, slipping into the chariot, was born upward to the gleaming gates.

STEPHEN WESLEY REGISTER was born in Washington County, Ga., March 19, 1838, and in his adopted State (Arkansas) at Conway, on April 7, 1906, he entered into rest. He grew to manhood in Pike County, Ala., and was married to Miss Mary E. Lindsey, who came with him to Arkansas in 1870. His religious career began early in life, being converted in his youth. He was licensed to preach as a local preacher in 1874. Six years later he entered the itinerant work, and served the following charges: Pineville, Ash Flat, Salem, Jamestown, Oil Trough, Calamine, Smithville, Bethesda, Sulphur Rock, Calamine (again two years), Ash Flat (again two years). At the Conference in 1900, he asked for superannuation and was placed on the roll of honor. He accepted this relation with the Christlike spirit. Many stars will shine in his crown of rejoicing when the Master comes to make up his jewels. He was a kind husband and loving father, a good citizen and humble Christian gentleman.

The Arkansas Conference held its seventy-second session, 1907, in Bentonville, Bishop Hendrix presiding. The following were admitted: Elisha Dyer, M. A. Fry, M. R. Lark, J. E. Morris, J. W. Howard, C. E. Gray, D. U. Cline, W. M. Adcock, W. W. Allbright, L. L. Seawell, F. G. Villines, J. E. McConnell, A. M. Smith, and W. R. Kirkpatrick. Lark is in the Missouri Conference, doing well; McConnell has for years held good appointments in Oklahoma. The following were received by transfer: R. S. Lawson, from North Mississippi; J. D. Roberts, from White River; A. W. Wasson, from China; and C. B. Moseley, from Japan. Those transferred out: J. M. Cantrell, to Oklahoma; J. A. Castell, and J. W. O'Bryant, to

Missouri. One preacher, J. M. C. Hamilton, who has never been surpassed as a rural evangelist among us, had died; and one preacher's wife, of thirty years' standing, had also joined her husband in heaven, Mrs. B. W. Aston. We let the Journal speak:

JAMES MATTHEW COLUMBUS HAMILTON was born in Marion County, Ala., May 13, 1846, near a place, since established, which bears the family name. He was nurtured in a home of plenty, and reared to manhood under a benign but rigid parental influence. While he was yet beardless he mingled for a time among the retreating battalions of the Confederacy, and witnessed the last agonies of that heroic struggle. Those scenes of devastation, many of them mentally and morally nauseating, must have tempered his restless footsteps and burnt in upon his brain the lesson of universal brotherhood; for, not long after his return, he took two important steps toward his own material betterment—he married Susan Isabel Fretwell, and he applied for and obtained license to preach.

Then passed, one by one, six years of manual struggle—in the very hearing of the wolf upon the adjacent mountains—to keep the phantom wolf from his door. To those who know the conditions then confronting the pioneer, the fact that he provided well for an invalid wife and six little children, without succor from any source save God, is now and will ever remain a mystery.

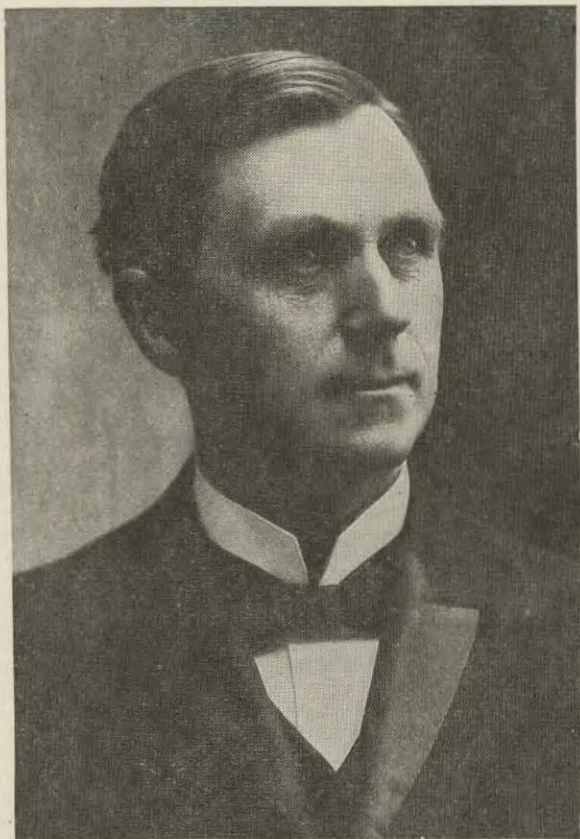
In 1881 his fellows of this Conference received him upon a working basis, and in full connection. With the exception of two brief intervals in another Conference, he was a member of it until the day of his death. In its confines he led 10,000 souls to the Great White Throne. He was both humble and indomitable, one of the most tireless workers ever among us, a lovely spirit every way. The end came on October 7, 1906, and he was buried at Hartford, Ark. We are accustomed to approach his grave with uncovered head.

MRS. B. W. ASTON was born in Lafayette County, Miss., November 28, 1850. She was converted and joined the Church on December 24, 1867. She was married to B. W. Aston, and was the wife of an itinerant preacher for about thirty years. She was a graduate of Oxford College, Oxford, Miss., and was a cultured Christian lady. This godly woman maintained the Christian spirit amidst all the trials and vicissitudes incident to an itinerant preacher's life, until May 25, 1907, when the angels bore her freed spirit to her heavenly home.

The fifty-fourth session of the Little Rock Conference was held at Malvern, 1907, Bishop Seth Ward presiding. Bishop Ward had "risen from the ranks" by doing fine work in Texas, and had been Missionary Secretary before his election to the episcopacy. He was solid and dependable everywhere, commanding universal respect. His early opportunities had been meager. He discharged the duties of his great office with credit to himself and the Church, but, as always in such a case, he had to work harder than do men of large and liberal training, and there can be little doubt that his extra burden brought him to his untimely death a few years later. He lived and died a manly man.

There were admitted on trial: H. F. Buhler, W. T. Menard, J. T. Rogers, H. L. Simpson, Frank Hopkins, and J. C. Williams. The transfer to the Conference of Frank Barrett, from White River, and T. E. Sharp, from St. Louis, was announced. Dr. Sharp served First Church, Little Rock, for four years, was in much favor in the Conference, and was transferred to Memphis,

where he died several years later. Other transfers announced: W. H. Hardin, from South Carolina; Stonewall Anderson, from White River; S. H. Werlein, from Texas; G. W. Hiveley, from Louisiana. Dr. Werlein served Winfield Memorial for two years, but transferred to Louisiana, and finally to the Pacific Conference

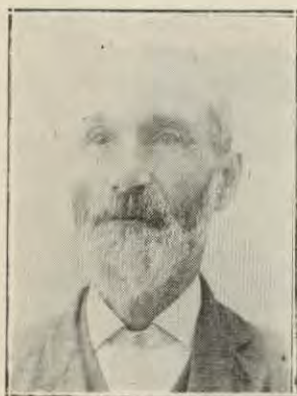


BISHOP SETH WARD

and later to Texas. Leaving by transfer were: W. F. Andrews, to St. Louis; R. L. Reece, Oklahoma; W. F. Price, North Alabama; R. B. McSwain and F. T. Heatley, to White River. W. H. Browning, J. R. Harvey, and Mrs. C. C. Godden had passed away, and the tributes which follow are taken from the Journal:

WILLIAM H. BROWNING was born in Sumner County, Tenn., December 23, 1819, and died at Pine Bluff, Ark., September 17, 1907. In his childhood he had but scant opportunity for schooling, but while in his teens he entered a printing office, where he soon developed an ambition for wide and accurate knowledge. He applied himself to painstaking, per-

sistent study, by which he not only gained his desire but also formed the habit of patient personal searching for knowledge, which won for himself a reputation for scholarship and made him as preacher and teacher a workman that needed not to be ashamed. His parents were Methodists



WILLIAM H. BROWNING

and he was religious from his infancy. In advanced life he declared his conviction that he was divinely called to preach before he was five years old. However, he dates his conversion August 6, 1836, under the ministry of J. Newland Maffitt. He was granted license to preach in March, 1840. He was a local preacher ten years, living most of that time in Southwest Missouri. He was admitted on trial into the Tennessee Conference in 1850, and appointed to Cumberland Circuit, which he had served as a supply the previous year. He was appointed in 1851 to Fountain Head, in 1852 to Goose Creek, in 1853 to Montgomery Circuit, and in 1854-55 to Mount Pleasant District as presiding elder. This early appointment to district work after only four years in the Conference marks a very rapid development on the part of the young preacher. When we consider what giants there were in the Tennessee Conference in those days, such men as Green, McFerrin, Madden, Hanna, Riggs, Baldwin, Young, Henkle, and others, we are impressed with the manifest merit, diligence, and faithfulness which had won such early promotion in a field occupied by such men, and also with the great advantage derived from association with men of that sort. In 1857-58 he was appointed to Florence District, in 1858 Agent for Florence Wesleyan University, of which Dr. Rivers was president, in 1859 to Florence District again. While on Florence District he called and held a successful District Conference, the first ever held in the M. E. Church, South, which attracted wide attention and which suggested its incorporation into the economy of the Church by General Conference of 1866. In 1860-62 he was appointed to Savannah Station and Savannah Female College. However, the Minutes for 1862 state in the footnote that he was in the Confederate Army. He had been appointed chaplain in Gen. Marcus Wright's brigade, and served in that relation to the end of the war. No session of the Tennessee Conference was held in 1863-64. In 1865 he was appointed to LaGrange. The church was impoverished by the war, so in connection with his pastorate he conducted a school for girls. In 1866 he was transferred to the Little Rock Conference and stationed two years at Camden. In 1868-69 he was appointed president of Camden Female College, in 1870 Sunday School Agent, in 1871-72 Falcon Circuit, and in 1873 supernumerary on the Magnolia Circuit. During these three years he also conducted a school at Lamartine. In 1874 he was appointed to Pine Bluff District and continued four years; in 1878 he was supernumerary; in 1879 he was stationed in Pine Bluff and continued four years; in 1883-85, Pine Bluff Female Institute; in 1886-87, to Stuttgart, which he organized into a station to which he was appointed in 1889. In 1890 supernumerary at Stuttgart. In 1891 he was appointed to Old River, his last charge. In 1892, he was granted a superannuate relation which was continued until the Master called him home. He was married thrice: first, to Miss Sarah E. Pyle, who was his wife during his local ministry; secondly, to Miss Mary E. Smith; thirdly, to Mrs. Mary A. Gantt, who survives him.

JAMES R. HARVEY was born at Russellville, Ark., June 30, 1837, and died at his home in Magnolia, Ark., November 11, 1907. His home was

in this State all his life. He was educated in some of the private academies which abounded in the State before the war, and, though without college training, he received a good English education. He was converted in 1854 under the ministry of H. R. Withers, licensed to preach in 1858, and admitted on trial into the traveling connection by the Ouachita (now Little Rock) Conference at Monticello in November, 1859, and appointed junior preacher on Warren Circuit. In 1860 he was sent to Hampton. In 1861 he was in the Minutes as junior preacher at Hamburg, with a footnote stating that he was in the army. In 1862 his name with others reads "Chaplain in C. S. Army." In 1863 he was appointed to Murfreesboro Circuit, but finding little opportunity for work in the disturbed condition of the country he returned to the army, and in the Minutes of 1864, the Minutes again read "J. R. Harvey, Chaplain in C. S. Army." In 1865 he was junior preacher on Princeton Circuit. He was married October 11, 1865, to Miss Ruth Dickinson, a noble, Christian woman, his invaluable helpmate in the years of his active ministry. In 1867 he was appointed to Buena Vista, in 1868 to El Dorado, in 1871 to Hamburg, in 1871-73 Monticello. Finding his health failing, while at Monticello, he studied dentistry and attended a dental college in Baltimore, where he won his degree as Doctor of Dental Surgery. In 1874 he was appointed presiding elder on Monticello District and continued there three years. In 1877 his appointment was Prescott, in 1878-79 he was granted a supernumerary relation. In 1880 he was appointed to Washington District, where he accomplished a great work. In 1881 he was again placed on the supernumerary list, continuing four years. In 1885 he was appointed superintendent of the Arkansas School for the Blind. He had been elected to this place and had already served one year, but at the end of the second year he resigned on account of the serious affliction of his wife. In 1886 he was placed on the supernumerary list, continuing two years. In 1888-89 he was stationed at Magnolia, in 1890-91 at Malvern. In 1892 he was granted a location. He remained local ten years though often serving as a supply. He was on the supernumerary list ten years and local ten years, always by his own request but never by his desire. For more than thirty years he was an afflicted man, suffering from diseases of the kidneys which brought on other infirmities culminating in diseases of the heart from which he died. He was so uniformly cheerful and uncomplaining that he was often misjudged by his brethren, especially by the younger ones who had not known him in his earlier ministry. In 1902 he was begged by his brethren to seek readmission that he might die among his brethren. Accordingly he was readmitted, and appointed field editor of the *Arkansas Methodist*, and in 1903-04 to Onalaska and Eagle Mills, where he did efficient and acceptable service. By this time he was thoroughly broken down and a truly superannuated man, but he only asked for a supernumerary relation which was granted and continued until his death.

MRS. C. C. GODDEN was born at Little Rock, Ark., October 17, 1845, and joined the M. E. Church, South, in 1877. She was married to the Rev. C. C. Godden, with whom she lived for thirty-two years. She died, after a lingering sickness, at her home in Searcy on November 4, 1907, leaving her husband and two daughters to mourn their great loss. Hers was a beautiful character. There was a harmonious blending of a constellation of virtues rarely seen in one person. Among the many graces that adorned her was that of modesty. There was an air of refined culture and quiet dignity about her, which marked her as one of superior breeding and gentility. As a wife of a pastor, she entered into all the work of the Church with enthusiasm and proved herself a helpmeet indeed. As the wife of a president of a college for women, she wielded a most salutary and helpful influence over the hundreds of girls with whom she came in contact. Her piety was steady, constant, true.

The White River Conference for 1907 was held at Corning,

Bishop Hoss presiding. G. W. M. Freeman and J. E. Buchanan were admitted. R. B. McSwain and F. T. Heatley were received from the Little Rock Conference. J. R. Nelson from the Memphis Conference, F. N. Looney from East Columbia, and H. H. Hunt returned from Texas. R. P. Wilson came from the Pacific Conference. T. W. Fisackerly had passed away. Dr. J. D. Sibert offered and the Conference adopted the following tribute to his memory:

T. W. FISACKERLY was born at Winona, Miss., in 1862. He was converted at the age of fifteen years; was licensed to preach at Holly Grove, Ark., was admitted on trial into the White River Conference at Helena in 1894; was ordained deacon at Paragould by Bishop Fitzgerald in December, 1896; ordained elder at Jonesboro by Bishop Galloway in December, 1900. He served Central Avenue, Batesville, Melbourne, Jacksonport, Walnut Hill and Hardy, Mammoth Spring, Walnut Ridge, and Dye Memorial, Argenta. He was superintendent of the Arkansas Methodist Orphanage from 1905 to the time of his death, March 12, 1907. Brother Fisackerly possessed that which gives the best foundation for prosperity in this world and the only assurance of salvation in the next; he was a man of sterling piety and the most virtuous principles. Although frail in body, he had an iron will, and an energy no task could daunt, no labor weary, no burden crush. He had a gentle, tender, loving heart. Unselfish, he was ready to sympathize with others. This was thoroughly proved while he was agent of the Methodist Orphanage. No doubt to the generous, kindly, sympathetic disposition, which he possessed, and all of us should cultivate, he owed his remarkable success as agent of the Orphanage.

The Arkansas Conference of 1908 met at Van Buren, Bishop Hendrix being in the chair. Julian E. Lark, L. W. Fair, and Thomas Martin were admitted. J. W. Herring and C. W. Musgrove, from the Western Virginia Conference, came by transfer. W. W. Noble left for Northwest Texas, Alton Wilson and H. W. Ledbetter for Louisiana, Lawrence Orr for Southwest Missouri, P. C. Fletcher for St. Louis, J. T. McBride and J. R. Ennis for Oklahoma.

The Little Rock Conference for 1908 met at Winfield Memorial, Bishop Hendrix in the chair. A. T. Clanton, John L. Hoover, W. M. Jones, H. H. McGuyre, Edgar Seay, and J. Abner Sage, Jr., were admitted. J. B. Sims and B. F. Mason came by transfer. Abner Sage, son of Rev. J. Abner Sage, and son-in-law of James A. Anderson, after service in Arkansas, Texas, Oklahoma, and California, and for some years as Professor of Vocal Music in Southern Methodist University, is now back with us, a member of North Arkansas Conference. One of the oldest members of the Conference died during the year, E. L. Beard.

EDWIN L. BEARD was born at Cedar Hill, N. C., in 1831. In 1858 he settled in Arkansas near the present town of Lonoke. He lived there some twenty-five years before he became an itinerant preacher, an industrious and thrifty farmer highly respected by his neighbors, a man of spotless integrity of character, often made justice of the peace and for eight years county and probate judge. No one knows when he joined the Church, but he was a Christian all these years and a licensed preacher for a long

time, active and useful beyond many. In 1882 he was admitted on trial by the Little Rock Conference and appointed to the New Edinburg Circuit. He served Toledo, Flat Bayou, Selma, Wallaceburg, Camden, Washington, Clark, Holly Springs, Alexander, Kingsland, Sherrill and Hickory Plains Circuits. In 1905 he was placed on the superannuate list. He died February 9, 1908. He was fifty-one years of age when admitted on trial, and appeared to be in very feeble health, fallow, emaciated, and walking on crutches. The general impression was that he could do but very few years' work. But he steadily improved in health and was effective for twenty-three years. And when he was superannuated it was not because of personal disability, but because an aged and severely afflicted wife demanded his constant personal attention. His vigor continued to the last and his death was a surprise to all his friends. He was a Christian of the noblest type, a saintly man, an Israelite indeed without guile. He was energetic, industrious, studious, prayerful, thoughtful. His intellect was vigorous and clear. He was well versed in theology and practical philosophy. He was a fine preacher, convincing, instructive, persuasive. The message rang true and was mightily reenforced by the personality of the preacher. His pastoral oversight of the flock was painstaking and wise. His ministry was a success. He was the wisest and most efficient worker in the temperance reform we had among us. He was an all-around man.

It was at this session of the Little Rock Conference that James Thomas was readmitted. We took note of his transfer to North Mississippi two years before, and of his location. It was a process devised by Bishop Hendrix whereby to continue him in the work of raising an endowment for Hendrix College, in the midst of which task he was when Bishop Atkins transferred him. Dr. Thomas had shown superb ability in this undertaking, securing what were really the first large contributions ever given to education in Arkansas. Not wishing to interfere offensively with the administration of Bishop Atkins, and being unwilling to cripple the endowment campaign, Bishop Hendrix asked Thomas to locate and get back to this work in Arkansas. It was rather an interesting conflict of judgment between two bishops, both of whom were entirely sincere.

The thirty-ninth session of the White River Conference was at Jonesboro, 1908, with Bishop Hendrix presiding. T. R. Allen, C. M. Reeves, J. S. Cash, and Fizer Noe were admitted. J. T. Hood, formerly of the Memphis Conference came by transfer from Denver Conference. Fizer Noe, son of F. R. Noe, after some years went to Oklahoma. Reeves showed unusual qualities, rose rapidly to prominence, and after serving important points in Arkansas, doing meantime service as chaplain in the Great War, went to Oklahoma, as pastor of Boston Avenue, Tulsa, but is now in Little Rock Conference. The transfers out this year were: C. H. Newman and G. M. Hill, to Missouri; T. J. Taylor, to the Arkansas Conference; A. B. Haltom, F. P. Jernigan, and J. D. Sibert, to Florida, all good men; E. A. Blanton, to Louisiana; J. T. Self, a staunch and excellent man, to the St. Louis Conference, where he is still doing good work. Several had ended their earthly pilgrimage, as shown by the tributes that follow.

S. D. EVANS was born in Panola County, Miss., in 1836, and died in

Searcy, Ark., in 1908. He was married to Miss Eliza Ann Roper in Phillips County, Ark., June 16, 1861. They had no children. He was converted in that county in 1870, and licensed to preach. He served the following charges: Oil Trough, Tuckerman, Hoxie, Mississippi, Portia, Colt, Corning, Swifton, Cache, Viola, Pocahontas, and Oak Forest Circuits. He died suddenly of heart failure.

HENRY BASCOM COX was born in Weakley County, Tenn., February 13, 1843. Brought up on a farm by godly parents, he was trained in those sterling qualities that ministered to the development of an upright and honest childhood, which after his majority manifested itself in a strong and sturdy manhood, that made him a striking personality in every circle wherein he moved. His education was not obtained in the best of schools, and yet by close observation and personal effort he acquired good command of language and his whole bearing was that of a well educated gentleman. He early enlisted in the Confederate Army; was converted in 1866, united with the Methodist Protestant Church, and was that year licensed to preach. In 1867 he returned to his Arkansas home in Clay County, where for a time he was engaged in farming, milling, and merchandising. At the Conference of the Methodist Protestant Church in Batesville he was ordained elder on November 19, 1878. It was not until 1889 that he joined the Arkansas Conference of his Church and was assigned to Haynesville, La., where he served two years, 1890-91. He served Magnolia, Ark., in 1892, Rector, Ark., in 1893; Haynesville La., again in 1894. So highly esteemed were his labors in that Church that at the session of their Conference of that year he was chosen President of that body and served the Church in that capacity during 1895. He was reelected to the same position for the following year, but resigned and accepted the Malden Circuit. In November, 1896, he joined the White River Conference of the M. E. Church, South, and was appointed to Vanndale Circuit. He served Marion, Wynne and Vanndale, and Vanndale Station. He was greatly beloved by the people of this heroic little station. From 1901 to 1904 he served Holly Grove and Marvell. During 1905 and 1906 he served Brinkley Station. In 1907 he was stationed at Newport and then Osceola. Here he labored with unabated zeal and marked success until July 12, when he ceased at once to work and live. Preaching at eleven o'clock that day with unusual unction and power, and at the close of the service administering baptism to a man who had just been reclaimed from a wicked life, he went home, ate a light dinner, and in less than an hour, perhaps after pronouncing the benediction he was listening to the rapturous acclaim of those "who had washed their robes and made them white in the blood of the Lamb."

ELLISON MITCHELL DAVIS was born in Stoddard County, Mo., September 20, 1848, and died at Evening Shade, Sharp County, Ark., March 25, 1908. He was soundly converted in early life and joined the M. E. Church, South, on the Walnut Hill Circuit. He was licensed to preach at the Wells church in the same charge in 1876. He was admitted on trial into the White River Conference at Batesville, in 1884, and into full connection in 1888. Brother Davis served the following charges: Walnut Hill, Siloam, Walnut Hill (again), Tuckerman, Portia, Imboden, Reyno, Corning and Knobel, Jacksonville, El Paso, Shiloh, Heber, West Point, Pleasant Plains, and Salem and Camp Circuits. He was appointed to the Evening Shade Circuit December, and moved immediately after Conference and took charge of the work, preached one sermon from Acts 27:23, "For there stood by me this night the angel of God, whose I am and whom I serve." This was his last sermon. He was taken sick immediately and took his bed, where he lingered and suffered much until March 25, when God called.

MRS. MARY F. RORIE was the wife of Rev. Thomas O. Rorie and daughter of W. W. and Nora Brooks. She was born in Oglethorpe County, Ga., December 19, 1864. In 1881 she dedicated her life to God and joined the Methodist Church. On August 23, 1882, she was married to Thomas O.

Rorie, member of the North Georgia Conference. To them three sons and two daughters were born, all of whom, with the husband and father, remain in sorrow since the departure of the wife and mother, which sad event took place at Brinkley, Ark., May 25, 1908. The remains were carried to Arkadelphia, their former home, where the funeral was conducted in the Methodist Church by A. O. Evans, the pastor, after which the sacred dust was laid to rest in Rose Hill Cemetery.

Chapter XX

THE YEARS 1909 AND 1910

The Arkansas Conference of 1909 met at Morrilton, Bishop Hendrix presiding. Admitted on trial C. H. Bumpers, C. H. Sherman, and J. M. Hailey. F. E. Dodson and C. C. Green were received from the Little Rock Conference. J. E. McConnell transferred to Oklahoma. W. R. Gardner had died, and we have the record of him which appears below:

W. R. GARDNER passed to his eternal reward from his home at Greenwood, Ark., January 26, 1909. He was born in Robertson County, Tenn., October 12, 1828; professed religion under the ministry of William Randell, of the Tennessee Conference, and joined the Methodist Church; licensed to preach in October, 1857; admitted on trial into the Memphis Conference in 1868; transferred to the Little Rock Conference in 1870; to the White River Conference in 1880 and to the Arkansas Conference in 1882. After a few years service here he was given the superannuate relation and located at Greenwood, where he has lived for the last twenty years. He was married first to Nancy Knight in 1850. To this union five children were born. His second marriage was to Mary E. Vaughn on June 13, 1861. Four children were born to this union.

Brother Gardner was a man of strong convictions and was inflexibly true to them. He never swerved from what he believed to be right. His preaching was true to the doctrines of his Church. Such pulpit themes as sin, repentance, a changed heart, the witness of the Spirit interested him most. He was an evangelical preacher and possessed extraordinary gifts as a revivalist. It is estimated that no fewer than 1,500 souls were converted under his ministry. He was at home in the camp meetings of the earlier days. He grew old gracefully. His end was peace. He had given directions concerning his funeral; named the pall bearers and selected James A. Anderson to preach the funeral. In the event this is impracticable he asked that his pastor, J. M. Williams, take the lead. The services were conducted by J. M. Williams, assisted by F. S. H. Johnston and his former pastor, D. H. Colquette, of Alma.

Bishop Hendrix held the Little Rock Conference for 1909 in Arkadelphia. L. C. Beasley, Ivan Lee Holt, B. F. Christmas, Clem N. Baker, G. T. Traylor, John Wayne Mann, J. W. Williams, and J. D. Baker were admitted. Beasley is rendering service in Texas; Dr. Holt has long been pastor of St. John's Church, St. Louis, and is now President of the Federal Council of Churches. W. C. Davidson transferred from White River to this Conference. He is now an honored member of the North Arkansas Conference. Transferred this year: Ivan Lee Holt, to the St. Louis Conference; W. A. Lewis, to Oklahoma; F. E. Dodson and C. C. Green, to Arkansas; H. H. Watson and T. Y. Ramsey, to White River.

The White River Conference for 1909 was held by Bishop Hendrix at Searcy. C. C. Burton, Gordon Wimpey, H. B. Trimble, B. W. Cooper, M. P. Timberlake, and C. H. Champion were admitted. Trimble is a professor in Emory University, and Timber-

lake has been in Oklahoma for some years. W. H. Neal, W. F. Tuten, H. H. Watson, and T. Y. Ramsey came by transfer. Neal has been a general evangelist for some years. W. C. Davidson transferred to the Little Rock Conference, as above noted.

P. B. Wallis and S. L. Cochran had died. So also Mrs. S. H. Babcock, one of the most capable and devoted women ever among us. But her record will be presented in the chapter dealing with our Woman's Missionary activities, in which she always took an important part. There is mention of the death of two other preachers' wives, Mrs. R. G. Brittain and Mrs. J. M. Thrasher.

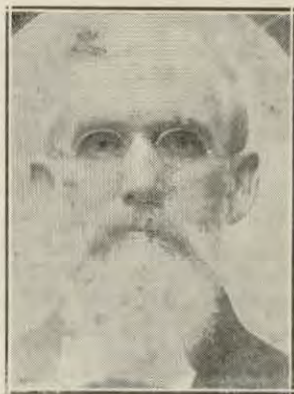
PRENTISS BARR WALLIS was a faithful and scriptural preacher, diligent Bible student, loyal churchman, and sympathetic pastor. His love was without dissimulation. He was courageous, but his courage was seasoned with grace and not enmity. He succeeded in the ministry over great odds and difficulties. Having a large family and receiving a small salary made his pathway rather hard, but urged on by a consuming desire to do good and feeling that woe is me if I preach not the gospel, he pushed forward, forgetting the things past, and kept a steady eye on the Author and Finisher of our faith. After five days of painful illness with rheumatic fever he passed away at Heber Springs, Ark. He knew the end was near and gave directions as to his burial. He was buried near Searcy by the grave of his oldest son. He was conscious to the last; said all was well; told his family to meet him in heaven; occasionally would say, "Amen." Just before crossing the last river he said he saw his mother and Ran.

Brother Wallis was born at Batesville, Ark., March 15, 1850; professed saving faith in Christ in September, 1875; licensed to preach on September 29, 1883; admitted on trial at Jonesboro in December, 1886; ordained deacon December 9, 1888; and elder December 20, 1891. He served the following charges: St. Francis, Boydsville, Gainesville, Rector, Tuckerman, Salem, Melbourne, West Searcy, Cabot, Gainesville, Rector (again) Circuits, and Heber Springs Station, 1909; but only served part of this year and fell at his post.

SAMUEL L. COCHRAN was born in Lincoln County, Tenn., on July 3, 1847. He came to Arkansas when a child and was converted at eighteen when he at once became an exhorter, and in 1873 a local preacher, and as such was used as a supply in 1874-75. In 1876 he was admitted to the White River Conference and at all times was a zealous Methodist. He was a strong man, one of our best preachers, and both knew and loved the doctrines of our Church. Having the courage of his convictions, he antagonized some people, but all men who amount to anything do that. He died in harness and with regret only that he was leaving a helpless child. He was buried at Brinkley.

MRS. R. G. BRITAIN moved from earth to heaven during the year, and loving tribute was paid her at memorial session, but no memorial was handed in. "Forever with the Lord."

SARAH J. THRASHER was born in Cumberland County, Ky., May 5, 1848; professed faith in Christ in her four-



SAMUEL L. COCHRAN

teenth year, and joined the M. E. Church, South; was married to Rev. J. M. Thrasher on January 23, 1873; became the mother of five children, four of them preceding her to the heavenly home, for which she departed February 13, 1909. While her relatives belonged to another denomination, she united with the Methodist Church from choice, in her early Christian life, for even then its doctrine of experimental religion in the new birth and witness of the Spirit enriched her sweet experience of conscious salvation by faith in Christ. Through long years of selfdenial, many hardships, and much bodily affliction she was a happy Christian, rejoicing in the blessed hope of immortal life in the Celestial City, and in her last illness, speaking often of death, she was perfectly resigned to the will of the Lord, and thus passed in sweet peace to her eternal reward.

The fall of 1910 brought Bishop J. H. McCoy to Arkansas. He was on his first round as a bishop, having been elected the preceding May. There was at least one man in Arkansas whom he was anxious to meet: Rev. F. A. Taff, of the Arkansas Conference. Before the Bishop was born Brother Taff had led his father, Dr. W. C. McCoy, to Christ. It occurred on this wise: Just before the Civil War Brother Taff was living in Meigs County, Tenn., his old home, and was a local preacher. There came trudging down the road a forlorn man, who in after years described himself as not only forlorn and hopeless, but as being wicked and restless. Life meant little to him. He stopped at the preacher's house and applied for lodging for the night; was taken in, and soon abed. He heard the preacher holding family prayers. After praying for his neighbors and his own family, the preacher was asking the Lord also to "bless the stranger that is under our roof". Before he arose the next morning, he heard the preacher holding morning prayers, and once more he was praying for the stranger that was under his roof. After breakfast the preacher informed him that they had a meeting going on, and asked if he would not tarry and attend the meeting. To this the stranger consented. The upshot was the stranger got religion—in the good old way. And the meaning of that was that all of life was changed for this stranger, and he became Rev. W. C. McCoy, one of the outstanding preachers of Alabama. In due time he had a son, J. H. McCoy, and here he was in Arkansas, a bishop, and holding the Conference of F. A. Taff, who had come to Arkansas in 1858. Small wonder the Bishop should have wished to meet him!



BISHOP JAMES H. MCCOY

The administration of Bishop McCoy was highly satisfactory to our preachers and people. He was always considerate and fair, and always practical and brotherly, a man of talents as well. He was yet a young man when he died in 1919. Of him we have never heard an unfriendly criticism.

The Arkansas Conference for 1910 met at Fayetteville, Bishop McCoy in the chair. The admissions on trial were: W. V. Womack, E. W. Faulkner, and T. C. Steele. W. E. Bishop was readmitted. L. M. Broyles came by transfer from North Mississippi; John Anderson from West Texas; H. J. Rand from Southwest Missouri; and H. L. Nance from St. Louis. Dr. Broyles has been for some years prominent in Florida; Dr. John Anderson was "field man" for Anderson and Millar, of the Arkansas Methodist, and later returned to his old home in Missouri; W. E. Bishop is now a superannuate and has been of especial help in writing this History.

Leaving the Conference by transfer this year were: J. W. Herring, to North Mississippi; Charles Edwards and L. H. Eakes, to Southwest Missouri; J. H. Glass and C. C. Green, to Little Rock; J. C. Floyd and H. A. Stroud, to Oklahoma; and W. R. Kirkpatrick, to North Texas. One fine young man had been translated, as shown by the following:

JOHN W. TAYLOR was born in Obion County, Tenn., February 7, 1876, and died in Roswell, N. M., July 7, 1910. He transferred to the Arkansas Conference during 1904 and filled the following charges: Magazine, Charleston, and Hackett Circuits, and in the fall of 1908 was sent to Fayetteville Mission, where the following spring he was forced to give up his work on account of tubercular trouble. He went west in search of health, but the dread disease continued to do its work until the fight had to be given up and the spirit quietly forsook the tenement of clay and entered triumphantly into his heavenly mansion. While on the Magazine Circuit Brother Taylor was married to Miss Rose Anderson, of Magazine, who, with one little boy, survives. His wife has this to say of him: "He had the most cheerful and sunny disposition I ever saw. When trials and suffering came upon us, this disposition came through the test polished gold. His faith and trust in God never wavered. He prayed much in those days of suffering and always, as in other days, that he might hold out faithful to the end. Faith was always the burden of his prayer for himself. His going home was peaceful. He was paralyzed the last few days, but tried to tell of the visions he saw before him. I asked him if he could see Jesus. He nodded, 'yes'."

Bishop McCoy held the Little Rock Conference for 1910 at Prescott. We have the following familiar Minute Questions and the answers to them:

Who are admitted on trial? James Rhodes, A. O. Graydon, Thomas F. Hughes, Marion Stinson Monk, Benjamin C. Few, B. E. Mullins.

Who are received by transfer from other Conferences? Alonzo Monk, Watson D. Sharp, C. S. Rennison, K. L. R. Cook, R. M.

Holland, W. R. Richardson, C. C. Green, J. H. Glass, P. C. Fletcher, Absalom Knox.

Transferred: T. E. Sharp, to the Memphis Conference; T. J. Norsworthy, to the Southwest Missouri Conference; S. H. Werlein, to the Louisiana Conference; H. M. Bruce and H. E. Vancamp to the New Mexico Conference; W. M. Hardin to the South Carolina Conference; J. Z. Burleson to the White River Conference; J. J. McKinnon, to the Western Virginia Conference; Frank Barrett and B. F. Mason, to the White River Conference.

The White River Conference for 1910 was held by Bishop McCoy at Forrest City.

Admitted on trial: Charles Felix Hively, Thomas Lee Houston, Charles Bowen Brooks, and James Marvin Hughes. J. S. Cash and E. T. Heatley were discontinued. James H. Bishop was readmitted. Received by transfer from other Conferences were B. F. Mason and Frank Barrett from Little Rock Conference; S. H. Blackwell from Memphis; Harry E. Wheeler from North Alabama; L. R. Huddleston from East Columbia; Otis G. Andrews from Memphis; J. Z. Burleson from Little Rock; F. P. Jernigan from Florida. Transferred to other Conferences were B. W. Cooper to the Illinois Conference; R. B. McSwain to the Northwest Texas Conference; J. H. Bishop to the Arkansas Conference and stationed at Bigelow Mission; H. E. Wheeler, to the Little Rock Conference and stationed at Arkadelphia.

Two faithful preachers and the faithful wife of another had died.

GERSHOM S. MOREHEAD was born December 17, 1866, in Burton County, Miss., was converted early in life; received a high-school education; was licensed to preach in early manhood, served some time as a local preacher, later entered the itinerant ministry in the North Mississippi Conference, and in 1900 was transferred to the White River Conference, in the bounds of which he labored until his death, May 20, 1910. From 1901 until 1908 he served the following: Wesley, Wheatley, Heber Springs, Maynard, Portia, Calico Rock, Evening Shade, and Bethesda Circuits. In 1909-10 he took a supernumerary relation, serving as agent of the American Bible Society by appointment of the bishop. Early in May of 1910 he went for a visit to his father and family in Mississippi. Shortly afterward he was taken severely ill and soon fell asleep in Jesus. He was a man of deep and solid piety who impressed all who know him for a better life.

JAMES RICHARDSON EDWARDS was born in Ballard County, Ky., April 12, 1844. In 1882 on the Pineville Circuit in Izard county, Ark., he was genuinely and powerfully converted, changed from a horse-racer to a humble, devout Christian. He joined the Church, and was licensed to preach the same year and admitted on trial into the White River Conference at Newport, December 12, 1883. Brother Edwards served the following works: Mammoth Spring, Chickasawba, Jonesboro, Lorado, State Line Mission, Ash Flat, Newburg, West Batesville, Mountain View, Imboden and Black Rock, Siloam, Jacksonport, Boydsville, Mitchell Point, Walnut Hill, Knobel, Boydsville, Knobel (again) Circuits. This last work he served only part of the year when his health failed and he was compelled to give up his work. He went to Ravenden Springs and

found a good home with his wife's nephew, A. A. Griffiths, where he remained until January 6, 1910, when the Lord took him. At the last Conference he was granted a superannuate relation. He was married to Mrs. Lula Phillips of Mammoth Spring, Ark., December 27, 1883. She died on December 1902, and Brother Edwards was again married to Mrs. Eliza Grantham, December 6, 1903, who survives him. Brother Edwards, as he requested, was buried at Mary's Chapel, near Rector, Ark., beside his first wife.

MRS. MOLLIE ARMSTRONG (nee Brock) was born and reared near Jackson, Tenn., and departed this life at her home at Kingsville, Randolph County, Ark., November 15, 1910. She professed faith in Christ at about eighteen years of age, and joined the Methodist Church, under the ministry of J. W. Sikes, at Andrew's Chapel, Jackson Circuit, Memphis Conference. She was married to J. F. Armstrong of the Memphis Conference, later a beloved superannuate of the White River Conference, on March 19, 1867. Mrs. Armstrong moved with her itinerant husband from place to place for more than twenty years before we had the railroad facilities we have now, when moving was difficult and exposure great. They finally bought a little home at Kingsville, Ark., where they have lived for more than twenty years. She was an intelligent, refined, modest, Christian lady.

The capable Secretary of the Little Rock Conference for 1910, Rev. W. P. Whaley, printed in the Journal some figures that should prove interesting as indicating the progress of the Church since we gave the figures at the beginning of this decade. They are as follows:

Arkansas Methodist Statistics

Local Preachers:—Arkansas Conference, 107; Little Rock Conference, 96; White River Conference, 77. Total, 280.

Members:—Arkansas Conference, 26,716; Little Rock Conference, 41,171; White River Conference, 27,282. Total, 95,169.

Infants Baptized:—Arkansas Conference, 256; Little Rock Conference, 696; White River Conference, 365. Total, 1,317.

Adults Baptized:—Arkansas Conference, 1,454; Little Rock Conference, 2,111; White River Conference, 1,344. Total, 5,909.

Sunday Schools:—Arkansas Conference, 229; Little Rock Conference, 376; White River Conference, 255. Total, 860.

Sunday School Scholars:—Arkansas Conference, 21,629; Little Rock Conference, 33,343; White River Conference, 19,357. Total, 74,329.

Paid for Foreign Missions:—Arkansas Conference, \$5,096; Little Rock Conference, \$8,950; White River Conference, \$3,355. Total, \$17,401.

Paid for Domestic Missions:—Arkansas Conference, \$3,778; Little Rock Conference, \$4,234; White River Conference, \$2,268. Total, \$10,280.

Paid for Church Extension:—Arkansas Conference, \$2,109; Little Rock Conference, \$3,681; White River Conference, \$2,048. Total, \$7,838.

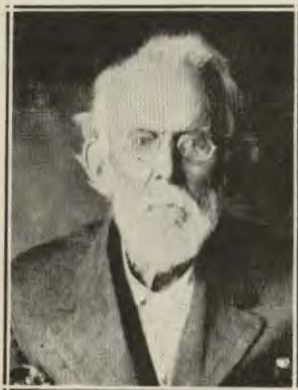
For Conference Claimants:—Arkansas Conference, \$3,413; Little Rock Conference, \$8,445; White River Conference, \$2,268. Total, \$14,126.

Chapter XXI

FROM 1911 TO 1913

The Arkansas Conference for 1911 was held by Bishop McCoy at Booneville. B. E. Robertson and W. M. Warren were admitted. F. C. Sterling came by transfer from White River and K. L. R. Crook from Little Rock Conference. H. J. Rand and W. W. Allbright were transferred to Southwest Missouri; John Anderson to Missouri Conference. Allbright soon returns. Two veteran preachers have died: James Cox and C. H. Gregory.

JAMES COX was born in Monroe County, Tenn., May 4, 1821; moved to Jackson County, Ala., in 1844. He was twice married. His second marriage was to Miss Louisa Hatfield in December, 1844. He was licensed to preach in September, 1845. While engaged in business he gave twenty-



REV. JAMES COX

five years to the local ministry and then joined the North Alabama Conference at its organization in Gadsden, Ala., in November, 1870. He transferred to the Arkansas Conference and served Waldron Circuit, in 1881; Fourche Circuit in 1882-83; Cauthren Circuit in 1884-86; Gravelly Hilly Circuit for two years, thus ending his effective ministry. He spent the remainder of his life in Cauthron, except the last few months, which were spent in Waldron. In early life Brother Cox taught school, and afterwards engaged in the mercantile and coal business. He was successful in business for a time, and possessed considerable money. The Civil War swept it all away. While his partner in business took advantage of the bankrupt law, Brother Cox turned everything that he had over to his creditors and saved his character. For thirty years this man of God lived a plain, honest, faithful, Christian life, among the people of Central West Arkansas. He was a fine example of the old-time Methodist preacher. He was the soul of honor, generous, big-hearted, and somewhat eccentric. He was plain, practical, religious; caring nothing for money, houses and land; hating pomp, show, conventionality; loving the Lord Jesus Christ and his glorious cause, with all the powers of his great heart and soul. At the home of his son, Dr. Goodson Cox, in Waldron, on January 15, 1911, he "crossed the bar" and entered into glory. His body sleeps in Duncan cemetery near Waldron, Ark.

CHARLES H. GREGORY was born March 3, 1834, in Graves County, Ky., and fell on sleep at Little Rock, Ark., June 4, 1911, where his mortal body now rests. He was twice married: first in 1857, to Miss Elizabeth Yardell, of Obion County, Tenn.; after her death he was married in 1887 to Mrs. Hettie Cathey, of Alma, Ark. His only child became the wife of B. A. Few, of the Little Rock Conference. He came to Arkansas about the close of the Civil War and was stationed at Van Buren in 1866. During his ministry in the Arkansas Conference he served the following works: Van Buren Station, Clarksville Station. Clarksville District, Lewisburg District, Paris Station, Paris and Roseville, Van Buren Circuit, Yellville

District, Harrison Station, Harrison District, Quitman Circuit, Mount Vernon Circuit, and Conway Mission. He was granted the superannuate relation in 1900. In 1887 he was transferred to the White River Conference and later to the New Mexico Conference, returning from each to the Arkansas Conference. During his ministry he located, but was readmitted in 1886. Brother Gregory was a thoughtful preacher, well versed in the doctrines of Methodism. Generous toward his friends, and loving his Lord, he did much for the advancement of the kingdom.

Bishop McCoy held the Little Rock Conference for 1911 at Fordyce. We have answers as follows from the Minutes:

Who are admitted on trial? Robert Lewis Cabe, Lewis Thomas Rogers, Andrew Jackson Black, Julius Orlando Adcock, Albert G. Cason, Jefferson Cleveland Sampley, Jesse Peter Plummer, Marion Morrow Monk, James Beverly Evans, Charles Bruce Holmes, Arthur Braden Holland, William Clarence Lewis, Charles Augustus Fuller, Sidney Baxter Mann, Stanley Thomson Baugh, Joseph Henry Ross, Joseph Columbus Johnson.

Who are received by transfer from other Conferences? Frank Barrett, from the White River Conference; George H. Crowell, from the Oklahoma Conference; Harry E. Wheeler, from the North Alabama Conference; J. T. Willcoxon, J. B. Burleson, and A. J. Ewing, from the Tennessee Conference; J. H. Bishop from the Arkansas Conference.

Transferred out: J. C. Hooks and A. Knox, to Baltimore; Frank Hopkins, to Montana; W. A. Swift, to Kentucky; K. L. R. Cook, to Arkansas; J. T. Willcoxon, J. D. Hammons, and J. H. Bishop, to White River.

Two preachers, Dr. H. R. Withers, one of the most brilliant men we ever had, and Barnett Wright, who though but recently come among us had won great respect; and three preachers' wives of long standing were also gone. Dr. Riggin wrote the Conference memoir of Dr. Withers, who was so unusual a man that it well deserves the space we give it.

HARLSTON REED WITHERS was born in Washington County, Fla., January 22, 1835. The family came to Arkansas in 1848, settling near Longview on the Saline River, where his father, John Withers, was a pioneer Methodist and local preacher. Harlston was brought into the Church in childhood. He was given license to preach December 15, 1850, and was admitted on trial into the Arkansas Conference, which then included the whole State, in 1851. He was sent to White Oak Circuit, lying on both sides of the Saline from Mount Elba to Pratt's Ferry. He had already supplied the work some four months, and a great revival was in progress, due to the fervent and eloquent preaching of the beardless boy. The revival continued all the next year. A number of boys were converted, several of whom became itinerant preachers and eminently useful men. He was discontinued in 1852 and attended school a year and was admitted a second time in 1853, and he was sent to Pine Bluff Circuit with L. A. Marshall, but was changed to Plum Bayou. He was paid \$15 the first year on White Oak, \$60 the second year, and \$30 on Plum Bayou. In 1854 he was sent to Hamburg, in 1855 he was sent to Pine Bluff, and in 1856 to Little Rock Station. In 1857 he was stationed at Pine Bluff, in 1858 at Princeton, and in 1859 at Lake Village. In 1860 he located. This was a

mistake. The mistake was not wholly his. If those who were influential in the Conference and in the connection had been wise and true, it might have been different. Withers was a born orator. He resembled Bishop Marvin, in stature, in pose, in voice, in mastery of English, and in deep spiritual fervor combined with lofty sweep of imagination. The people were charmed with his preaching; the more cultured were especially. He was a prodigy. Without scholarship, he was more than peer of those who came from the colleges, and he was in easy touch with the people of every condition of life. Doubtless he had faults. His success provoked envy. He was sensitive and conscious of his superior abilities. He ought to have been managed, guided, controlled, kept in the harness and in the field to the great advantage of the Church. When a man drops out he can never regain his place. He went to the army, he studied and practiced law, became circuit judge, went into politics, rubbed up against the world. He had a rough and stormy experience. Ten years were lost. He was a local preacher all the while and did some great preaching and was ever true as steel to Methodism; but these were ten years lost out of his prime. In 1870 he was readmitted by the Arkansas Conference and stationed at Ozark. In 1871 he was presiding elder on the Van Buren District, in 1872 at Clarksville, 1873-74 supernumerary at Clarksville, 1876 at Roseville, supernumerary again at Altus in 1877. In 1879 he was superannuated. In 1881 he became effective and was transferred to the Little Rock Conference and stationed at Arkansas City, in 1882 at Hope, which he served two years, remembered as red-letter years in the history of that charge. In 1884 he was sent to Hot Springs, serving four years; to Hamburg in 1888 for two years, in 1890, Liberty. In 1891 he was supernumerary and in 1892 was placed permanently on the superannuate list. Deafness had gradually fastened itself upon him. Before 1870 his hearing became very defective and every year the trouble increased until he was so disqualified for pastoral work or for presiding in Conferences that he was granted either supernumerary or superannuate relation for many years. But by the use of ear trumpets and other artificial helps, he managed to get along while at Hope and Hot Springs, but absolute deafness came at last with permanent superannuation, and with that sad isolation and sense of helplessness that crush the spirits of the deaf and aged. He had two daughters. Both married Methodist preachers, the one H. W. Brooks of the Memphis Conference, the other R. R. Moore of the Little Rock Conference. During his helpless age he made his home mainly with one or the other, and died at the home of H. W. Brooks, Paris, Tenn., June 11, 1911. In 1870 Arkansas was wholly within the clutches of the whisky devil. The politicians and officeholders, large and small, were nearly all under its control. The situation was alarming. When Dr. Withers became non-effective in 1873, without pastoral charge, he took up the fight with the saloon. He lectured throughout the State, aroused sentiment, edited a temperance periodical, called others into the field, and organized the forces for perpetual war. His thrilling eloquence drew crowds to hear him: the drunken politicians were compelled to take notice. He demanded the attention of legislators and all men in office. His clarion call resounded through all our borders and through his influence there was the beginning of an anti-whiskey legislation that has gone on and is going on to the complete redemption of the State from the saloon curse. He largely initiated the fight. Many wished him success, but few saw any ground for hope. He went into it, hope or no hope, sink or swim, live or die. He had a hard fight, received many blows, was scarred and maimed. His deafness becoming such that he could not hear his own voice, he passed the banner into other hands. The fight goes on without him, and must go on to the finish. The Church must overthrow the saloon, or the saloon will overthrow the Church. He may be forgotten, but the work abides. He was full of joy and hope at the end.

BARNETT WRIGHT was preeminently a student preacher. His reading

was extensive and intensive. His mind was keen, analytic, severely logical, and yet he had a vivid, almost florid imagination. He studied great subjects, mastered them, and preached great sermons. He freely used what he gathered from reading, but the form and the expression were his own. Although his subjects were profound and the treatment scholarly, he interested and charmed the unlearned as well as the learned. He had a keen sense of humor and was a master of sarcasm and invective, but used them sparingly. He was such a student that he might easily have found excuse for neglect of pastoral duty, but he avoided no duty whether pleasant or irksome. He was a fine judge of men, and although his bold pulpit utterances seemed at times calculated to offend, his tact enabled him to hold men even when they were wounded by his shafts. His indomitable energy caused him to push to completion every worthy enterprise, hence he would bring up his collections in spite of adverse conditions. The son of Hon. J. R. Wright, a leading planter of Hickman County, Ky., Barnett Wright was born near Fulton, Ky., September 14, 1871; converted October 6, 1886; joined the Church in October, 1888; licensed to preach August 29, 1892; graduated at Marvin College in June, 1894; admitted on trial into the Memphis Conference in November 16, 1894; appointed to Tiptonville Circuit, 1894-95, to Bolivar Station 1895-96; transferred to the East Texas Conference and then to the Louisiana Conference in 1897, and appointed to Vienna Circuit; Shreveport, 1898; one of the New Orleans Churches in 1899. Spent 1900 on a farm in Kentucky on account of poor health. Served Farmerville Circuit, Louisiana, two years, and Lake Providence, 1903-04; transferred to the Little Rock Conference in December, 1904, and stationed at Hawley Memorial, Pine Bluff, but was released from this charge and spent most of the year in evangelistic work. Appointed to Des Arc, 1905; Lonoke, 1906-07; England, 1908-09; Lonoke, 1910, where he died January 31, 1911, leaving his wife whom he had married at Farmerville, La.

CORNELIA J. ATCHLEY (nee Anderson), wife of R. C. Atchley, took her flight from earth to glory on December 15, 1910. She was born January 11, 1842; married to R. C. Atchley, February 13, 1862; mother of ten children, four of whom awaited her coming at the beautiful gate. She was a member of the Church fifty-four years. Her loyalty to the Church, to her pastor, and to its membership was simply beautiful. The greatest work that she did, possibly, was in her own home. When she was ready to pass over to her mansion above, she said, "Precious Saviour, guide me; come show me the way", and in less than a minute she said, "Hallelujah!"

MRS. MARY S. GODBEY, daughter of William S. and Elizabeth Hollo-way, was born in St. Louis County, Mo., July 23, 1841. She was married to Dr. J. E. Godbey, November 2, 1865. After her marriage her experience was that of a Methodist preacher's wife in varied spheres of society and all kinds of service. Gentle in spirit, cultured and faithful, she lived usefully and died in great peace.

Bishop McCoy held the White River Conference for 1911 at Blytheville. The Journal has the following record:

Admitted on trial: Melvin Lee Mack, Jason William Moore, Albert Lee Platt, William Burt Hubbell, Samuel Galloway Watson, Frank Winford Benbrook, William M. Jones.

Received by transfer from other Conferences: J. R. Ennis, Oscar C. Lloyd, J. T. Willcoxon, J. B. Blackwell, J. H. Bishop, A. H. Dulaney, L. H. Howell, Frederick H. Peeples, Samuel M. Yancey, J. D. Hammons, L. M. Powell, J. V. Freeman.

Transferred: Otis G. Andrews and T. L. Houston, to the North Mississippi Conference; Fay C. Sterling, to the Arkansas Conference; Frank Barrett, T. O. Rorie, and J. Z. Burleson, to the

Little Rock Conference; F. N. Looney, to the Southwest Missouri Conference; J. V. Freeman, to the Memphis Conference.

W. T. Wilkinson came as a recruit from England. He was born and educated in Lancashire, where he preached several years.

The Journal carries several tributes. One of the subjects, George A. Dannelly, whose name appeared many years ago, was a very unusual man.

GEORGE ASBURY DANNELLY was born at Charleston, S. C., February 27, 1824, and died at Bauxite, Ark., at the home of his stepson, John G. Chritz, December 4, 1911. He was the son of a local Methodist preacher, David Dannelly. They moved to Tippah County, Miss., where he met and was married to Miss Ann Eliza West on November 19, 1844. They moved to Phillips County, Ark., in 1847, where he was converted. He was licensed to preach in Batesville, Ark., in 1852. He went from a dry-goods store in Jacksonport to Clinton Mission, his first work, which he served two years; thence to Helena Circuit, and the following year to the Batesville Circuit. Afterwards as presiding elder he served Clarksville, Fayetteville, Batesville, Jonesboro, and Searcy Districts, and some of them twice. His splendid physique and almost uninterrupted health enabled him to travel in bad weather and over bad roads. He was usually on time. He was princely in his appearance and almost faultlessly neat in his person and apparel. He was handsome to the day of his death. He was an unusually entertaining conversationalist, and had a large repertoire of humorous anecdotes. He represented his Conference several times in the General Conference. Because of his preference for district work and his fine executive ability, he did little station preaching. He was for several years the leader of his Conference. In 1852, the year he was licensed to preach and was admitted to membership in the Arkansas Conference, he also joined the Masonic fraternity, Pool Lodge, at Jacksonport, Ark. He was so charmed with its tenets and ceremonial that he became one of its most earnest students, enthusiastic advocates, and brightest lights. He had been made a Methodist, a minister, and a Mason without an education. But in Masonry, as in his initial service in the ministry, he had a most remarkable memory. His wife taught him the alphabet and to read. She read his hymns, and Bible lessons that he used, which he committed readily to memory and soon repeated them beautifully and impressively. It resulted in his having at his command the largest number of hymns and chapters in the Bible of any preacher in the State. And in Masonry, he soon outstripped all his brethren in his absorption of its ritual, and the mastery of the minutest details of its mysteries. He was exalted to the realm of Royal Arch and Select Masonry, and Knighted in the Commandery. He was elected Grand Orator, Grand Lecturer, Grand Master, Grand High Priest of the Grand Chapter of Arkansas Masons. He was also elected president of two Constitutional State Conventions, held in Little Rock in 1873. He was an oracle in Arkansas on Masonic law and usage.

G. W. M. FREEMAN, son of W. L. and Rutha Freeman, was born in Overton County, Tenn., December 29, 1874, and with his father's family came to Arkansas in 1882, making their home in Fulton County, near Viola. He was converted and joined the Methodist Church in 1893, at Mount Calm Church, and was licensed to preach in 1905. After serving Bexar and Viola Circuits one year each as a supply, he was admitted on trial into the White River Conference at Corning, in 1907. After that he served Bexar Circuit one year, Cave City Circuit two years, his last charge being the LaGrange Circuit, where he died August 27, 1911. He was married to Miss Laura A. Foster, May 15, 1895, and to this union five children were born, all surviving with their mother. Brother Freeman was a most lovable man and greatly endeared himself to the people to whom he was sent. He was looked upon as a preacher who was rapidly becoming one

of the strong men of the Conference, a hard student and a good pastor. On Sunday prior to his death he began a revival at Central Church in Phillips County, and was taken ill on Wednesday morning. His sickness soon became serious. He was rational all the time, knew before the end came that he would die, and calmly set his house in order. He sent loving messages to his absent wife and loved ones, and to his brethren in the ministry, assuring all that he died in the faith. He made an effort to sing "I Am Going Home to Die No More," and while so engaged death stilled the music of his voice and he had gone home to God. His remains were carried to his old home in Fulton County, where his family was visiting at the time of his sudden death.

MRS. ERMIN KING was born in Barren County, Ky., November 21, 1840; was married to W. L. King, then of the Louisville Conference, March 30, 1859, and departed this life at Searcy, Ark., February 13, 1911, leaving four children, her husband and three children having preceded her to heaven. During Mrs. King's last illness which lasted for months, she spoke repeatedly of death and of her preparation therefor; and on the evening of February 13, she died in great peace.

MRS. R. H. GRISSETT was born in Lawrence County, Ark., March 2, 1855, and died October 1, 1911. She was united in marriage to her surviving husband at LaCrosse, Ark., November 18, 1875. She was the mother of seven children, two of whom awaited her coming on the other shore. Ten years after their marriage, her husband, with her consent, entered the ministry, and for twenty-six years she was faithful to her husband and children and loyal to her Church. She was an invalid the last six years of her life, and the three years preceding her death she was a great sufferer, but patiently endured it all until the end came. She was a loving wife and devoted mother.

Bishop W. A. Candler held the seventy-seventh session of the Arkansas Conference, at Atkins, in 1912. He is the first of the Bishops now living to come among us. The history of none of them is yet finished; and so it would not be in good taste to say much. Yet we may say that Bishop Candler made among us a fine impression. Quaint in his ways, he is always brotherly amongst his brethren, always at home in the chair, always moving and eloquent in the pulpit.

James F. Glover, E. T. Wayland, Percy Vaughan, Joseph W. Crichlow, and J. K. Farish were admitted. J. E. Snell was readmitted, did good work, and transferred to Oklahoma in 1930. F. R. Hamilton, an Arkansas man who had been attending Vanderbilt University, was received by transfer from the Tennessee Conference; K. L. R. Crook transferred to the Southwest Missouri Conference. J. H. Torbett and Mrs. G. W. O. Davis had died.



BISHOP W. A. CANDLER

JOSIAH H. TORBETT was born on a farm in Sullivan County, Tenn., November 10, 1828, and died at his home in Bentonville, November 26, 1911. He was converted in early life and at the age of twenty-three de-

cided to yield to a call to the ministry as his life work. He attended Washington College and would have graduated from it, but for the fact that it burned down a few months before he was to receive his diploma. In the fall of 1856 he was admitted on trial into the Holston Conference and assigned as junior preacher to the Wytheville Circuit. On October 4, 1859, he was married to Miss Sarah Elizabeth Hall, of Princeton, Va. He was ordained deacon by Bishop Andrew in 1856, and elder by Bishop Paine in 1860. He traveled twenty-one years in the Holston Conference and then transferred to the Western Conference and gave the remaining twenty-two years of his itinerant life to this Conference, except four years spent in the Southwest Missouri Conference. As circuit rider, station preacher, and presiding elder, he was always loyal and true. In 1899 he took the superannuate relation. A year later he moved to Bentonville, Ark., where he lived until God called him home. After deciding to spend the remainder of his life in Arkansas he had his membership transferred to the Arkansas Conference. For more than fifty years he was a preacher of the gospel. He was tall, had a classical face, and was a commanding figure in any company of men. He was a student, a strong preacher, always loyal to his Church and faithful to his fellow preachers. His ministry was fruitful in conversions. His influence over young men struggling with a call to the ministry was unusually great. He was a timid man, but he had an implicit faith in God, which bore him up as he went through the most difficult places. His life was the kind the Master called great, a life devoted unselfishly to the good of others.

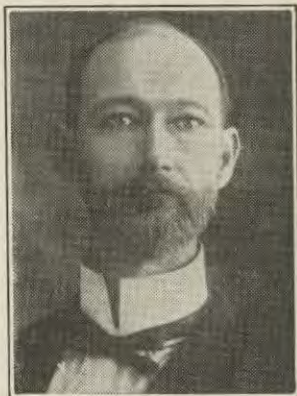
MRS. EMILY ANGELINE DAVIS, daughter of Allen and Edna Brown, was born in Georgia, May 10, 1838. Her parents moved to Arkansas and settled in Pope County in 1840, hence her entire life was practically lived in Arkansas. She was married to G. W. O. Davis, at Dover, Ark., January 4, 1859. In 1883 Brother and Sister Davis gave up a comfortable home to share the hardships and privations of the itinerant work and joined the Arkansas Conference. In all places they wrought well. Much of the time during these years Sister Davis was greatly afflicted, and during the eleven years of her husband's superannuation Sister Davis was a patient sufferer, until the end came, not unexpectedly, on May 17, 1912.

Bishop Candler held the Little Rock Conference for 1912 at Hot Springs. Paul Quain Rorie, J. C. McElhaney, R. L. Duckworth, J. F. Simmons, and R. C. Rhodes were admitted. L. J. Ridling came in from the Nazarene Church. R. P. Wilson and L. M. Powell came from White River, and J. A. Biggs from East Oklahoma. Transferred out: C. B. Holmes, to New Mexico; Claude Orear, to North Alabama; and M. M. Monk, to West Oklahoma.

Two veterans, T. H. Ware and J. M. D. Sturgis, and several others of less age had died. Brother Ware was a rare and very valuable man, a great friend and an efficient worker. We extract from the Journal tributes to all these:

THOMAS H. WARE was of a Methodist family and of Scotch-Irish ancestry. He was born at Talladega, Ala., March 2, 1846. The family came to Arkansas in 1858 and settled in Calhoun County. Though he was only a boy during the war, he found his way into the Confederate ranks and rendered most efficient service. He was converted in 1868. It was a complete revolution. He joined the Church, was licensed to preach, and was admitted into the Little Rock Conference, all in the same year, 1868, and thenceforth, completely surrendered to Christ, his one question was, "What will you have me to do?" His first appointment was to DeWitt. In 1869 he was sent to Belfast, and then served Austin, White River, Hot Springs, Bayou Meto, Hickory Plains, Ouachita, Center Point Circuits, and in 1881 Lonoke. In 1882 he was appointed presiding elder on Monti-

cello District, which he served four years. And from that time till the end of his life he was kept in district work, except 1891, stationed in Prescott; 1892-93, agent for Hendrix College; 1902, agent for the Orphanage; and 1906, Camden Station. About twenty-five years in district work, during which time he presided over all the territory of the Little Rock Conference. For two years he had been in feeble health. Soon after the last Conference he was seriously ill, but rallied; attacks recurred again and again. His physicians assured him that his end was near and would likely be sudden, but he continued to work until the last. He passed away June 9, 1912. He was a member of the last three General Conferences. He had been trustee of Hendrix College since 1894.



REV. T. H. WARE.

J. M. D. STURGIS was born in Columbia County, October 10, 1835, and died at Prescott, Ark., April 20, 1912. In 1860 he removed from his native State and settled near Haynesville, La., where the same year he was married to a Miss Bugg, who died in 1880. In 1886 he was married to Mrs. Dora Blakely, who died January 31, 1892, and on March 7, 1895, he was married to Mrs. Flora Williams, who survives him. Brother Sturgis served as a Confederate soldier during the war. He enlisted in 1861, was lieutenant in the Third Arkansas; afterwards in Col. J. R. Hardee's Regiment and later was detailed for duty in the quartermaster's department, until the end of the war. He was converted in early manhood and received into the Methodist Protestant Church, in which he began his ministry. He was received into the M. E. Church, South, as a traveling preacher by the Little Rock Conference, in 1882. He served Mount Pleasant, Lake Village, Carlisle and Hazen, Austin, Des Arc and DeVall's Bluff; Caledonia, College Hill, Bearden and Millville, Buckner and Stamps, and DeWitt. In 1899 he was granted a superannuate relation, which was continued until the Master called him home. In 1905 he and his wife took charge of the Methodist Orphanage at Little Rock, but at the end of seven months his increasing infirmity obliged them to resign. He resided at Cabot and Prescott, much revered by the preachers and the people. For some years he was greatly afflicted, yet a constant attendant on preaching.

W. J. SCOTT, son of James Scott, was born in South Carolina, January 5, 1825, and died at Goldthwaite, Texas, April 7, 1912. We do not know when or where he received license to preach, but he was admitted on trial by the Arkansas Conference, November, 1853. He served Dallas, Lewisville, Red River, Benton, Saline, St. Charles, White Sulphur Springs, Falcon, Moscow, Hempstead Colored Charge, Mount Moriah. In 1868 he located, but in 1869 was readmitted and served Lacy, Mount Pleasant, Plum Bayou and Maumelle. In 1874 he was placed on the supernumerary list, but was effective in 1875 and appointed to Murfreesboro and returned in 1876. After this he was supernumerary twelve years; in 1888 he was granted a superannuate relation, which he held until the Master called him home. In this long period of infirmity he enjoyed the affectionate regard of all that knew him. His first wife, Sarah J. Rogers, died October 25, 1863. He was married to Mrs. Ashley Thornton April 7, 1864. His first wife brought him five children. Two of the boys made preachers of signal ability, members of our Conference well known twenty years ago. His second wife was already the mother of J. T. Thornton, of the St. Louis Conference. She became the mother of two daughters by Bro.

Scott, one of whom is the wife of Rev. S. C. Dean, the other Mrs. Holland of California. With the last he made his home for many years.

W. C. TOOMBS was born November 29, 1865, in Tennessee; licensed to preach July 25, 1888; and admitted into the White River Conference in 1891. In that Conference he served Calamine, Cedar Grove, Marmaduke, Swifton, Jacksonport, Alicia, Melbourne, McCrory, Holly Grove, Searcy Circuit, Weldon, Paragould Circuit. In 1904 he was transferred to the Little Rock Conference and served Hamburg Circuit, Parkdale, Mabelvale, Bryant, and Austin Circuit, where he died.

MRS. VIRGINIA ISABELLA RHODES, wife of Rev. J. C. Rhodes, died at her home in Arkadelphia, Ark., December 28, 1911. For thirty years she shared the vicissitudes of our itinerant system. She and Brother Rhodes were married in November, 1881. Her maiden name was Scott. She was born near Benton, Saline County, Ark., April 17, 1851. Her father, "Uncle Robert" Scott, was a pioneer settler of that section, and for nearly three quarters of a century was one of the chief supporters of our Church in that community, always standing for the highest type of morality and the purest form of spiritual teaching. His home was ideal in many ways—frugal, a moderate plenty, a home of pure literature and high thinking, a home of music and refinement. It was in a community where the Church was the greatest factor in creating ideals and fixing modes of thought. Reared in such an atmosphere, children grow up in the Lord. Mrs. Rhodes professed religion and joined the Church at the age of fifteen. At seventeen her active church life began as a teacher in Sunday School, a work she loved to the last. Her young womanhood possessed those qualities that largely set the standard in her community. She was a leader. Thus in her Church and community she lived and wrought to noble purpose. From this sphere she moved to that of an itinerant preacher's wife, which she seemed to regard as a field for greater opportunity. She was true to the sacred trust to the end, thirty years. She left behind her three sons, Moffett J., James R., and Robert C. Rhodes, all preachers of some distinction.

The White River Conference for 1912 met at Newport. Bishop Candler presiding. John M. Harrison, J. Q. Schisler, H. C. Hoy, O. D. Langston, I. C. Bradsher, I. R. Miller, and W. T. Wilkinson were admitted. W. C. Barham and M. N. Johnson, came from the Memphis Conference; J. S. Seneker came from the Missouri Conference. A. B. Haltom returned from Florida; B. F. Mason transferred to Florida; R. P. Wilson and L. M. Powell to Little Rock; L. C. Craig and J. B. Blackwell to East Oklahoma. Fred Little, a thoroughbred Irishman, a born gentleman and a scholar, superannuated, had to go West; has been living in West Texas nearly ever since, but is still affectionately remembered. Three preachers, all true and tried, also one preacher's wife, have died.

JAMES FRANK ARMSTRONG was born in Gibson County, Tenn., May 11, 1842, and died December 22, 1911, at the home of his oldest son, Judge M. R. Armstrong, Pocahontas, Ark. He was buried in the James Cemetery near Ravenden Springs, beside his wife and several children. When nineteen years old he joined the Conference in West Tennessee. The Minutes of the White River Conference show that he was received from the Memphis Conference, at Batesville, in November, 1871.

His appointments were: Harrisburg, Bayou De View, Smithville, Walnut Ridge, Black Oak, Pocahontas, Walnut Hill, Siloam, Calamine, Jonesboro Circuit, Walnut Hill, Imboden, Clover Bend, Smithville, Walnut Hill (again), Calamine, Mineral, Beebe, and Viola Circuits. His last year on the effective list was 1898. From then until he passed away he was

on the honor roll. In June, 1811, at Center Church, Tennessee, near his childhood home, he preached his last sermon. He leaves two children, Judge M. R. Armstrong of Pocahontas and Prof. Richard Armstrong of Oklahoma.

WILLIAM MICHAEL WATSON found Christ as a personal Saviour at a prayer meeting in a private home at Old Scatterville in 1856. He came to Arkansas in 1863. He was ordained in the Baptist Church, and received into the Methodist Church as an ordained minister at Gainesville Quarterly Conference January 13, 1866. Having been soundly converted, he was thoroughly converted to the doctrines and polity of Methodism, and to the day of his death the Church had no more loyal son or faithful servant. Brother Watson was received into the Arkansas Conference on trial September 20, 1867. He served the following charges: Gainesville, (At the close of this year the White River Conference was organized and he became a charter member.), Pocahontas, Gainesville, (again) Gainesville Station, Walnut Ridge and Corning, Powhattan and Walnut Ridge, Walnut Ridge and Corning (again), Jonesboro Circuit, Gainesville, Sulphur Rock, Marion, Gainesville (again), Lorado, Shiloh, Paragould Circuit, Trinity, Boyds-ville, Lorado (again), Pocahontas, Paragould Circuit, and Gainesville, 1907-08. At this time, his health failing, he took the superannuate relation, but the latter part of the year he served Knobel charge and then Knobel Circuit, 1910-11. At the Conference of 1911, Brother Watson reluctantly requested the superannuate relation. It was granted. He said, "When spring opens I want a little work if I can get it." But after Conference his condition grew worse until the end came. He was twice married; to Miss Amanda Granade on December 5, 1861; to Miss Laura J. Rhodes on December 22, 1881. He left a wife and nine children to mourn their loss. His funeral was from the old church at Gainesville. His body sleeps in the cemetery at that place.

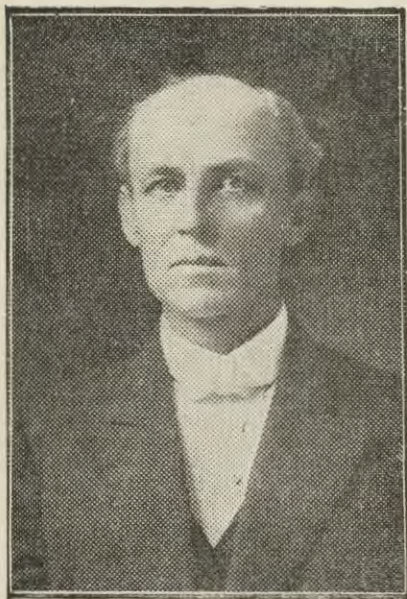


REV. WM. M. WATSON

ROBERT HENRY GRISSETT was born in Bradley County, Ark., November 6, 1848. When about twenty-two years of age he was converted and in 1874 he joined the Church at LaCross, Ark. He was licensed to preach August 27, 1885, admitted into the White River Conference, December 15, 1886, and appointed to State Line Mission. After this he served the following charges: Siloam, Pocahontas, Warm Springs, Walnut Hill, Clover Bend, Siloam, Newport Mission, Oil Trough, Cedar Grove, Ash Flat, Mountain View, Bethesda, Wyville, Cato, Vilonia, Wolfe Bayou Mission. At his last Conference Brother Grissett was appointed to St. Francis Mission. We commend his year's work cheerfully and was doing a good work. However, he was sad, for his wife was not with him. She went to heaven about the year before the call that translated Brother Grissett. As will be seen by the works served by our departed brother, and the many long moves he made, he was indeed a Christian hero. His talks on the Conference floor, as he made his report and gave his testimony in love feasts, provoked many hearty amens and stirred his brethren to tears. If a good man's steps are ordered by the Lord, Brother Grissett's certainly were. He left his work and visited his daughter, Mrs. Dr. Hull, at Ravenden Springs, about the commencement of the hot season, expecting to return soon, but was not able. He remained with Dr. and Mrs. Hull, who with their daughter, Miss Madia Grissett, a trained nurse, furnished every

possible assistance and administered to his every want. Brother Grissett got too weak to dictate more than simply to say, "Tell the boys I am going to heaven." His faith was like Paul's. He could say, "I know." This hope was securely anchored, and felt no fear. He went to his reward on August 18, 1912, and was buried near Ravenden Springs by the side of his wife and children.

MRS. W. W. ANDERSON (nee Martha Whitfield Higgs) was born June 29, 1863. She was married to W. W. Anderson in 1892. She professed faith in Christ at the first Annual Conference after her marriage, which was held at Batesville, Ark. She moved to Searcy in 1901, where she remained till shortly before her death, which occurred at the home of her sister at Tupelo, Ark., September 18, 1912. Although a sufferer for many years, she always seemed patient and resigned. Mrs. Anderson was a good Bible student, and took a delight in Sunday School work, as well as in the Missionary Societies of the Church. She suffered long, but deliverance came at last.



BISHOP JOHN C. KILGO

The year 1913 brought us Bishop John C. Kilgo. A genial spirit, he was also a great preacher and a brotherly administrator. He had built up Trinity College, in North Carolina, which was well headed into what later became Duke University when he was made bishop. He made us a very acceptable bishop. He held the Arkansas Conference at Eureka Springs. E. A. Moody, D. H. Holland, and J. H. Gholson were admitted. H. L. Wheeler and J. W. Campbell came from the New Mexico Conference. Wheeler after several years went to Oklahoma. E. W. Crump was transferred to the Memphis Conference; James A. Anderson to White River, though he did not land there,

being at once returned to the Arkansas Conference to supply Booneville District. One of the gifted men of the Conference, I. L. Burrow, and one of the best circuit men, W. K. Biggs, also one preacher's wife had passed away.

ISHAM L. BURROW was born in Carroll County, Tenn., December 7, 1833, and died in Altus, Ark., June 20, 1913. He was married to Miss Elizabeth R. Burrow on March 14, 1858. To this union seven children were born. He was licensed to preach in 1857. He joined the Memphis Conference in 1860. He served several pastoral charges in that Conference, and was President of Andrew College two years. He transferred to the Arkansas Conference in 1869, and was stationed at Lewisburg. He served his full quadrennium in that pastoral charge, teaching school in connection with his pastoral duties. He was stationed two years at Clarksville,

from which place he moved to Altus, Ark., where in 1876 he established the Central Collegiate Institute, which is now Hendrix College. There have been few enterprises among us more heroic than his work in founding Central Collegiate Institute. He poured into that enterprise, small though it was, sweat, toil, faith, and prayer. For its day, and for his resources, it was certainly a great undertaking. The Methodist Church in Arkansas will ever owe his memory a debt of gratitude for what he accomplished there. In 1884 he sold the Institute to the Annual Conference, and it was subsequently moved to Conway, the Altus property again falling into his hands. He then with indomitable energy, inaugurated what was known as Hiram and Lydia College. In this college as well as Central Collegiate Institute, while under his supervision, many a young preacher and many a preacher's child received gratuitous tuition. While President of the College at Altus Brother Burrow was most of the time either presiding elder of the Clarksville District or preacher in charge of Altus Circuit, thus doing the work of two men. When Oklahoma became a State, Bishop Hendrix appointed him presiding elder, and sent him out there to organize, or reorganize, our forces in the new State. He organized the Oklahoma City District. He remained there two years, and returned to his lovely home in Altus and resumed his teaching and preaching, and he did this combination work all through his life. He was a bold, original thinker, a strong preacher, a fluent speaker, prepossessing in his appearance, dignified and courteous in his bearing.

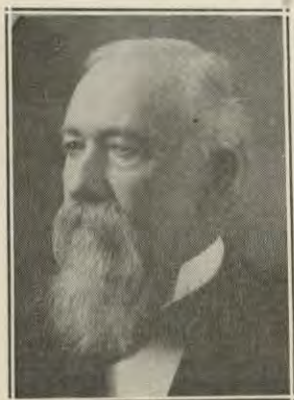
W. K. BIGGS was born February 21, 1856, and answered the last roll call November 6, 1913, having been confined to his bed only one full day. Two days before his death he drove a friend ten miles as an accommodation, though he was not at all well. Returning home, he took his bed, and while all was done that was possible, it was of no avail. Although he was taken so unexpectedly, we have every assurance that he was ready. His funeral was conducted by J. W. Crichlow and George W. Williams. The business houses of Quitman all closed for the funeral. Brother Biggs was received into the Arkansas Conference from the Methodist Protestant Church, at Eureka Springs, on November 19, 1890. His appointments were as follows: Powell, Valley Springs, Bellefonte, Clinton, Mount Vernon, Clinton a second time, Valley Springs a second time, Gassville, and Quitman Circuit. Brother Biggs had staying qualities and could be returned to former works. In twenty-three years he served only six charges, one of these three years, one four, one five, and one eight. He preached well. The pulpit was his throne. Souls were saved and the Church built up under his ministry.

MRS. MARY A. DUNAWAY (nee Moore) was born in Haywood County, Tenn., April 29, 1848, and died at Blue Mountain, Ark., August 3, 1913. She professed religion in early life and joined the Baptist Church; was married to J. E. Dunaway, February 7, 1865, and after her marriage joined the Methodist Church, in which she lived a faithful and consistent Christian life until her release. She was sick for four months and bore her affliction with patience, willing that the will of God should be done. For thirty-nine years she was the faithful and devoted wife of an itinerant Methodist preacher. During all these years she never uttered a word of complaint, but nobly and bravely stood by her husband in all the trials of his life, and always encouraged him in the discharge of his duties.

Bishop Kilgo held the Little Rock Conference for 1913, at Pine Bluff. Admitted were: W. H. Hansford, Norris Greer, A. C. Rogers, R. H. Cannon, L. D. James, B. Pickering, C. F. Messer, J. W. Nethercutt, E. B. Harwell, and F. G. Roebuck. H. E. Van Camp returned from New Mexico and S. R. Twitty came from Northwest Texas. W. F. Evans, Norris Greer, and H. E. Wheeler

transferred to White River, and A. C. Millar to East Oklahoma.

This was the year that Dr. John E. Godbey transferred back to the St. Louis Conference, though he continued to reside for a time in Arkansas. He was a citizen of this



DR. JOHN E. GODBEY

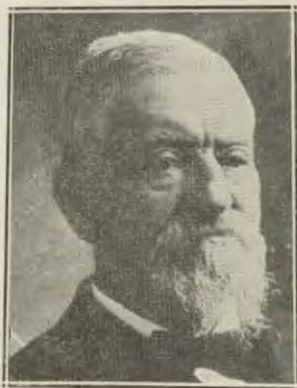
State for seventeen years, ten years as editor of the Arkansas Methodist, several years as a pastor, and several years as a professor in Hendrix College, and eminently useful in all relations. He was a remarkable man, a sage, a philosopher, with an unerring logical faculty and a memory that seemed to photograph what he read. Tennyson's "In Memoriam" occupies sixty pages of the Red Line Edition of the Poets; he read it three times, with no thought of memorizing it, and repeated every word of it. During his ten years as editor, there was never a foolish word in the paper, so far as we can remember. He left Arkansas with the goodwill of all our

people, leaving universal respect behind him.

The Conference lost heavily by death this year. There had been in this Conference no more dependable man than Dr. John H. Riggin, and the names of James M. Cline and George W. Logan are without spot. In the record of the last few years Dr. Riggin had written the memoirs of most of the preachers who had died in the Little Rock Conference. He was always so concise and accurate that we have taken these memoirs almost exactly as he wrote them. Now the time had come for some one to write of him. W. P. Whaley presented the tribute which the Conference made its own. We take from it the main facts of the life of this truly noble man.

DR. JOHN H. RIGGIN: One of the most familiar names in the roster of Arkansas Methodism during the past fifty years is that of John H. Riggin. The name is frequent in the Minutes of every session of the Little Rock Conference in that time. His contribution to the Church papers have made his name a household word among the Methodists throughout the State. His long connection with the Church, and his responsible positions in it have given him a good name and a deserved place throughout Southern Methodism. His vigorous defense of Methodist doctrine and polity in the pulpit, in debate, in papers, and in pamphlets has made him well known and respected among leaders of other Churches. His parents were George W. and Martha Riggin, and he was born October 7, 1834, at Pittsville, Md. He was born hungry to know, and it was well for him that he was; for he was to have almost no school advantage, and that insatiable hunger for knowledge was to urge him on to self-education. Before he was five years old he had read the New Testament through, and he said: "That was not so remarkable but for the fact that no other child in the community knew the alphabet at that age." Yet, with this mental eagerness, quickness, and ability, he had no encouragement or help

except that of a "country school of the poorest character," until after he was twenty-one. At that age he went to Missouri, without means or letters of introduction, to make his way among strangers in a new country. However, he drew to himself friends, taught a country school awhile, and had the good fortune to attend the last session of the Howard High School in Fayette, which was presided over then by Professor Carr W. Pritchett. In that year (1857) Central College was organized, but young Riggins did not have the means to enter college, so continued to teach until the outbreak of the Civil War. He was a student all the while, mastering higher Mathematics and attaining a good working knowledge of Latin, Greek, and Hebrew. In the course of his life he gathered about him a good library of the best authors, and became exceptionally well read. No man has lived among us with better intellectual furnishings. His religious life began early. He distinctly remembered the reception of his parents into the Methodist Church in his fifth year, as well as the baptism of himself and three younger brothers at the same service. He said a family altar was established at that time, and that his home was ever afterwards Christian. Young Riggins was licensed to preach in June, 1860, in Glasgow, Mo. He proposed entering the itinerancy in 1861, but the war was on, and he entered the Confederate service. At first he was with the State Guard under General Price, and was at the siege of Lexington. In January, 1862, he entered the First Brigade under command of General Little. He was with this brigade at Elk Horn, Iuka, and Corinth. But he was called to preach, and the din of war did not drown the voice of that call. In the camps he felt a divine impatience to be about his work. In 1863, with the advice and help of some friends, he applied for and secured a position as chaplain. He often said that was the only time of his life that he asked for an appointment. He was assigned to duty in the N. W. Fifteenth Arkansas Infantry, commanded by W. W. Reynolds. He shared the fortunes of his company at Port Gibson, Champion Hills, Big Black, and Vicksburg. Then followed the surrender of the regiment, the parole, and in the fall the reorganization in parole camps near Washington, Ark. Half the regiment, mounted, were sent across the State to the Mississippi River, to receive arms. The young chaplain went with the boys, riding across the swamps in the bitterest weather of the winter to Gaines' Landing and return. On the trip the young chaplain won all hearts, and from that time every man was his friend. They heard him preach, great revivals followed, gambling and profanity gave way, tent prayer meetings were established, and a Sunday School was organized. He supplied the men with the New Testament, gathered textbooks from whatever source possible, and instructed the men in grammar and mathematics; showing under such discouraging conditions his love for teaching. His regiment surrendered at Marshall, Texas, in 1865, and Riggins accompanied a remnant back to Arkansas. They passed through Rondo, near the site now covered by Texarkana. Calling to pay his respects to the Methodist preacher, he found him just recovering from typhoid fever and abandoning the work. Riggins met the presiding elder, John Pryor, and was appointed by him to finish out the year on Rondo and African Mission. The Ouachita Conference (now Little Rock) met in October of that year at El Dorado, and Riggins was admitted on trial. He was appointed to Monticello Station.



DR. JOHN H. RIGGINS

For forty-four years his active ministry was without interruption, and in that time he served almost every kind of a charge and rendered almost every kind of service. Six years he conducted schools, eight years he spent on circuits and missions, nine years he occupied important stations, and twenty-one years he served as presiding elder. He was given to Arkansas by the fortunes of war, and was one of the heroic men who gathered and reorganized and revitalized our broken Methodism in this Conference after the war. He was a member of the General Conference at St. Louis in 1890. Four years he was a member of the General Board of Missions. For more than twenty years he was a member of the Board of Trustees of Hendrix College, and he gloried in being one of the far-sighted and heroic band who founded that institution of learning and shaped its policy. He received the honorary degree of Doctor of Divinity from Hendrix College in 1889. He is the author of "The Origin of the Baptists," "Origin of Infant Baptism," and other booklets that have had a wide circulation. He took the superannuate relation in 1909 and settled in Arkadelphia. He continued active in reading and writing until a short while before he passed from us. He was sick in the early months of 1913, and was never able to recover, but gradually lost strength until May 30, when the weight of nearly eighty years proved too much for the worn body, and it was not able to follow the immortal Riffin further. We buried the body from the Methodist Church in Arkadelphia, May 31, 1913; but the immortal, thinking, Christian preacher lives on.

JAMES M. CLINE was born in York County, S. C., November 20, 1832, and died near Benton, Ark., August 14, 1913. His mother died when he was an infant and he was reared in the Presbyterian Church. He was a devout child and in early life showed an inclination toward the ministry. His uncle took great pride in him giving him every possible advantage. After the usual preparation, he sent him to Oglethorpe University in Georgia, a Presbyterian institution. In his senior year he became dissatisfied with the doctrines of his Church and upon the advice of the president of the college, he joined the M. E. Church, South. Soon after, on November 3, 1855, he was licensed to preach. In the fall of 1856 he was admitted on trial into the South Carolina Conference, and appointed to Newberry Circuit; 1857, Bennettsville Circuit; 1858, Yorkville Circuit; 1859, Society Hill Mission; 1869, Albemarle; 1861, Ansonville; 1862, Morganton; 1863-64, Catawba; 1865-66, Rock Hill; (The Minutes state that while he was thus appointed, part of his time he was in the Confederate army.); 1867, South Charlotte Circuit; 1868, Pleasant Grove. About this time a great sorrow came to his life in the tragic death of his oldest daughter. There were few bridges in those days. He was trying to cross a small stream, with his little girl in the buggy with him, when they were thrown into the water and the child was drowned. His mind staggered under the weight of grief, disqualifying him for service. He located at the end of the year and came to Arkansas. The next we hear of him he was readmitted, the fall of 1870, into the Little Rock Conference and appointed to the Little Rock Circuit; 1871, Collegeville and Mill Creek; 1872-75, Benton Circuit; 1876, Rockport Circuit; 1877-78, supernumerary; 1879, Benton Circuit; 1880, supernumerary; 1881, Austin; 1882, Maumelle; 1883-85, Galloway; 1886, Gurdon; 1887-88, supernumerary. In 1889 he was given Little River Mission; 1890, Lewisville; 1891, Ouachita; 1892, New Edinburg; 1893, McNeil; 1894, superannuated, which relation he sustained till his death. He was married to Miss Mary McKay, of Yorkville, S. C., October 27, 1856. To them were born six children; two survive him, Mrs. W. H. Scott, near Benton, Ark., and Rev. John W. Cline, president of Soochow University, China. He was a preacher of the old school. He dwelt mostly on the great themes of the gospel. He was a circuit preacher, and was happy there. Though college bred, he felt honored to be a circuit man. Any system of education that takes the sympathies of the well-equipped preacher and teacher from the country people, will bankrupt any nation. He was dili-

gent and faithful, going from house to house, occupying new fields, organizing new churches, enlarging every field assigned to him. There are now strong stations and circuits where he practically began the work. Such men are the real civilization builders, more so than mere money-makers or politicians or military leaders. And how well he wrought; two continents are brought under tribute to his influence. His only son has been in China helping to build a Christian civilization for that great nation. A few years ago Brother Cline seemed to pass from under every cloud and thenceforth his skies were always sunny. His heart was aglow with love and good cheer. He did not grow old, but was always as fresh as the morning. Along with his church interest, he studied the heavens, and his deliverances on astronomy attracted the attention of astronomers all over the world.

GEORGE W. LOGAN, son of John C. and Dorcas Logan, was born in Clark County, Ark., near where the town of Okolona now stands, July 24, 1837. At an early age he entered Sunday School, where he learned to read. He joined the Church, in November, 1850, and was converted about a year after in a meeting held by B. C. and A. L. Weir. About the age of fifteen he felt a call to preach, and at twenty he felt it his duty to begin. He was licensed to exhort in August, 1858, and to preach in September, 1860; ordained deacon by Bishop George F. Pierce in 1866; and elder by Bishop W. M. Wightman in 1875. For twenty-one years he was a local preacher, serving six years as a supply. In 1882 he was employed by the Conference to organize what was known as Mountain Mission. At the end of that year he was admitted on trial into the Little Rock Conference, and returned to Mountain Mission, where he remained another year. He served Falcon, Carolina, Stephens, Atlanta, El Dorado Circuit, Emmet, Richmond, Collegeville and Alexander, Okolona, Holly Springs, Cherry Hill, Carolina, Prescott Circuit, Hampton, Social Hill, Malvern Circuit and Cherry Hill. This was his last charge. His decline was rapid and after being a superannuate a little more than three years, he died at his home in Arkadelphia, March 11, 1913. Brother Logan was married to Miss Muriel T. McLaughlin on July 14, 1858, and on June 20, 1862, he was sworn into service as a Confederate soldier, and served three years. The war over, he took his wife and child and settled on a farm in Pike County, near Murfreesboro, in which vicinity he continued to reside till he joined the Conference. He was a good preacher. His preaching was plain, sound, and evangelical. His educational advantages were meager, but he knew God; he knew how to hold meetings, sing, pray, exhort, instruct the mourners; he got people converted and saved from their sins.

The forty-fourth, and last, session of the White River Conference was held by Bishop Kilgo at Clarendon. Admitted on trial: J. B. Hendrix, A. R. Ward, Eli Craig, and Olin L. Cole. Besides those mentioned a little way back in this record as coming from Arkansas Conference the name of W. T. Thompson can now be added. J. D. Hammons was announced from the Little Rock Conference. Other transfers were: J. M. Hornbeck, who was at once sent on to Missouri, and F. L. Glisson. Transferred out: F. H. Peoples, to the Memphis Conference; H. B. Trimble, to the Little Rock Conference, and stationed at Hot Springs; L. H. Howell, who was stationed at Scruggs Memorial, St. Louis.

Three of the good women of the parsonage had passed to their reward:

MRS. SUE CARLISLE RAMSEY was born March 19, 1855, in Monroe County, Miss., and was married to T. Y. Ramsey on November 20, 1877.

Mrs. Ramsey was a niece of Dr. J. C. Carlisle, President of Wofford College, South Carolina. The family came to Arkansas in 1901, when Brother Ramsey was stationed at Monticello. They moved from there to Winfield Memorial Church, Little Rock, where he served four years, then to Pine Bluff for four years, and then to Helena. After two years in Helena they moved to Batesville. Mrs. Ramsey had been in ill health most of the year, but her sickness was not thought alarming until a day or two before her retirement from earth to be with God. This was May 10, 1913. The funeral service was held in Winfield Memorial Church, P. C. Fletcher conducting the services. Former friends then laid the body to rest in Mount Holly Cemetery.

MRS. CADESMAN POPE's maiden name was Sarah A. Cooper, and she was born in Union County, S. C., February 28, 1841. She was married to Rev. Cadesman Pope a little more than fifty-one years; she shared all the fortunes and misfortunes of an itinerant's career through all these years patiently, courageously, and faithfully, and she did so without murmuring or complaining. She was converted and joined the Church under the ministry of Dr. A. R. Winfield in the summer of 1859. Hers was a beautiful life. She loved the Church and was thoughtful of her welfare to the end. She insisted that her envelopes with her weekly offerings must be made every Sunday even when she was no longer able to go. One of her last requests was that ten dollars should be paid to the Woman's Missionary Society out of some of her little savings to discharge an obligation she had assumed by a subscription. She fell asleep in Jesus December 26, 1912, at Memphis, Tenn., and her remains were borne to Zebulon, Ga., and there laid in the family plot by the side of her children and loved ones.

MRS. MARGARET HALL, wife of the late B. F. Hall, was born in Baxter County, Ark., May 10, 1837. Her maiden name was Hutchinson. Her mother died when she was ten years old, and she spent the most of her girlhood at Batesville, Ark., with a sister, Mrs. Lucy Bandy, where she was converted. She was married to Ben F. Hall July 25, 1858. She died February 10, 1913, at Waco, Texas, and was buried in Oak Grove Cemetery. Service was held by R. C. Bland, formerly of the White River Conference. Mrs. Hall was the wife of an itinerant Methodist preacher when conditions were different from now—long moves over rough roads, short pay, and no parsonages. She and her husband were "path finders" for our great Church.

Chapter XXII

FROM 1914 TO 1916

The Annual Conferences of our Methodism were never constitutional units in our machinery, as we once before noted. The constitutional unit is and has always been the whole body called the Traveling Connection. The Conferences are administrative units within that body, and the General Conference establishes these administrative units as required for convenience of administration. So in 1854 it was thought best to divide the Arkansas Conference into two, the Arkansas and the Ouachita Conference. Similarly, in 1870 the White River Conference was formed out of the territory belonging to the Arkansas Conference. This arrangement stood until 1914. Meanwhile means of transportation had greatly improved, and it had become much easier for members of the Annual Conference to assemble from over a wide area. Meanwhile, also, members of the Arkansas Conference and of the White River Conference had come to feel that each Conference was too limited in men to supply properly the diversified needs that arose from year to year, though there were some of the older members of White River Conference, who, for reasons of sentiment, were opposed to any change. But a majority took the opposite view, and on petition of both of these Conferences the General Conference authorized the lifting of the line that divided them, thus restoring the status before 1870. The Conference, thus derived from the original stem as constituted in 1836, took the name of North Arkansas Conference, as being appropriate to its geographical position.

The North Arkansas Conference of 1914 met in its seventy-ninth session at Batesville. Bishop Morrison was president. F. M. Daniel, long secretary of White River, was Secretary—but a full list of all secretaries of Annual Conferences will be found in another place.

Admitted on trial at this session: Harry King, C. R. Gray, J. B. Stewart, L. B. Hankins, J. W. Johnston, R. A. Bevis, H. H. Blevins, Riley Jones, W. J. Williams, G. W. Butler, J. G. McCullom, R. L. Armor, J. F. Carter, and M. C. Bevins. Harry King was for years professor in Galloway College. Transferred to us this year: W. B. Hays, returning from the St. Louis Conference; J. C. Givens, H. B. Trimble, returning from the Little Rock Conference; John Score, from the St. Louis Conference; J. E. Jones and O. H. Corbin. Leaving by transfer: E. R. Steel, M. N. Waldrip, H. H. Watson, and E. M. Pipkin, to the Little Rock Conference; J. F. Etchison and Fred Little to New Mexico; J. N. Villines and W. E. Reid, to Southwest Missouri. But Watson and Trimble were returned from the Little Rock Conference the next week. Steel and Wald-

rip had long been conspicuous members of the Arkansas Conference, and Fred Little, of White River, now went West for reasons of health. Villines had long been an affective member of the Arkansas Conference. He has a son and a grandson now members, as we shall see. Three preachers had died, as shown by the following:

J. E. DUNAWAY was born in Lauderdale County, Tenn., February 28, 1844, and died at the home of his daughter, Mrs. T. B. Brackett, in Boone County, Ark., August 1, 1914. He professed faith in Christ in boyhood, joined the Methodist Church, and at the early age of fifteen was appointed class leader. On August 24, 1867, he was licensed to exhort. He was married to Miss Mary A. Moore on February 7, 1865, and to this union were born two children, Robert and Mrs. Brackett. In January, 1871, he moved to Arkansas, and was licensed to preach on May 14 of that year. He remained in the local ranks six years. In the fall of 1874 he was employed as a supply on the Clinton Circuit by C. H. Gregory, his presiding elder, and supplied this work for three consecutive years. In the fall of 1877, he was admitted on trial into the Arkansas Conference and appointed to Wiley's Cove Circuit. He was on the effective list thirty years. In the fall of 1911 he was placed on the superannuate list; on the first day of last August he was transferred to his heavenly home.

JOHN WILBUR HOUSE was born in Columbia County, Ark., July 7, 1862, and died at the home of his brother-in-law, Dr. Sam Brooksher, at Fort Smith, Ark., June 20, 1914. He was converted at Oak Grove, Sebastian County, Ark., under the ministry of our sainted Brother Gardner, and joined the Church in 1887. Shortly after this he was licensed to preach, and in the fall of 1893, was admitted on trial into the Arkansas Conference at Clarksville. From that time until his decease, he esteemed the work of the ministry the highest calling among men. As a pastor, he served the following charges: Coal Hill, Altus, Rogers, Cincinnati, Yellville, Siloam Springs, Gentry, Springdale, Prairie Grove, and Huntington. While at Huntington he lost his health. At the next session of the Annual Conference, November 6-10, 1907, he was given the supernumerary relation, which he held for two years. In May, 1909, his health having improved, he was appointed pastor at Springdale. The following fall he was placed back on the effective list, and was again appointed to Springdale Station. But the work proved too much for him, and in January, 1910, he again broke down and was placed upon the superannuate list.

J. D. RUTLEDGE was born in Gibson County, Tenn., April 24, 1855, and died at his home in Blytheville, Ark., June 26, 1914. He came to Arkansas when a young man and spent his life in the White River Conference. He was married in 1888 to Miss Eula Scruggs, of Blytheville, Ark. He was admitted on trial into the White River Conference in 1883. He served the following charges: Tyronza, Buffalo Island, St. Francis, Chickasawba, Lorado, Gainesville, St. Francis, Jamestown, Cushman, Shiloh, and Harrisburg Circuit. In 1897 he took a superannuate relation and held either this or the supernumerary relation the rest of his life, except in 1905-06 when he was again effective and served Shiloh and Harrisburg Circuits. He served several charges in Mississippi County, during the years when he was on the supernumerary list.

The Little Rock Conference for 1914 met at First Church, Little Rock, with Bishop Morrison in the chair. J. L. Dedman, R. E. Farr, Jesse Galloway, L. C. Gatlin, A. E. Jacobs, Guy Murphy, Gay Morrison, W. C. Martin, W. R. Jordan, T. O. Rorie, Jr., T. D. Spruce, and Coy E. Whitten were admitted. W. C. Martin went to Texas and after some years of distinguished service came back,

but is again in Texas. Besides the transfers from North Arkansas, named above, other transfers were Theo Copeland and J. T. J. Fizer. James B. Evans was transferred to Florida and W. W. Nelson to New Mexico, both soon to return to Arkansas. A much appreciated member had died, M. W. Manville, an unusual man.

MATHEW WILLIAMS MANVILLE was born in the Dominion of Canada, April 30, 1843. He grew to manhood; was married; settled in business and spent the major portion of his life in his native land. About 1885, he came to Arkansas and settled near the town of Alexander. He identified himself fully with the life of his adopted State and nation and became a loyal and patriotic citizen. During the first few years of his residence in Arkansas he was employed as editor of the agricultural department of the *Arkansas Gazette*. He was an expert in scientific farming and was enthusiastically in love with his profession. The law creating the present Bureau of Mines, Manufactures, and Agriculture was drafted under his oversight, and he was chiefly instrumental in securing its adoption by the Legislature. But God had more important work for him to do, and he came out of the shadow of a great sorrow, caused by the death of a much-loved child, with a renewed and deepened spiritual life and with a clear call to the work of the gospel ministry. To heed that call meant to give up congenial employment, a lucrative salary, and a little farm that had become the joy and pride of his life. But he "was not disobedient to the heavenly vision", and after receiving advice and encouragement from his heroic and consecrated wife, he laid his life upon the altar of the Church. He was licensed to preach June 28, 1889, and admitted on trial into the Little Rock Conference at the session of 1891; was ordained deacon December 11, 1892, and elder December 9, 1895. He served Benton Station as a supply during the year preceding his admission and was reappointed to that charge for two consecutive years; then he served Lonoke, DeValls Bluff, De Queen. At the last he remained four years and did a monumental work. From De Queen he was appointed to Malvern Avenue, Hot Springs, where after one year of service he was transferred to the New Mexico Conference and was appointed to Albuquerque Station. Finding that this climate did not prove beneficial to Mrs. Manville, for whose sake the change had been made, he returned to the Little Rock Conference and was again appointed to Malvern Avenue, and remained for four years. He was appointed to Carr Memorial, Pine Bluff, and then to Sheridan, where he continued three years, and where he closed his active ministry in November, 1913. From the beginning to the very close of his ministry he was eminently successful and was most highly esteemed both as a preacher and as a pastor.

The next session of the North Arkansas Conference, 1915, was at Conway. Bishop Morrison again presided. We quote from the Minutes:

Who are admitted on trial? Elmer H. Hook, Charles Jackson Wade, William Arthur Williams, Fizer Montague Noe, Henry A. Stroup, Clarence N. Weems, Vander T. McCaffery.

Who are received by transfer from the other Conferences? E. J. Slaughter, Guy Murphy, and Ben C. Few, from the Little Rock Conference; W. E. Boggs, from the Central Texas Conference; W. A. Greer, from the West Oklahoma Conference; N. G. Augustus and T. L. Houston, from the North Mississippi Conference; J. B. Evans and G. P. Padrick, from the Florida Conference; Fred Little, from the New Mexico Conference; E. S. Harris, from the

East Oklahoma Conference; W. F. Campbell from the Texas Conference. Transferred out: J. W. Howerton, to the Missouri Conference; F. W. Gee, to the Little Rock Conference; J. E. Jones, to the Memphis Conference; J. D. Hammons to the Little Rock Conference; T. L. Houston to the North Mississippi Conference; R. S. Lawson to the Mississippi Conference; N. G. Augustus to the Little Rock Conference; L. M. Broyles, to the Florida Conference.

The death list is heavy, as shown by the tributes that follow:

W. T. LOCKE, son of the Rev. H. C. and Pauline Locke, was born in Fayette County, Tenn., December 25, 1850; converted and joined the M. E. Church, South, in 1862; licensed to preach at Bethel, his home church, Springdale Circuit, Memphis District, 1875. By the same Quarterly Conference he was recommended for admission on trial into the Memphis Conference. He was received and assigned to Shelby Mission. In 1876 Shelby Mission was consolidated with Macon Circuit and he went forth joyously as junior preacher the remainder of the year. He served some important charges while in Tennessee. In 1889 he answered the bishop's call for volunteer preachers for Arkansas. Since that time he had gone to every charge to which he had been assigned without murmur or complaint. His was a successful ministry, many being brought to Christ thereby. He quietly fell asleep at his home in Batesville, Ark., June 29, 1915.

JOHN MCKELVEY, son of J. K. P. and Mrs. F. A. McKelvey, was born in West Tennessee, August 1, 1869, came to Arkansas with his parents when a small boy, and settled in Greene County, where he grew to manhood, worked on the farm, and when grown occasionally taught school. Reared in a good Christian home. Brother McKelvey was converted in early life and at once joined the Methodist Church, in which he lived a faithful and loyal member until he went to his home above, July 26, 1915, at 8:30 p. m. It was his desire, so expressed to his father, to die at his post. This he was permitted to do. On Sunday, July 25, he started to his appointment in the old Methodist style—horseback. Cotter was the charge. On his way, riding over the rocks, his horse stumbled and fell, throwing him over his head and hurting an old wound which he sustained several years before. He got up, felt that his hurt was not serious, went on to his appointment, and was possibly half through his sermon when he had to sit down, and in that posture he finished his discourse, was carried home, grew worse until the next day, when he passed away.

JOHN C. SHIPP was born in Holmes County, Miss., January 15, 1839; died January 15, 1915, at Belleville, Ark. He moved with his parents from Mississippi to West Tennessee in 1845, and there was reared to manhood. He professed faith in Christ and joined the Church in his nineteenth year. He became a Confederate soldier in August 1861, and served until the end of the unhappy conflict. He was licensed to preach May 20, 1869, and was ordained deacon in 1872, and elder in 1876. He joined the Arkansas Conference in 1889 and was given the superannuate relation at the Conference in 1912. His diary shows that under his ministry, 2,100 confessed Christ. He was a strong and forceful preacher, never moved by any "wind of doctrine," but ever contending earnestly for the fundamentals of our holy religion.

T. B. WILLIAMSON was born near Clarksville, Tenn., January 3, 1844. He moved with his parents to Missouri, near Windsor, where his father died. Brother Williamson professed saving faith in Christ in 1866, was licensed to preach in the Western Conference in Kansas, August 18, 1873. He came to Arkansas in 1874, was admitted into the White River Conference at Helena, December, 1885. He departed this life from his home

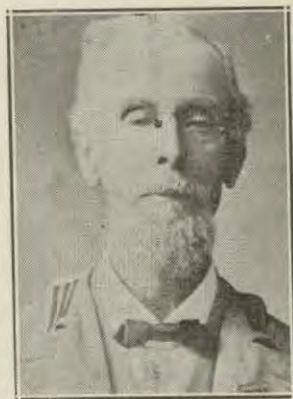
near Paragould, on May 6, 1915. We have no detailed record of his labors, but we know him to have been a useful and highly respected man.

MRS. FLORENCE MAY MARTIN was born at Springfield, Miss., May 19, 1868, and died at her home in Gentry, Ark., February 28, 1915. She was converted and joined the Methodist Episcopal Church, South, at Harrison, Ark., when about twelve years of age. On July 9, 1890, she was married to Thomas A. Martin, of the Arkansas Conference. We shall hear more of her in the sketch concerning her husband.

MRS. MARY ELIZABETH REGISTER (nee Lindsey), wife of the late S. W. Register of the White River Conference, was born in Talbot County, Ga., April 5, 1840, and died at the home of her daughter Mrs. W. D. Bryant, at Conway, Ark., August 6, 1915. With her parents she moved to Pike County, Alabama, in 1852. In 1857 she was married to the Rev. S. W. Register. Four children were born to them. She professed religion and joined the Methodist Church when she was thirteen years old, and to the day of her death was devout, earnest, and faithful in all of her Christian duties. For twenty-six years she was associated with her husband in the itinerant service and filled well and successfully her difficult and responsible position.

MRS. MARY ELIZABETH SOUTHWORTH, wife of W. S. Southworth, daughter of Rev. M. C. and Mary A. Clark, and sister of James M. Clark, of the Southwest Missouri Conference, was born March 10, 1853; converted at about the age of twelve; joined the Church, and lived in its fellowship faithfully till the day of her death. She was married to W. S. Southworth on August 19, 1869, and died October 14, 1915.

G. W. EVANS was born April 28, 1830, in the Dominion of Canada. In 1852 he moved to Louisiana, and one year later was licensed to preach in the Methodist Episcopal Church, South, and joined the Louisiana Conference. In 1860 he came to Arkansas, and in 1864 joined the Ouachita Conference, and from that time until he died at Booneville, Ark., December 14, 1914, he had been a member of one of the Conferences in this State, except two years which he spent in the Western Conference. Forty-two years ago, he became a member of the Arkansas Conference. His active ministry was filled with sacrifices and hardships that we of a later day know little about. During most of his active life his horse, saddlebags, Bible, and hymn book were his chief equipment. Despite all this, Brother Evans was a man remarkably well informed. For many years he was a constant reader and kept in close touch both with political and religious affairs. Above all, he was a close student of the Bible. It is said that he often bought books when he needed the money with which to buy bread. His library was carefully selected and he was acquainted with the contents of its principal volumes. But after all, it was his saintly life, the faithfulness with which he followed in the steps of the Master, the unyielding devotion to high ideals and the high and holy purpose that filled his life. These sacred elements combined in the heart and brain of this good man, have served to mark him out as a man of distinction among us. In the town of Booneville, where he lived for many years, he had, as completely as any man could have, the absolute confidence of all the people. He died in great peace, breathing out blessings upon all who were near him.



REV. GEO. W. EVANS

The Little Rock Conference for 1915 met at Monticello, Bishop Morrison presiding. One only, B. F. Fitzhugh, was admitted. But several were received by transfer: A. C. Millar, returning from Oklahoma; F. W. Gee, J. D. Hammons, and N. G. Augustus, from North Arkansas; W. J. Nease, Frank Hopkins and C. M. Yearwood. Transferred out: To the North Arkansas Conference, Guy Murphy, B. C. Few, and E. J. Slaughter; to the West Oklahoma Conference, Frank Barrett; to the St. Louis Conference, C. S. Rennison; to the Western North Carolina Conference, George H. Crowell; to the Pacific Conference, R. C. Rhodes.

After forty years' service, two in North Alabama, four in the Arkansas Conference, and thirty-four in the Little Rock Conference, D. D. Warlick, a forthright Irishman, superannuated. He died in Ladonia, Texas a few weeks ago.

There was a heavy death list:

EDGAR GARDNER SEAY was born November 4, 1882, on the old Seay homestead, six miles north of Warren, in Bradley County, Ark. His grandfather, Charley Seay, a local Methodist preacher, came from Lebanon, Tenn., in pioneer days and settled the place. He was a rugged, strong, true, noble, commanding character—a diamond in the rough, but of the first water. So positive and wholesome was the religious atmosphere of the home that the child Edgar Gardner, like the other seven children, grew up with a becoming reverence for the spiritual. When fourteen he definitely and openly gave himself to God and joined the Methodist Church at Wheeler Springs, on the New Edinburg Circuit. Only a few years later, his father, W. A. Seay, died, and the mother moved to Warren with the eight children to secure for them better school advantages and more remunerative employment. Edgar, being one of the older boys, got a little of the school, but a good deal of the work. However, he had a fine mind and was a diligent reader of good books, so his lack of schooling was not very apparent. He delighted in the better church privileges in Warren, and he was soon one of the most active and enthusiastic attendants at prayer meeting, Sunday school, and Epworth League. The League especially drew him into public exercise, and gradually developed his secret feeling of a call to preach. He was licensed July 2, 1904, but continued to work at the mills or other employment, with occasional periods in school. Being a delegate to the Epworth League Conference, which met in April, 1907, at Fordyce, he met there Miss Lula Brown, who was a delegate from De Queen. This acquaintance led to marriage October 29, 1908. Brother Seay was at the time supplying the Dierks Circuit. At the meeting of the Little Rock Conference that year he was admitted on trial and ordained a local deacon. At that Conference and the next he was assigned to the Vandervoort Circuit, and reported eighty-five additions to the Church on profession of faith for the two years. In 1910 and 1911 he was assigned to Foreman, and reported sixty-three additions on profession of faith for those two years. At the Conference of 1912 he was appointed to College Hill in Texarkana, but his health had already failed at Foreman. Never very robust physically, he was not himself again after being crushed under the wheels of his buggy in Foreman in 1912. At the Conference in Hot Springs he was suffering too much to attend the sessions. After moving to Texarkana and entering upon his pastorate at College Hill, he grew worse and submitted to an operation for appendicitis. Recovering rapidly from this, he filled his pulpit only three or four Sundays before he was stricken down with infantile paralysis, then so prevalent in that community.

JAMES CLINTON RHODES was born in Lumberton, N. C., March 3, 1849. His father, Dr. R. C. Rhodes, brought his family to Arkansas in 1850 and settled near Sheridan, Grant County, then in Saline County. Here he grew to manhood; was converted at the age of ten at Sulphur Springs Camp Ground, and joined the Church. This was in 1859. Within two years the war between the States began, with all its disorganizing and demoralizing effects. Through the four years of war and the more baleful years following, known as the "days of reconstruction", his Christian integrity survived, and 1871 he was licensed to preach. In 1873 he was admitted on trial into the Little Rock Conference and appointed as junior preacher on the El Dorado Circuit. During the year he was changed and put in charge of the Lewisville Circuit. In the thirteenth year of his itinerancy, while stationed at Magnolia, his health gave way, and for a year and a half he was superannuated. After becoming effective again, he traveled sixteen years without a break, when in 1903 he was superannuated, and remained so till his death, which occurred at the home of his son, Robert, in Arkadelphia, Ark., May 13, 1915.

JOSEPH Z. BURLESON, was born December 9, 1862, in Ouachita County, Ark. He was the youngest child in a family of four boys and two girls, and bore his father's given name. His widowed mother, in that hard period immediately following the Civil War, was not able to educate the children highly, and this youngest son always felt embarrassed because of his limited schooling. At the age of sixteen he was converted. In the fall of 1891 or 1892, he was received into the Methodist Protestant Conference, and served charges in that Church until the fall of 1896, when he was received as an elder into the Little Rock Conference. The following were his appointments: Hampton, Ouachita, El Dorado Circuit and Atlanta Circuit. At the Conference of 1904 he was granted a location; but he served as supply on the Magnolia Circuit in 1906-08, and on the Camden Circuit in 1909. At the Conference of 1909 he was readmitted and returned to the Camden Circuit. In the fall of 1910 he transferred to the White River Conference; but he remained there only one year and was transferred back to the Little Rock Conference. He was appointed in the fall of 1911 to Okolona, where he remained until his death, August 5, 1915. His ministry was fruitful.

MRS. LAURA DOLLARHIDE HAWLEY, widow of L. B. Hawley, passed to her heavenly home from the home of her son-in-law and daughter, Mr. and Mrs. J. W. Bryant, in El Dorado, Ark., February 6, 1915. She was the daughter of Judge J. S. and Mrs. Martha King Dollarhide, and was born in Little River County, Ark., May 30, 1854. In common with many of the most distinguished sons and daughters of Arkansas, she was educated at the old Mineral Springs Academy under Rev. T. W. Hayes. For some years after her graduation she was engaged in teaching in which profession she was notably successful. She was married to L. B. Hawley, at Richmond, Ark., November 21, 1878. After her marriage she devoted all the powers of her life to the care of her home and the work of her Church. She was gifted in both music and painting and was easily conversant with much of the world's best literature. The paths leading to the highest places in the best social and literary circles of any community lay open before her, but she had dedicated her life to more important spheres of service. Her home and her Church afforded an ample field for the exercise of all her powers and the use of all her time.

MRS. R. A. MCCLINTOCK: Among the preachers' wives who had died this year was also Mrs. Rose Annabel McClintock, who had faithfully shared her husband's labors since 1876. She was born in Mississippi in 1869, of good Methodist stock, and she lived true to her native inheritances till her death this year.

The year 1916 brought Bishop E. D. Mouzon to Arkansas, and

he presided at the North Arkansas Conference, meeting at Searcy. A man of stately bearing, he is an excellent preacher and a strong administrator. He will have much to do with Arkansas for the



BISHOP EDWIN D. MOUZON

next half dozen years. We quote the Journal as to those admitted this year:

Who are admitted on trial? Inis Lothair Claud, Hezekiah Stewart, Robert Lee Jackson, William H. Gayer, John Nelson Russell Score, George Wendell Pyles, Albert William Martin, Joseph Luther Shelby.

Who are received by transfer from other Conferences? U. G. Reynolds, H. B. Chancellor, and G. M. Hill.

Two significant preachers and one preacher's wife had passed to their heavenly reward:

CROWDER B. MOSELEY was the son of parents who were of the best people in every respect, finely toned in mind and spirit, cultured to the standard of the best in the old Southland. Their piety was marked and beautiful. His father dying early in his boyhood, the care and culture of the children fell wholly upon the mother, who proved worthy and competent to the task. He professed saving faith in early boyhood, and joined the Methodist Church. In 1881 his mother committed him to Jerome

Harralson, then president of Quitman College, who took him into his family, and entered him in the college. After two years of close application he sent him to Vanderbilt University, where he completed the literary and theological courses. He was licensed to preach in 1880 or 1881. As a young preacher, he was often discouraged at his efforts. While at Vanderbilt he became acquainted with young Dr. W. R. Lambuth, afterward bishop, and a mutual admiration grew into warm friendship between them. When the Doctor returned to China as a missionary with his father, at his request, the Board of Missions accepted and appointed Crowder B. Moseley, to that field, and when our Church entered Japan, the Lambuths, father and son, were asked to take that work, and they took their much-loved Crowder with them. He was, therefore, one of our first missionaries to Japan. Before leaving China he was married to Miss Reagan, a missionary from the Woman's Board there. They together were assigned school work, in which they remained for the greater part of their long life in that country. Six children came to them, who, with their mother, survive. Of Brother Moseley, Bishop Wilson said he was the most important, most useful man in that field. He gave his entire life to the ministry amongst the heathen people. His piety and consistent walk illustrated what he preached to the people daily. When Bishop Wilson went to Japan to organize the Japan Church into a separate body, he insisted on Crowder's going with him because of his familiarity with and perfect use of the language. In that work he remained till a year ago, when his health had so far failed that he took the superannuate relation and returned to America. His father-in-law, Rev. R. A. Reagan, was then living at Seattle, Wash. He stopped there, intending only a visit, but circumstances combined persuaded him to remain. His physical condition grew worse until August 17, 1916, the Master called him up to the upper fold.



REV. C. B. MOSELEY

FRANCIS ASBURY JEFFETT was born in Norfolk, Va., January 13, 1849, and died at Cotton Plant, Ark., October 22, 1916. Brother Jeffett joined the Methodist Church when a boy and walked in the faith of the fathers for more than a half century. He was the son of a Methodist minister. He came to Arkansas in 1877 and was stationed at Fayetteville. He was transferred to the White River Conference in 1883, and stationed at Searcy. He served Searcy, Searcy District, and Helena Station. He was appointed agent for Galloway College in 1889 and served two years, when he was placed on the Searcy District and served in 1891-93. He served Searcy Station, and Paragould Station, and was then sent to the Paragould District for one year, then to Marianna Station for 1903-06, and to Helena Station for 1907-09. He was then on the supernumerary list for 1910. At the close of the year he was placed on the effective list and stationed at Cotton Plant, where he served for four years ending in 1914, and was stationed at Brinkley, where he closed his active ministry, superannuated that fall, and moved to Cotton Plant, where he lived a great sufferer without murmur, but with cheer and sunshine he met his friends and made them feel that they were in the presence of a saint of God. The end came not unexpectedly, but at a time when all were looking for the Master's call. He was educated at Randolph-Macon College where he graduated.

THOMAS MARTIN was born in McDonald County, Mo., May 9, 1875. His parents moved to Arkansas when Thomas was only two years old, and

he grew to manhood amid the surroundings of country life in the north-western part of our State. Convictions of duty came early and he definitely dedicated his life to God at the age of fifteen and joined the Methodist Church. In this he showed his strength of decision, for his parents were not Methodists. His call to preach came with his decision. From this consciousness of duty he shrank with a reserve that was natural to his life. Feeling his lack of preparation and distrusting his own natural endowments, he struggled against his convictions for fifteen years. On October 7, 1907, Brother Martin was licensed to exhort. He was licensed to preach April 30, 1908, and was recommended for admission into the Annual Conference. He served Springtown, Charleston, Alma Station and Midland Heights, Fort Smith. On account of failing health he was sent to Gravette and Decatur charge with the hope that lighter work and higher climate would rebuild his strength and save him to the Church. In all these fields of labor Brother Martin proved himself a man sent from God. His going was sudden. He preached at Gravette Sunday morning, April 30. Before the hour for the evening service God had called him to his reward.

MRS. AVA EVELINE GRIFFIN (nee Rooks), wife of A. C. Griffin, was born in Gibson County, Tenn., April 22, 1848; moved with her parents to Poinsett County, Ark., before the Civil War; was married to A. C. Griffin April 7, 1869; joined the Church August 18, 1870, under the ministry of the sainted John M. Steele, and remained a true, faithful loyal member until called to her eternal home from her home in Paragould, Ark., January 24, at 6 p. m. Being an itinerant preacher's wife when it required privations and sacrifices, she cheerfully and gladly bore it all without a murmur, remaining at home when there was no railroad, telegraph, or telephone, while Brother Griffin went to preach the gospel to his people. She loved her church and was active in its service, knew how to lead sinners to Christ, and many were converted under her influence and through her instrumentality. The funeral services were conducted in our church at Harrisburg by M. M. Smith, assisted by J. F. Jernigan, H. E. May, and T. A. Bowen. Then at Old Bolivar Cemetery the body of Mrs. Griffin was laid beside the five children who had gone before.

Bishop McCoy held the Little Rock Conference of 1916 at Malvern.

Who are admitted on trial? Homer A. F. Ault, Henry Hughen, J. Frank Townsend, Ben F. Roebuck, Earl C. Rule, J. Wesley Clark, Ben F. Musser, Walter C. Scott, Alvin S. Daniel, James V. Kelley, A. L. Miller.

One of the most honored of the preachers had passed away and two of the preachers' wives:

CHARLES CONWAY GODDEN, son of Robert and Maria Celia Godden, was born in Morristown, N. J., July 23, 1836, and died at the home of his daughter in Searcy, Ark., December 2, 1915, survived by three children, Charles C., Jr., of Devine, Texas, Mrs. Floyd Thompson of Texarkana, Ark., and Mrs. Emmett Snipes of Searcy, Ark. His parents moved to Indiana, where he grew to young manhood. He had the advantage of the common country schools, and later attended Wabash College at Crawfordsville, Ind. He came to Arkansas from Mississippi at the age of twenty-one, and began the practice of law in 1858, at DeWitt, Ark., associated with Col. Jordan Gibson. During the war between the States he served four years in the Confederacy. After the war he returned to DeWitt, and formed a law partnership with Col. Halliburton, where he soon attained to a large and lucrative practice. He served as prosecuting attorney for a time, but he never sought official position again. In the midst of his successful legal career he was converted, in a meeting conducted by Dr. An-

drew Hunter, assisted by Dr. A. R. Winfield. The meeting was held in the court house at DeWitt. He was literally made a new creature in Christ. To him it was ever afterwards the most wonderful event of his life. He always spoke of it with humility and awe. He had been reared a Presbyterian, and always cherished the greatest respect for that Church; often he spoke of the saintliness of his Presbyterian mother, but he joined the Methodist Church. Feeling the call to preach, he conferred not with flesh and blood, but became obedient to the heavenly vision. He was admitted on trial into the Little Rock Conference in 1872, at Pine Bluff. Leaving a law practice that paid him thousands of dollars a year, he placed himself at the disposal of the Church for any appointment that might be given him. His first charge was DeWitt Circuit, which he served for four years at a salary of \$450 a year. For thirty-five years he received his appointments for the Church, serving on circuits, stations, districts, and as college president. He gave himself unreservedly to whatever came with unstinted zeal, courageous faith, unselfish spirit, and loyal devotion. His ambition was to serve. He was recognized as one of our great preachers. He knew Christ and he knew men. Out of the depths of his own experience he appealed to man's deepest needs. His message was frequently attended with great unction and spiritual power. As a Presiding Elder, Dr. Godden was ideal. A great constructive leader, he quickened the life of the Church in all its departments. He had the gift of finding men who were called to preach. Encouraging, leading and pushing them out, he brought many men into the Conference, many who but for his help might have been lost to us. The last ten years of his active ministry he was president of Galloway College. At the time he took charge of it, Galloway College was one of the most difficult problems, and one of the heaviest burdens of our Church in this State. He was at that age when men begin to slacken up and lighten their responsibilities, but at the call of his Church, he undertook this heavy task with that same unselfish spirit, and heroic faith, that had always characterized him. The college was burdened with debt, and its very existence was threatened. But he faced the task with confidence, and by God's help he succeeded. He gathered around him a corps of helpers, and with them he straightened out its affairs, lifted its debt, and made it one of the most popular schools of the State. When the buildings burned down, he never faltered, but girded himself to renewed vigor, and saw it rise from the ashes in greater strength and beauty. Just how much of toil and struggle and heartache there was in it for him and his noble wife, we can never know. When Dr. Godden came to us, he had large possessions, and his opportunities for accumulation were alluring. He could have become one of the richest men in this State, but he died poor. From a human standpoint there is an element of pathos in it all, but in the light of God's word there is in it everything to strengthen our faith in God and God's men. As we review the past of the Little Rock Conference, C. C. Godden stands out on the plains of our history as a tower of strength, a chosen vessel, one of God's noblemen.



DR. C. C. GODDEN

MRS. IDA JENKINS, eldest daughter of Mr. and Mrs. W. A. Garner, was born in Darlington District, S. C., May 13, 1858. The family came to Arkansas in her early childhood, settling near Austin; where at the age of thirteen she professed faith in Christ, and joined the Methodist Church. Her parents were teachers of first quality, so she grew up in the very best educational atmosphere, becoming a teacher herself of rare ability. While

her parents were conducting a school of high order at Rock Springs Church in Drew County, she met Rev. J. J. Jenkins, and on November 24, 1881, they were married. She had been an invalid for twenty-five years, living during these years of suffering with her aged father at Stephens, where on March 19, 1916, her spirit returned unto God, and her body was laid to rest beside her husband's in the cemetery at Stephens.

MRS. MARY ANN MENIFEE was born September 25, 1852, in Giles County, Tenn. Her father's name was Jacob Pennington. He moved with his family to Arkansas before the war and settled in the western part of Clark County. Later the family moved to Arkadelphia, and here she grew to womanhood. While she was a small girl, her mother died and her father married again. Her stepmother was a Presbyterian, and she joined that Church at an early date. She was married October 12, 1870, to J. J. Menifee, then an exhorter in the Methodist Church. The following summer she united with the Methodist Church. Her husband, having in the meantime entered the ministry, joined the Little Rock Conference in the fall of 1889, and henceforth she became his traveling companion. She went with him to his appointments when domestic duties did not prevent. They served, in all, fifteen pastoral charges, spending from one to four years on each.

Chapter XXIII

FROM 1917 TO 1920

At the session of the North Arkansas Conference held at Helena in 1917, there entered on trial R. P. James, Ira A. Brumley, A. L. Riggs, Clarence Crow, and Luther E. Mann; by transfer: A. C. Chappell, R. G. Flummer, D. H. Holland, Thomas I. Beck, R. L. Armor, E. W. Nelson, G. L. McNeese, S. B. Wiggins, G. P. Fikes, and F. E. Singleton. Percy Vaughn transferred to the Little Rock Conference. J. C. Weaver, a member since 1884, and M. B. Umsted, who had been a member since 1875, each with a faithful record, retired. Two brethren, held in much honor, had died, Dr. W. E. Boggs and Alonzo C. Griffin.

WALLER EDGAR BOGGS was born in Virginia, reared in the Protestant Episcopal Church, and educated for the profession of law, but God ordered it otherwise. In a diary kept in his earlier life is found the following entry which shows both the strength of his conviction and his loyalty to his conceptions of duty: "At the morning service today, July 17, 1881, after due consideration, I was received by Rev. J. T. Whitley, into the Methodist Church. Some months since I became convinced that I was not a child of God. Though I had been baptized and confirmed in the Protestant Episcopal Church, I had never known God in the Spirit, nor Christ as a redeeming Saviour. In a short time after this, having devoted myself to prayer and the study of God's word, my heart was impressed with the all-sufficiency of Christ, and my need of him, and I determined to give my life to him in service." Two years later there appeared this additional entry in his diary on the subject: "I have never regretted the step I took on July 17, 1881. I shall ever regard as the most important event of my life the spiritual work which took place in my heart on March 10, 1881. The pretentious confidence I had long since placed in moral rectitude, independent of God's grace, was there forever severed. I look back with wonder upon my past life and can but praise God's holy name that I was cut off in my course and not permitted to enter the holy ministry without a more important preparation than that with which I entered the seminary at Alexandria, Va. Salvation cannot be found in reformation." Through thirty-six years of service in the ministry Brother Boggs never lost inspiration of these earlier convictions and experiences. He said a few weeks before his death, "I would rather go from my pulpit into the presence of our Heavenly Father, than to rule the universe in any other realm of life." He joined the West Virginia Conference in 1881, was ordained deacon on October 14, 1881, and elder on October 14, 1885. He served the Church in Virginia, Kentucky, Louisiana, Texas and Arkansas. He brought to bear upon whatever task was assigned him the concentrated forces of a strong, vigorous body, mind, and soul. He wrought well and was ready. When the end came he was found doing the thing he had been sent to do. He was stricken while preaching in a union service in his pastorate, Fayetteville, Ark., August 19, 1917, and passed to his reward on August 23.

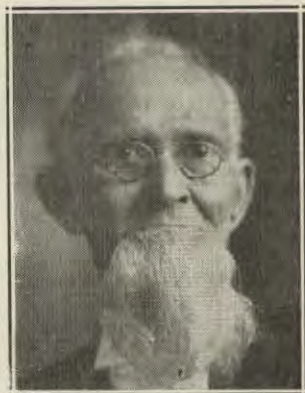
ALONZO C. GRIFFIN was born at old Bolivar, Poinsett County, Ark., November 8, 1845, and was reared on Crowley's Ridge, among a fine class of people of the old Southern type. His early opportunities were meager, his education being acquired in such country schools as were common at

that time. His father died January 1, 1861, and left him with the care of the family, he being the oldest boy. In August 1862, Brother Griffin volunteered for the Confederate Army and remained in service until the close of the war. After the war he came home and went to work on the farm with his mother who had cared for the younger children during the war. In the summer of 1866 he professed saving faith in Christ at Farm Hill Church in Poinsett County not far from where he was born. He joined the Church at Harrisburg the same year and at once commenced to do active Christian work. He was married to Miss E. C. Rooks at Harrisburg on April 7, 1869. Mrs. Griffin and all their children preceded him to the better world. He was licensed to preach by the Harrisburg Quarterly Conference on August 21, 1869. In 1870 he attended the first session of the White River Conference at Old Mount Zion Church, in Cross County, near where Vanndale now is. He was ordained deacon at Forrest City on November 16, 1873. That year his itinerant work began as a supply on the Harrisburg charge. He was admitted on trial at Helena in 1875 and assigned to Greensboro Circuit, where he remained four years. From then until 1907 he was in the active work, serving fourteen different charges, often remaining a full quadrennium. In 1908 he took the superannuate relation, but afterwards served two years at East Side, Paragould, and was again superannuated. He died October 11, 1917, at the home of his brother, J. M. Griffin, in Harrisburg, and was buried October 12 at Old Bolivar, beside his wife and children, near where he was born. During Brother Griffin's ministry he received at least 1,000 members into the Church, and married 530 couples.

The sixty-fourth session of the Little Rock Conference was held at Arkadelphia by Bishop Mouzon in 1917. Grover Cleveland, J. D. Fomby, C. D. Meux, J. M. Hamilton, A. W. Hamilton, A. V. Savage, R. E. Fawcett, and P. A. Flower were admitted on trial. Percy Vaughn was received from the North Arkansas Conference; P. R. Eaglebarger, who had come to Arkansas from Oklahoma about a dozen years before to join Anderson and Millar in the conduct of the **Arkansas Methodist** brought his membership to this Conference, but was transferred to East Oklahoma. J. Abner Sage, Jr., R. C. Rhodes, W. W. Nelson, and D. A. Williams were also received by transfer. Luther C. Beasley was transferred to the Denver Conference, and stationed at Walsenburg. N. G. Augustus went back to North Mississippi. Three noble and faithful men had ascended on high.

WILLIAM JEFFERSON ROGERS was born in 1849 or 1850. His native State was either Georgia or Alabama. When a child he was brought to Arkansas. His father settled not far from Pine Bluff. He grew to manhood in this section, and was converted when about 20 years of age. He was married to Mary Katherine Prickett in 1870. To them eight children were born. She died in 1890 and he was married to Miss Jennie Mickelberry, in 1891. Shortly after his first marriage he was licensed to preach, and in 1873 was admitted into the Little Rock Conference. He was quiet and unassuming, never having much to say at the Conference, and not many knew his real strength. He was peculiarly adapted to a class of work not many men could do efficiently; for this reason he was frequently placed in fields that were hard and trying, but he never complained or found fault. He was retiring in his nature, kind, gentle, and sympathetic, but he knew no fear, and never dodged an issue. In the quiet strength of a noble manhood, he pursued his way, finished his course, and met death fearlessly in the strength of a victorious faith. He died at Des Arc, Ark., December 15, 1916, just a few days after he was superannuated.

HORACE JEWELL was born in Nelson County, Ky., December 3, 1832, and was killed by a railroad train at Hope, Ark., February 7 1917. He was converted and joined the Methodist Church in his early youth. His educational advantages were those of the common schools of the neighborhood, with one session at New Retreat Academy; he then taught in the common schools three years. In 1855 he was licensed to preach, and the same year was admitted into the Memphis Conference. The records show that he gave to the Church eleven years on circuits, twenty-seven in stations, thirteen on districts, and three as chaplain in the army. The other eight years were not inactive; he preached often, much of the time having regular appointments. The records he kept show 4,841 sermons preached, but he says the records do not show the full list. He was a close student, and aside from his pulpit work he contributed many valuable articles to the press. "His History of Methodism in Arkansas" published in 1892, is a work of great value. All but nine years of his life were given to Arkansas, fifty-three years a member of the Little Rock and three of the White River Conference. He was four years in the Memphis and two in the Louisiana Conference. His life was a mighty constructive force in building the civilization of our great State. Most of his time was given to our strongest appointments—Little Rock, Pine Bluff, Camden, Monticello, Searcy, Malvern, Prescott, Lonoke and to Little Rock, Pine Bluff, Camden, and Arkadelphia Districts, which extended his ministry almost completely over thirty-two counties of our State. In all our great movements, such as prohibition, moral reform, and education, his work was of the highest value. Once he was Chaplain of the Senate, and twice of the Lower House of our Legislature, twice he was editor for awhile of the *Arkansas Methodist*. He represented his Conference in two General Conferences and in one Ecumenical Conference. In it all he was just a plain, unassuming Methodist preacher. He knew how to hold meetings, call mourners, instruct penitents, and lead people to Christ. He never lost that art. After he was superannuated he was known to go out in the country, hold meetings, and number his converts by the score. He was married in 1861, at Camden, Ark., to Miss Mattie Powell, who journeyed with him only a few years and passed into the beyond. In 1877 he was married to Mrs. Mattie Dunkin in Cleveland County, Ark. and for nearly forty years, she cheered and brightened his way with the sacred ministries of the Christian wife and mother.

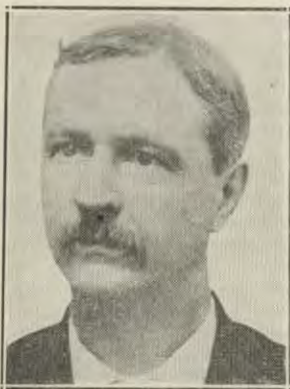


DR. HORACE JEWELL

ACHILLES OLIN EVANS was born January 16, 1857, in Calhoun County, Ala. He was the fifth child born to Alexander and Elizabeth Waldrop Evans, with whom he came to Arkansas in the fall of 1859 and settled where now is located the town of Bradley, in Lafayette County. It was here that he grew to manhood and received his common school education. It was at the old Walnut Hill Church that he was converted in early manhood and united with the Methodist Church of which his parents and grandparents were members. He was licensed to preach in 1880, under the pastorate of Bascom Monk, at the old Randolph Church, then on the Lewisville Circuit, of which Walnut Hill was a part. He felt that a call to preach was also a call to preparation, so in September, 1881, he entered Vanderbilt University, from which he graduated in the Theological Department two years later. He was immediately appointed to Camden Sta-

tion, to fill out an unexpired term of Alonzo Monk. At the next session of the Little Rock Conference he was admitted on trial and appointed to Lonoke Station, where he remained four years. He was then appointed to Winfield Memorial, First Church, Pine Bluff, and in 1891 he was appointed to the Monticello District, which he served three years, and was again, in 1894, appointed to First Church, Pine Bluff, and remained for four years, and was then appointed for the second time to Winfield Memorial, where he remained one year. In 1899 he was transferred to Texas and stationed at Colorado City, Georgetown and Weatherford. In 1903 he was transferred back to the Little Rock Conference and was stationed at Arkadelphia. At the next session of the Conference he was appointed Commissioner of Education for Henderson-Brown College, where his work ended with these words lingering on his lips: "I will soon come into my own." Thus ended the earthly pilgrimage of one of earth's best men.

C. D. McSWAIN, the son of G. W. and Elizabeth McSwain, was born in Marshall County, Miss., September 4, 1850. His parents came to Arkansas in 1859, and settled in Falcon, Columbia County. He grew up in a Methodist home and in 1866 was converted and joined the M. E. Church, South, in Falcon, under the ministry of J. P. Hulse. He was licensed to preach and was received on trial into the Little Rock Conference in 1871. He was appointed to the Mount Pleasant Circuit, as junior preacher. He filled various circuits and stations for twenty-seven years. Among the circuits, were El Dorado, Richmond and Rocky Comfort, Hampton and Auburn.



REV. C. D. McSWAIN

Among the stations were Magnolia, Benton, Lonoke, Stuttgart, Fordyce, and Malvern. Malvern was his last charge. At the following Conference he was granted a supernumerary relation. He moved to Emmett, Ark., in 1898, where he remained until his death, which occurred October 1, 1917. He was married to Miss Lucy Jones, in 1886. She died in 1888, leaving a little girl, who lived only a few months. He was married the second time to Mrs. Lula Trotter, in 1891, at Monticello, Ark. She had one daughter, Junie Trotter, and a special attachment grew between this daughter and the stepfather and continued as long as he lived. To this second marriage was born one son, C. D. McSwain, Jr., who was educated at Hendrix College and took his father's place as cashier of the Emmett office of the Bank of Prescott.

Bishop Mouzon held the North Arkansas Conference at Clarks-ville in 1918. Coming in on trial were: T. C. Roddy, W. J. Jordan, H. A. Tucker, S. W. Adams, L. H. Ward, J. G. Ditterline, and O. M. Campbell. David N. Weaver, brother to J. C. Weaver, who had labored with us since 1892, and had long been under many afflictions in his family, superannuated. H. T. Gregory had died.

H. T. GREGORY was born in South Carolina, September 12, 1838, and died at Searcy, Ark., March 28 1918 after a long illness. In childhood he removed to Missouri and after a few years came to Pocahontas, Ark., where he lived until he entered the Confederate Army in 1862. He was converted early in life. Brother Gregory was for thirty-nine years an effective

preacher, serving important charges and districts. He was a diligent, thoughtful student of the Bible, and in exegesis was clever and forceful. To our whole doctrinal system and Church polity he was loyal and true. He accepted his appointments as coming from the Lord, and went gladly to every work to which he was assigned. His Christian life was not only above reproach, but was beautiful sunshine, through heat or cold he went to discharge his ministerial duties. When told that no one would go through the cold or the slush to meet him at the stated services, he would reply, "Well, I will be there". He kept a record of every church visited and every sermon preached, and a list of the official members present at the Quarterly Conferences of his whole ministerial life. During his long illness he was patient and kind. He suffered greatly at times, but never a word of complaint came from his lips. His faith in God was strong and his sky was unclouded.

The Little Rock Conference for 1918 was held by Bishop Mouzon at Central Avenue Church, Hot Springs. M. T. Workman, P. C. Stephenson, and S. L. Durham were admitted. H. H. Watson and H. B. Trimble came by transfer from North Arkansas. Other transfers were R. H. Bamberg, from Louisiana, and J. W. Rogers, from East Oklahoma. Dr. Forney Hutchinson went to Oklahoma City, J. Abner Sage, T. F. Hughes, and Moffett J. Rhodes went to the Pacific Conference, and Frank Hopkins to East Oklahoma.

Tributes to the deceased follow:

OLIVER HAZARD KEADLE was born at Scottsville, Ala., July 18, 1848, and died at his home in Lonsdale, Ark., April 25, and was buried from Central Methodist Church, at Greenwood Cemetery, Hot Springs, April 27, 1918. He moved with his mother to Sevier County, Ark., when a small boy, and was married the first time to Miss Laura J. Chilcote June 15, 1865. To this union nine children were born, three of whom survive him: Mrs. C. C. Butler, Mrs. Etta Kirby, and Oliver H. Keadle, Jr. Mrs. Keadle passed away September 28, 1910, and Brother Keadle was united in marriage the second time to Mrs. M. F. Flemmons on May 21, 1914. In 1868 he and his wife joined the Methodist Church, and in 1877 he was granted license to preach. At the session of the Little Rock Conference held at Prescott, in 1880, he was sent as supply to the Saline Circuit. He was admitted on trial in 1882, and has had the following assignments: Caddo and Crystal Springs, Bartholomew, Dalark, and Collegeville Circuits. In 1892 he superannuated, but was effective in 1893, serving Kingsland, White River Circuit, and Sheridan and Rison Circuits. For the next two years he was on the superannuate list. In 1900 he became effective and served Chidester, Snyder, and again went on the non-effective list. The year following, he went to Macon Circuit and then to Sherrill Circuit; and in 1906 he went finally on the list of superannuates.

R. C. ATCHLEY was born in Colvert Township, Saline County, now Grant County, September 26, 1839. He was converted in 1852 under the ministry of H. R. Withers; was licensed to exhort on October 8, 1857, and to preach at Union Springs Academy, September 25, 1858. Brother Atchley was married to Miss Cornelia J. Anderson on February 13, 1862, and to this union were born ten children, six of whom survived him. He was married the second time to Miss Pauline Harrison, March 5, 1912, who survives him. He was received on trial into the Ouachita (now Little Rock) Conference, in November, 1858, Bishop Early presiding, and was appointed as junior preacher on the Lehigh Circuit. He served the Red Fork, Center Point, and the Rondo Circuits. Brother Atchley went to the Arkansas Conference and served in their regular work for several years, and came back to the Little

Rock Conference and served the Malvern, Lono, and Princeton Circuits. Also, he served Arkadelphia Station at one time. On account of his throat he asked for the superannuate relation some twenty-five years ago, and settled down at Dalark to spend the remainder of his life, which came to a close February 22, 1918.

WATSON D. SHARP was born at Droope Mountain, W. Va., October 12, 1872. He grew up in a religious home; he was licensed to preach at Burnsville, W. V.a., May 21, 1897; ordained deacon at Abingdom, Va., October 1, 1904; received on trial into the Holston Conference in 1904, and appointed to the Nollichucky Circuit, where he served one year; appointed to Bull's Gap, Tenn., in 1905, and served three years as pastor of the Church and principal of McKinley Memorial Institute, which was under the control of our Church; appointed to Bland, Va., in 1908, where for two years he was pastor of the Church and principal of the high school. In July, 1910, Bishop Candler transferred him to the Little Rock Conference to take charge of the Mena-Hendrix Academy; but the building was lost by fire in a few weeks after his arrival and was not rebuilt. Consequently the school was not reopened, and Brother Sharp was not allowed to follow his inclination to school work, for which he came to Arkansas. That fall he was appointed to Washington Circuit and served two years. In 1912 he was appointed to Waldo Circuit, where he served two years; in 1914 he was stationed at Junction City, closing his fourth year at the time of his death. The first two years of his pastorate at Junction City he successfully edited the weekly newspaper, and made it helpful to both his church and the community. In 1917 many of the best citizens urged him to become a candidate for mayor of the city. He consented and was elected without opposition. So faithfully and successfully did he discharge the duties of his office that he was reelected without opposition in 1918. But he did not allow these extra duties to interfere with his duties as a Methodist preacher. He maintained a good hold upon his congregation and cleared the beautiful church building of a heavy and embarrassing debt. His translation was sudden and in a chariot of fire, but he left all his interests here in good condition.

ROBERT LEWIS CABE was born in Tennessee, June 15, 1880. When about eleven years of age he moved with his parents to Arkansas and settled in Saline County, where he lived until he entered the itinerant ministry. He was converted in early life and joined the Church, under the ministry of S. W. Rainey. He was educated in the common schools and in the University of Arkansas, where he spent four years. In 1911 he was licensed to preach, and recommended for admission on trial into the Little Rock Conference. He went forward in the Conference by regular stages, being admitted into full connection and ordained deacon in 1913, and elder in 1915. His appointments were: Leola, Kingsland, and Hampton Circuits. While attending this session of the Conference, he contracted a violent cold which rapidly developed into a malignant form of tuberculosis. He went home from the Conference sick and really unable to go through the ordeal of moving, but with his characteristic energy and indomitable will, he lost no time in reaching his new charge at Hampton. The good people of the entire charge received him with open arms and he entered upon his work full of enthusiasm and hope, feeling that his trouble was only temporary and that he would soon be well. From the middle of December to the last of March he pressed on with his work, although he was never clear of fever for an entire day during that time. Oftentimes he preached when he was compelled to cling to the pulpit for support. The Lord seemed to draw the hearts of the people to him. He was anxious to go on, but friends and physicians saw that he was compelled to stop. Acting on the very urgent counsel of his physician he gave up his work, and, with his family, left early in April for El Paso, Tex., where he hoped to find relief. The date of his death is not given.

MRS. SUSAN ELIZABETH PARKER died at Prescott August 12, 1918. Her maiden name was Pinkerton, and she was born in Howard County on January 1, 1869; converted at Bethel Camp Ground and joined the Church at the age of fifteen. She was married to J. A. Parker, February 2, 1888. Four years after this marriage, Brother Parker became a Methodist preacher, and after a year in the local ranks, joined the Little Rock Conference. It was thus, in her early womanhood, she came into the responsible position of the wife of an itinerant preacher, where for 25 years, in devoted and efficient service, she showed that she was worthy of the sacred trust. Her husband says that she encouraged him in becoming a preacher and joining the Conference, and was mindful of his work to the last. The strength of her life was given in those places where service has always counted most, home and church—the two great fundamentals in the making of our civilization.

MRS. PRISCILLA W. (GOODSON) DRAKE was born December 5, 1853, near Columbus, Miss. She joined the Methodist Church when she was seventeen. In her eighteenth year she was married to C. W. Drake. This couple became the parents of two sons and four daughters. Two of the daughters were taken from them, but the other four children were left to bless them in the evening of life. Her husband joined the Little Rock Conference in 1888. From that time until her death she was the faithful wife of a true and typical Methodist itinerant. Upon the mountain mission, down on the circuit in the swamps, or in the railroad village, she made the little parsonage a good home for her children, a blessed refuge for her husband, and a radiant center for the community. She loved Methodists, and especially Methodist preachers. She seemed happiest when some Methodist preacher sat by the fire with her husband, and she could move about the house and serve. She passed away on November 24, 1918, and her body was laid away in Oakland.

The North Arkansas Conference for 1919 was held at Jonesboro, Bishop Mouzon presiding. Admitted on trial: N. S. Chaney, Porter Weaver, J. B. Carter, W. J. Spicer, R. A. Teeter, O. A. Clark, T. C. Chambliss, and Grover Southerland. L. B. Ellis, Charles Franklin, L. L. Cowen, J. W. Moore, and H. B. Trimble, came in by transfer. Jesse M. McAnally, whose middle name might well be Solidity, and who has been in the Conference since 1886, superannuates, but he will still be found supplying work, as the presiding elders call for him.

Tributes are paid by the Conference to one preacher and three wives of preachers. One of these was Mrs. O. H. Tucker, whose memory we preserve in the section furnished by our missionary women, amongst whom she was most efficient.

ALEXANDER MATHES died at the home of his daughter, Mrs. Frank Kynion, in Springfield, Mo., on September 10, 1919. At the time of his death he was 84 years and two months old. For the last four years he was so feeble that he could hardly get out of the house. He had been a constant sufferer for many years, but during the past year had been practically helpless, requiring two attendants almost continuously. Data concerning his ministerial life are lacking. He was admitted on trial about 1876. For a number of years he lived in the country not far from Eureka Springs, Ark. During the years of his superannuation he waited the will of his Father in heaven and knew the company and presence of his Saviour. During the days of his active ministry he did the work assigned to him. He was laid to rest at Payne's Chapel Cemetery near Hinkles, Ga., the funeral being

conducted by R. K. Triplett and N. M. Watson, both of the Chattanooga District.

MRS. SALLIE E. ARMSTRONG, (nee Webb) was born in Hawkins County, Tenn., August 7, 1863, and died at her home in Lincoln, Ark., November 17, 1919. She was married to H. A. Armstrong on November 10, 1887. Mrs. Armstrong was converted and joined the Church, in July, 1887. From then till her death she was true to the Church. In addition to living the life of a Christian woman she also lived the sacrificial life of an itinerant preacher's wife for thirty-two years. The charges served by her husband never paid large salaries, and she knew the real hardships of life. Through it all she lived true to God, her home, and her Church.

MRS. W. H. NEAL.—Her efforts to serve were limited only by her physical strength. She possessed those rare qualities of sympathy and insight to the needs and heart hunger of those about her that made her leadership very effective in a high degree. When her husband entered the larger service of the evangelistic field and of necessity was away from home most of the time, Mrs. Neal not only bore the privations which were inevitable to this order of service, but by her sympathy in her husband's work and her life of faith, devotion, and prayer made easy the larger service which Brother Neal rendered to the Church.

The Little Rock Conference session for 1919 was at Hope, Bishop Mouzon presiding. The following minute questions are of interest:

Who are admitted on trial? W. T. Hopkins, Wesley J. Clark, J. E. Cooper, J. T. Fisher, H. R. Nabors.

Who are discontinued? J. V. Kelley.

Who are received by transfer from other Conferences? J. Watt Fulton, W. T. Wilkinson, Olin L. Cole, William B. Hogg, C. M. Reves, R. P. James, J. T. Turner.

Who are located this year? F. W. Gee, L. M. Harp, Theo Copeland, W. F. Rogers.

Who are transferred to other Conferences? To the North Arkansas Conference and stationed at Conway, C. M. Reves; to the north West Texas Conference, A. O. Graydon; to the St. Louis Conference, W. H. Hansford and B. F. Fitzhugh; to the Louisiana Conference, A. M. Shaw; to the Tennessee Conference, M. N. Waldrip. Dr. Waldrip is an Arkansas product. He went from us to McKendree, Nashville. From there he went to Kansas City, thence to Columbia, Mo., thence to St. Louis, then to Lexington, Ky., in the fall of 1933.

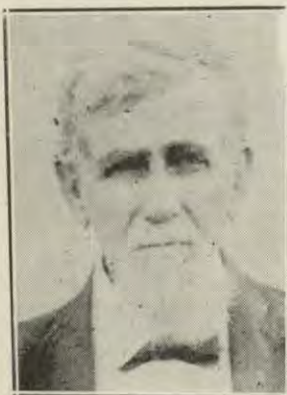
What preachers have died during the past year? W. J. Davis, W. W. Mills, M. B. Corrigan, A. M. Robertson. To these and to John R. Sanders, who died during the preceding session of this Conference; also to Mrs. Jerome C. Greene and Mrs. W. C. Hilliard, who had died this year, the Conference paid tribute as shown below.

MICHAEL BERESFORD CORRIGAN was born November 19, 1854, in Dublin, Ireland. His father was Sir Dominec Corrigan, a famous doctor and physician to the queen. His father being a physician, the son naturally inclined to medicine. He was given the best opportunities in the schools of his day. After completing the medical course in Queen's College, Dublin,

he did postgraduate work in the College of Royal Surgeons in Edinburgh, one of the most important schools of its kind in that day. After graduation, he entered the military service and was three years with the English army in India, several years in South Africa, attaining to the rank of Major in the medical corps at the age of thirty-one. In India, he had the distinction of serving with Lord Roberts and in Africa with Lord Kitchener, two of the most popular military idols of the empire. Following his service in Africa, he transferred to the navy and completed ten years as a naval surgeon, and, in that period, touched at nearly every important port in the world. Thus to his unusual endowments were added unusual opportunities. Resigning from the military service, Dr. Corrigan came to America, and into Arkansas in 1884. He was converted and yielded to the irresistible call to preach and entered the ministry of the Methodist Episcopal Church, South, in the White River Conference. His first appointment was the Kentucky Valley Circuit, one of the poorest in the Conference, where he had to supplement his salary by the practice of medicine; but he had unusual abilities for his ministerial calling, as he had for his medical profession, and soon rose to the best pulpits in the Conference. In the fall of 1897 he was transferred to the Little Rock Conference and stationed at Camden, where he served through the years 1898-1901. That fall the bishop transferred him to the Louisiana Conference, but he could not go and remained at Camden in the practice of medicine. In the fall of 1902 he was appointed to Monticello, where he served four years. He was next appointed to Central Avenue in Hot Springs, where he remained through 1907-08 and built the new church. Through 1909 and 1910 he was engaged in the effort to build a Methodist Hospital in Hot Springs, but did not succeed. He was given a nominal appointment as junior preacher at Monticello, where he gave himself mainly to the practice of medicine. In 1912 he was appointed to Hope, but could not go on account of business entanglements. In 1913 he was granted the supernumerary relation, which he sustained one year. In 1914 he was appointed to Hamburg, but was still embarrassed in a business way and could not accept the appointment. In 1915 he was appointed to the Collins Circuit, which he could serve from his home in Monticello, and there he was closing a quadrennium when he was transferred to the Church triumphant on the morning of October 24, 1919. Dr. Corrigan loved both his profession and his calling so much that he could never give up the one for the other; and his unusual abilities were proved by his success in both. He was a great physician, and he was a great preacher; but he was still greater as a man. He had lived in Monticello thirteen years, and the unanimous testimony there is that he was the greatest citizen who has ever lived in that community. He was rugged, strong, fearless, independent, stern, honest, conscientious, vigorous, energetic, tender, sympathetic, joyous, loving, brotherly—the better known the better loved. He loved his Church and his brethren in the ministry. He was misunderstood only by those far from him. Those who were near him and understood could not be severe in criticism. He loved the people of Monticello, and they feel honored to be privileged to keep his dust. Dr. Corrigan was thrice married: First to Anna Harris of Gadsden, Tenn. To them were born Bryan and Robert, now living in Oklahoma City. Second to Annie E. Ellis, of Memphis, Tenn. To them was born Ruth, also in Oklahoma City. Third to Rosa Belle Leake, of Junction City, Ark. To them was born Jean, who is with her mother in the broken home.

WILLIAM J. DAVIS was born in Oak Bowery, Chambers County, Ala. April 9, 1938. His parents moved to Union County, Ga., settling near Thomaston. In 1854 they moved to Arkansas and settled in Columbia County. In 1858 he went to Atlanta, Ark., and began to study medicine under Dr. Joel Turrentine. A great revival was held in Atlanta that summer, in which many were converted, many reclaimed, many revived. He

was greatly revived and yielded to the call to preach; was duly licensed and recommended for admission on trial into the traveling connection. He was



REV. W. J. DAVIS

received into the Ouachita Conference and sent as junior preacher to Princeton Circuit. He was appointed chaplain of a Confederate regiment in the fall of 1861, which position he held during the Civil War. In 1865 he was appointed to Cross Plains Circuit in the North Alabama Conference, where he did a few years' successful work and then was transferred back to the Little Rock Conference. Here he labored until put on the retired list in 1900. Since then he has made his home at Antoine, Ark., where he died March 14, 1919. He was buried there March 15. Brother Davis was a strong preacher, sound in doctrine, strong in faith, acceptable to the people. The church always received him gladly, and better still, he went willingly to his appointments.

WILLIAM WESLEY MILLS was born October 7, 1857, in Alabama. He came to Arkansas in early childhood and was reared near Des Arc. He was converted when a young man. He was first married to Miss Rena Atchley. To them were born Myrtle, Bernie, Mabel, and Olin, the latter being in France at the time of his father's death. He was married the second time in 1905 to Miss Hattie Johnson. Brother Mills was licensed to preach in August, 1881, on the Hickory Plains Circuit. He joined the Little Rock Conference in 1883. He was ordained elder November 25, 1888, and served the following charges: Maumelle, Murfreesboro, Texarkana, Ouachita, Hampton, Murfreesboro, Lewisville, Goldman, Sheridan, White River, Mt. Ida, Antoine, Bright Star, Jansen, Ben Lomond, Winthrop, Foreman, Horatio, Arkadelphia Circuit, Mineral Springs, and Kingsland. He was superannuated in December, 1918, and moved immediately to Arkadelphia to finish the education of the children. Through the kindness of Brother J. D. Dunn and the Hartsville people he was given the use of their parsonage near Arkadelphia. Here he fell asleep on Saturday, February 1, 1919.

JOHN ROBERT SANDERS was born near Arkadelphia, Ark., June 18, 1850, and died at the home of his son in Pine Bluff, Ark., December 3, 1918. He was married to Miss Mary Ellen Bump at Little Rock on January 20, 1870. His wife is a daughter of W. H. Bump, who was one of the pioneer Methodist preachers of our State, a Conference classmate of Dr. Andrew Hunter, and one of the early pastors of the first Methodist Church organized in what is now Little Rock. Six children were born to this union, one of whom died in infancy. The five living children are: W. B. and John R., Jr., of Pine Bluff; Alonzo, of Hope; Mrs. Frankie Sanders Bridges, of Texarkana, and Mrs. Fannie Sanders Grandel of Carlisle, Ark. He was licensed to preach in 1875 and for several years was a very efficient and useful local preacher. About this time he left Little Rock and returned to Arkadelphia, where he became associated with the late Capt. Adam Clark in the ownership and editorial management of the *Arkadelphia Standard*, one of the oldest and best known County papers in the State. If he had conferred with flesh and blood, he would doubtless have spent the remainder of his days in Arkadelphia, for he had a good home, a prosperous business, and was in the midst of congenial and appreciative friends. But the call to the work of the ministry was ringing clear and strong through every avenue of his soul, and he was not disobedient to the heavenly vision. He was admitted on trial into the Little Rock Conference in 1881, and for thirty-seven con-

secutive years he continued an honored and beloved member of that body. Thirty-one years were spent in the regular pastorate, during which time he served the following charges: Lockesburg, Washington, Center Point, Warren, Magnolia, Fordyce, Malvern Avenue (Hot Springs), Riverside (Pine Bluff), Hope, Mena, Fairview (Texarkana), Junction City, Lewisville, Macon, and Carlisle. Two years were spent as chaplain of the State penitentiary, and the last four years of his life in what he frequently called the hardest place he had ever filled—the place of the superannuate.

ALONZO M. ROBERTSON, son of George W. and Mary Frances Winfield Robertson, was born in Oxford, Miss., August 26, 1851, and died at his home in Texarkana, Ark., April 17, 1919. Brother Robertson was a lad only nine years of age when our country was plunged into civil war. The property of his people was largely reduced by that day of blood and fire, so that not even boyhood presented a very pleasing material prospect. But in spite of these uninviting conditions, young Robertson obtained the best of school advantages, both in common school and in the university of his state. He graduated from the University of Mississippi only a few years behind the classes of the late Bishop Charles B. Galloway, and ex-Governor Shands. He then took graduate work in theology in Vanderbilt University. This was in the days of Thomas O. Summers, J. J. Tigert, and John C. Granbery—names that will ever live. Brother Robertson literally grew up in the Church, formally assuming its vows while yet a boy. It could not be otherwise with a Winfield for a mother. In 1882 the name of A. M. Robertson appears on the minutes of the Little Rock Annual Conference for the first time. He was first appointed to Washington charge, and served one year. But at that time our country's crying need was adequate schools. Competent teachers were few. A training school was established by the Methodist Church in Bingen, Ark. A. M. Robertson was the only man we had at that time who was specially prepared for such a task. So, after one year in the pastorate, he was appointed president of our training school at Bingen, which place he filled for three years. After this he taught for three years longer in a private school at Okolona, Ark. His work in the schoolroom was as satisfactory as it was everywhere else. Judge Carter, of Texarkana and Forney Hutchinson, are examples of the many men who received their educational impulse from the life and teaching of A. M. Robertson. But he had something better to teach than mathematics and the like. Moreover, the public schools of the State were rapidly obviating the need of privately owned training schools. So after six years of eminently satisfactory work in the schoolroom he was appointed to Dumas charge in the fall of 1889 and served the following charges: Lockesburg, Rison, Third Street (Hot Springs), Lewisville and Stamps, Wilmar, Washington (again), Ashdown, De Valls Bluff, Wilmar (again), Park Avenue (Hot Springs), Sheridan, one year, to the Methodist Orphanage as superintendent, thence to College Hill (Texarkana), four months; thence he was called to a mansion in the skies.

MRS. PARTHENIA TAIZE COLBURN, daughter of John Wesley and Mary Anderson Tackett, born April 8, 1824, at Union, Monroe County, Va., died May 1, 1919, at San Dimas, Calif. She was married to Richard F. Colburn, of the St. Louis Conference, May 29, 1845. Dr. Colburn was pastor of First Church, Little Rock, the last two years of the Civil War. Mrs. Colburn was the mother of six children, Rev. Samuel G. Colburn, Mrs. Kate Butler, Mrs. Alice Ware (first wife of Rev. Thomas H. Ware), Dr. John R. Colburn, Jesse M., and Anna. Mrs. Kate Butler and Jesse M. Colburn survive her, and out of her father's family of nine children, one sister, Mrs. Rebecca J. Colburn, of Malvern, Ark. Her grandfather, Nimrod Tackett, a Frenchman, came to this country with General LaFayette. On her mother's side she was related to Charles Carroll, signer of the Declaration of Independence. At the age of sixteen, moving from Virginia to

Missouri, she accepted a position in Shawnee Mission School as teacher. She was married to Dr. Colburn by Rev. Jesse Green of blessed memory in Missouri Methodism. She was a members of Trinity Church of Los Angeles, Calif., for many years.

MRS. CHARLES JEROME GREENE, daughter of Joseph and Pemelia (Fawkes) Pettus, was born at Okolona, Ark., May 31, 1866, and died at her home in Conway, Ark., July 7, 1919. She was married to Charles Jerome Greene, June 29, 1882. Three children were born to their union: Verna J. the eldest, was drowned when swimming in the Ouachita river, near Arkadelphia, when about sixteen years of age; Ruby, a lovely daughter, died when about ten years of age; Charles Jerome, Jr., is still living. By birth and training Mrs. Greene was most richly endowed. Some of the best blood of the South flowed in her veins and she inherited many of the fine traits of character which belonged to her honored father and mother. She was educated in the public schools and in the University of Arkansas. Her course in the university was cut short by the death of her mother, which made it necessary for her to assume the care of her father and the home. She continued, however, to be a careful and constant student of the best literature, both current and classic, and became an exceptionally well informed woman. She not only possessed a rich store of knowledge, but better still, a trained mind and a cultured soul. She was a woman of strong convictions, lofty ideals, and dauntless moral courage.

MRS. JOHNNIE (BLACKWELL) HILLIARD was born July 9, 1863, near Double Wells in Jefferson County, Ark. She joined the Methodist Church in childhood. She was married to W. C. Hilliard on December 17, 1885. In the fall of 1890 her husband joined the Little Rock Conference, and from that time until her death she shared the fortunes of an itinerant Methodist preacher. Her life was unusually full of care, toil, suffering, and tragedy; but care did not corrode her soul, toil did not enslave her, suffering did not embitter her life, and tragedy did not drive her to despair. For nearly twenty years, in the privacy of her home, she carried in her arms and upon her heart an unresponsive charge that only the most intimate friends ever saw. All the reward of that unmeasured service, sacrifice, and suffering is reserved until in heaven he awakes to the meaning of mother and rises up to call her blessed. If her life was full of tragedy, her death was full of victory. For a year her health gradually declined. She saw the city from afar. She talked freely of her departure and was not afraid. She was permitted to give directions for her funeral and her burial, and to receive assurance that her wishes should be carried out. She had lived in Camden only a few weeks, and they were weeks of waiting and looking for release. On March 4, 1919, she left the parsonage for the country of many mansions.

The North Arkansas Conference for 1920 met at Rogers, Bishop Mouzon presiding. These minute questions show the changes in the membership of the Conference:

Who are admitted on trial? Kenneth Saint Leon Cooke, Robert Burdette Craig, George Washington Hooten, Thomas Leland Hunt, James William Jenkins, William Arthur Patty, Jim Lee Pruitt, Joe Frank Rogers, Albert Neill Storey, Elmer Turner.

Who are discontinued? Joseph Key Farrish, George L. McNeese.

Who are readmitted? James R. Ashmore.

Who are received by transfer from other Conferences? Olin L. Cole, Ernest Gray Downs, A. N. Evans, R. B. Evans, J. Kelley

Farris, Byron Harwell, Don Carlos Holman, William Carl House, R. H. Lewelling, Claude M. Reves, F. M. Sweet, Estil Alexander Townsend, W. Caldwell Watson.

Who are received from other Churches as traveling preachers? Charles Lee Franks, and Joseph Cleveland Richey, from the Methodist Episcopal Church.

Who have withdrawn or been expelled? Charles E. Cullom, withdrawn.

Who are transferred to other Conferences? M. C. Bevens, J. L. Bryant, W. F. Campbell, B. W. Dodson, L. B. Ellis, M. A. Fry, J. C. Gibbons, R. L. Jackson, F. P. Jernigan, U. G. Reynolds, F. E. Singleton, E. A. Townsend, W. T. Thompson, J. W. Thompson, M. P. Timberlake, H. L. Wheeler, Ruel Palmer James, H. B. Trimble, and J. M. Crenshaw.

What preachers have died during the year? G. W. O. Davis, S. F. Dykes, George M. Hill, and W. B. Johnsey.

The following tributes to the deceased appear in the Journal:

GEORGE WASHINGTON ORR DAVIS, son of Caleb and Elizabeth Davis, was born in Pope County, Ark., October 23, 1839. He belonged to one of the oldest and best families in this county, and he is the last of his generation. Brother Davis inherited a religious nature, and that nature was trained in the right line. He was sheltered in a pure home, free from all degrading influences, taught the Word of God, converted and united with the Methodist Church when only twelve years old. He was married to Emily Angeline Brown at Dover on January 4, 1859, and they journeyed together for more than 53 years. For 18 years Brother Davis did the work of an itinerant Methodist preacher, serving the following charges: Oakland Mission, London, Appleton, Dover, Dardanelle Circuit, Corning Mission, Clinton and Cleveland Circuits. He was on the honor roll as a superannuate preacher for 16 years. The end came, after a week's illness, on March 18, 1920.

S. F. DYKES died at the home of his daughter in Roswell, N. M., last July. Through his long months of sickness, he suffered a great deal, but without complaint or murmuring. On the contrary, he grew sweeter in spirit and stronger in faith. He looked for the end with longing and eagerness, confident that he was going home to live forever with precious loved ones who had gone before. When the end came he was ready, and fell asleep in Jesus.

GEORGE MONROE HILL, son of Henry and Deborah Hill, was born on October 2, 1853. He was genuinely and scripturally converted in early youth, joined the M. E. Church, South, was called to preach, licensed and admitted on trial into the traveling connection in 1874, in the White River Conference. He was married to Miss Ella Pearl Wilson, of Oxford, Miss., November 14, 1882. He died at Black Rock, Ark., June 10, 1920 and was laid to rest in Marianna beside the remains of his two children. Brother Hill's itinerary can be given only in part. His personal records were lost in the fire that burn-



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ed his parsonage when pastor at Wheatley. He was a presiding elder for eight years; two years on the Newport, one on the Searcy, and one on the Batesville District. In 1890 he was transferred to the Little Rock Conference, in which he served eight years, four years on the Washington District as presiding elder. He was a local preacher four years, studied law and was admitted to the bar. He began the practice of law and was doing well, but it did not suit him. Then he was readmitted into the White River Conference, remained a few years, and then transferred to the Missouri Conference, where he served eight years. He transferred to the North Arkansas Conference in 1916.

W. B. JOHNSEY.—At the advanced age of eighty-three, W. B. Johnsey, a superannuate, passed away July 8, at the home of his niece, in Philpott, Ky. He was born in Kentucky, entered the Louisville Conference in 1867, and belonged successively to the Illinois, Missouri, and Arkansas Conferences. After forty-six years of happy married life, his first wife died and was buried at Rogers. His second wife died in California. After her death he made his home with a niece in Kentucky. His body was buried at Rogers. Brother Johnsey was an old-fashioned Methodist preacher of the highest type, and a dignified and courtly gentleman. When in his presence people were always impressed with his countesy and sincerity. He was a student of the best books, carefully prepared his sermons, and delivered them with grace and force. As a pastor he was sympathetic and tactful and always in much demand. He held such charges as Russellville, Bentonville, Rogers. As a member of the Second-Year Examining Committee, he assisted in introducing what has now become the correspondence method. He was a useful and genuinely holy man, loved and respected by multitudes who will be sad as they read of his demise, but glad when they recall his saintly life and influence.

MRS. ANNA M. GRANADE, widow of H. M. Granade, of blessed memory, died at the home of her daughter, Mrs. Annie G. Weld, in Little Rock, at the ripe age of seventy-seven. Her funeral services were conducted by W. C. Davidson, of Asbury Church. She made a devoted and useful preacher's wife, meeting faithfully and gladly all the duties belonging to such a relation. She was patiently and lovingly waiting for her summons to her eternal home. She died in great peace and was ready to go.



DR. A. E. HARDIN

MRS. CLEMENTINE LOVE WILLIAMS was born in Bledsoe County, N. C., June 11, 1830, and came with her parents to Arkansas in 1851. She was married to F. M. Jones the same year. Her first husband died in 1851. She was married to Burton Williams in 1874. With him she served the Lord and the Church twenty-six years. Together they traveled in the bounds of old Arkansas Conference, and were happy in their work. She was converted and joined the Methodist Church when about fifteen years of age. She was a consecrated Christian, a loyal member of the Church, a devoted companion, and a faithful itinerant preacher's wife. In the latter part of her husband's ministry they lived at Eureka Springs, where she ran a boarding house during the years of his superannuation. After his death, in 1900, she made her home with her son, William H. Jones, until her death at Atkins, Ark., June 4, 1920.

DR. A. E. HARDIN, a layman, long Treasurer of North Arkansas Conference, was the son of David and Julia Lovell (Chandler) Hardin, and

was born in Lowndes County, Miss., May 13, 1847. He was married in May, 1872, to Mattie Caroline Temple, who made him a devoted wife for the whole forty-eight years of their married life and who now mourns her loss. Of their eight children, Gillard and Bascom are now with him in the great beyond, while Carrie, Earle, Edwin, Ruth, Lillian, and Temple still walk here with their mother. Dr. Hardin was converted in early life, and all his life was a faithful servant of the Methodist Church. He raised no questions about the order of the Church. The duly constituted authority of the Church was law to him. The last thirty years of his life were spent at Fort Smith, Ark. He served as superintendent of the Sunday School, as steward, and in nearly all local capacities. He was always close up to the pastor. Never absent, never a minute late, never ready to retreat or to surrender, he was a man to lean on. He was always one of the busiest of men, but he knew nothing about the notion of being too busy to attend to the work of the Church. For many years he had been Treasurer of the North Arkansas Conference and a member of its Board of Missions, whose accounts he kept before he became Conference Treasurer. It is characteristic of him that there never was an error in his accounts. He was as faithful a friend as any man ever had. Several Methodist preachers knew this, and there were not a few down-and-out people who knew it. By his own diligent and faithful life he accumulated a competency; and if he ever made any pretence of being your friend, you might count upon his being back of you with all he had at any hour of the day or night. He was a many-sided man in his activities, and his friends were in all the walks of life. He passed away in Fort Smith on May 14 of this year. We buried him with sorrow, but also with a sense of triumph for the good fight he has fought.

The Little Rock Conference for 1920 met at Camden, Bishop Mouzon in the chair, and we have the following from the minutes:

Who are admitted on trial? E. D. Hanna, E. D. Galloway, J. T. Thompson, C. R. Andrews, R. T. Ross, O. L. Walker, J. E. Evans, C. B. Davis.

Who are discontinued? J. F. Fisher.

Who are readmitted? J. M. Cannon.

Who are received by transfer from other Conferences? A. B. Barry, J. M. Crenshaw, C. B. Powell, S. W. Bryant, A. H. Mays, F. R. Power, W. C. House, W. F. Campbell.

Who are received from other Churches as traveling preachers? G. W. Robinson, G. M. Brooks.

Who are located this year? G. M. Brooks.

Who have withdrawn or been expelled? J. T. Turner.

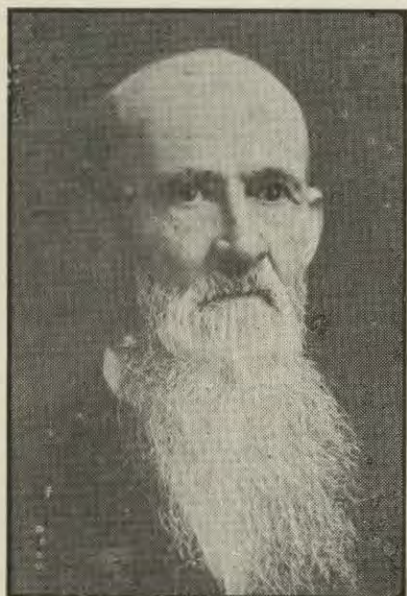
Who are transferred to other Conferences? E. Byron Harwell, J. T. Fizer, W. C. Watson, D. C. Holman, O. L. Cole, G. B. Pottorff.

What preachers have died during the past year? J. E. Caldwell, H. D. McKinnon, H. H. Watson, H. Townsend, T. D. Scott.

Seldom has the grim reaper been busier in any Conference than in this Conference this year, and seldom has he taken in one year from our Conferences more notable men than those shown in the following sketches:

JAMES E. CALDWELL was one of the pioneers of the M. E. Church, South, in Arkansas. He took an active part in laying the foundation of a

great moral and religious movement in what was then called the "Wild West." He was intimately associated with Hunter, Winfield, Ratcliffe and many other heroes whose works abide. He was a native of Saline County, Ark.; was born September 23, 1833, and January 2, 1920, passed to his final home. He was the last survivor of a strong body of preachers who composed the Little Rock Conference of 1857. Brother Caldwell was converted under the preaching of A. R. Winfield in 1851. While a student in LaGrange College he felt divinely called to the office of the ministry and was not disobedient to the heavenly calling. In 1852 he was licensed to preach and feeling the urge of a divine call, he made haste to enter the active work of the ministry. In 1853 he was admitted on trial into the Arkansas Conference. He was married to Miss Martha A. Grubbs, whose father was a Methodist preacher, in 1854. James Caldwell was endowed with a fine intellect, but with a frail body. The essential qualifications for the work of the itinerancy in those days was a strong body, a sound mind, a genuine religious experience, a divine call to preach, and a heroic self-sacrificing spirit. All of these he possessed in full measure except the strong body. The country was rough, the circuits were large, and travel altogether on horseback. Every preacher needed a good horse to swim the creeks, wade the swamps,



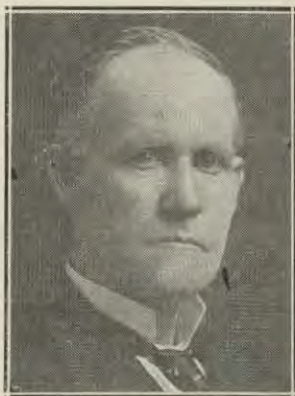
REV. JAMES E. CALDWELL

and to pull through the mud and bog of new roads and byways. Such were some of the conditions under which James Caldwell began his itinerant life. But he was a man of heroic mold and none of those things moved him. He was scrupulously attentive to all the work of a pastor. In the sixties his hearing began to fail and in the course of a few years he found himself disqualified for the work of a pastor on account of his deafness. He was then appointed agent of the American Bible Society, which position he held and in which he proved quite efficient for four years. He was finally superannuated, in which relation he remained for the last forty years of his life. But he did not cease to work until he became entirely deaf and almost completely blind. Even then he continued to attend public worship. In the course of fifty-two years he missed the annual roll call of his Conference only twice.

THOMAS D. SCOTT was born of rugged, heroic parents, brought up in a truly religious home, and lived among faithful, God-fearing people.

The home of his childhood was one of the most religious in all Arkansas. This community has given many noble sons to the Church. He was converted while a youth and his whole life was spent in the Church. He was born November 28, 1861, and grew to manhood near Benton. In 1885 he was licensed to preach and in 1885, was admitted into the Little Rock Conference. He served every kind of pastorate we have. On circuits he proved his worth, and in stations he showed powers of organization and leadership. He came to his own on a district. He was a presiding elder to the manner born. He knew men and how to work with them. He could do

teamwork with any reasonable man. The laymen could get close to him, they knew him, loved him, and trusted him. Twice a member of the General Conference, he gave good account of himself as a safe and sound law-maker for his Church. He was always on our most important Conference boards, usually on the Board of Missions. While his education was limited to the high school he was greatly interested in all of our colleges. For many years he was on the Board of Trust of all of them. It seemed providential that he should be living in Arkadelphia when Henderson-Brown was destroyed by fire. At once he took a leading part in rebuilding and is largely responsible for the splendid buildings which replaced those burned. He also took the leading part as counselor and guide in liquidating the debt. He had no degree from a college, but he did accumulate a large, well-selected library and by hard study became a master of many subjects. His reading was wide and he was versed in all the subjects that he believed would be helpful in the interpretation of the word of God. His calling was to preach. He would know Christ and him crucified. He was a student of the one Book and his sermons were based on the Scriptures. He made no pretense at oratory. He was plain, simple, and always preached in language that children and common people could understand. Thousands came to Christ under his ministry. He had no special gifts as a builder and yet he planned and built churches and parsonages. His greatest visible monument is the beautiful temple at Hope, Ark. His garden was his recreation and his yard a thing of beauty. You could easily trace his pastorates by the flowers around the churches. He was twice married: First to Sue Compton. To them was born one son, Walter C. Scott, now an honored member of the Louisiana Conference. His second marriage was to Mary Wilson. To them were born three children. One went away in childhood. Thomas D. Scott, Jr., and Elizabeth live. For thirty-five years he had an unbroken ministry. His appointments were: Atlanta Circuit, Hazen, Asbury, Monticello District, Pine Bluff District, Hope, Prescott, Texarkana (First Church), Arkadelphia District, Arkadelphia Station, Hope (again), Arkadelphia District (again). Soon after the last Conference he found his health failing and asked to be released from work. He died in great peace at his home in Arkadelphia, July 13, 1920.

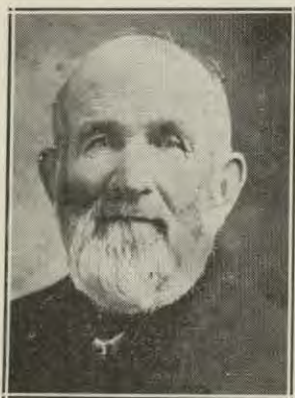


REV. T. D. SCOTT

HILLERY TOWNSEND was born in North Carolina on January 25, 1836, and moved to Montgomery, Miss., in early childhood. He married Miss Mary Elizabeth Beller on December 11, 1861. Ten children were born to this union, seven of whom still survive. He was licensed to preach sixty-one years ago in Mississippi. He came to Arkansas about 1870 and had been a member of the Little Rock Conference since that time. He was stricken with paralysis on October 14, 1920, at the Methodist Church in Benton, Ark., while talking to Brother Hilliard. Dr. Phillips was called and with the help of W. M. Steed, he was removed to the home of his daughter, Mrs. Stevens, with whom he was living. He never regained consciousness and passed away on October 15, 1920. His body was laid to rest in Rosemont Cemetery Sunday afternoon, October 17. Funeral services were conducted by W. C. Hilliard.

HENRY D. MCKINNON, son of Neill and Frances Mitchell McKinnon was born near Thomasville, Ga., December 15, 1835, and died at San Mar-

cos, Tex., December 13, 1919. He felt called to preach while studying law at Winchester Tenn., and responding to this call, he joined the Tennessee Conference in October, 1857. After three years in that Conference, he was transferred to the Ouachita Conference (now Little Rock), where he held membership the rest of his life. He was one year a missionary to a Missouri brigade of Confederate soldiers, thirty-three years a pastor, sixteen years a presiding elder, and the last twelve years he was a superannuate. Sixty-two years he was an itinerant Methodist preacher, and an even half century he was in the active ranks. In September, 1866, he was married to Miss Sue A. Ward, whose father and grandfather were preachers. A woman of deep piety and unusual ability and devotion, she came to be depended upon for a substantial contribution to the cause of Christianity, as was her husband. They had seven children, two of whom, Mrs. F. C. Floyd, and Mrs. R. B. McSwain, and John J. McKinnon have gone to the better land. They are survived by three daughters, Mrs. J. R. Morton, and Misses Susie (Mrs. A. C. Millar) and Henry McKinnon; and one son, Neill McKinnon. Brother McKinnon's value as a Methodist preacher was due, in no small degree, to the singleness of his purpose to know and to do the will of God, and the great common sense and persistence that he used in carrying out his purpose. His distinction lay in the regularity and uniformity with which he put the full volume and force of his manhood into the ordinary work of a preacher. And yet in a few characteristics of his life and work he stood so far above the average that



REV. H. D. MCKINNON

interest of preserving something of the greatness of the spirit. He was a big man, physically, mentally, and spiritually. He was as far above pettiness, narrowness, and meanness as a man well could be. He was a strong preacher. He knew how to put more into a short sermon than most men put into a long one, and he always quit when he got through. At Warren, Ark., he built one of the first parsonages in the Conference, and, helped by his wife, organized the first Woman's Missionary Society in the Southern Methodist Church. His unusual fitness for the presiding eldership was long recognized. While he was always brotherly in his consideration of preachers, he was an unusually good judge of men. He was absolutely loyal to the spirit of the itinerancy. One who knew him well says: "He never under any circumstances meddled with his appointment. He left that all-important matter with God and the duly appointed authorities of the Church, and when the appointment was made he ac-

cepted it in the spirit of a loyal soldier and went to it without a word of protest or complaint. Once he received an appointment which seemed a hard one. A number of the people of the church which he had served the previous year insisted that he consent to a movement to have the appointment cancelled and have him left where he was. He said: "I have my appointment and all the men and women in Arkansas could not persuade me to change it. I will go where I was sent." He had great influence in molding the spirit and character of the Little Rock Conference. He came into the Conference when it was only five years old, and at the time of his death he had been a member of the body longer than any other living man except one. During his superannuation Brother McKinnon lived at San Antonio and San Marcos, Tex., with his children. He suffered much during the last two weeks, but on December 13, he quietly went to sleep. Funeral ser-

vices were conducted in the Methodist Church at San Marcos, and his body was carried to Mineral Springs, Ark., where his wife was buried.

HARVEY H. WATSON was born in Grant County, Ark., July 4, 1849. and died at Benton, Ark., February, 1920. Between these dates much of the history of Arkansas Methodism was made and he had no small part in its making. He was married three times. His third wife is now living in Texarkana, Ark. He was the father of nine children; two of whom passed away before his death. His children are leaders in church and community life in their respective homes. Brother Watson was reared in a religious home, hence he was deeply and truly religious from early childhood. At the age of eighteen he dedicated his life to the ministry, from which date a life of usefulness characterized him. With the exception of several years spent in the Oklahoma and North Arkansas Conferences, his whole ministry was in the Little Rock Conference. He served circuits, stations, and districts with great success, leading many men and women to Christ. His education was completed in the Southern University of Alabama. His last charge was the Benton Circuit.

Chapter XXIV

FROM 1921 TO 1923

Bishop Mouzon held the eighty-sixth session of the North Arkansas Conference at Fort Smith in 1921. We extract from the Journal the following items:

Who are admitted on trial? Raleigh Theodore Cribb, Thomas Anderson Malone, Mark Samuel Horne, and John Leslie Rowland.

Who are discontinued? Hiram Allen Tucker, James Baker Carter, Elmer Turner, and Joe Frank Rogers, each at his own request.

Who are readmitted? George E. Patchell, Frederick R. Hamilton, Charles F. Wilson.

Who are received by transfer from other Conferences? Lester Weaver, and J. G. McCollom, from the East Oklahoma Conference; Robert Edward Simpson, from the Mississippi Conference; R. C. Mayo, from the Missouri Conference.

Who have withdrawn or been expelled? Herschell V. Johnston surrendered his credentials.

Who are transferred to other Conferences? R. L. Armor, Thomas I. Beck, F. H. Champion, O. A. Clarke, Kenneth Saint Leon Cooke, I. C. Bradsher, C. C. Griffin, A. W. O'Bryant, Riley Jones, W. B. Wolf, and H. G. Summers.

What preachers have died during the year? Thomas Yancey Ramsey, J. S. Watson, and Green B. Griffin.

We pause to note that Dr. George McGlumphy, a cultured gentleman, who came into the Conference in 1896 and has served good stations ever since went on the superannuate list.

THOMAS YANCEY RAMSEY, son of T. Y. Ramsey and Elizabeth Ramsey, was born at Mobile, Ala., November 29, 1849. He was educated at Greensboro, Ala., licensed to preach at Okolona in November, 1875; and admitted on trial into the North Mississippi Conference in 1875. At the close of 1901 Brother Ramsey transferred to the Little Rock Conference and was stationed at Monticello, Ark. In the fall of 1902 he was stationed at the Winfield Memorial Church, Little Rock, three years; in 1905, at First Church, Pine Bluff, four years; in 1909 he was transferred to the North Arkansas Conference (then the White River) and stationed at First Church, Helena. His appointments in North Arkansas were as follows: Helena, First Church, Batesville, First Church, Paragould, Marianna, and Augusta. While serving Augusta Station this kingly man of God was translated on August 30, 1921. His cultivated mind and heart gave him access to the most refined circles. Brother Ramsey was twice married. His first wife was Miss Susan Carlisle, a niece of the late Dr. James H. Carlisle. She shared his ministry for many years, and in 1913 ascended to her reward. In 1918 he was again married, this time to Mrs. A. G. Dickson, of

Paragould, Ark. By her beautiful life she blessed his last years. The funeral of Brother Ramsey was held from First Methodist Church, Little Rock, August 1, 1921.

GREEN BOYD GRIFFIN was born at Leslie, Ark., August 13, 1854, and died at the home of his daughter near Calico Rock, Ark., August 19, 1921. When but a boy he was converted and joined the M. E. Church, South. He was licensed to preach June 20, 1887, and was admitted on trial into the Arkansas Conference in November, 1891; and was superannuated in 1917. Brother Griffin was twice married. On April 24, 1873, he was married to Miss Mary P. Melton. His first wife died July 9, 1897. His second marriage was to Mrs. Nannie A. Emerson. Brother Griffin was of a positive, plain-spoken, and direct type. Many hundreds were converted under his ministry through his influence. He was active for twenty-eight years and served eighteen pastoral charges.

The Little Rock Conference for 1921 was held at Pine Bluff by Bishop Mouzon, with the following changes in its membership:

Who are admitted on trial? Charles D. Cade, Andrew J. Christie, George W. Warren, William B. Arnold, John C. Glenn, Jesse H. Crosssett, Joseph H. Cohn, Robert L. Long, William V. Walthall, Oscar C. Birdwell, Grover Cleveland, D. T. Rowe.

Who are readmitted? H. L. Simpson, C. L. Williams.

Who are received by transfer from other Conferences? W. T. Thompson, J. W. Thomas, B. F. Fitzhugh, J. Abner Sage, Jr., J. A. Smith, George E. Williams, Rex B. Wilkes.

Who are received from other Churches as traveling preachers? W. M. Mears, from the Methodist Protestant Church.

Who are located this year? A. L. Miller and W. C. Lewis, each at his own request.

Who are transferred to other Conferences? W. C. Martin, Paul C. Stephenson, T. H. Crowder, C. H. Mayo, J. Watt Fulton.

What preachers have died during the past year? E. N. Watson.

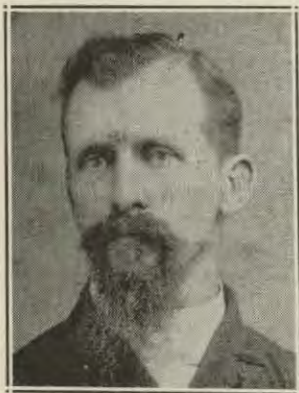
Several preachers' wives had passed away. The Conference paid them honor in the tributes that follow.

EZEKIEL N. WATSON was born in Grant County, Ark., November 15, 1839. He joined the Church when he was eight years of age. He said often that he could not remember the time he did not know and love the Saviour. The aged people of the community where he lived still speak of his fervent devotion to God and his blameless Christian conduct when he was only a boy. When he was nineteen years of age he was licensed to preach and admitted on trial into what was then called the Ouachita Conference, our present Little Rock Conference. The Journals of the Conference give the following record of the charges to which he was ap-



REV. G. B. GRIFFIN

pointed during nearly forty years of his active ministry: Bayou Meto Circuit, Mill Creek Circuit, Caddo Mission, Rockport Circuit, Arkadelphia Station, Benton Circuit, Washington Circuit, Falcon Circuit, Magnolia Circuit, Camden District, Monticello District, Second Street Church, Little Rock, Little Rock District, Benton Circuit, Nashville Circuit and Little Rock District again. In the fall of 1890, he was placed on the superannuate list where he remained two years. In the fall of 1892, his health having



REV. E. N. WATSON

greatly improved, he was returned to the effective list and served Des Arc and DeValls Bluff, Gurdon Circuit, and in 1896 to Bryant Circuit, where he closed his active ministry. His health having completely broken down, he was placed on the superannuate list at the Conference of 1896. He died at his home in Saline County, Ark., March 15, 1921. For several years before his death he had been almost wholly blind and his health continued quite feeble. He suffered much, but bore his afflictions with patience and Christian resignation. In the days of his strength he was easily reckoned one of the foremost preachers of the Little Rock Conference. He was ever a diligent student of the Word of God and of the best religious and theological literature. He was exceptionally well informed concerning the doctrines and polity of Methodism and was always ready to defend both. His son, W. C. Watson, has long been one of our prominent preachers.

MRS. H. J. GARRETT, wife of Euphrates Garrett, daughter of Mr. and Mrs. E. Johnson, was born in 1846. She was married to E. Garrett on December 24, 1863; was converted under the ministry of Horace Jewell in 1866 and joined the Methodist Church. In this Church she lived a devout Christian life to the end, which occurred at her home in Stamps, Ark., April 21, 1921. Mrs. Garrett was the wife of an itinerant Methodist preacher for forty-five years. She was always faithful and ready to make any sacrifice necessary for the success of her husband and the good of the Church.

MRS. J. H. MCKELVY was born in North Carolina, and came with her parents to Texas when but a child. She grew to womanhood in Cass County, Tex., where she was first married to James Brown. Her first husband having died, she was again married July 7, 1887, to J. H. McKelvy. The following year she and her husband were both happily converted and joined the Methodist Church. Later her husband was licensed to preach and in 1894 he was admitted on trial into the Little Rock Conference. For twenty-seven years she shared the joys and sorrows of the life of an itinerant Methodist preacher as a helper to her husband.

MRS. FRANCIS ELIZABETH KELLEY (nee Ray) was born in Wayne County, Tenn., September 18, 1871. When quite a young girl she moved with her parents to Okolona, Ark., where both parents died, leaving her an orphan while yet a girl. She was married to A. C. Kelley, of the Little Rock Conference, September 16, 1891. She was a devout Christian and an intelligent, cultured woman, worthy in every respect to adorn a parsonage home. She loved the work of the Church and was ever a sympathetic helper to her husband in his work. After only a few years in the ministry her husband was stricken with tuberculosis and slowly but steadily sank to the grave. Through all the long weary months of his illness she cared for him tenderly and bravely sought to cheer and comfort him in his hours of loneliness and suffering. Soon after his death she moved to Western Arkansas, where she lived for several years and then moved to Oklahoma,

where she made her home until a few months before her death, when she went with her daughter to Prescott, Ariz., where, after a lingering illness, she passed away on July 17, 1921.

MRS. MARY E. SHERWOOD, the eldest daughter of H. H. and Amelia J. O'Neal, was born near Newport, Tenn., November 25, 1840. She moved with her parents to near Huntsville, Ala. Here she grew to beautiful womanhood, joining the Methodist Church at the age of twelve. She was married to Capt. J. R. Sherwood, U. S. A., September 30, 1865, in Memphis, Tenn. They lived in Memphis and vicinity until 1869, when they moved to Pine Bluff Ark., and settled on a farm southeast of the city. Here her husband was converted, joined the Methodist Church, and was licensed to preach on April 29, 1871. The following winter he joined the Little Rock Conference and was appointed to the Eudora Circuit. There were few railroads in the State at that time and a move for the preacher meant long rides across the country in the cold and storms of winter, for Conference came late in the year. Parsonages were rare in the rural sections and when found were scantily furnished, so the preacher had an extra burden in moving household goods. To the woman who had been so sheltered from hardships this was not an inviting field, but not once did she falter or make things hard for the man who had trusted her. Last June while en route to Pine Bluff she received an injury that caused her months of suffering which she bore with patience and sweetness until her death, which occurred on February 17, 1921.

The year 1922 was rendered somewhat memorable to us by the meeting of the General Conference within our bounds, at Hot Springs in May of that year. It brought, of course, distinguished Methodists from over all the land, and was visited by many hundreds of our own people who had never been to the chief assembly of their Church. The Conference was well entertained at Hot Springs, and our visitors left Arkansas with pleasant memories.

During the balloting for bishops, and when the balloting indicated that one of our Arkansas men, Dr. O. E. Goddard, at that time Secretary of the Home Department of the General Board of Missions, would be elected as a bishop, he begged the Conference to drop his name from the voting. Eight years later, Dr. Forney Hutchinson, then pastor at St. Luke's Church, Oklahoma City, and another Arkansas man, under like circumstances, begged that his name be dropped. So it has happened that in our long history we have had not one of our preachers elected to this high office, though it is not boastful to say that we have had a number who would have made good bishops. The following were elected Bishops: W. B. Beauchamp, J. E. Dickey, S. R. Hay, H. M. Dobbs, and H. A. Boaz.

The North Arkansas Conference for 1922 met at Marianna, Bishop James Atkins in charge. We reproduce the following items from the Journal:

Who are admitted on trial? James Wesley Harger, Ivan Ruick Davis, Albert Marion Parsons, Robert Franklin Shinn, Lester Belton Davis, Henry Franklin McDonal, Allen Duckworth Stewart, and Horace Monroe Lewis.

Who are discontinued? T. L. Hunt, at his own request.

Who are received by transfer from other Conferences? Oscar

E. Goddard, Howard E. Pfost, Paul Outler Whittle, Robert Wilson Thompson, and Lafayette Elliott Conkin.

Who are received from other Churches as traveling preachers? V. B. Utley from the Methodist Protestant Church.

Who are located this year? T. C. Steele, at his own request.

Who have withdrawn or been expelled? Rufus B. Evans, withdrawn.

Who are transferred to other Conferences? Fizer M. Noe, J. N. R. Score, Mark S. Horne, R. C. Mayo, E. A. Moody, and C. M. Reves

What preachers have died during the year? William P. Talkington, Richmond M. Traylor, and Elmon M. Kelsey, traveling elders, and Troy C. Roddy, a member on trial.

ELMON MAUD KELSEY, son of J. K. and Eliza Jane Kelsey, was born near Conway, Ark., September 2, 1880, and died very suddenly of heart failure December 31, 1921. When about ten years of age he was converted and joined the Church. He was blessed with excellent parents, in whose home was always a welcome for God's ministers. Brother Kelsey joined the Conference and served the following charges: Clinton, Ark., and Good Water, Okla. He discontinued one year. Coming back to Arkansas, he served Lewisburg, Dover, Dardanelle Circuit, Walnut Tree, Prairie View, Clinton, Popular Grove and made one round on his new circuit, Elaine and Melwood, and was quite hopeful of a good year. Without a moment's notice he passed from earth to his heavenly home while sitting in the office of his brother-in-law, W. A. Russell, of Conway.

WILLIAM PIERCE TALKINGTON was born in Searcy, Ark., March 26, 1873. He joined the White River Conference November, 1897. In December, 1898, he was married to his most estimable wife, who was a great help to him in his life work. To this union were born six children. The father's ascension was in January, 1922, at Quitman, Ark., where he was a much beloved and efficient pastor. Mrs. Talkington with her boys has moved to their old home, near Gum Springs. Brother Talkington was the son of one of the Church's strongest preachers. He was not physically strong, but was ever anxious to give his whole life to the cause he so much loved and often reminded us of the zeal and eloquence of his father. He finished his Conference course on time. Punctuality, sincerity, fervency of spirit, and loving zeal for his Church in all its programs, doctrine, and polity, were the attractive characteristics of his life.

RICHMOND M. TRAYLOR was born in Tennessee, February 22, 1846. He was early in life converted and united with the Methodist Church. He was admitted on trial into the Little Rock Conference, November, 1871, and closed his career at Bentonville, Ark., March 17, 1922. For a number of years he preached in the Little Rock Conference and since coming to North Arkansas Conference has served successfully a number of our best charges as pastor, and was for a time presiding elder of the Morrilton District. After retiring from the active ministry he made his home in Bentonville, where his life was a real benediction. Brother Traylor was married in Clark County, Ark., to Miss Nancy Walch on June 18, 1871. To this union seven children were born, six of whom survive. As a preacher, Brother Traylor did not divine for money nor trim his sails to catch the breeze of popular favor. He was faithful in the use of money: God gave him the riches of true character, and he was a strict tither. It is remarkable how God whom he trusted raised up a friend who placed this venerable preacher on his pay roll, and at regular intervals the check

from this wealthy and worthy friend came to the hand of God's needy servant. The spirit of Christ makes real heroes, and such was our ascended friend.

The Little Rock Conference held its sixty-ninth session in 1922 at Texarkana, under the presidency of Bishop Atkins. The Journal shows the following entries:

Who are admitted on trial? R. C. Walsh, D. S. Barnes, G. C. Ames, P. W. Quillian, W. C. Yancey, H. A. F. Ault.

Who are discontinued? J. D. Fomby.

Who are readmitted? John H. Gold and James A. Coleman.

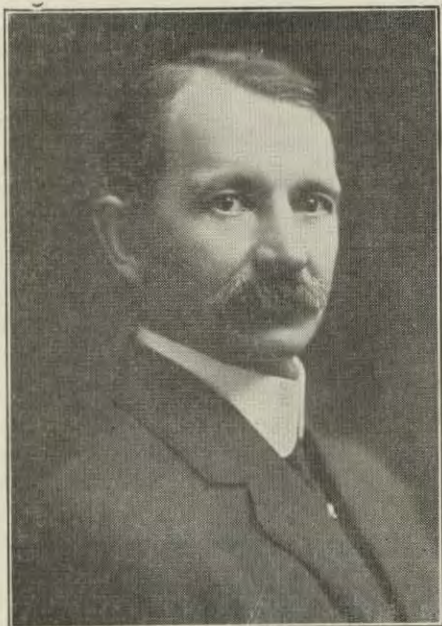
Who are received by transfer from other Conferences? C. M. Reves, E. C. Cook, and J. J. Stowe.

Who are received from other Churches as traveling preachers? William O. Tisdale.

Who are located this year? S. W. Bryant and J. M. Crenshaw.

Who have withdrawn? J. H. Cohn, H. E. Van Camp, and P. S. Herron.

Who transferred to other Conferences? H. B. Trimble, Percy Vaughn, W. B. Hogg, J. Abner Sage, R. H. Bamburg, W. T. Menard.



DR. J. J. STOWE

Note among the transfers the name of Dr. J. J. Stowe, who had long been prominent in the Tennessee Conference, and speedily became one of the leaders of the Little Rock Conference.

Among those admitted on trial, note the name of Paul W. Quillian. He is a member of the distinguished family of that name in Georgia, and soon became one of the outstanding men of the Conference, and after serving Camden Station and Winfield Church was transferred to the Oklahoma Conference and appointed to St. Luke's Church, Oklahoma City.

Wives of two preachers have died. Mrs. James Thomas and Mrs. A. Turrentine. But mention of Mrs. Thomas, as also those of other preachers' wives who have been prominent in the work of the Woman's Missionary Society, will appear in another section of this book.

MRS. ARCHELAUS TURRENTINE, whose maiden name was Frances Elizabeth Shannon, was born August 5, 1858. She was married to Archelaus Turrentine on January 20, 1876. Two years later he was admitted on trial into the Little Rock Conference. For nearly forty-four years this couple shared the common experience of the Methodist itinerancy. Like nearly all the preachers of their time they moved often, lived on meager salaries, and endured much privation and real hardships. But in common with the great body of those with whom they were associated in the work of the ministry they "endured hardness as good soldiers of Jesus Christ". They did not complain about hardships nor consume their energies in planning for better appointments. They were happy in the work to which they believed God had called them. Their home was full of sunshine, love, and faith. During these busy, active years, which were punctuated by long and frequent moves from one charge to another, many children were born into the family, nine of whom grew to manhood and womanhood and still live to bless the memory of their sainted mother. How the parents managed to care for all these children, provide for their temporal wants, put them all through school and college and send them out to places of usefulness and honor in the world is known only to the One who knows and understands all things. It is needless to say that such a result would not have been possible if only an ordinary woman had filled the place of wife and mother in that parsonage home. By every token Mrs. Turrentine was a superior woman. She knew Christ as her personal Saviour. She lived the life of prayer and faith and love. About three years ago Brother Turrentine's health became so seriously impaired that he was compelled to accept a superannuate relation. When this occurred they moved to their home in Arkadelphia, the home which the wise management and heroic economy of the wife and mother had done so much to provide, where they continued to live until the morning of February 1, 1922, when Mrs. Turrentine fell on sleep.

Bishop Atkins held the session of the North Arkansas Conference of 1923 at Walnut Ridge. The Journal shows the following:

Who are admitted on trial? John Nobel Wilford, Roma Paul Bates, Alvin Travis Mays, Thomas Henderson Wright, Roy Millar Black, Green Robert Ellis, George Alfred Burr, Ernest Burrow O'Bryant, Samuel Oscar Patty, Ernest Edward Stevenson, Carl Warren Johnston, Dillard Lesenby Yates, Garland Cicero Taylor.

Who are discontinued? Albert Marion Parsons.

Who are readmitted? William Wallace Gibson.

Who are received by transfer from other Conferences? Riley Jones, Leland Clegg, S. J. Starkey.

Who are received from other Churches as traveling preachers? Robert Carl Boone.

Who are located this year? R. W. Thompson, Riley Jones.

Transferred: To the Southwest Missouri Conference, W. A. Williams and D. H. Holland; to the East Oklahoma Conference, W. H. Gayer; to the Los Angeles Conference, J. D. Kelley; to the St. Louis Conference, A. B. Haltom; to the Memphis Conference, L. L. Cowen; to the Little Rock Conference, D. H. Colquette.

What preachers have died during the year? Banks M. Burrow, Young A. Gilmore, Edwin S. Harris, James H. O'Bryant, John Score, David J. Weems.

James F. Jernigan, with forty-nine years' service as pastor and presiding elder, was superannuated. He has preached and sung all over North Arkansas, and has thousands of friends.

Before passing to the tributes paid the deceased, note that in the list of those received on trial are two sons of preachers, Ernest B. O'Bryant, son of J. H. O'Bryant, and Warren Johnson, son of F. S. H. Johnston. The former has dropped out; the latter is doing fine service. Note also the name of G. A. Burr, till then a prominent lawyer in Paragould, so far as we know the oldest man ever admitted to this Conference, being then fifty-nine years old. He has been very happy in the ministry. Roy Black is also son of a local preacher, now gone to Oklahoma.

Death takes heavy toll, as shown by the tributes.

BANKS M. BURROW, son of Rev. I. L. and Mrs. E. R. Burrow, was born near Jackson, Tenn., January 17, 1860. He came to Arkansas with his parents in 1860. He was educated in Central Collegiate Institute, Altus, Ark., and in Vanderbilt University, receiving a B. D. degree from the latter institution. He was licensed to preach in 1892, and joined the Arkansas Conference the same year. His first charge was the Perryville Circuit. He afterwards filled such stations as Rogers, Springdale, Waldron, and Alma. His last charge was Quitman Station, to which he was appointed in 1917. On April 5, 1918, he was stricken with paralysis and never recovered, being a helpless invalid until his death. He died at the home of his mother in Altus, March 24, 1923, and was buried at Ozark. In 1911 he was married to Miss Jennie Sullivan, who lived only about one year. Brother Burrow was a devout, good man, extremely careful and conscientious in all things. He was quiet and retiring, which at times caused him to be misunderstood. He was a good preacher, especially for the thoughtful and religious. He was a helpful pastor, much loved by the old people and invalids. He was very fond of children and did some of his best work with them.

YOUNG ALEXANDER GILMORE was born in Vernon, Ala., November 10, 1858. When about twenty years old, he came to Arkansas. In 1885 he was admitted on trial into the Arkansas Conference. He served numerous circuits and one district during the more than thirty years of his itinerant ministry. After his superannuation he served as agent for the Arkansas Children's Home Finding Society. He died April 24, 1923. His remains lie in the cemetery near Rogers, where sleep many of his relatives. In 1894 he was married to Miss Mattie Blocher. Three sons were born to them: O. T., Harlan, and Charles. The widow survives and still resides in Conway. Brother Gilmore was a preacher who succeeded with his

children. These three young men are a credit to their parents. Brother Gilmore was neither brilliant nor eloquent, nor was he a scholar, but he was faithful and dependable. He was able to endure hardness as a good soldier of Christ. Men such as he was are needed for the hard places in the Kingdom.

EDWIN S. HARRIS was born at Dyersburg, Tenn., October 25, 1868. He was the son of Dr. W. T. Harris, long one of the leading members of the Memphis Conference, and the grandson of G. W. D. Harris, one of the pioneer Methodist preachers of West Tennessee. He was thus thrown under religious influence which followed him through his whole life. He inherited not only good blood, but a bright intellect. Deep thought and oratory have been characteristic of his ancestors, and were marked characteristics of his. He knew the doctrines of Christianity and Methodism from his childhood. They were absorbed by him. He believed in experience and testified to it when he came to the crossing. After he became a minister he met Miss Iva Irion, of Paris, Tenn., a daughter of Dr. and Mrs. J. T. Irion. It was a happy day for him when Miss Irion became his wife. To this union were born seven children, two of whom preceded their father to the glory land. Brother Harris was courtly in his bearing. He did not know how to be otherwise than kind and gentle to all. In his home life he ingratiated himself into the hearts and lives of his children. When away from home he made it a rule to write home each day. He would write poems to his children on special days and occasions. No wonder his family adored him. Naturally he had a strong mind, and he sought diligently to store it with valuable information that greatly helped him in life. He read much and enjoyed it. He knew science, history, law, theology, and all but to his dying day read, and when he could not read, had others to read to him. Hence he was prepared to converse intelligently upon almost any subject. He joined the Memphis Conference some twenty years ago, and filled some of its best appointments, and also served in Oklahoma. The North Arkansas Conference, of which he was a member when he died, did not know him at his best. While in that Conference he was broken in health and making a desperate struggle to get on his feet physically, but he made the very best contribution in service of which he was capable. On June last, he came back within the

bounds of the Memphis Conference to Paris, Tennessee, to live, yea, rather to die, among friends. He evidently knew, or had known, for some time that his stay was brief, and by God's grace he was made fully ready for his departure.



REV. D. J. WEEMS

DAVID J. WEEMS was born at Abbeville, S. C., January 4, 1847, and died at Conway, Ark., May 21, 1923. Brother Weems was a Confederate soldier. At the close of the war he attended old Emory College and graduated in the class of 1870. He was licensed to preach and joined the North Georgia Conference in 1870. To that Conference he gave eleven years. On May 28, 1874, he was married to Miss Lou Burch. To this union were born one girl and three boys: Mrs. Eloise Baker, of Paris, Ark.; Clarence N. Weems, of Songdo, Korea; Rupert H. Weems, of Conway and Roger B. Weems, of Woodberry, Va. In the fall of

1881 he was transferred to the Arkansas Conference. His first work in this Conference was Waldron Circuit. He served Ozark Station, Van Buren Station, Clarksville District, Morrilton District, Fort Smith Dis-

trict, Dardanelle Station, Prairie Grove Circuit, and Paris Station. He was agent for Galloway College, field editor for the Western Methodist, Agent and District Superintendent for the Arkansas Children's Home at Little Rock. Brother Weems was a man of unswerving fidelity and indomitable energy and push. What he did he did with all his might.

JOHN SCORE was born in Skien, Norway, on June 18, 1865, the sixth son of Bishop and Mrs. J. N. Score, of the Established Church of that country. Passing through the usual preparatory schools, he graduated with honors from the Royal Frederick University, Christiania, with the M. A. degree, the highest conferred by that institution. This was in 1884, and for the six following years he acted as Episcopal Secretary to his father and official reporter for one of the Christiania dailies. In 1890 he came to this country, and as soon as legally possible he became a naturalized citizen. After spending some time in other States, in 1892 he went to Lutesville, Mo. It so befell that J. A. Russell, known as "Uncle Joe", was at that time holding revival services in the Methodist Episcopal Church, South, he being pastor of the Marble Hill Circuit. At the altar Brother Score knelt and found peace. In his broken English, with shouts of praise, he gave God the glory, and praise, the birth of a soul, came from his lips with great power for those who knelt with him, and they shortly entered into like joy. Realizing that Brother Score's case was no ordinary one, Brother Russell, whose circuit had seventeen appointments, took the convert with him to help him in his protracted meetings. His gifts were so marked that the Church recognized his divine call, and at the Fourth Quarterly Conference held at Gravelly Hill, presided over by Henry Hanesworth, he was licensed to preach. For two years he served as a supply, and in September, 1894, was admitted on trial into the St. Louis Conference, and appointed to Garfield Circuit. In 1895 he was married to Miss Marie Ebrachs, and of this union two children were born, John N. Russell, now himself a prominent pastor, and Caroline. In turn he served the following charges: Bertrand, Caruthersville, Mount Zion, Manchester, Marvin Memorial, Clayton, Kansas City, Kan.; then he transferred to this Conference and served Aubrey, Parkin, West Helena, and was returned for the second year to McCrory, from which place he passed on April 11, 1923, to "the city which hath foundations whose builder and maker is God". As a man Brother Score was a unique personality, and his uniqueness lent charm to his life. Having convictions, courting no man's favor and fearing no man's frown. From the beginning of his ministry he was recognized as an evangelistic preacher. As a pastor he was faithful and diligent; he suffered no interest of the Church to be neglected. The body was taken to Manchester, Mo., and laid to rest beside his wife, who passed away in 1912.

JAMES H. O'BRYANT was born in Panola County, Miss., on January 9, 1869, and died at Earle, Ark., September 16, 1923. He moved with his parents to Crawford County, Ark., about 1882, and grew up on a farm. He attended the poorly equipped and often poorly taught country schools, from two to four months a year, until he was grown; then he attended Hendrix and Hiram and Lydia Colleges for two years. He married Fruanna Southard on September 9, 1891. Early in life he joined the Methodist Church, being an active member from the first. When he was fourteen years old, he was instrumental in organizing a young men's prayer meeting, which continued every



REV. J. H. O'BRYANT

Wednesday night for nearly two years and out of which came four preachers, three others followig later when the prayer meeting had become community-wide. During his college life at Altus, in 1890, Brother O'Bryant was licensed to preach, and was sent as supply on the Van Buren Circuit, serving one year, and Altus Circuit one year. In 1893, he was admitted on trial into the Arkansas Conference. He was ordained deacon on December 9, 1894, and elder on November 19, 1898. Brother O'Bryant served the following charges: Hartman Circuit, Ozark Circuit, Fort Smith Circuit, Greenwood Circuit, Rogers Station, Harrison District, Russellville, Dardanelle District, Rogers Station, Booneville Station, Booneville District, Searcy District, Commissioner of Galloway College, Forrest City, Paragould, and from Decemeber until his death, Earle. Twice he was a member of the General Conference. He leaves a wife, a son, Ernest, two married daughters, Mrs. R. B. Craig and Mrs. J. K. Fraser, and Miss Eunice, completing her course in Scarritt Bible and Training School preparatory to giving her life to the Church.

JOHN B. FINLEY was born July 22, 1867, near Pineville, Ark. He spent his boyhood days in Fulton County, near Viola. He was licensed to preach in 1912, and was immediately given work as supply on the Salado Circuit, where he served one year. He also supplied Marcella and Guion Mission, and served Floral, Minturn, Evening Shade, and was appointed at the last Conference to Abbott and Washburn. He was changed by his presiding elder to Waldron Circuit, where he served till his death on July 2. He was a man of heroic mold. At the age of forty-five, a laboring man from the ranks of the toilers, supporting his three sisters, and with limited education, he came into the ministry and soon developed into one of our strongest gospel preachers. He was married on December 11, 1916, to Mrs. Cora Russell, who labored faithfully with him in the Master's vineyard.

MRS. GEORGIA A. STURDY, whose maiden name was Georgia M. Painter, was born in Pineville, Mo., December 2, 1857. She professed religion and joined the Church in her thirteenth year. She was married to John H. Sturdy on August 31, 1885, and became the mother of five children, all of whom she lived to see grown and settled in business. Brother Sturdy joined the Arkansas Conference in 1887. While this meant giving up her home which she cherished much, she did so without complaining and for twenty-five years was greatly devoted to the itinerancy, and did much to make the work of her husband a success. When Brother Sturdy superannuated, she quietly took her place by his side and helped to maintain the family during the trying years. Her health failed more than two years before she died. She was stricken with apoplexy and died July 13, 1923, at her home in Fort Smith. She was buried at Elm Springs, her old home.

MRS. EUGENIA BROWN, daughter of Rufus and Margaret Brown, was born in Wythe County, Va., October 14, 1857. She acknowledged Christ as her personal Saviour early in life and was baptized and received into the Lutheran Church, in which communion she grew to womanhood in beautiful Christian service. She was united in holy wedlock to S. F. Brown on September 30, 1878. After her marriage she joined the Methodist Church with her husband and became in the truest sense an itinerant. In 1888 she came with her husband to Arkansas and became closely identified with Methodism in our state. She shared with her husband the labors and sacrifices as well as the joys and victories of our itinerant ministry.

MRS. CELESTIA ALICE BOWEN, wife of T. A. Bowen, was born near Dexter, Mo., June 10, 1864, and died at the home of her son, Earl Bowen, in Jonesboro, Ark., August 9, 1923. She had been ill for several months. Mrs. Bowen came to Arkansas at the age of ten and made her home with her uncle, Dr. T. G. Welch, near Ravenden Springs. She was married to T. A. Bowen on November 25, 1880. Mrs. Bowen entered the itinerant ministry with her husband in December, 1891. She was one of those rare

women whose charm was a modest, sensible life. She quietly entered into the work of the Master, but never sought leadership. Through all her life, and in death, she kept the faith of her childhood.

MRS. ELIZABETH H. McCCLURE was born in Union County, Ky., July 25, 1863, and died at Monette, Ark., August 26 1923. She had been in ill health for years, and for the last few months almost constantly confined to her bed. She was married to I. D. McClure November 21, 1885. She entered the ministry with Brother McClure in 1898. She loved the work which her husband was doing, and always entered into it with zeal and sympathy. She shared all the hardships and toils with her companion without complaint. She died the death of a true Christian.

Bishop Atkins held the seventieth session of the Little Rock Conference at First Church, Little Rock in 1923. It was the last Conference he was ever to hold. We have already spoken of his death there a few days later. So passed a good man.

The Journal of that session shows the following entries:

Who are admitted on trial? George Lester Cagle, Manuel Espinoza Scott, Otis Elbert Holmes, and Willis Richard Boyd.

Who are discontinued? Grover Cleveland, J. H. Crossett, D. S. Barnes.

Who are readmitted? E. M. Peters and L. A. Alkire.

Who are received by transfer from other Conferences? D. H. Colquette.

Who are transferred to other Conferences? F. R. Power.

What preachers have died during the year? A. D Jenkins, C. W. Drake, J. H. Bradford, B. B. Thomas, B. E. Mullins, and W. A. Steel.

Once more the Reaper has been busy. But "our people die well," as was true when Mr. Wesley first uttered that saying. We again suggest that the reader may gather from these memoirs how the preachers and their wives lived and labored—which is the chief reason for reproducing them in this history.

CHARLES WESLEY DRAKE was born March 4, 1845 in Georgia. He was the youngest of twelve children of William and Martha Drake. When he was six years old, his parents moved to Alabama, where they lived for nine years. When he was fifteen, the family moved to Itawamba County, Miss. There they remained until the close of the Civil War. In the spring of 1863, Charles Wesley Drake volunteered for service in the Confederate Army. He served in Company C, Sixth Mississippi Calvary, under Nathan Bedford Forrest to the close of the war. He professed religion and joined the Church in 1866. The next year he was licensed to preach. He continued as a local preacher until 1888, when he was admitted on trial into the Little Rock Conference, and appointed to Mount Ida Circuit. In 1890 he was admitted into full connection and returned to Mount Ida. He served Amity Circuit, Mount Ida Circuit again, Star City Circuit, Mount Pleasant Circuit, Palestine Circuit, Rison, Swan Lake, Carr Memorial, Pine Bluff, Altheimer, Kingsland, Parkdale and Wilmot, Okolona, and Malvern Avenue, Hot Springs. In November, 1912, he was superannuated. He bought a home at Kingsland and lived there until 1916. Then he moved to Little Rock and made his home with his daughter. In 1918 his wife passed to the home above. In 1921 he moved with his daughter to Batesville. Soon after this he was stricken with paralysis, which left him a

helpless invalid. He passed away March 8, 1923, and his body was laid to rest in Oakland cemetery, Little Rock. Brother Drake was a clear thinker, deliberate and logical in the first part of his sermons, intense and emotional toward the close. His delivery was good. The records show that he was successful in winning people to Christ, especially in the early part of his Conference career. He was mayor of Kingsland for several years.

WILLIAM A. STEEL was born January 1, 1848, at Locksburg, Ark., and passed to his heavenly home from the district parsonage in Little Rock, Ark., April 27, 1923. He was buried at De Queen, Ark., April 29. On July 3, 1884 Brother Steel was married to Miss Emma Hudson, of Lockesburg, Ark. To this union three children were born, two of whom, Hudson T. Steel, and Mrs. Jett Latimer, together with their mother survive. In early youth Brother Steel was soundly converted and while yet in his teens joined the Little Rock Conference and until the day of his death was never without a regular appointment. His entire life was given unreservedly to the Christian ministry through the Methodist itinerancy. Although he served eighteen charges, to two of these he was twice appointed, and in every one of them he was successful. He was a typical Methodist preacher. To that field of high endeavor he was perfectly fitted by nature and by grace. As a result of his complete consecration his ministry always sounded the jubilant note. No man amongst us has more genuine conversions to his credit than he.

AMBROSE D. JENKINS was born in Ouachita County, Ark., September 5, 1846, of Methodist parents, and was reared in an atmosphere where deep spirituality prevailed. He was converted at eleven years of age and joined the Methodist Church. After completing his education in the schools nearby he went to McKenzie College in Texas, where his education was concluded. He was licensed to preach in 1867, and in November, 1868, was admitted on trial into the Little Rock Conference. From the date of his admission, he remained an active preacher until six years ago, when he was granted the superannuate relation. During his long term of active service he served as junior preacher, chaplain of the penitentiary, had charge of missions, circuit, stations, and for one quadrennium was presiding elder of the Hot Springs District. He did his work well, carrying a holy influence wherever he went. The last few years of his life he was in periodic darkness. The malady which had fastened itself upon his body caused his splendid intellect to suffer. He was tenderly cared for by his two noble sons, and by his inner circle of friends, and passed away at Little Rock on April 26, 1923. In the passing of Ambrose D. Jenkins one of the old school of Methodist preachers was translated.



REV. B. E. MULLINS

BUD E. MULLINS was born in Plinnington, Tex., January 2, 1870. His parents were members of the Missionary Baptist Church. Brother Mullins was converted in July, 1908, at Fort Towson, Okla., and immediately began preaching. He was admitted on trial into the Little Rock Conference in 1910, after having supplied Strong charge for six months, the unexpired term of Baxter Williams. He served the following charges: Strong, Caddo Gap, Mineral Springs, Washington and Ozan, Kingsland, and Amity. He was superannuated in the fall of 1921, and died at Lawson, Ark., January 22, 1923. He was married to Miss Alma Dunham, February 12, 1899. To this union were born three girls and two boys, all of whom are living. The early part of

his life was spent in western and southern Texas as a cowboy. When about twenty-one he determined to have an education and kept himself in school until he finished in one of the colleges of Texas. After leaving college he taught for some years. He was one of Oklahoma's most successful merchants. He studied law and was for some years a successful criminal lawyer. At his conversion he gave up his law practice for the ministry. When he had to give up the pastorate and take superannuation, he was principal of the high school at Lawson, Ark.

JOSEPH H. BRADFORD was born in Georgia, November 9, 1843, and died at Nashville, Ark., January 18, 1923. In 1880 he was admitted on trial into the Arkansas Conference. He rendered eight years of service in that Conference and was transferred in 1888 to the Little Rock Conference where he spent the remainder of his days. He gave twenty-eight years of service to this Conference and served the following charges in the order named: El Dorado Circuit, Atlanta, Austin, Lockesburg, Bearden, Rocky Comfort, Jansen and Hatfield, Palestine, Sheridan, Douglas and Grady, Sherrill, Humphrey, Mineral Springs, Bingen and Center Point. At the close of 1916 he was compelled by advanced age and impaired health to accept the superannuate relation, which he sustained to the close of his life.



REV. J. H. BRADFORD

BENJAMIN BROCKINGTON THOMAS was born, in Timmons ville, S. C., October 12, 1857, and died at the Methodist Hospital in Memphis, Tenn., after a lingering illness of many months, February 24, 1923. He began his ministry in the bounds of the Memphis Conference where he was licensed to preach in 1884 and a few years later was admitted on trial into the traveling connection. In December, 1904, he was transferred to the Little Rock Conference, of which he continued a member to the close of his life, and in which he served the following charges: Lonoke, Camden District, Texarkana District, Fordyce, Stuttgart, Lonoke again. In the fall of 1918 he was compelled, by failing health and by the long continued illness of his wife, to ask for the superannuate relation.

MRS. MARY SCOTT was born January 26, 1870, and died in her home at Arkadelphia in 1923. She was married to T. D. Scott on September 4, 1904. To them were born three children, one of whom died while young at Prescott. The others, Thomas D., Jr., and Elizabeth, mourn their loss. Mrs. Scott was a faithful wife, a true helpmeet to her husband, and a tender and watchful mother. She kept open house and whether on a station or district, the preachers always found in her a glad hostess. Hence there were many that found lodging under their roof and enjoyed their hospitality. She loved the Church, and filled well the place of the pastor's wife. She was active in all the societies and filled her place gracefully in the social circle. Her greatest ambition was that her children might be

educated and fill responsible places in the Church. She was buried beside her husband at Arkadelphia.

MRS. MARY ANN CALDWELL (nee Grubbs) was born in Virginia, May 2, 1834. She moved with her parents to Tennessee, where in early childhood she was converted and joined the Methodist Church in which she lived a devoted and beautiful Christian life for eighty years. Her parents followed the western tide of immigration to Saline County, where in 1854 she was married to James E. Caldwell, then in the first year of his ministry. For sixty-six years this devoted couple lived together in holy wedlock. During all those years the husband was an honored and loved member of Little Rock Conference. When they were no longer able to continue in the regular work of the pastorate, they secured a little farm home near Tulip, Ark., where they continued to reside until the death of the husband and father, after which Mrs. Caldwell made her home with her daughter, Mrs. Herbert Mathews, at whose home she passed away July 12, 1923.

Chapter XXV

FROM 1924 TO 1926

The year 1924 brought Bishop Sam R. Hay to Arkansas. His administration was brotherly. His pulpit ministrations were optimistic and buoyant. He began his work among us by holding the North Arkansas Conference at Fayetteville. Admitted on trial: Sewell Brince Wilford, R. Connor Morehead, Edward Van, Henry Oliver Bolin, William Henry Goodloe, Claude Oswald Hall, Ernest Burdett Williams, Willie Thomas Bone, Willis Edward Cooper, John Wilson Glover. Received by transfer: J. L. Evans, W. T. M. Jones, D. T. Rowe, J. T. Cunningham, J. E. Cooper, W. T. Thompson, E. L. Broyles. Transferred out: George Pierce Fikes, Robert E. Simpson, Robert H. Lewelling, Harry C. Hoy, Howard E. Pfost, Paul C. Whittle, Byron Harwell, Oscar D. Langston, James F. Carter. Died during the year: G. L. Horton, F. M. Smith, N. E. Skinner, H. E. May, J. E. Buchanan, W. H. Dyer.



BISHOP SAM R. HAY

But before passing to the memoirs, let us note the retirement of Rev. W. F. Evans. He joined the Little Rock Conference in 1888, and transferred to White River in 1913. He had been pastor, presiding elder, and college agent, and rendered good service in all these capacities.

H. E. MAY died at his home in Paragould, Ark., April 23, 1924. His death was due to old age and was hastened by a stroke of paralysis. He was born near Forrest City in 1848. He entered ministerial work in 1889 and continued in that service until 1916, when the Annual Conference placed him on the superannuate list. He was married to Miss Virginia Browning in 1874 and two children were born to this union. Mrs. May died in 1882. In 1884 he was married to Miss Sallie Roberts and nine children survive him: Mrs. Monroe Houser, Mrs. Viola Snowden, Mrs. R. W. Beck, Mrs. V. E. James, Miss Marine May, Amos May, and Cecil May. A brief funeral service was conducted at the family residence by M. M. Smith and C. L. Castleberry. He was buried at Hughes cemetery, twelve miles from Wynne, Ark.

W. H. DYER was born June 23, 1856, and died at Tulsa, Okla., August 18, 1924. In 1883 he was married to Miss Ella Mooney, who died in Feb-

ruary, 1886, leaving two children, Claude Howard and Annie Gertrude, the latter dying in infancy. In 1887 he was married to Miss Laura Leanett. To this union were born three sons and four daughters. He joined the Arkansas Conference in 1888. On January 1, 1889, he moved to Conway as junior preacher under E. A. Tabor. He was at once placed in charge of the Y. M. C. A. work. He was a good student and mastered his Conference courses. He served the Perryville charge in 1890. In 1891 he was sent to Elm Springs. Under his ministry there Marion Nelson Waldrup was converted. In 1894-95 he served the Prairie Grove charge. Owing to ill health in 1895 he was given a year's leave of absence. He spent the year in California and for seven months filled the pulpit of Keener Chapel in San Diego. In 1896 he returned to Arkansas and served Siloam Springs. In 1897 he served Greenwood. In 1899-1900, Paris and Charleston, and built a church house at each. He then served Russellville, Forrest City, and Yellville, and in 1905 took the superannuate relation.

FRANCIS M. SMITH was born in Newton County, Ga., September 17, 1841, and died at Batesville, Ark., April 10, 1924. Brother Smith came with his parents to Arkansas in 1858, settling in Pulaski County. He was married to Miss Fannie Merritt on January 3, 1878. He was converted and joined the Church in 1856. He was licensed to preach by A. R. Winfield, presiding elder, at Bayou Meto Church of the Little Rock Conference, November 1, 1873. He joined the White River Conference in November, 1887, and was ordained deacon on December 15, 1889, and elder on November 28, 1897, and was superannuated in 1904, since which time he made his home chiefly in Batesville, where he was greatly loved. His presence on the streets, in the homes where he lived, or in the churches where he worshipped, was always a benediction.

JAMES E. BUCHANAN died at his home near Gainesville, Ark., March 18, 1924, at the age of sixty-two. Brother Buchanan did not enter the ministry until somewhat late in life, but he became one of our best and most faithful circuit preachers. He was quiet and unassuming, but diligent and devoted to his work. He was admitted into the White River Conference in 1910 and was ordained deacon the same year, having been for some time a local preacher. He was faithful to every task assigned him by his Church. Among the charges which he served during his ministry are Paragould Circuit, Rector Circuit, Stranger's Home Circuit, Gainesville Circuit, New Liberty and Bard. On account of failing health, he took the superannuate relation a year before he died.

HENRY SMITH was born March 23, 1877, at Cincinnati, Ark. There he grew to manhood and at the age of eighteen was converted and joined the Church. His father and mother were plain country people, but none better were to be found there or elsewhere. Henry entered Hendrix College at the age of twenty-one. He did not have the best preparation beforehand, nor was he a brilliant student. Consequently he had a hard time mastering college subjects. But he was a hard worker and made fair grades. His progress was slow but sure and every inch of it was won by the hardest work. In Vanderbilt University, where later he took the English course in Theology and graduated in 1907, he made the same sort of record. During his college career he was sent as a delegate to the Student Volunteer Convention which met in Toronto, Canada. It was there he volunteered for service in the foreign field. But it was not clear to him until some years later while at Vanderbilt University that he must enter upon that kind of work. He was accepted for work in Cuba and entered that field in the summer of 1907. It was in this year that he was married to Miss Beulah Vann of Collinsville, Ala. She was his efficient helper in all his hardships as a foreign missionary. To them were born three children, one of whom died in infancy and was buried in Mayari, Cuba, their first place of residence as missionaries. The other two, Beulah Jane and Anna Laura, are with their mother at Siloam Springs. In the homeland he

served as pastor in the White River Conference before going to Vanderbilt University. After graduating there he gave sixteen years of faithful and efficient service as a foreign missionary in Cuba. He gradually failed until the end came on March 7, 1924, at Siloam Springs, Ark.

GENERAL LEE HORTON, son of Daniel and Caroline Horton, was born June 22, 1862, in Shelby County, Ala., and died January 13, 1924, at Batesville, Ark. He was converted and joined the Church in childhood and early in life felt a call to the ministry. He moved to Arkansas with his parents when he was fifteen years old. In 1897 he was received into full connection as an itinerant preacher in the Arkansas Conference. On June 4, 1902, he was married to Mrs. Eunice E. Cole. To this union were born four children: Lois, Ruth, Paul, and Eunice Lee. His was a quiet, honorable and faithful life.

NICHOLAS E. SKINNER was born in Darlington County, S. C., December 25, 1848, and died in Corning, Ark., April 13, 1924. Brought up in a religious home, he united with the Methodist Church in 1862, but dates his Christian experience from November 22, 1866. The impressions of his early life were deep and abiding. His father was a godly man, a Methodist class-leader, and his maternal grandfather was a local Methodist preacher. He was married to Miss Lizzie Harwell on October 17, 1867. They came to Arkansas in 1869. His wife died the following year. On February 7, 1872, he was married to Miss Amanda Ragland, who survives with one daughter and two sons. He was licensed to exhort by the Quarterly Conference of Darlington (S. C.) Circuit in 1863; licensed to preach by the Quarterly Conference of Austin Circuit (Arkansas) in 1872; was admitted on trial into the White River Conference in 1878, and appointed to Judsonia Circuit. He also served this circuit in 1882, and again in 1912-13, giving him the distinction of serving the same church at three different periods in his ministry. He also served Devew at two different periods, and Corning charge at different times. He supplied the pulpit of this church the last quarter of 1920, when it was left vacant by reason of the transfer of the pastor to another Conference. He was presiding elder of the Newport District two years, superannuated for three years, 1907-09, and then became effective until 1915, when he took the superannuate relation, which he sustained until his death. Brother Skinner was a man of deep pity, very gentle and charming in manner, faithful to every obligation of life. His meditations chronicled in his diary indicate that the great passion of his soul was to be found faithful to his Lord. Though confined at home much of the time during his latter years, on account of his wife's affliction, he was ever ready to serve his Church or the community.

MARTHA AMANDA RAGLAND SKINNER was born near Cabot, Ark., April 5, 1849. She was married to Rev. N. E. Skinner February 7, 1872. He was admitted into the White River Conference in 1878. She shared in all the labors and rejoiced in all the triumphs of the Methodist itinerancy. These two lives were indeed one together in life, together in death, together throughout eternity. She died only a few days after her husband. Before her affliction, which extended over a period of three years, she was very active in all the work of the Church. She sometimes conducted funerals in the absence of her husband. She was laid to rest in Corning cemetery by the side of her husband. She is survived by a daughter, Mrs. W. D. Polk, who ministered to their every necessity in their declining years. Two sons, Claude and Hunter Skinner, are both honest, upright men.

MRS. LOULA BURCH WEEMS went to her reward on September 18, 1924. About a year before her going, Mrs. Weems had suffered a stroke of paralysis, and while she did not suffer greatly, every complication left her weaker. During these months of gradually increasing physical infirmities, Mrs. Weems was in her own home, tenderly ministered to by her

three children, C. N. Weems, Mrs. J. L. Baker, and R. B. Weems. Her body lies peacefully at rest in the cemetery at Conway between the graves of her lifelong companion and that of her son, Rupert H. Weems, the latter having gone to the better land four years before her departure, and the former only four months before. Mrs. Weems' parents were William and Mary Burch, who made their home at a beautiful country place near Rome, Ga. They graduated their daughter in Andrew College at the age of eighteen. In 1873 she was married to D. J. Weems, a member at that time of the North Georgia Conference. In 1881 Brother Weems transferred to the North Arkansas Conference and for more than forty years she shared the exigencies of itinerant life. The chief characteristics of Mrs. Weems' life were faithfulness to her home and to the training of her children.

MRS. SARAH A. HACKLER, daughter of Dr. Allen Puckett, of Chattanooga, Tenn., was born at Harrison, Tenn., April 3, 1852, and passed away in the parsonage at Belleville, January 25, 1924. Her funeral was held at the home of her daughter, Mrs. T. A. Massey, in Fort Smith, Ark. The body was laid to rest in the Forest Park Cemetery. A. Norman Evans, pastor of First Church, Fort Smith, F. M. Tolleson, presiding elder of Fort Smith District, and B. L. Wilford, presiding elder of Booneville District, conducted the services. The Methodist ministers of Fort Smith and Van Buren acted as pallbearers. She was converted and joined the Methodist Church in early life and was true to its teachings from childhood until the end. She was married to J. S. Hackler in 1877. She shared with her husband the labors and sacrifices as well as the joys of a minister's life and as a minister's wife she was one of the most faithful.

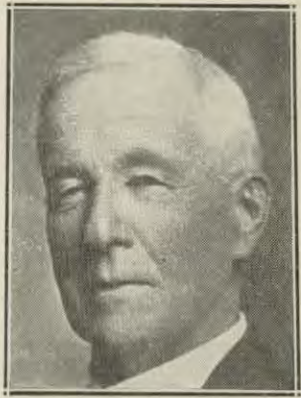
At the Little Rock Conference for 1924, held at El Dorado by Bishop Hay, the following were received on trial: John Oscar Gold, Edwin Ney Bruce, Robert Bowen Moore, John George Gieck, William Jacob Whiteside, Marion William Miller, George Edward Reutz, Willard R. Burks. Transferred in: R. E. Simpson and J. F. Carter from the North Arkansas Conference; E. W. Bartley from the Missouri Conference; A. W. Waddill, from the Louisiana Conference; Francis A. Buddin, from the South Carolina Conference, now well established among us. Transferred out: D. T. Rowe, W. T. Thompson, J. E. Cooper, and H. R. Nabors, to the North Arkansas Conference; E. W. Bartley, to the Southwest Missouri Conference; W. C. Scott, to the Louisiana Conference; A. T. Clanton, to the North Mississippi Conference.

W. M. Hayes went on the list of superannuates. He had been a preacher since 1867, serving in Georgia, Texas, and now for thirty-three years in Arkansas. A genial and versatile man, his arm shot off at Chickamauga, he has always been able to wield the sword of the Spirit and has the love of his brethren. So also W. R. Harrison, in the Conference since 1886, with a stainless record, went on the "roll of honor". He is the father of H. T., and Majors J. J. and Galloway Harrison, prominent citizens of Little Rock.

Wives of two prominent ministers, and also three preachers of long and honorable standing have passed away, and of them we have the following account.

ARCHELAUS TURRENTINE was born in Sevier County, Ark., January 16, 1851. He was the son of Dr. George S. and Zerilda Turrentine, and

was closely related by blood and marriage to a long line of men and women whose names have been prominently identified with Methodism in Arkansas from the earliest days to this present time. He was married in the county of his nativity on January 20, 1876, to Miss Frances Elizabeth Shannon, who preceded him to the heavenly home by just two years. Nine children are left to cherish the memory of this devoted father and mother, and to perpetuate the influence of their saintly lives. Brother Turrentine was licensed to preach by the Quarterly Conference of Lockesburg Circuit in the summer of 1879. In the fall of that year he was admitted on trial into the Little Rock Conference. At the time of his death his name stood at the head of our chronological roll. Thirty-nine years were spent in active and continuous service. The field of his active labors covered twenty-one pastoral charges, one district, and a period of service as field representative of Henderson-Brown College. For nearly five years before his death he had been compelled by failing health to refrain from all active service. When only a boy the death of his father left to him the care of his mother and younger sisters. Burdens which would have been heavy to mature men were rolled upon his youthful shoulders, but he bore them bravely and successfully. By reason of his father's death and the meager school facilities of that time his early education was very limited, but by diligent and constant study he acquired a very thorough knowledge of all subjects which are ordinarily embraced in the curriculum of the best high schools, and also a good working knowledge of both the Latin and Greek languages. He was exceptionally well informed in the field of Christian doctrine, and the history of the Church. Above all else he knew the Bible and was rarely gifted in the ability to unfold and interpret its meaning to others. The story of his life would make a record of heroic struggles and splendid achievements sufficient to stir the enthusiasm of the most indifferent soul. How he managed to rear a large family; put nine children through college; secure a good home and pay for it, and die owing no man a dollar is a mystery. He was a man of clean life and spotless reputation. He was a man of strong convictions and dauntless courage, a terror to evil-doers and the dreaded foe of his theological adversaries, yet he was a man of genial and brotherly spirit and most affectionate disposition. For the first time in seventy-five years the honored name of "Turrentine" disappears from our Conference roll.



ARCHELAUS TURRENTINE

EUPHRATES GARRETT was born in McNairy County, Tenn., on June 8, 1844. He joined the Confederate Army when but a youth, was wounded in the battle of Murfreesboro, in 1863, and spent many months in a hospital. This was the end of his active service in the civil war. He was married to Miss H. J. Johnson on December 24, 1863. On April 21, 1921, his wife went away. After this sad day, he was lonely, but still cheerful, and looked for a still brighter home. On January 10, 1924, he fell asleep in Jesus, and was buried at Stamps, Ark., by his pastor, R. H. Cannon. He was received on trial into the Little Rock Conference December 10, 1875. He served sixteen charges, all either missions or large circuits. His work was heavy, but the pay was small. He sometimes received less than \$100 for a year's work, and never more than \$450.

R. P. WILSON died at his home in Nashville, Tenn., January 4, 1924, after a lingering illness of several months. He was born at Americus, Ga.,

June 5, 1852. Early in life he came with his father and family to Columbia County, Ark., and settled on a small farm near Fredonia Church, which was then a part of the Atlanta Circuit. He grew to manhood in that excellent Methodist community and was admitted on trial into the Little Rock Conference in 1877. His early educational advantages had been confined to the common country schools and to the private academy, then maintained in the village of Atlanta, Ark. He was richly endowed by nature with a strong body and a most vigorous mind. His character had been formed in the atmosphere of a country home, presided over by devout Methodist parents. He was a most diligent student and untiring worker. After ten years of service in the Conference he was transferred to the Pacific Conference, where he spent eleven years, serving three years in the pastorate and eight years in the office of the Pacific Methodist Advocate. Four of these were spent as business manager and four as editor. In 1901 he was selected by the Book Committee and Publishing Agents of our Church to supervise the work of establishing a Methodist Publishing House in China. He felt that this call was the call of God and of the Church and entered at once upon this broader field of activity. About the time the new enterprise was ready to open for business an arrangement was completed by which the Methodist Episcopal Church became joint owner with us and the House became known as the Union Methodist Publishing House, with Dr. Wilson as one of the joint managers. But before the new enterprise was fairly under way his health failed and he was compelled to return to the United States. On his way home he spent some time in visiting Egypt, the Holy Land, and many other countries. He spent months in London making special study of historic churches, museums, libraries, and universities. Returning home, he came to Arkansas and transferred to the White River Conference, where he spent some four years, serving for a few months as presiding elder of the Searcy District, three years as pastor at Searcy, and one year as pastor at Marianna. At the close of his first year at Marianna, where he had built a church and enjoyed the most fruitful ministry, his health again failed. He was transferred to his home Conference, the Little Rock, and soon entered into an arrangement with the representatives of the Publishing House at Nashville by which he became field representative of the House, in which work he continued for sixteen years, or until his death. He had a wide acquaintance with books and men, and his estimates of both were marked by unusual discernment and judgment. He seemed to sense the kind of books which would appeal to each individual and many a man in our Methodism is under lasting obligation to him for having introduced him to books which have greatly enriched his life. He leaves a widow and two daughters, both of whom are married.

MRS. ALONZO MONK was born in Augusta, Ark., May 27, 1954. Soon after her birth her parents moved with her to Somerville, Tenn., where they had formerly resided. She graduated with high honors from the Sommerville Female College, of which she was a student during the presidency of such educators as R. H. Rivers and J. P. Plummer. On November 14, 1877, Miss Elizabeth Carl became the bride of Alonzo Monk, then a rising young minister of the Little Rock Conference, and at the time the pastor of Spring Street Church, Little Rock, afterwards name Winfield Memorial Church, and its location changed to Fifteenth and Center Streets. She had in her veins rich Methodist blood, being a direct descendant of Peter Cartwright, the noted pioneer preacher, who was born in Virginia in 1785 and was for fifty years a presiding elder. For nearly forty-seven years this unusual woman shared the labors of her gifted husband in such important fields as Little Rock, Camden, Tuscaloosa, Macon, Memphis, Knoxville, Chattanooga, Birmingham, Fort Worth, Atlanta, Louisville, Hot Springs, Hope, and Texarkana. She was his inspiration, his adviser and his constant co-worker. When, on October 4, 1924, "the parting time" came, she was serene and unafraid, as she met her Pilot "face to face."

MRS. ELIZABETH HARWOOD MILLAR was born in Brooklyn, N. Y., February 22, 1865. Her parents had come from Ireland and had later settled in Brookfield, Mo., where Mrs. Millar's school life began. She finished at the Academy at Brookfield and later graduated from Price's College, Nashville, Tenn. Two years follow in the schoolroom as teacher, one in Brookfield Academy and one year in the Preparatory Department at Hendrix College. June 27, 1887, she was married to A. C. Millar, who had recently been elected to the presidency of Central Collegiate Institute, located at Altus, Ark. Later the name was changed to Hendrix College and it was moved to Conway. The President's home was also the home for the young lady students of the college. There were nearly as many girls as boys in those days, and Mrs. Millar, though a young bride, was a friend of all the students. She had the finest command possible of herself, and had learned to be contented and happy in the midst of the duties and work of life. Her husband's tribute to her in the *Arkansas Methodist* at the time of her going away is most appropriate and a classic worthy of a place here. He says: "On June 27, 1887, Elizabeth Harwood became my bride and soon came with me to Arkansas. On May 22 she ascended to her eternal home. By her Christian patience, full co-operation, and utter unselfishness, she enabled me to do my work. Freely and joyfully she gave herself to the interests of Hendrix College and the *Arkansas Methodist*. She was a true friend to her friends, trusted them, and was trusted by them. Students as old as herself came to her for counsel and comfort. She never claimed credit for anything, but generously gave credit for any good deed. She had deep convictions and would not yield an iota of principle, but she was tolerant and charitable of the opinions of others. With a keen sense of humor, she was intensely human and enjoyed life. She was the intimate companion of her children and the stay of her aged parents. Unaware of the insidious disease sapping her vitality, she had returned from a helpful visit to parents and brother and sister only to precede them on the last journey of the soul. We are poor because she has departed, but rich because she was and is ours, since she blessed every life that she touched. Dr. E. R. Steel, her friend for thirty-seven years, and Dr. P. C. Fletcher, her pastor, conducted a fitting service on Thursday, and on Friday, surrounded by a host of sorrowing friends, Dr. O. E. Goddard, another friend of thirty-seven years, committed all that was mortal to the grave in Conway, where she had spent happy, useful years." She is survived by her husband and three children: Miss Ethel K., Librarian of Hendrix College, Paul H. chief of the State Plant Board, and George D. a business man in Searcy.

The North Arkansas Conference for 1925 met at Conway, under the presidency of Bishop Hay. The Journal shows the following changes in its personnel:

Who are admitted on trial? Ransom Stanford Hayden, Glenn F. Sanford, James Anson Logsdon, Harvey Anglin, Harold Nance, Earle Cravens, Edgar L. Shuller, Claude Houston Harvison, James Albert Gatlin, William Jesse Martin, Byron Clement Taylor, Robert Elmon Wilson, John Thomas Byrd.

Who are received by transfer from other Conferences? P. Q. Rorie, Paul Galloway, A. B. Barry, T. J. Justice, H. K. Morehead, H. K. King, F. F. Harrell, G. R. Ditterline, E. M. Peters, W. P. Whaley.

Who are received from other Churches as traveling preachers? Elbert Marlar, from the Methodist Protestant Church.

Who are located this year? Joe G. McCollum.

Who have withdrawn or been expelled? H. E. Wheeler, withdrawn.

Who are transferred to other Conferences? Leland Clegg, W. C. Watson, O. L. Cole, J. L. Evans, Sam J. Starkey, J. D. Cunningham, J. W. Jenkins, T. A. Malone, W. C. House.

What preachers have died during the year? Stephen F. Brown, J. Eugene Woodruff.

Besides the two preachers, three elect women had passed away.

S. F. BROWN was born near Wytheville, Va., June 26, 1854. His father was a farmer and a man of splendid Christian faith; as a result very early in life Brother Brown was converted and joined the Church. Finishing high school with honors he went to Weaverville College in 1877. Shortly after his graduation he met Eugenia F. Brown to whom he was married September 30, 1879. To this union two children were born, Ernest H. Brown, deceased, and Mrs. Eula L. Woodward of Gentry, Ark. They also reared an orphan boy S. C. Brown, now of Osceola, Ark. After spending some ten years in the local ranks Brother Brown moved to Arkansas in 1887 and immediately was admitted on trial into what was the White River Conference. His first appointment was Wheatley, and he served with credit the following charges: Osceola, Luxora, Marion, West Searcy, Parkin, Beebe, Monette, Manila, Reyno and Biggers, Black Rock, Gentry, Springtown, and Decatur. Because of failing health he asked and was granted the supernumerary relation, hoping in a short time to regain his health and take regular work. Three years later, when it was found that his health continued to fail, he was granted the superannuate relation. On the early morning of March 25, 1925, God called for him. His going was like the blending of the day with the shadows of the evening, peace and quiet inspired by his wonderful faith in the Christ.

JOSEPH EUGENE WOODRUFF, son of W. W. and Emma Woodruff, was born in Polk County, Ga., on February 22, 1867, and moved to Arkansas with his parents who located at Lavaca in 1871. He passed to his home on high August 9, 1925. He professed religion and joined the Church in early life and lived a devoted Christian. On January 1, 1895, he was married to Miss Rena Coker, and to this union four children were born. The oldest, a little girl, died in infancy. The second, Montie, a lovely daughter, lived to be six years old. Ralph and Roy and their mother survive. Brother Woodruff was licensed to preach at Eureka, on the Fort Smith Circuit, March 25, 1895, D. J. Weems, presiding elder, and W. H. Metheney, preacher in charge. He was admitted on trial into the Arkansas Conference in November, 1897, and served the following charges: Hackett Circuit, Dover and Gravelly Circuit, Dardanelle Circuit, and Prairie View Circuit. After serving these eleven years, his health began to fail and he was given the superannuate relation during 1909-12; supernumerary, 1913-21; superannuate, 1923-24, which relation he held until his death. During his superannuate and supernumerary relations he taught school until he developed consumption and was confined in the Baer Memorial Hospital, Fort Smith. As that dreaded disease preyed upon his physical frame, his soul yearned to go and be with the Lord. He said that the way was bright and the Comforter was with him.

MRS. JENNIE GRAVES UMSTED, wife of M. B. Umsted, was born February 17, 1848, in Gibson County, Tenn. She was educated in the common school and Gibson College, under the instruction of Dr. I. L. Burrow. Her husband was born the same year. They were children together, and classmates through all their school life, finishing college together. On November 21, 1866, she was married to M. B. Umsted. This was a union of love,

out of which came four boys and two girls. Mother Umsted, as all loved to call her, was converted at the age of twelve and joined the Methodist Church. Her spiritual life deepened, widened, and lengthened until its volume of power and beauty could not be measured. She came with her husband to Arkansas in 1869. The White River Conference in 1874 appointed Brother Umsted to the Jacksonport Circuit. In an undesirable little house, amid the mud and water and jungle of that time, on December 24 of the same year, he organized the Methodist Church of Newport with six members. Those were pioneer days, days of hardships and many privations, but this sainted woman was a heroine. She visited and prayed in every home in the city, sat by the sick, comforted the dying, and helped tenderly to lay away the dead. No wonder she was universally loved. She was twelve years a pastor's helper in Newport. Fifty years of service she gave directly to the Church. On March 13 she was called to her reward.

MRS. FANNIE COCHRAN was born May 18, 1842. She was reared a Christian from childhood and at a very early age made a public avowal of her faith. She was in full accord with the itinerant ministry, and gave valuable aid to the work. She kept her membership at Gardner Memorial, where she gave most excellent service to the church by her noble Christian character and by giving a tithe of her possessions to the Lord. While visiting in Alabama about a year ago, she was taken ill and feeling that the end was not far off, desired to return home. Rev. W. B. Hays, her brother, brought her to his home in Conway, where she was tenderly cared for until her death, August 9, 1925. She was buried in the Cato Cemetery. L. B. Davis, R. H. Nabors, B. C. Taylor, and Edward Forrest officiated at the funeral.

For a number of years the question of the unification of American Methodism had been under discussion. A plan for uniting the Methodism of the North and the South had received the endorsement of the General Conferences of the respective Churches. Our own General Conference had submitted the question by referendum to the several Annual Conferences, and we reached a final vote on the question at our Conferences of 1925. It required a three-fourths vote of all the members of the Annual Conferences to carry the measure. A good majority was obtained in the Church as a whole, but not a three-fourth majority. However, our Conferences, the North Arkansas and the Little Rock, did give large majorities, the vote of North Arkansas being 162 for and 53 against, that of Little Rock being 115 for and 56 against the measure.

The seventy-second session of the Little Rock Conference was held at Arkadelphia, Ark., beginning November 18, 1925, Bishop Sam R. Hay presiding. The journal shows the following changes in personnel:

Who are admitted on trial? Paul Vernon Galloway, Edgar Taylor Miller, Paul V. Reed, J. D. Fomby, J. K. Harrell, Charles Baldwin Wyatt, Kenneth Floyd Spore, Archie Martin Rogers, Harold Davis Sadler, Willie L. Arnold, James D. Montgomery, John Chesley Yancey.

Who are received by transfer from other Conferences? W. C. Watson, F. M. Freeman, O. L. Cole, W. C. House, Leland Clegg.

Who are transferred to other Conferences? Paul Q. Rorie, J. W. Nethercutt, M. S. Monk, A. B. Barry, S. R. Twitty, Paul V. Galloway, W. P. Whaley, F. F. Harrell.

What preachers have died during the year? J. L. Johnston, W. M. Crowson, L. M. Powell, J. A. Biggs.

Tributes to the deceased preachers follow.

LOCKHART M. POWELL, the son of James and E. S. Powell, was born in Pickens County, Ala., June 5, 1849. He grew to manhood in his native State and received a fair education in the common schools and the Southern University. After reaching his majority he taught school for a few years, but was admitted on trial into the North Alabama Conference in 1880, having been a local preacher for six years prior to that time. He spent eight years in the North Alabama Conference and was granted a location at his own request. In the fall of 1891 he moved to Arkansas and was readmitted by the Little Rock Conference and, with the exception of one year spent in the North Arkansas Conference, he continued a member of this Conference until the day of his death. In 1917 he asked for the superannuate relation, which was granted. After a year's rest, while still a superannuate, he was appointed to supply Princeton Circuit. At the close of his first year in the charge he was restored to the effective list and reappointed to the charge. In 1920 he was appointed to Hampton, where after one year of strenuous labor he was compelled to return to the superannuate roll and retire from all active service. He was an itinerant Methodist preacher a little more than forty-two years, dying August 25, 1925.

JOSEPH A. BIGGS was born December 1849 and died March 17, 1925. He had five half brothers and sisters and also four own sisters and two own brothers. The three brothers were all prominent Methodist ministers, all of whom were at one time members of the Little Rock Conference. J. A. Biggs joined the Little Rock Conference at Monticello in 1877. For twelve years he was a popular and successful preacher and pastor in the Little Rock Conference. In 1890 he transferred to one of the Texas Conferences and was stationed at Benton. At the end of the year he was transferred to the Northwest Texas Conference. In 1912 he came back to us from the East Oklahoma Conference and was stationed at De Queen, and served this station 1913-14. He was appointed to the Texarkana District in 1915-18. He was pastor of Third Street, Hot Springs, 1919-20, and at Stamps in 1921-22. He was stationed at Wilmot in 1923. At the following Conference he was put on the retired list and made his home in Hot Springs until he went to his home above.

WILLIAM MARION CROWSON was born in Grant County, Ark., July 22, 1854. He was admitted into the Little Rock Conference in 1877. In November, 1879, he was married to Miss Ella Sims, who survives him. To this union were born eight daughters, six of whom are living. Brother Crowson served his Church in the active itineracy from 1877 to 1907 when he was superannuated. During this period he served in the Little Rock Conference twenty-three years, having served in North Texas Conference from 1883 to 1890. Since his superannuation he served either the whole year or a part of each year as a supply, except the present year. His period of service covers forty-eight years. It is interesting to note that he had the distinction of serving in every district of our Conference. His last days were spent in his own little home which was a gift to him from his daughters and sons-in-law. Here he was happy in spite of intense physical suffering.

JESSUP L. JOHNSTON was born in Buncombe County, N. C., August 14, 1842. He moved with his parents to Georgia, where he grew to manhood, entered the ministry, and continued to reside until he moved to

Arkansas about 1880. He was licensed to preach when quite young. When only eighteen years of age he enlisted in the Confederate Army and served throughout the war, finally attaining the rank of Chaplain when he was little more than twenty-one years of age. He was admitted on trial into the North Georgia Conference in the same class with Warren A. Candler. He was received into full connection and ordained an elder at the Little Rock Conference held in 1889. He continued in the active service until the fall of 1909, when he asked for the superannuate relation, which he continued to hold until his death.

MRS. MARY ELLEN SANDERS was born at Hiram, Ohio, November 9, 1845, and died at Carlisle, Ark., December 9, 1924. She was the daughter of W. H. Bump, who was a pioneer Methodist preacher of Arkansas, and was pastor of First Church Little Rock, back in 1838 and 1839. She was married to John R. Sanders at Little Rock on January 20, 1870, and for forty-three years she shared with him the joys and sorrows, the victories and defeats, the pleasures and hardships of the early itinerant preacher. With her consecrated and beloved husband who became known as "The St. John of Arkansas Methodism," she served in such important charges as Lockesburg, Washington, Center Point, Warren, Magnolia, Fordyce, Malvern Avenue (Hot Springs), Riverside (Pine Bluff), Hope, Mena, Fairview (Texarkana), Junction City, Lewisville, Macon, and Carlisle. Mrs. Sanders was a woman of genuine goodness.

MRS. CHRISTINE COOPER McLAUCHLIN, widow of the late Rev. John McLauchlin, D. D., passed to her well-earned reward on November 3, 1925. She fell sweetly on sleep amid the golden splendors of a most peaceful sunset in great triumph and unafraid. Before her marriage to John McLauchlin, she was Miss Christine Cooper. She was born and reared by noble and Christian parents among the beautiful blue grass regions of Kentucky, near Louisville, April 15, 1835. She was educated in the best schools that the country afforded at that time. On December 30, 1851, she was married to John McLauchlin. In 1870 she moved with her husband to DeWitt, Ark. At DeWitt, her husband was a pharmacist and M. D., and early in the seventies he entered the ministry. She died last November.

Bishop Hiram Abiff Boaz, whose father was evidently a Mason, came to us in 1926, to stay four years. No man has worked harder among us. He had a dream of a great central educational institution at Little Rock which many thought should have been realized. His service began with the session of the North Arkansas Conference at Paragould.

We quote from the Journal:

Who are admitted on trial? James Washington Brewster, William Francis Shell, James Thomas Randle, Lewis Franklin Lefevers, William Carl Benbrook, Vernon Elmer Chalfant, William Bohart Hollingsworth, Henry Merriwether Lewis, Marvin Andrew Graves, Jesse Jacob Decker, Manford Lee Edgington.

Who are discontinued? Ernest Burrow O'Bryant, R. B. Craig, Noel S. Chansy.

Who are received by transfer from other Conferences? J. M.



BISHOP H. A. BOAZ

Workman, W. C. Davidson, J. F. Carter, F. H. Cummins, G. W. Davis, George E. Reutz.

Dr. John H. Dye, for more than half a century a conspicuous figure, both as a preacher and a citizen, went on the superannuate list.

Henry Hanesworth also superannuates. He is a contribution of Great Britain to our American Methodism. He served long in Missouri; came to us in 1896; has served well stations and districts; and was for long Secretary of the Conference. He and his good wife now live in Augusta.

One preacher, Riley Jones, and several wives of preachers died during the year.

MRS. M. M. SMITH (nee Chandler) was born in Lyon County, Ky., March 23, 1855. When an infant she moved with her parents to Jackson County, Ark., near where Tuckerman now is. In that then new country she was reared by industrious, enterprising, and religious parents. When a small girl she professed saving faith in Christ and joined the Baptist Church with her parents and was a faithful member of that Church until she married Brother Smith. Five years after their marriage Brother Smith joined the White River Conference and from then until her death Mrs. Smith was a faithful itinerant preacher's wife, a good mother, a devout Christian, and a faithful Church member. For many years they lived in Paragould. There she died on April 17, 1926, respected and loved by all who knew her.

MRS. MAGGIE MCGEHEE HARLAN, formerly Miss Burch, was born August 6, 1850, and "fell on sleep," in Rome, Ga., May 16, 1925. In early life she was converted and joined the Methodist Church. December 3, 1885, she was happily married to the Rev. Vincent V. Harlan, who at that time was a member of the Arkansas Conference, and who preceded her to the spirit world some twenty-five years. She was conspicuously connected with the Woman's Missionary work, and further record of her appears in the chapter on the work of our Missionary Societies.

MRS. LAURA J. COX was born near Ironton, Mo., June 19, 1862. She was the daughter of the late Rev. J. W. and Melvin Cox. She moved with her parents, when but a child, to Clay County, Ark., near Rector. She was converted and joined the Methodist Church at the age of thirteen. She was married to H. B. Cox of Rector, February 9, 1881. A sketch of the life of Brother Cox has appeared on a former page, and it is enough to say that this good woman was a faithful partner in all his labors.

The seventy-third session of the Little Rock Conference was held at Warren, Ark., Bishop H. A. Boaz presiding. The journal shows the following changes in personnel:

Who are admitted on trial? Otto Warren Teague, Robert Arthur Terry, Lawrence Earl Wilson, Van Wesley Harrell; Sherman Curtis Yates, David Askew Weems, James Rice Oliver, Jefferson Wilson Smith.

Who are discontinued? E. N. Bruce, J. D. Montgomery.

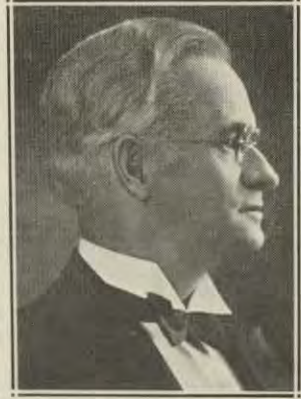
Who are readmitted? C. M. Thompson.

Who are received by transfer from other Conferences? H. D. Knickerbocker, from the North Texas Conference, H. H. Griffin and F. F. Harrell, from the North Arkansas Conference.

Who are transferred to other Conferences? W. C. Davidson, J. F. Carter, J. M. Workman, George E. Reutz, and E. M. Peters, to the North Arkansas Conference; J. D. Fomby, to the Louisiana Conference; P. C. Fletcher, to the West Texas Conference.

What preachers have died during the year? Russell R. Moore, John W. Vantrease.

Note that in the transfers named above the name of P. C. Fletcher occurs. Virginia born and bred, he came to us as a transfer out of North Georgia in the year 1894, thirty-two years before this transfer. All his life he made a fight for health, working prodigiously all the while. His quest for health took him for a year or two to California. He was sent for several years to St. Louis in an effort to bring to life our old First Church there. But the stream of his life was in Arkansas, till about five years ago he was taken to San Antonio as pastor of Laurel Heights. After four years there Bishop Hay is said to have induced him to take the open air as presiding elder of the San Antonio District. But he has passed away before his year was out. Philip C. Fletcher never touched a thing in Arkansas that he did not build up. He served Siloam Springs, Eureka Springs, Fort Smith, Fayetteville, Little Rock, and Texarkana. Of charming personality, there was not a coarse fiber in his being. No man has left more friends in Arkansas.



DR. P. C. FLETCHER

Tributes to those who died in connection with the Little Rock Conference this year follow.

RUSSELL RENNEAU MOORE was born in Marietta, Ga., in the year 1853 and died at Hazen, Ark., April 3, 1926. The family moved to Arkansas when he was only a boy. His father died before reaching middle life, leaving to the wife and mother the care of the children. His mother was a devoutly religious woman, of strong character and courageous spirit. She succeeded in giving her boys a fair education in spite of the handicap of limited means. Best of all she brought them up in the ways of righteousness, and in the knowledge of God. Russell was converted in early life and became an active Christian worker while he was yet a mere boy. He became definitely convinced of a call to the ministry in early childhood and with the advice and assistance of his mother he diligently sought to prepare himself for his work. He spent some time as a student in the University of Arkansas. Later he spent two years in the Theological Department of Vanderbilt University, but did not complete the course required for graduation in either school.

He was admitted on trial into the Little Rock Conference in 1886 and continued in the active work of the ministry until the hour of his death. He served many of the leading stations and also as presiding elder

on three of the districts of our Conference. Russell Moore was a true and faithful preacher of the glorious gospel of Jesus Christ and his ministry was a blessing to many people. His early ministry was exceptionally fruitful in the conversion of sinners, and his preaching never lost the evangelistic note. He was married to Miss Ella Withers, a daughter of the late Harlston Withers, November 23, 1886. His children are Mrs. E. H. Dozier, Mrs. J. T. Mullinex, H. W., Russell, Jr., Collins C., James S., and Robert B. Moore, the last named being a member of the Little Rock Conference.

JOHN W. VANTREASE was born in Tennessee on November 4, 1848. He came to Arkansas with his parents, William C. and Tabitha Vantrease, when he was quite young, and settled with them in the Midway community in Hot Spring County, where he continued to live until he became a member of the Little Rock Conference. His first marriage was to Miss Mary J. Miller, February 10, 1870, who died within a few months after that time. On November 7, 1872, he was married to Miss Nannie E. Miller, who was a cousin of his first wife. Twelve children were born to their union, six of whom are still living. They are Mrs. E. F. Wilson, Mrs. W. D. Sewell, Mrs. J. B. Chipman, Mrs. Frank Wright, Mrs. J. B. Parker, and J. Fred Vantrease. He died at his home in El Dorado, January 29, 1926, after a long and painful illness. He was licensed to preach by the Quarterly Conference of Friendship Circuit, March 24, 1888, C. C. Gooden being the presiding elder. After two years as a local preacher he was admitted on trial into the Little Rock Annual Conference in 1890. During the fifteen years of his active ministry he served the following charges: Hot Springs, Social Hill, Murfreesboro, Palestine, Atlanta, El Dorado, and Buena Vista Circuits. At the close of 1905 he was compelled by impaired health to ask for the superannuate relation. He established his home in El Dorado where he spent the last twenty years of his life. In his relation to the local church and community he was a model of what a superannuate preacher should be.

MRS. ELIZABETH E. SHARP was born, December 13, 1868, at Mace, W. Va., and passed to her well-earned reward on March 31, 1926. Brought up in a Christian home, Mrs. Sharp united with the Methodist Church in early life; and the impressions of early life were deep and abiding. On June 4, 1891, she was married to Watson A. Sharp. There is a record of the life of Brother Sharp on a former page, showing the life which his wife shared.

MRS. LULA MCSWAIN was born in Clark County, Ark., November 19, 1854, and died September 15, 1926. Her parents, whose name was Grey, both died when she was quite young, leaving her to the care and training of her aunt, Mrs. A. R. Winfield, and her husband, Rev. A. R. Winfield. After attending school for a time in Memphis she was married to John R. Trotter, of Monticello, Ark. Five children were born to their union, three of whom died in infancy. After some years the husband died and Mrs. Trotter moved to Monticello. On April 2, 1891, Mrs. Trotter was married to C. D. McSwain, of the Little Rock Conference. Further detail of her life may be seen by reference to the sketch of Brother McSwain, already recorded.

MRS. MARY EMMA STEEL, daughter of Col. James Rufus Hudson and Mrs. Jeannette Cook Hudson, of De Queen, Ark., and widow of the late William A. Steel, of the Little Rock Conference, was born at Lockesburg, Ark., December 19, 1863, and died at DeWitt Ark., August 25, 1926. She was converted under the preaching of A. C. Biggs at Lockesburg, Ark., and joined the Methodist Church there in the summer of 1877. On July 3, 1885, she was married to W. A. Steel, of the Little Rock Conference, then pastor of the Collegeville Circuit, who died April 27, 1923. To this couple were born three children: Mamie, Jeannette, and Hudson. Mamie, (Mrs. Fred Venable), died some three years before her father's going. After the passing of the husband, there was added a double burden of sorrow to her already frail body which she bore with uncomplaining patience un-

til called to rest a little more than three years later. Her record was bound up in faithful service with the record of her noble husband, whose record we have made for the year 1923. She was buried by his side at De Queen.

MRS. ETTA L. MELLARD died in an infirmary at Little Rock, February 5, 1926. She was the daughter of T. B. and C. C. Worthington, and was born near Camden, Ark., March 15, 1872. She was married, March 6, 1898, to J. J. Mellard, who with five children, Beulah Mae, James Henry, Odessa, Eulita, and Corrine are left to mourn their loss. Three other children born to this union died in early childhood. Besides the husband and children she leaves one sister Mrs. C. J. March, and two brothers, W. L. Worthington, and Victor. Her parents were earnest and exemplary Christians and wholehearted Methodists. Their children were dedicated to God in infancy and reared in the atmosphere of devotion to God and to the Church. Etta could not remember the time when she did not love the Lord and try to be good. When only a little girl she definitely trusted in Christ as her Saviour and was received into the Methodist Church by her pastor. For twenty-eight years she shared with her husband the joys and sorrows of an itinerant preacher's life.



Chapter XXVI

THE YEARS 1927 AND 1928

The ninety-second session of the North Arkansas Conference was held at Searcy in 1927, Bishop Boaz in the chair. H. W. Jett, R. B. Howerton, J. M. Barnett, C. M. Hughes and P. W. Emrah were admitted. J. A. Logsdon, W. F. Shell, and M. L. Edgington were discontinued. A. M. Alkire, F. M. Glover, and Dana Dawson were received by transfer. J. W. Workman, G. W. Davis, M. R. Lark, George Reutz, and G. R. Ellis left by transfer.

Three outstanding men and three wives of preachers had passed to the heavenly world. The writer must beg the privilege of saying here that these three preachers were his close personal friends. With Dr. Johnson there had been a lifetime's association; we had walked and worked together from boyhood. So, though to a less extent, with W. F. Walker.

Four wives of preachers fall within the rule prescribed for the tributes to appear in this History. All the tributes are here given.

W. F. WALKER was born at Milan, Tenn., November 14, 1855, and died at Paragould, Ark., December 21, 1926. He was converted when a boy and joined the Methodist Church at Double Springs, in his native State. When quite young he felt the call to the ministry and began to make preparations for his life work. When twenty years old he came to Arkansas and attended school at Altus, where the late Rev. I. L. Burrow was president and teacher. For five years he alternated between attending school, teaching, and supplying charges. At Batesville, in November, 1884, he joined the White River Conference. His first appointment was Marion Circuit. Here he did fine work, reaching some splendid old people and was instrumental in their conversion. From then until November, 1919, Brother Walker was an active and efficient itinerant preacher, serving some hard charges and some good stations during his last years, Cabot, Brinkley, Walnut Ridge, Harrisburg, and other important places. No one was more surprised and disappointed than Brother Walker himself when his brother, Dr. Ben Walker, at the Conference at Jonesboro, in 1919, tested his blood pressure and told him the days of his effective ministry were ended. After superannuation Brother Walker went to Paragould, where his relatives lived, enterprised a little business, and continued it as long as his health would permit. He and Miss Emma Drummond were married August 6, 1884. The Lord blessed their union with five sweet children. Ethel lived to be eleven years old, Cecil five, and the other three (triplets) died in infancy. They were bereft of all of them in eight months. This was a great sorrow, but they bore it with Christian fortitude. His funeral was from the First Church, Paragould, conducted by William Sherman, assisted by R. E. L. Bearden, C. L. Castleberry, and M. M. Smith.

WILLIAM BENJAMIN HAYS was born near Quitman, Miss., July 23, 1868, and died May 17, 1927, in the second year of his service as presiding elder of Booneville District. He came of religious parentage and was never out of the membership of the Church, having joined the Methodist Church when a child. In his infancy his family went to Bay Minette, Ala. His father, Reuben Hays, was a member of the second expedition

which the government made against Black Hawk. His mother, Laura Hays, was a saint in Israel. The family moved to Arkansas about 1880. and located at Cato, from which place W. B. Hays entered Hendrix College, then located at Altus. He later graduated from that College, and took postgraduate work at Vanderbilt University. He spent eight years in the St. Louis Conference during which time he served Mount Auburn Church and the Church at Ferguson. He also served Farmington and Charleston Districts as presiding elder. The places he served as pastor in Arkansas were Augusta, Beebe, and Newport, also Helena, Paragould, Conway, and Booneville Districts as presiding elder.

His first marriage was to Miss Loutie Bonner. Reuben B. Hays, now of Boston, Mass., is a son of this union. His second marriage was to Miss Ellen Reinhardt. Their children are Minnie, Frank, William, and Lee. It has been said of him: "He gave to the church all that was in him". He was deeply interested in the establishment of the Church in rural areas and was always anxious to further the cause of Christianity and education among young people. He sought out forgotten places and unknown people. He certainly endeavored to carry the torch into the uttermost parts of his parish.

DR. F. S. H. JOHNSTON, son of J. L. and Emily Johnston, was born in Oglethorpe County, Ga., March 6, 1857. He was licensed to preach in 1875, and, after attending Emory College, joined the North Georgia Conference in 1878 and at once transferred to the Arkansas Conference, where he served on Boonesboro and Huntsville Circuits in 1879-80. In 1880, he was admitted into full connection, ordained deacon by Bishop H. N. McTyeire and appointed to the Altus Circuit. Here, in connection with his pastorate, he attended Central Collegiate Institute. In 1882 he was ordained elder by Bishop Granbery and appointed to Van Buren Station. He served Bentonville and Rogers, Altus Circuit again, Ozark Station, Fayetteville District, Morrilton, Fort Smith, First Church, Conway Station, manager of the Twentieth Century Fund, which place he filled for about six months and was then appointed presiding elder of Fayetteville District to take the place of Stonewall Anderson, who had been elected president of Hendrix College. In 1906 he was appointed to Fort Smith District; 1910, Conway District; 1914, Conway Station; 1916, Commissioner of Hendrix College; 1918, Conference Missionary Secretary and manager of the Centenary, which position he held for four years, then Conference Missionary Secretary as a nominal appointment until 1926, when he took the superannuate relation. During his work as commissioner of Hendrix College and manager of the Twentieth Century Fund he raised the first endowment for the college, which formed the nucleus for its first million dollar endowment. He was a member of seven consecutive General Conferences, 1894, 1898, 1902, 1906, 1910, 1914 and 1918. He was also a delegate to two Ecumenical Conferences, London, 1901, and Toronto, 1911. For many years he was a member of the Board of Missions of his Conference; two quadrenniums a members of the General Board of Missions; for some time a member of the Federal Council of Churches in American; for a number of years a member of the Board of Trustees for Galloway Woman's College; for thirty-two years a member of the Hendrix College Board. He was chairman of the *Arkansas Meth-*



DR. F. S. H. JOHNSTON

odist Commission ever since the Church took the paper over, and was a member of the commission locating Mount Sequoyah at Fayetteville and has been one of its Executive Committee. During his ministry, either as pastor or presiding elder, he built, or caused to be built, fifty churches and twenty parsonages. Hendrix College conferred on him the degree of D. D. in 1910. Perhaps his first love, aside from his family, was Hendrix College. He literally gave himself for it. During its trying days, he, with W. W. Martin, and A. C. Millar, stayed with the institution and kept it from closing its doors and shaped its destiny. He was married first to Miss Lizzie Burrow, daughter of I. L. Burrow, president of Central Collegiate Institute. She died in 1889. In 1892 he was married to Miss Catherine Benbrook of Fayetteville, who survives him. To this union five children were born; Howard C., Charles Warren, Allen, (deceased), Catherine, (deceased) and Edwin. After a beautiful service held at the church at Conway, led by the pastor, assisted by many of his brethren in the ministry, he was followed by sorrowing friends to the Oak Grove Cemetery where his body was laid to rest.

MRS. EMMA YANCY HOOD was born in Shelby County, Tenn., February 22, 1873. In 1900 she was married to J. T. Hood. To this union five children were born. From early youth Mrs. Hood was closely affiliated with the Church and its institutions. She was fully capable of filling the place of a minister's wife. At five different places she organized Missionary Societies where none had previously existed. Particularly have her ministrations at bedside of the sick been a blessing and comfort. She was also ever ready to relieve those in distress. Mrs. Hood was a truly devoted mother and wife. Her death occurred at Haynes, Ark., April 9, 1927. The funeral services were conducted by W. L. Oliver, assisted by J. A. Anderson, Gladys Williams, and T. H. Wright.

MRS. MARY JANE M'ANALLY (nee McWhorter), was born August 20, 1861, near Ozark, Ark. She accepted Christ as Saviour and Lord at the age of thirteen and joined the Presbyterian Church, but, after she married Jesse M. M'Anally, March 3, 1885, she became a member of the Methodist Church. She had not been well for the last ten years, and the last three years she had suffered much. She left for heaven on June 16. She leaves a husband, Jesse M. McAnally, three daughters, Mrs. J. L. Taylor, Mrs. R. M. Thompson, and Miss Vinnie McAnally and four boys, B. T. McAnally, P. A. McAnally, J. B. McAnally, and H. A. McAnally.

MRS. LAURA A. LINDSEY, wife of the late Z. W. Lindsey, was born at McKinney, Tex., September 15, 1865. Before her marriage she was Miss Laura A. Smith. She was converted and joined the Church at the age of eleven years. She was married to Z. W. Lindsey while pastor at Berryville, Arkansas Conference, in 1883. She stood faithfully by his side, as they went from place to place, to do the work of a Methodist itinerant. Among the charges they served were Berryville, Clinton, Green Forest, Quitman, Springfield Gentry, Bentonville, Farmington, and Cane Hill. From the latter place, Brother Lindsey took the superannuate relation. They moved to Texas, and during his last years he served as supply at China Springs and at Loving, in the Central Texas Conference. Soon after the husband's death, on March 11, 1918, she lost her sight, the result of a serious illness, and the last nine years she was an invalid. Although blind and often in much pain, she was always cheerful. She is survived by three sons and two daughters: W. P. Lindsey, Mrs. Charles Higgins, Jerome W., and Wilber H. Lindsey, and Mrs. E. J. Frickle. She died on February 25, 1927, and was buried at Waco, Texas, by the side of her sainted husband.

The Little Rock Conference for 1927 was held at Camden, Bishop Boaz presiding. Admitted on trial: Elbert Bazel Adcock, John Leiroy Tucker, Robert Sidney Beasley, Raphael William Menard, Marshall Turrentine Steel, Fred R. Harrison, Claude Rich-

mond Roy, J. D. Montgomery. Transfers to other Conferences: W. V. Walthall, to the New Mexico Conference; C. M. Reves and Guy C. Ames to the East Oklahoma Conference; A. L. Alkire, to the North Arkansas Conference; C. B. Powell, to the Louisiana Conference. Transfers from other Conferences: J. W. Nethercutt from the New Mexico Conference; W. A. Hearn, from the China Conference; George E. Reutz and H. H. Griffin from the North Arkansas Conference; W. L. Blackburn and L. R. Sparks, from the Louisiana Conference; C. N. Smith, from the East Oklahoma Conference.

Some valuable young men were among those admitted, as the intervening years have shown. Marshall Steel is the son of Dr. E. R. Steel, and it was the joy of his father's heart that he gave promise of filling the gap that has now been made by the death of the father.

Two members of the Conference, J. J. Meniffee and Jesse Galloway, and one son of the Conference, Raymond T. Ross, furloughed home from China Mission, are honored by tributes to their memories.

JOHN J. MENIFFEE was born in Mississippi, on May 17, 1849, and died June 18, 1927. He came with his parents to Clark County, Ark., where he continued to reside until he entered the itinerant ministry. He was admitted on trial into the Little Rock Conference in 1889, having been for some years a faithful local preacher. He gave to the Church twenty-nine years of continuous service before his superannuation, which occurred in 1918. After superannuation he rendered three years of partial service as a supply and continued to be active as his advanced years would permit to the very close of his life. Through all the years of his ministry he served in the out-of-way places and the weak charges. He never knew the luxury of a comfortable salary, and was frequently compelled to practice the most rigid economy in order to meet his obligations.

JESSE GALLOWAY died in a sanitarium at Little Rock on March 4, 1927. He was in the flower of a vigorous manhood, and was steadily growing in all the qualities which enter into the making of an efficient and acceptable minister. His advancement in the Conference had not been meteoric or phenomenal, but quiet, steady, and continuous. He was the youngest son of Rev. George L. and Mrs. Ann E. Galloway and was born in Sevier County, Ark., June 21, 1892. He was educated in the common schools and in Henderson-Brown and Hendrix Colleges. He could not remember the time when he did not love and trust the Saviour, and when he did not feel called to the ministry. Soon after our country entered the World War he waived the exemption from military duty to which he was entitled as an active minister and volunteered for service in the army. He was assigned to duty with the Marines and stationed for some time at Quantico, Va. At the close of the war he returned promptly to the work of the ministry. He was married to Miss Bess Covington, of Delight, Ark., September 14, 1920. Two children, Charles Donnell and Ruby Jess, were born to their union. They, with their mother, live to mourn the loss of an ideal husband and father. He was admitted on trial into the Little Rock Conference in 1914, and was admitted into full connection and ordained a deacon and an elder in the regular order of Conference work. With the exception of one year spent in college and the year spent in the service of his country, he gave himself continuously to the work of the pastorate. The charges which he served were, Orchard View, Caddo Gap Circuit, Benton Circuit,

Taylor Circuit, Delight, Blevins, and Carlisle. At the time of his death he was serving the third year of a happy and fruitful pastorate at Carlisle.

MRS. MARY CATHERINE WILLIAMS (nee Goodwin) was born in Cherokee County, Tex., September 7, 1864. She moved with her parents in 1879 to Polk County, Ark., where on November 21, 1880, she was married to J. B. Williams who has been for many years a member of the Little Rock Conference. Twelve children were born to their union, four of whom died in infancy. Two of the boys are preachers. All are Christians and active members of the Methodist Church. Mrs. Williams was a woman of unusual strength of both mind and body. She was deeply and consistently religious. She had a genuine experience of grace and lived in conscious fellowship with God. She was ever ready for every good work in the Church, and was especially devoted to the work of the Woman's Missionary Society. In many of the charges which they served she was the president of the Missionary Society and filled the place with fidelity and signal ability. Some ten or twelve years ago her husband was compelled by age and infirmities to accept the superannuate relation. Since that time they had lived near Hatfield, where on January 15, 1927, she finished her earthly pilgrimage.

MRS. SARAH PALMER WHITE, the first child of Horace and Anna Bullock Palmer, was born March 16, 1865, near Arkadelphia, Ark., and died at Stephens, Ark., in the home of her sister, Mrs. Fannie Palmer Ankrom, on her sixty-second birthday—March 16, 1927. She was fortunate in an inheritance of the Old South's best blood and ideals. Her father, a faithful soldier and surgeon in the army of the Southern Confederacy, was a cultured gentleman, Methodist, and Christian. Her maternal forbears were equally distinguished. Miss Sarah was always active in the interest of her home, church, and community. Wherever she was, she soon became essential to many worthy enterprises. She was brought up within the Church of her parents, and early became one of its devoted members. It was a blessing for the purposes of the itinerant ministry and for the life of Bennett Allen White, of the Little Rock Conference, that Miss Palmer became his wife and helper on December 4, 1902. Their labor together for the kingdom of God was brief, as Brother White was called to his heavenly reward on July 4, 1904. Since that time, though bereft and often lonely by the severing of other earthly ties dear to her heart, Mrs. White bravely and optimistically lived faithfully to the end.

MRS. ANNIE STEELE, wife of C. O. Steele, died at the home of Fred Gray at Hot Springs, Ark., March 6, 1927. "Aunt Annie," as she was affectionately called, was the daughter of Mr. and Mrs. James McClune, and was born at Philadelphia, on June 7, 1844. In early childhood she united with the Methodist Church and was ever faithful to the duties and privileges it offered to her. While still a young woman she was married to Mr. Fullerton and to this union two little girls were born, both of whom, with their father, died while the children were young. The bereaved young wife and mother taught school for a number of years, then entered Millersburg Female College as matron. While serving there she met Judge A. B. Williams of Washington, Ark., whose daughter was a student in the college, and they were married. Judge Williams, one of the leading jurists of his time, lived but a few years. In 1908 she was married to C. O. Steele, with whom she lived to the close of her life. The parting of these two aged saints, who had lived together for nineteen years, was most pathetic. Each assured the other that the time was short until they should meet again in that better world where heartaches and separations never come.

MRS. JOHNNIE TANKERSLEY GODDARD was born May 21, 1870, near Clarksville, Ark. She died after a protracted illness at her parsonage home in Mena, Ark., October 14, 1927. She was married to the Rev. Samuel F. Goddard on October 8, 1890, who with one son, Oscar Felix, a certified public accountant, and now director of the Hawaii Bureau of Government-

al Research, survives her. Mrs. Goddard was converted at the age of ten years and united with the Methodist Church, thus giving to the Church the whole of her loyal and devoted life. She glorified all the relations of life which she sustained to the world about her. She had many friends in all the charges served by her husband, but she doubtless had a larger place in the hearts of the people of Mena than in any previous pastorate. Her place in the life of the young people, their love for her, and their grief at her going, was touching beyond expression.

Her funeral was held at four o'clock Saturday afternoon by F. N. Brewer, the presiding elder. Despite the fact that it was held at the busiest hour of the busiest day of the week, it was attended by a throng of people. After the service her body was laid to rest in the Odd Fellows Cemetery.

RAYMOND T. ROSS, son of Dr. and Mrs. J. S. Ross, was born at Okolona, Ark., February 26, 1894, and died at Little Rock, Ark., September 26, 1927. He was educated in Okolona High School, Hendrix College, and Emory University. Raymond was deeply religious. Born in a Christian home, nurtured in a Methodist Sunday School and Epworth League. On his mother's side, he was related to the Winfield brothers, two of our most outstanding pioneer ministers. From this direction he also inherited moral and religious traditions as rich and inspiring as were those to which Timothy fell heir.

Raymond showed early signs that all his gifts, a scholarship, and powers of soul and body would be consecrated to the highest things he knew. From the family altar and its holy atmosphere, he matriculated in Hendrix College, where he was active in religious work, and became the leading spirit in the Young Men's Christian Association. At a great Y. M. C. A. Conference, when the subject of Missions was under consideration, he volunteered for the foreign field. Graduating from Hendrix College, young Ross went forth with the keenest perception of the magnitude of his task. He immediately matriculated in the Theological School of Emory University. In 1917, after graduation, he was admitted into the Little Rock Conference, and was appointed to Dumas Station. In the pastorate he was remarkably successful. The aged leaned on him, the young found in him a friend and counselor. In 1921 a telegram came announcing that he had been assigned to work in China. He entered upon this work with vigor and promise both to the Church and himself. But disease cut him down. He had to submit to several painful operations, none of which improved his health. Furthermore, the great struggle against heathenism was too great for him. In 1924 he was furloughed home for rest. But after varying hopes on the part of his dear ones, it was seen that the fine nervous system of one of our Conference's most gifted sons had permanently broken.



MRS. S. F. GODDARD

The ninety-third session of the North Arkansas Conference was held at Jonesboro, in 1928, Bishop Boaz presiding. Admitted on trial: George N. Villines, son of F. G. and grandson of John N., Cecil R. Culver, Oscar Anglin, J. C. Trice, R. T. Foley, and R. Conner Morehead, son of R. C. Morehead, long in the Conference. Received by transfer from other Conferences: Norris Greer, John O. Ensor; located, Robert Carl Boone; withdrawn, Clarence Crow;

transferred to other Conferences: Marion Francis, L. E. Conkin, Norris Greer, John O. Ensor, J. E. Cooper, H. R. Nabors, W. J. Martin, C. M. Hughes, A. B. Barry; died during the year: Hugh A. Armstrong, Zachary T. Bennett, J. S. Hackler, Winfield S. Southworth, J. H. Barretine.

Besides these preachers, the obituary list for preachers' wives is heavy; but they are all worthy to be remembered here.

At this session one of our choice young men, J. Q. Schisler, was drafted for work with the General Sunday School Board at Nashville, becoming its Director of Religious Education. He will be followed next year by another, A. W. Martin, to be Sunday School Extension Secretary. They are both Arkansas men, bred and born.

H. A. ARMSTRONG was born near Lincoln, Ark., September 19, 1856, and died there August 11, 1923. He had been in declining health and had gone down rapidly for the last eighteen months. He was married to Miss Jennie E. Jones on February 18, 1881. Mrs. Armstrong died in 1883. He was married to Miss Sallie E. Webb on November 10, 1887. To this union seven children were born. Three of them died in infancy. He was converted and joined the M. E. Church, South, when a young man. Early he felt the call to preach. As many others do, he did not heed the call at once. He was licensed to preach by the Quarterly Conference of Boonesboro Circuit on October 24, 1885. He was ordained deacon December 2, 1885, an elder November 23, 1890. He served the following circuits: Illinois, Broomfield, White River, Goshen, Carrollton, Green Forest, Huntsville, Farmington, Bentonville, Springtown, Centerton, Viney Grove and Lincoln, which was his last charge. He superannuated after three years' service there.

JOHN S. HACKLER was born April 14, 1843, in a small settlement now included in the city of Little Rock. In the winter of 1863, his father moved with his family to White County, and settled near El Paso, where the son grew to manhood. Brother Hackler, was married first to Miss Sarah Ann Puckett, December 10, 1867. To this union eight children were born, six of whom are still living. The second marriage was to Mrs. M. E. Taylor, of Rogers, who survives him. Brother Hackler was admitted on trial into the Arkansas Conference in 1889, and into full connection in the fall of 1892. Brother Hackler, came into the Methodist ministry by the route frequently traveled by the old-time Methodist preachers. First, he was licensed as an exhorter by George A. Dannelly in 1881; then he was licensed to preach in 1883 by John H. Dye. The pastorates which he served were hard circuits. They gave little remuneration, but this servant kept right on and was not heard to complain of his earthly lot. When he became aware that the end was near and



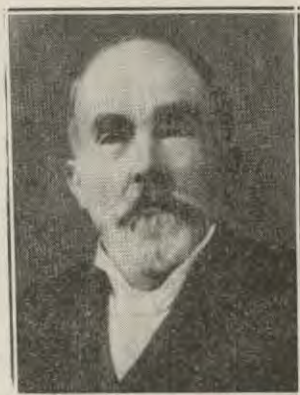
REV. JOHN S. HACKLER

that he could no longer go to the house of God, he asked to partake of the sacrament once more. The end came on July 11. His body was carried,

first to the church in Rogers, and then to the home of his daughter in Fort Smith, where the funeral was held.

JOHN H. BARRENTINE was born January 1, 1866, in Alabama, and died August 17, 1928, in the Methodist Hospital, Memphis, Tenn. On November 25, 1883, he was married to Miss Martha A. Redd, and to this union were born nine children. He spent seventeen years as a local preacher, and twenty-three years a traveling elder. He was licensed to preach September 3, 1887, by R. G. Porter, presiding elder of Columbus District, North Mississippi Conference. In 1891 he was ordained local deacon by Bishop Hargrove and supplied the following charges: Singleton Mission and Double Mission, in the North Mississippi Conference. He then moved to Arkansas and was ordained local elder at Augusta. He joined the White River Conference at Helena in 1905 and served the following charges: Marked Tree, Auvergne and Weldon, LaGrange Circuit, Holly Grove-Marvell, West Searcy-Higginson, Monette-Macy, Crawfordsville, Vann-dale-Cherry Valley, Bono Circuit, Marmaduke, Black Rock-Portia, Peach Orchard-Knobel, Stanford, Hardy-Williford, and Jelks Circuit. His health failed in July and he was forced to give up his work. At the 1927 session of the Conference, at his own request, he was given the superannuate relation. He and his wife then made their home with their daughter, Mrs. Harry L. Kelley, in Holly Grove. A short time before his death, referring to his active ministry, he remarked that those twenty-three years had been years of pleasant service and good fellowship and was rejoicing that he had witnessed over 3,000 conversions, had received over 3,500 into the Church, and had baptized more than 2,000 adults and infants.

ZACHARY TAYLOR BENNETT, D. D. passed from labor to reward at his home in Fort Smith, Ark., January 10, 1928. He was born at Somerville, Tenn., June 30, 1849, and came as a child with his parents to Arkansas. In early manhood he was converted and united with the Methodist Church, becoming at once an earnest worker therein. He chose the profession of law, in which he was practicing when came the call to preach. Of this momentous event in his life, he has left this record: "The call came to me so clear and unmistakable one evening about sunset, as I started home after a busy day in Searcy, that I got off my horse and knelt in the shade of a tree by the roadside and gave myself wholly to God and his service, to go where he wanted me to go." With the courage of his convictions and the eagerness always characteristic of him he made ready at once for his life work. In 1874, at Searcy, he was admitted on trial into the White River Conference. He was a man of many rare religious, social, and intellectual gifts, and he used all of them in the service of the Lord. In 1888 he became editor of "*The Arkansas Methodist*", and gave the Church a paper that has never been surpassed. He had unusual business acumen and made the paper self-supporting and financially strong, with the largest circulation of any paper in the State, not excepting *The Arkansas Gazette*. Hand in hand with this work, he travelled much, preached in some pulpit every Sunday, usually both morning and night, urging better churches, better schools, and no saloons. He carried his message into the remotest hamlets and farthest countryside. He was beloved wherever he went, and became one of the most widely known men in the State. He continued as editor of *The*



DR. Z. T. BENNETT

Arkansas Methodist for seven years, re-entering the pastorate in 1895. Thereafter he was pastor of our churches at Marianna and Paragould, and presiding elder of Helena District, for four years each. Dr. Bennett was a strong gospel preacher. He was secretary of the White River Conference for many years and was recognized as being most careful and accurate in that office. He was a trustee of both Hendrix and Galloway Colleges and was twice elected delegate to the General Conference. He had a wonderful memory for names, faces and facts, and with a fine logical faculty was easily one of the ablest debaters on the floor of the Conference. In March, 1910, on a day of bitter cold, he faced a snowstorm to keep an appointment at one of the churches in his (the Helena) district, and was stricken away from home with inflammatory rheumatism in the right knee. After more than a year's confinement to his bed, suffering intense agony that left him permanently disabled, he asked for the superannuate relation. More than half the years of his life were a physical martyrdom, beginning before forty years of age, and he went up and down the highways and byways in his service of God and humanity, carrying a burden of pain that the world knew not of. For several months before his passing, it was realized that he was failing rapidly, and on the evening of January 10, his triumphant spirit sped home to God.

WINFIELD SCOTT SOUTHWORTH was born September 27, 1847, and died at Imboden, Ark., June 2, 1928. He was converted at an early age, joined the Church, entered the ministry, and for more than fifty-four years, he was a preacher of "righteousness". Brother Southworth was married first to Miss Mary E. Clark on August 19, 1869, and to this union eight children were born. On December 12, 1917, he and Mrs. Ludie Bates were married. He was a manly man. He was an able preacher; a gospel preacher, a soul winner, a sweet singer, a loving, kind husband, a devoted father, a good neighbor, and a friend of friends. His last days were beautiful. He was very happy one day and God called him, and he went over to be with God forever. The funeral was conducted by James F. Jernigan, assisted by W. E. Hall, J. F. Glover, C. P. Walters, and George A. Burr, in the Methodist Church, at Imboden, Arkansas.

MRS. LEILA ROBINS GODDARD, daughter of W. E. and Elizabeth Robins, was born near Dalton, Ga., January 13, 1871. The next year her parents settled near Knoxville, Ark., where Miss Leila grew to womanhood. Finishing work in the public schools, she entered Central Collegiate Institute (now Hendrix College) and graduated in 1890. Here she had formed the acquaintance of O. E. Goddard, who graduated June 21, 1892, and on the following day they were united in marriage. After some two years in pastoral work, they went, in 1894, to China as missionaries. The severe climate was too much for her health, hence the next year they returned, and for many years she helped in the parsonage while her husband filled important charges in Arkansas, Oklahoma, and Texas. Then she was his efficient helpmate during his incumbency of the office of Missionary Secretary. During the past two years, as he has been much in foreign lands, she spent much of the time among her friends and children. She was a clear and independent thinker who shrank from the consideration of no problem. She developed unusual ability as a business woman, and was an ideal wife and mother. Religious from childhood, she was devout and consecrated and when the end drew near she did not falter, but trust in her Saviour was firm and strong. With a noble inheritance and helpful home training, she developed into beautiful and useful Christian womanhood. She passed away on February 23, 1929, at the home of her daughter, Mrs. Lois Morrison, at Purcell, Okla., all members of her family being present. The funeral service was conducted in our First Church at Fort Smith, Ark., by A. C. Millar, assisted by H. L. Wade, J. B. Stevenson, J. M. Workman, and D. Dawson.

MRS. C. H. GREGORY was born in Memphis in 1854, and died at the

home of her son, Locke Cathey, in Savannah, Ga., January 3, 1928. She was the daughter of J. D. Williams, long a merchant of Memphis, Tenn. As a young woman she married Dr. Cathey and had one son, Locke, who survives her. After the death of Dr. Cathey she married C. H. Gregory, of the North Arkansas Conference, in 1887. She was with him in the effective service for twenty-four years. For several years she had been living with her son and wife, and tenderly cared for her. She had been in ill health for more than two years and suffered greatly during the last days. Life slowly ebbed away, but all was well and the end was peace. She was well educated and had a quick mind. Her willpower was most wonderful, and she was patient to the end. Burial was in the beautiful cemetery at Savannah, Ga.

MRS. MATTIE M. GILMORE (nee Blocher) was born in Gentry County, Mo., on November 15, 1866. The family came to Arkansas and settled near Bentonville, where she continued to reside till her marriage, December 24, 1894, to Y. A. Gilmore, who was presiding elder of the Eureka Springs District. Mrs. Gilmore was the mother of four sons, three of whom survive. The eldest died in childhood; the three living are O. T. Gilmore, who is religious counsellor in Brown University; Harlan, doing graduate work in Vanderbilt University, and Charles, principal of the high school at Searcy, Ark. The religious life of this good woman had its beginning when she was only twelve years old. At that time she joined the Church and remained a faithful and consecrated member till the time of her death. As the wife of an itinerant Methodist preacher she ranked well. Her whole life seemed to fit into the work of the ministry, and she did her work in a very remarkable manner, standing by her husband through all the trying experiences of his pilgrimage, and then devoting the remaining years to the completion of the task of rearing a family. After six weeks of intense suffering, Mrs. Gilmore slipped away and her body was laid to rest by the side of her husband in Oakley's Chapel cemetery on June 24, 1928. The funeral was conducted by John A. Womack, assisted by W. T. Thompson.

MRS. J. M. WILLIAMS (nee England) was born near Quitman, Ark., February 17, 1867; she was converted at a camp meeting when eleven years of age and joined the Methodist Church. Practically her entire life was given in service to the kingdom of God. She was a positive religious force in her girlhood. Many of her associates, recounting the beginning of a better life, will attribute the turning point to contact with her irresistible religious influence. On July 17, 1887, she was married to Jesse M. Williams; and, for more than forty years, met faithfully all obligations of wifehood, motherhood, companionship—not failing in any particular. Thirty-five years of her life she spent in Methodist parsonages. She submitted gracefully and gladly to every trial incident to an itinerant preacher's wife, enduring hardships with almost matchless courage. Solomon's description of the strong woman is a faithful portraiture of her character. She was the mother of two daughters and three sons.

MRS. SARAH JANE (REID) WATSON was born February 12, 1850, at Elgin, Ark. She was united in marriage to John S. Watson, September 23, 1869. To this union were born ten children, four of whom were taken by the Master in infancy. She leaves six children who will ever hold her in affectionate memory. Mrs. Watson departed this life June 5, 1928. She was reared in a consecrated Christian home and was early led to give her life to Christ and to unite with the Methodist Church. Under their training she was well fitted and qualified for the making of a Christian home and a helpmate for a traveling Methodist preacher. She was a good mother, a devoted wife, and copartner with her husband in the great work of the ministry.

The seventy-fifth session of the Little Rock Conference was

held at Winfield Memorial Church Little Rock, November 14-18, 1928, Bishop H A. Boaz, presiding.

Who are admitted on trial? Emmett E. McKay, Virgil Dixon Morris, Gilbert Franklin Hyde, Wesley Neill Hart, Forney Nelson Shields.

Who are discontinued? S. C. Yates, at his own request.

Who are received by transfer from other Conferences? J. W. Workman, from the West Oklahoma Conference; W. C. Martin, from the Texas Conference; J. E. Cooper, from the North Arkansas Conference; T. M. Lee, from the Florida Conference.

W. C. Martin is an Arkansas man returning home after having won distinction in Texas, brought back for service at First Church, Little Rock, and now has gone back to Texas.

Who are transferred to other Conferences? Van W. Harrell, W. L. Blackburn, W. A. Hearn, and H. D. Knickerbocker.

We note at this Conference that S. F. Goddard was superannuated. We noted in the early part of this History the manner of his conversion. He has thirty-eight years of service to his credit, in Arkansas and Oklahoma, as pastor and presiding elder.

Dr. Stonewall Anderson and David Bolls are numbered with the saints above. A very unusual man was Dr. Stonewall Anderson. The writer, a few years ago, became familiar with conditions that surrounded his early life, and was constrained to say to him that his respect for him was greatly enhanced on seeing how he had triumphed over the rough environments of his youth. His father we never knew; but we do know that he had a godly mother, and that will account for much in the life of any man. He had the help of a good wife also.

DAVID BOLLS died in a hospital in Little Rock on February 24, 1928. He was the son of Lewis and Martha P. Bolls, and was born in Nevada County, Ark., August 27, 1854. He descended from a long line of Methodist ancestors, of the primitive Wesleyan type. His parents were devoutly religious people. Through all his life he kept the faith which he had exercised as a boy and which had brought him into such blessed fellowship with God and with all good people. All who knew him knew that he was a man of God, and that he had a living experience of the things of God. He was licensed to preach by the Quarterly Conference of the Nashville Circuit, on September 21, 1889, J. H. Riffin, being the presiding elder. After spending six years as a local preacher, during which time he was diligent in labors and in preparation for his life work, he was admitted on trial into the Little Rock Conference in 1896, having previously served as a supply on the Saline Circuit during 1895. He was reappointed to the Saline Circuit, after which he served the following circuits: Dallas, Palestine, Atlanta, Pike City, Harmony, St. Charles, Roe, Pine Bluff, Hope and Mount Ida. At the session in 1919 he asked for and was granted the superannuate relation. After his superannuation he lived a few years at Atlanta, Ark., from which place he moved to Wynne, Ark., where he was living at the time of his death.

DR. STONEWALL ANDERSON, son of Rufus Doak and Martha Elizabeth (Peyton) Anderson, was born near Helena, Ark., March 7, 1864, and died at his home in Nashville, Tenn., June 8, 1928. That day he had spent in his

office and done the usual day's work, but in the evening, while he was at home with his wife and son, he was stricken with angina pectoris, and died in about two hours. In his early life his parents moved to Tennessee. While there he got a good start in school, and there began his lifelong love for books, which had thus early inspired him to high thought and noble purpose. When he was eight years old his parents returned to Arkansas and settled in a thinly populated section of St. Francis County and his father went into the stock-raising business. The young son was put to work helping his father. For days he had no companion save his horse and the herd. "O, how I learned to love them", he writes in a diary sketch. In 1884 he left the rough life of the pioneer and entered the Helena District High School at Wheatley. Here he stayed two years, being licensed to exhort, and five months later, to preach, in the Methodist Church at Wheatley. In 1886 he joined the White River Conference and served the Spring Creek Circuit one year when he discontinued in order to go to college. He entered Hendrix College at once and continued his studies there till the summer of 1891 when he was appointed to the pastorate of the church at Fayetteville to fill the unexpired term of E. A. Tabor, who was made financial agent of Hendrix College. That fall he joined the Arkansas Conference, was ordained deacon, and reappointed to Fayetteville. At the Conference of 1892 he was appointed to Central Church, Fort Smith, where he remained two years. On October 4, 1893, he was married to Miss Mamie Bagwell, daughter of Dr. J. T. Bagwell, who was the pastor of First Church. During the Conference at Dardanelle in December, 1895, he was ordained elder and appointed to Conway. While pastor of the church at Conway he resumed his studies in Hendrix College. The next two years he was pastor at Clarksville. On the death of V. V. Harlan he became presiding elder of the Fort Smith District, and in 1901-20 of the Fayetteville District. From 1902 to 1910 he was president of Hendrix College, and from 1910 till his death he was Secretary of the General Board of Education. Not having finished his course in Hendrix before he left Conway, he completed it by correspondence and took the B. A. degree in 1900. The college conferred the D. D. degree upon him in 1907. He was a member of the General Conferences of 1902, 1910, 1914, 1918, 1922, and 1926. He was transferred to the Little Rock Conference in 1907. Dr. Anderson was outstanding in personal characteristics. He was tall, erect, and his voice and carriage were expressions of natural dignity and manly vitality. His fine physique was under control of his sound judgement and imperial will. In diet and sleep and work and recreation he lived a rational life. If he seriously erred in his personal habits, it was in misjudging how far his body would carry the burden of his work. Dr. Anderson was an eager and acquisitive student, a preacher of rare penetration and power, a college president who saw and built upon the fundamentals, and a great educational statesman and executive in the wide field of our educational system. When he assumed the presidency of Hendrix College the college was very meagerly equipped. It had no endowment, and it was difficult to retain a faculty prepared to do standard college work. During his administration the nation-wide movement to standardize schools and colleges arose. He promptly set himself and his faculty to work to study conditions at Hendrix in the light of standards then developed and making necessary adjustments. When he left the college in 1910, it was standard in entrance and graduation requirements, its library and laboratories were greatly improved, there was an endowment of \$300,000, and he had retained the services, in the finance department, of F. S. H. Johnston and James Thomas, and on the faculty, of Burr, Hogan, Thomas, Clary, Russell, McSwain, the Godbeys, and others who have helped the college to maintain its ideals and standards and to make educational history. When Dr. Anderson was elected Secretary of the Board of Education in 1910, the Board was sixteen years old. During his administration the Board, working alone

or in cooperation with other agencies, has achieved notable results in the following fields:

1. The standardization of all the schools and colleges belonging to the Church.

2. The development of the Department of Ministerial Supply and Training, through the efforts of which eight or ten thousand young people have been inspired to volunteer for life service, and greatly improved facilities have been provided for their training.

3. Securing to the Church the titles of the vast property represented in our schools and colleges.

4. Fostering the establishment of strong departments or religious education in all our colleges, and establishment of religious education in State universities under supervision of the Board.

5. Raising the educational requirement for admission into Annual Conferences from "the ordinary branches of an English education" to the completion of two years' work in a standard college.

6. The Christian Education Movement which enlisted the intense co-operation, thought and activity of all the leaders of the Church, focused the attention of the Church on education, institutions directly, and much more indirectly.

7. The organization of the Methodist Educational Association, having in its membership the heads of all our educational institutions, many leaders in the faculties, and representatives of Conference boards or education.

His body was brought to Conway and lay in state in the Hendrix College chapel. Monday, June 11, his funeral was conducted in the Methodist Church. E. R. Steel was in charge. Others who took part were J. M. Workman, William Sherman, R. L. Ownbey, A. C. Millar, W. C. Davidson, James Thomas, J. H. Reynolds, W. E. Hogan, and Bishop H. A. Boaz. He was buried in the Oak Grove cemetery beside his mother and two young children.

MRS. LAURA E. HAYES was born at St. Mary's, Ga., January 28, 1844. She died at the home of her daughter, Mrs. Farish, of Morrilton, on April 22, 1928. She was married to W. M. Hayes, on April 28, 1869. They served the Church twenty-two years in Georgia, seven in Texas, and thirty in Arkansas. Three sons and three daughters were born in parsonage homes. One of the daughters, a beautiful girl of sixteen, preceded her mother to the better land. Three sons, one of whom is a Methodist preacher in Texas, and two daughters, along with their preacher father, survive her.

Chapter XXVII

THE YEARS 1929 AND 1930

The ninety-fourth session of the North Arkansas Conference was held at Russellville in 1929, Bishop Boaz in the chair. George McGhehey, Frank Matthews, Eugene H. Hall, W. A. Downum, A. W. Harris, and Ray McLester were admitted. J. C. Trice discontinued. W. J. Clark, J. W. Workman, W. J. Martin, and W. C. House came by transfer, the two latter returning. W. T. Bone, J. M. Workman, Harvey Anglin, R. E. L. Bearden, R. A. Teeter, D. T. Rowe, H. R. Nabors, Roy M. Black, and W. J. Martin went out as transfers. The greater part of these we shall meet in the Little Rock Conference; but Black, an excellent young man, went to Oklahoma, where he is doing well. James B. Evans, a young man with a fine record, superannuated.



REV. ROY M. BLACK

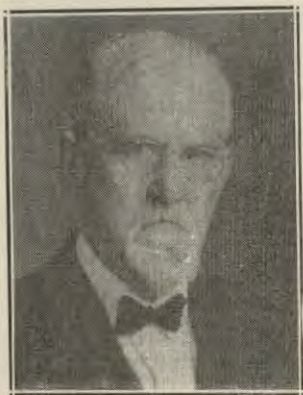
John H. Sturdy, M. M. Smith, (long one of the most influential men among us), C. H. Nelson, and Bascom Monk had joined the Hosts above.

JOHN HENRY STURDY was born in Missouri on October 23, 1850, and died January 7, 1929, at his home in Brightwater, near Rogers, Ark. Brother Sturdy was a preacher for about forty-five years, a while as a local preacher and for many years an itinerant. He was a plain preacher, going about all the time doing good and serving the church. He was not a noted preacher, but he was a sound gospel preacher, who stayed by the fundamental teachings of the Holy Scriptures. He served in the day when it was a pioneering undertaking in many places, going on horseback, on foot, and running the risk of life many times to meet appointments. Since Brother Sturdy superannuated he served the War Eagle Circuit, which was one of the hardest appointments in the Fayetteville District, and did a good work. He was twice married, Mrs. Eliza Sturdy surviving him. He is also survived by his sons, Dave, Floyd, Lee, and J. H. Jr., and his daughter, Mrs. Will S. P. Nance. Funeral services were conducted first at the new church at Brightwater and then at Elm Springs, by his pastor, W. C. Hutton, and his presiding elder, F. M. Tolleson.

BASCOM MONK. At his home in Cabot, at the age of seventy-one, Bascom Monk passed away, following a week's illness from influenza. Reared in Arkansas, he was admitted into the Arkansas Conference in full connection in 1877, and after eighteen years of faithful service was obliged to take the superannuate relation on account of the condition of his eyes. A man of beautiful Christian character, a good preacher, thoroughly acquainted with the doctrines and polity of the Church, often preaching in the local church when health would permit, he was useful and helpful.

He is survived by two brothers and a sister, and three sons, D. D. Monk, Olin Monk, and Marion Monk. His older brother, Dr. Alonzo Monk, had passed away only a few days before.

MATTHEW MONROE SMITH was born in Hardin County, Tenn., January 10, 1849, and died at Paragould, Ark., March 14, 1929. He came to Arkansas in 1869, was licensed to preach at Newport on March 27 1875, and joined the White River Conference, serving eight years on circuits, eight years on stations, and twenty-three years as presiding elder on six different districts. Much of his time was spent in Jonesboro and Paragould. On March 23, 1871, he was married to Miss Mary L. Chandler, of Jackson County, who died about two years ago. After her death he made his home with his son-in-law and daughter, Mr. and Mrs. Ross Ford. He



REV. M. M. SMITH

superannuated in 1916. He was distinguished for his lack of pretence, for his utter faithfulness, and his dependability. Without any ostentation or effort to promote himself, Brother Smith was the real leader of the White River Conference for many years. He rendered a long and faithful service. His Church honored and trusted him. He represented his Conference three times in General Conference. He was for many years a trustee of Hendrix College. He was wise in his counsel and trustworthy in every place of responsibility. He often spoke of the approaching end of his life, and looked for his call home every day. He seemed to feel that he would be called suddenly. He went to bed only a few hours before the call came. His daughter did not know that he was seriously ill. A peculiar sound of suffering was heard and they hurried to his bedside. His spirit had gone to God. Without a struggle he went home to be with the wife and children he loved. His

funeral was held in the First Methodist Church by R. E. L. Bearden, assisted by Brothers Jernigan, Castleberry, and Harrison.

CHARLES H. NELSON was born near Tupelo, Miss., October 8, 1863, and was married to Miss Sarah See on November 23, 1886. A few days after their marriage, he and his bride came to Arkansas and settled on a farm near Cabot. He was licensed to preach in 1889, and ordained deacon in 1895. He moved to Conway in 1891 and entered Hendrix College. Not having early educational advantages, and having a family to support, he felt that it would require determination and a hard effort to secure an education to prepare for efficient service in the itinerant ministry. But he had the determination, and by an indomitable energy and perseverance he succeeded. One thing among others that impelled him to give his life to the ministry, no doubt, was the fact that his father and grandfather were ministers. He was received on trial into the Arkansas Conference in the fall of 1893. After traveling a few years he was forced to take the superannuate relation. During the years that they lived in Conway his wife and son attended Hendrix College, where Claude received his degree, also a Rhodes Scholarship, leading to a degree in Oxford, England. Their son, Donald, was also a Hendrix student.

The seventy-sixth session of the Little Rock Conference was held at Prescott in November, 1929, Bishop Boaz presiding. One only, Ivan O. Donaldson, was admitted on trial. D. T. Rowe, J. M.

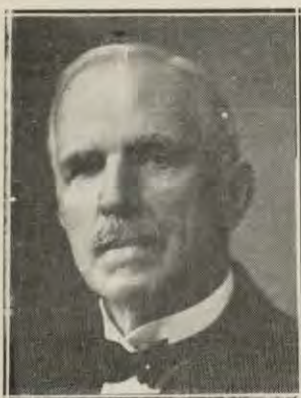
Workman, R. E. L. Bearden, R. A. Teeter, and Harvey Anglin came from the North Arkansas Conference, while V. W. Harrell came from Texas. J. J. Mellard, L. J. Ridling, and J. D. Harrell were located, each at his own request. W. J. Clark, James W. Workman, and W. C. House went to North Arkansas; R. P. James to Central Texas, and R. M. Holland to East Oklahoma. Three ministers and three wives of ministers have gone to heaven. But the account of Mrs. Robertson will appear elsewhere. We pause here to take notice of some new names on the list of superannuates: E. R. Steel, J. R. Dickerson, B. A. Few, T. O. Owen, H. A. F. Ault, and C. L. Williams. The four first named have been long in the service, and have held prominent positions. Dr. Steel was long in leading appointments in the North Arkansas Conference. He has always had at least one gift any preacher might covet, the ability to preach a gospel that pierced to the marrow without offending the hearer. He held the love and confidence of all Arkansas Methodism.

JOHN R. RUSHING was the son of Mr. and Mrs. B. B. Rushing, and was born in Ouachita County, Ark., February 1, 1855. He finished his course on earth December 29, 1928. He was married to Miss Laura Ella Burleson on December 26, 1875. Six children were born to their union, all of whom died in childhood, save one, Dr. Henry C. Rushing, who was the joy and comfort of his father in his declining years. He is also survived by his wife, one brother (A. S. Rushing), and one sister (Mrs. W. H. Willis). He was reared in a Christian home and was converted and joined the Methodist Church when about nineteen years of age. He was licensed to preach in 1886. At the Little Rock Conference session in 1889 he was admitted on trial. His first charge was Portland and Parkdale. The other charges served by him during the thirty-two years of his active ministry were Buckner, Hillsboro, Buckner (again), Caroiña, Hickory Plains, Asbury (Little Rock), Washington, Princeton, Foreman, Stephens and Waldo, Park Avenue (Hot Springs), Huttig, Horatio, Carr Memorial (Pine Bluff), Mena, Emmett and Murfreesboro. In 1921 he was granted the superannuate relation, since which time he and his wife made their home at Mena, Ark., the home of their son. For two years after his superannuation he served a small charge near Mena as supply pastor. The final summons came suddenly. He had gone to the court house in Mena to officiate at the marriage of two of his friends, and just as he was ready to begin the marriage service he sank unconscious to the floor and died in a few moments.

ROBERT J. RAIFORD was born March 25, 1851; was gloriously converted September 8, 1871; was licensed to preach April 27, 1884. His first marriage was to Miss Minnie Thompson, in Calhoun County, Ark., in 1872. Two children were born to this union, John and Oscar. His wife died in 1882, and in 1884 he was married to Miss Elizabeth Robinson, of the same county. Six children were born to their union: William, Lottie, Nettie, Norman, Benjamin, and Verda. Only four of these children lived to witness the death of their father. They are Oscar, William, Benjamin, and Nettie (Mrs. James Gantt). His second wife died in 1907, and on January 20, 1909, he was married to Miss Annie Elizabeth Tucker, of Hamburg, Ark., who cared for him tenderly during the long years of his illness. He was admitted on trial into the Little Rock Conference in 1887; was ordained a local deacon in 1888; and elder in 1891. His active ministry covered a period of only eighteen years, as he was placed on the supernumerary list in 1905 and on the superannuate list a few years later. His body was

carried to Magnolia, where he had lived so many years, and where he was known and loved by so many people.

DR. ALONZO MONK, nearly a half century one of the towering ministers of the Methodist Episcopal Church, South, ascended on January 11, 1929, from his home at Benton, Ark. He was a son of Rev. Francis Marion Monk and Margaret Henderson Monk. He was born at Sparta, Bienville Parish, La., April 25, 1852. At the early age of six he united with the Methodist Church. He joined the Little Rock Conference in 1872, and was an active itinerant minister for fifty-five years. In 1927 he was granted the superannuate relation. He had a remarkably rich and distinguished ministry. He occupied many of the great pulpits of Southern Methodism, and was a tower of strength. He possessed the personality, the voice, the flashing eye, and the natural eloquence of the orator. His language was chaste and beautiful. He had the tread of a king. Erect and impressive, commanding and sure, he inspired a following. In his palmy days he was in constant demand for sermons, addresses, lectures, weddings, funerals, and special



DR. ALONZO MONK

Conference occasions. He was a master of assemblies. Dr. Monk rose rapidly to prominence as a minister. After serving a large circuit as his first appointment, he was, in 1876, stationed at the Spring Street Church, Little Rock (now the Winfield Church) where he remained for a full quadrennium. From Little Rock he was sent to Camden. Then he was transferred to Tuscaloosa, Ala.; thence to First Church, Anniston; thence to Central Church, Memphis (now St. John's Church); thence to Mulberry Street Church, Chattanooga; thence to Court Street Church, Knoxville; thence to St. Mark's Church, Atlanta; thence to First Church, Fort Worth; and thence to Broadway, Louisville, Ky. His ministry at these great churches drew vast crowds and has fame as a "pulpit giant" went abroad. In 1909 Dr. Monk transferred back to the Little Rock Conference where his ministry had begun. He was assigned to the Little Rock District, where he served, in all, seven and a half years. His very name drew a large hearing. He served Central Church, Hot Springs (now First Church), and spoke to "the ends of the earth" from that famous pulpit, where later his eloquent son, Marion S. Monk ministered for a full quadrennium. After serving the Arkadelphia District he was pastor for four years at Hope; thence he went to Lonoke; thence to Fairview, Texarkana, and thence to Benton, in which little city he "waited to hear the rustle of an angel's wing." Dr. Monk was married in 1877 to Miss Elizabeth Wilkerson Carl, a woman of distinguished family and rich intellect and fine culture. The "helpmeet indeed," she ascended on October 4, 1924. Of this union five children were born. Norman Monk died at the age of seventeen. He is survived by three distinguished sons, Attorney Carl Monk, Alonzo Monk, Jr., a general evangelist of Southern Methodism, and Marion S. Monk, pastor of the First Church, Monroe, La. One daughter also survives, Mrs. Era Monk Bryan, wife of Gid J. Bryan, pastor of First Church, Gatesville, Tex. On September 4, 1925, Dr. Monk was married to Miss Mary Scott, of Benton, Ark., a product of one of the best families of the State. Into his last years she brought love and tender ministries. She survives him, as do eight grandchildren, a sister, and three brothers. Bishop H. A. Boaz, his warm friend of many years, delivered a masterly funeral message at Benton on January 14, to a great concourse of

people. Preachers from all over the Conference gathered to honor his character and ministry. J. Wayne Mann, presiding elder of the Arkadelphia District, presided and read the Old Testament Scripture. Prayer was offered by J. J. Stowe, of the Camden District. Prayer was also offered by the venerable W. M. Hayes. At the grave at Little Rock, Bishop Boaz and Dr. James Thomas officiated.

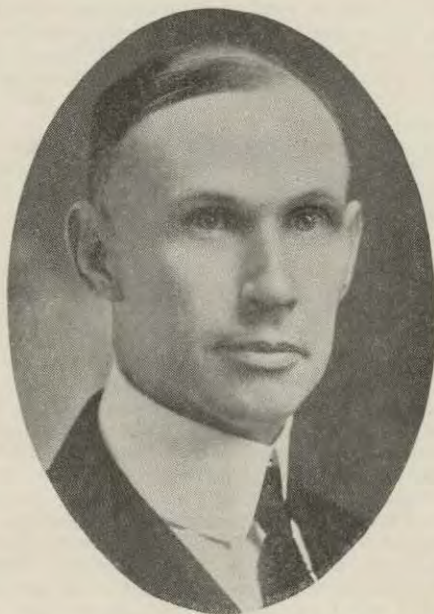
A. G. CASON was born in Yazoo City, Miss., January 12, 1856. In early manhood he moved to Ashley County, Ark., where he continued to live until he became a member of the Little Rock Conference. He was married to Miss Callie Berry, of Fountain Hill, Ark., December 14, 1879, who survives him. The surviving children are E. M., Jack, and V. C. Cason, and Mrs. A. L. Campbell, Mrs. G. C. Jones, and Mrs. W. D. Prickett. One manly boy, William, gave up his life "somewhere in France," and the tidings of his death cast a shadow over the cheerful, sunny spirit of the father which was never wholly lifted on earth. He was licensed to preach in 1886 and for nearly twenty years he rendered faithful service as a local preacher, occasionally serving as a supply on small circuits near his home. His work as a supply pastor was so highly acceptable and efficient that at the Conference of 1911, he was admitted on trial into the traveling connection. The action of the Conference in admitting him when he was fifty-five years of age, was most unusual, but was due to the fact that he had rendered long and efficient service as a local preacher. For ten years following he rendered faithful and efficient service in the pastorate, serving Strong, Edinburg, Swan Lake, Rolla, and Fountain Hill Circuits. In 1921 he was granted the superannuate relation. After this he bought a home in Monticello where he was living when called to the home on high.

MRS. ELLA CATHERINE PIPKIN, daughter of Rev. Horace and Mattie Powell Jewell, was born at Camden, Ark., September 17, 1862, and died at her home in Arkadelphia, Ark., June 7, 1929. One of the first experiences which came into the life of Ella Catherine was the early death of her mother. This occurred while Ella was a little girl twelve years of age. Both Ella Catherine and her younger sister, Nan, were placed in the home of the late E. H. McDaniel, of Arkadelphia. The next glimpse we get of her she is a college girl in Little Rock. Here she matriculated in the one-time famous Warner Academy, a college for girls. From this history-making institution, Ella Catherine Jewell graduated with the A. M. degree, and was almost immediately elected to a place in the faculty of the school and placed in charge of the departments of Mathematics and English. In 1884 she was married to E. M. Pipkin, then pastor of First Church, Pine Bluff. With all the ardor of her soul, she believed in the ministerial calling, and set herself to the task of building the parsonage home of her husband. To this union were born eight children, seven of whom survive. They are Edgar, Jewell (now Mrs. E. P. Lindsay), Mrs. Ruth P. Suits, John G., Alice (now Mrs. Henry P. Owen), Ella (now Mrs. Croker), and Dr. Charles W. Pipkin. All the children received a college education, and some of them have won distinction in the field of university work. In 1914, Mrs. Pipkin moved with her husband and the younger children to Arkadelphia, where she was the most outstanding woman in the church. This would have been true had she lived in any other city in the State.

MRS. MATTIE J. BIGGS, widow of the late J. A. Biggs, was the daughter of J. H. and Sarah E. Dorsey, of Howard County, Ark. She was born September 27, 1856; married to J. A. Biggs on October 18, 1874. For more than forty years she was the wife of an itinerant Methodist preacher whose labors extended over a large territory in Arkansas and a number of charges in Texas, her husband having spent several years in the West Texas Conference. Until disabled by chronic disease, she was active in the work of the church and in the care of her home. While not confined to her bed, she had been a constant sufferer for many years before her death which occur-

red at the home of her son, H. W. Biggs, at Clarksville, Ark., February 25, 1929. The circumstances of her death were very sad as she died from severe burns received when her clothing caught fire from a gas heater which she was trying to light. She leaves the son referred to above, and one daughter, Mrs. Olivia Brown. Two sisters, Mrs. J. H. Skinner and Miss Sallie Dorsey, are the only near relatives who survive her. Her body was brought to the home of her sister at Cove, Ark., where her funeral service was conducted by J. A. Parker.

The year 1930 brings to us Bishop Hoyt M. Dobbs, a scholarly and genial spirit. It has doubtless been noticed as we have traveled through the years that our Bishops have been much appreciated in Arkansas. They have deserved it. They have brought to us a wise leadership for more than a hundred years and have poure



BISHOP HOYT M. DOBBS

inspiration into our preachers and people. None of us worship them; but we owe them profound respect, both for what they have been and for what they have done.

The North Arkansas Conference met at Helena, under Bishop Dobbs. Admitted on trial: N. R. Griswold, Marcus E. Cunningham, Herchalle J. Couchman, W. F. Shell, M. L. Edgington, V. F. Harris, and C. M. Good. E. W. Nelson was readmitted. F. G. Chadwick came by transfer. Oscar Anglin, W. T. M. Jones, E. R. Shuler, J. E. Snell, and Harold Nance were transferred to other fields. Three preachers and the wife of Dr. James A. Anderson had passed to the Better Land.

OLIVER H. TUCKER was born in Ohio on October 6, 1850. He moved to North Missouri at the age of two years. Here he grew to manhood and was educated and trained for his life work. At the age of twenty-five he was married and came to Arkansas with his bride. He leaves four children, Mrs. J. H. Cummins, Ernest, Justin, and Clarence, all of whom attended the funeral from Central Methodist Church, Fayetteville. Brother Tucker was a natural-born teacher. He was first, after coming to Arkansas, a teacher in the public schools at Atkins. His scholarship and initiative in educational matters attracted attention, and he was appointed assistant Superintendent of Public Instruction. Later he was called to the presidency of Quitman College. For seven years he rendered distinguished service in this position. In 1883 he was admitted into full connection in the Arkansas Conference. He gave thirty-three years of active service, four years as presiding elder of the Harrison District and the remaining years as pastor and college president. He was a Scriptural and a logical preacher. He loved the poor and served them. For fifteen years as a superannuate he missed only one Conference, the last one before his death, which occurred at the home of his daughter, Mrs. John H. Cummins, at Byers, Tex., February 11, 1930. For years he was Honor Roll Secretary for his Conference. He took delight in his work, and it will remain as a wonderful monument to his tedious toil and amazing accuracy.

DILLARD LESENBY YATES, son of George and Laura Yates, was born near Water Valley, Ky., November 15, 1898, and died in the U. S. Veteran's Hospital, Outwood, Ky., Oct. 12, 1930. At the early age of twelve he professed faith in Christ, and at once united with the Methodist Church, at Bethlehem, on the Water Valley Circuit. Later his family moved to Sedalia, Ky., and here he grew to manhood. Brother Yates answered the call of his country for service in the World War in 1918, when the war clouds were the darkest. He was in France about ten months, being in three major battles. In the last battle of the war he was gassed and shellshocked. Although he lived for several years, he never fully recovered from the effects of the war. His passing at such an early age is just another reminder of the tragedy of war. In 1920 Brother Yates answered the call of God and dedicated himself to the Christian ministry, being licensed to preach by the Paducah District Conference in July, 1920. He was educated at Asbury College and Emory University. In November, 1923, he was admitted on trial into the North Arkansas Conference. He served the following charges: Magazine, Yellville, and Alma. His health failed in the second year of his Alma pastorate. The past three and a half years were spent in hospitals, where he made a brave fight for health and life. Brother Yates was married in 1924 to Miss Helen White, of Magazine, Ark., who faithfully served the Church by his side to the last, and now mourns the departure of a true and devoted husband.

THOMAS JEFFERSON JUSTICE was born in the North Carolina home of Mr. and Mrs. W. K. Justice on April 2, 1881. Converted as a young man, his eighteen years of teaching in Texas brought not only development to the minds of the youth but their hearts as well were filled with principles of valor and virtue. His marriage to Miss Ollie Hawkins on August 5, 1908, was blessed with five earnest-hearted children, Glenn, Bernice, Clovis, Laverne, and Grady, who share their father's spirit of devotion and self-sacrifice. He responded to the call to preach in 1917 and was admitted on trial into the Central Texas Conference. His work at LaCruz and Poe's Chapel in 1921 entitled him to ordination. After two years each at Wingate Circuit and Rockwood he was transferred to the North Arkansas Conference, and his perseverance and thoroughness brought into the church at Calico Rock, his first charge, fifty-two members and \$1,800 on local indebtedness. At Gravette and Centerton, where he served the last three years he proved himself most loyal to the program of the Church and untiring in his efforts.

He knew, loved, and sympathized with the people who, though mourning his sudden and untimely death on September 6, 1930, yet rejoiced that they had known him and felt the power of his godly life.

MRS. JAMES A. ANDERSON passed to the life triumphant from her home in Jonesboro, Ark., on December 6, 1929. A more devoted wife and mother, a more loyal servant of the Methodist Church could hardly be found. We can but pause to pay a tribute to one who for almost fifty years had walked the itinerant life in quiet loyalty and devotion. Mary Hawley Anderson was the daughter of Charles William Bishop and Rebecca (Bailey) Bishop. Her father and the late Gen. Buford Armistead, when they were young men, were brought out from Loudon County, Va., by Col. Robert Armistead, to assist him in business, he being at that time a government licensed trader among the Indians, with headquarters at old North Fork, near where Eufaula, Okla., now stands. Mrs. Bishop was the daughter of Dr. Ward H. Bailey, who came from New York and settled in Fort Smith in the practice of medicine shortly after the government established the fort. It was during the stay of Mr. Bishop with Col. Armistead that Mrs. Anderson was born on July 6, 1856, at North Fork, Indian Territory. The Indian country was too wild at that time for rearing children there, and so her father moved back to Fort Smith, in and about which city Mrs. Anderson grew



MRS. JAS. A. ANDERSON

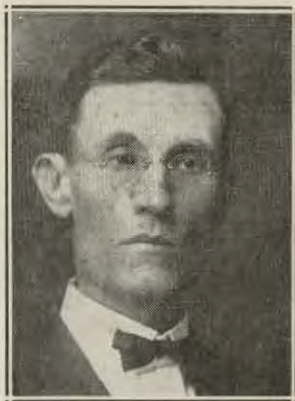
up, in fellowship with the oldest and best families of that part of the State. She was educated in Cane Hill College, before the days of our State University or any of our present colleges. This college was under the auspices of the Cumberland Presbyterian Church. While there, she was converted and joined that Church. When she returned home, she placed her membership in the Church of her father and mother, the Methodist Church, in which fellowship she lived and died. She was married to James A. Anderson on October 5, 1880. To this union were born seven children, six of whom are now living: Mrs. Lillian Evans, James A. Anderson, Jr., Mrs. Willie McClendon, Mrs. Laura Sage, Miss Louise Anderson, and Charles Nathan Anderson. They are all faithful members of the Church of their father and mother. Mrs. Anderson was of a strong and stalwart stock of people, and throughout her life she displayed the characteristics of her race. Always cheerful and heroic, she met the vicissitudes of life as becometh a child of a King. She was a faithful servant of the Church and devoted follower of Jesus Christ. Mrs. Anderson came into my life when I entered Central Collegiate Institute at Altus, Arkansas, now Hendrix College. Dr. Anderson was the presiding elder of that District, and we boarded at that same home. Later, I was her pastor, and neighbor for four years. She was a great neighbor; everyone's distress was her distress. She had a mother heart and her ear was always open to the cry of a child. (Written by Dr. E. R. Steel.)

The Little Rock Conference met at Lakeside, Pine Bluff in November, 1930, with Bishop Dobbs presiding. Three were admitted: F. L. Arnold, L. O. Lee, C. A. Simpson. Earl Lewis came as a transfer from North Georgia. D. A. Weems transferred to the Korea Conference, to join his father, Rev. Clarence Weems, in missionary service there; Harvey Anglin went to the St. Louis

Conference; F. M. Freeman to New Mexico, and L. A. Smith to Virginia. C. L. Williams withdrew. Five preachers and the wives of three more who fall within our limits for this History have gone to the heavenly world. The career of Columbus O. Steele had been especially noteworthy, and that of R. W. McKay had been quite effective. But before passing to these tributes, let us pause to note that Jesse A. Sage goes on the superannuate list. He has forty-five years to his credit. No man has been more trusted, none more faithful. He and his good wife live with their daughter, Mrs. Gantt, in Magnolia. And yet another, J. W. Harrell, who has long been a conspicuous figure, also goes to this "roll of honor".

COLUMBUS O. STEELE died at Hot Springs, Ark., April 15, 1930. At the time of his death he was the oldest member of the Little Rock Conference in point of years, lacking only a few months of being ninety-two years of age. He was born in Tennessee on November 10, 1838, where he grew to manhood and entered the ministry of the Methodist Church. He was licensed to preach on August 8, 1857, and admitted on trial into the Memphis Conference in October of that year. He was transferred immediately to the Ouachita Conference (now the Little Rock), and was appointed to the White Sulphur Springs Circuit. He gave about twenty-five years of active service in this Conference, serving a number of leading charges with great acceptability and occupying a place in the front rank of the members of the body. In 1884 he was transferred to the Pacific Conference where he rendered efficient service until he returned to the Little Rock Conference in 1901; but after nearly four years of service here he returned to the Pacific Conference on account of the health of his wife, who died in California. After two years in the Pacific Conference he returned to his home Conference and was appointed to Stephens, where he spent four fruitful years and where he closed his active ministry. At the Conference in 1911 he was granted the superannuate relation, after having spent fifty-four years in the active work of the ministry. After the death of his second wife, and about the time of his final return to Arkansas, he was married to his third wife. A sketch of whom we have already seen. He was buried from the First Methodist Church at Hot Springs, the funeral services being conducted by the pastor, J. D. Hammons, assisted by J. H. Glass and others.

ROBERT WILLIAM MCKAY died at his home in Cabot, Ark., August 21, 1930, after a lingering illness of more than six years. He was the son of Mr. and Mrs. J. C. McKay, and was born in Yorkville, S. C., March 29, 1864. When he was about six years of age his parents moved to Arkansas and established their home on a farm near Cabot where they reared a large family of sons and daughters. There Robert William grew to manhood. When about fifteen years of age he was converted and joined the historic Mount Tabor Church, known as "the mother of preachers" because so many preachers have gone out from it. When about twenty years of age he was licensed to preach. Soon after being licensed he was appointed to supply the White River Circuit, which he served two years, 1885-86. He was admitted on trial into the Little Rock Conference in December, 1885. For nearly forty years he devoted himself whole-heart-



ROBERT WILLIAM MCKAY

edly and continuously to the work of an itinerant Methodist preacher. In the summer of 1924, while serving as presiding elder of the Pine Bluff District, his health became impaired and after a brave but futile effort to continue his work he was compelled to surrender. He was a man of iron will and heroic spirit and for six long years he waged a courageous fight against the ravages of disease. After spending more than a year in the State Sanatorium at Booneville he was sent home to die. For many years he was an active and influential member of each of the three boards of college trustees and also a member of one or more of the important quadrennial boards of the Conference. His life was literally absorbed in the work of the Little Rock Conference and his devotion and interest in this work made him an efficient leader and a most helpful counselor. While serving his second pastoral charge, Stuttgart, he was married to Miss Mary Francis Morgan, of Arkansas County, June 14, 1888. Four daughters and one son were born to them, all of whom with their mother are still living. He leaves also his honored father and mother (both of whom are past ninety years of age), one brother, and five sisters. The funeral service was conducted by Dr. James Thomas.

W. F. LASETER was born in Pike County, Ga., May 25, 1853, and died at Little Rock, Ark., at the home of his son, Roy M. Laseter, June 22, 1930. Brother Laseter spent his youth and early manhood in Georgia, and came to Arkansas in 1898. Having been a member of the Methodist Church since childhood, and a local preacher since his early manhood, he was admitted on trial into the Little Rock Conference in 1900, and was appointed to the Sheridan Circuit, where he spent four years. He served Redfield, Swan Lake, Rison, Gillett, Snyder, Mabelvale, Austin, Patmos and Princeton Circuits. At the Conference of 1918 he took the appointment which he held for nearly twelve years, that of superannuation. He was a model superannuate, true to the church which he loved and deeply interested in her program to the very end. The funeral was conducted by J. L. Dedman at the Asbury Methodist Church, assisted by James Thomas and J. H. Glass.

HUGH REVELY, son of Hugh and Mary Elizabeth Revely, was born near Jackson, Tenn., January 8, 1856, and died in Florida on March 4, 1930. He was admitted into the Little Rock Conference in 1903. His ministerial appointments were Oak Hill, El Dorado Circuit, Mount Ida, Hamburg Circuit, New Edinburg, Rowell, Maumelle and Oak Hill, Bright Star, Cherry Hill and Tomberlin. He was superannuated in 1916 and moved to West Texas where he served as supply pastor for a time. Leaving Texas in 1925, he went to Florida where he continued to preach for a year when his health utterly failed and he went to the Penney Farms of that State and was very happy in his location till his death.

JOHN CALVIN McELHENNEY, son of Jack and Amaretta Steel McElhenney, was born at Anover, Cleveland County, Arkansas, August 15, 1861, and died at Little Rock, Ark. October 26 1930. He was educated in the White Hill Academy and while his studies did not take a very wide range while he was a student, yet he received a very liberal education for a man of his day. After leaving school young McElhenney taught school for a number of years, and otherwise employed his time in useful labors in the community where he lived. He was never "triflingly" employed at any time. On December 1, 1888, he was married to Mariam Rogers, of Pine Bluff, Ark. In 1912 he was admitted on trial into the Little Rock Conference, and three years later, into full connection. His ministerial appointments were Hamburg Circuit, Eudora, Watson, Arkansas and Southern Camps, and Snyder. In 1921 his health became critical and it was necessary for him to take the superannuate relation and go to the hospital. It proved to be the end of his labors, for he was never able to take up work any more.

JOHN H. MCKELVY, son of Rev. William and Loula (Spain) McKelvy, was born December 11, 1849, at Moulton, Ala., and died at his home in Little Rock, Ark., October 29, 1930. Brother McKelvy came to Arkansas in early life and engaged in agriculture until he answered the call to the ministry. He served eleven years as a supply before joining the itinerant ministry. He entered the Little Rock Conference on trial in 1894. The circuits which he served are as follows: Spring Hill, Genoa, DeAnn, Oak Hill, Hickory Plains, Des Arc, Carlisle, Bryant, Dalark, Cedar Glades Mission, Princeton, Leola, Washington, and Keo and Tomberlin. After his superannuation, in 1922, he served five years in the Batesville District, North Arkansas Conference, supplying the Strangers' Home and Desha charges. Brother McKelvy was a courageous, earnest, and deeply spiritual minister, who never compromised with wrong. He went forward without hesitancy, preaching, teaching, visiting, from house to house, touching men of all classes and blessing lives everywhere. He came to a beautiful sunset, his last days being rich in faith and hope.

ELLA WITHERS MOORE was born at Lacy, Ark., January 29, 1864. She was the youngest daughter of the celebrated Rev. Dr. H. R. Withers and wife. She was educated at Central Collegiate Institute, which at that time was located at Altus, Ark., and at Miss Warner's school for girls in Little Rock where she finished her course in 1885. She was married to Russell R. Moore, at Hot Springs, while her father was pastor of First Church, in 1887. To this union seven children were born, six of whom survive her. One son is a minister, R. B. Moore of Little Rock Conference. Mrs. Moore was a woman of more than ordinary ability. No one who ever knew her father would be surprised at this. Added to this, all her life she was a great student, an omnivorous reader, and mentally dwelt aloft all through the years of her life. Born and reared in the Methodist itinerancy, then marrying a Methodist preacher, her entire life was spent in the ministry of the Church. Her life was linked, of course, with that of her husband, of whom we have already spoken at some length.

MRS. B. B. THOMAS was born in Bartlett, Tenn., August 27, 1869. Her maiden name was Lula M. Williamson, daughter of Mr. and Mrs. W. B. Williamson. In 1892 she was married to B. B. Thomas, with whom she lived until he was called from her several years ago. Mrs. Thomas was a very intelligent and talented woman, and, while her health permitted, was a constant support to her husband in all his ministerial labors. For a number of years she was a helpless invalid, but bore her afflictions in an uncomplaining way and from her sick room sent out rays of light and inspiration to all who visited her. After many years of suffering, her health was restored, and after her now sainted husband retired from the active ministry they lived quietly in Memphis. Through all these years in Memphis she was a very active worker in Madison Heights Methodist Church. She was during this time, for a number of years, music director for a mission church in Memphis. In the record already made of her husband there may be seen further particulars concerning this select woman.

Chapter XXVIII

THE YEARS 1931 AND 1932

The ninety-sixth session of the North Arkansas Conference met at Conway, November 4, 1931, Bishop Dobbs presiding. Ad-



THOMAS ALBERT MARTIN

missions on trial were: T. T. McNeal, Fletcher M. Dodson, Robert G. Winn, Elmus C. Brown, John M. McCormack, H. Edwin Grimes, Kenneth L. Brown, Aubrey Walton, Howard M. Alsey, Harold J. Harger, and W. C. Hutton.

Received by transfer: J. R. Jordan, from the Oklahoma Conference; A. W. Wasson, from the Korea Conference; J. Abner Sage, from the North Texas Conference and J. J. Webb, from the North Alabama Conference. Transferred to other Conferences: R. T. Cribb, to the Oklahoma Conference, and L. B. Davis, to the North Alabama Conference.

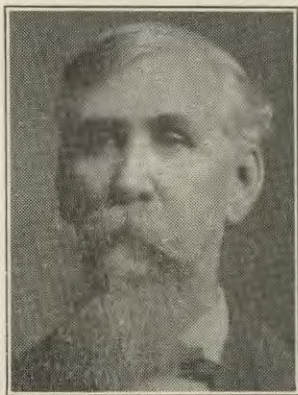
The deceased for this year were L. A. Blevins, W. E. Cooper, John H. Dye, J. W. Griffin, W. J. Jordan and Thomas A. Martin. Of Thomas Albert Martin we gave a good account when recording his admission, 1873.

WILLIAM JESSE JORDAN, born in Washington County, October 13, 1883, grew up an orphan, his father dying when he was four years old, his mother when he was nine. He was converted when he was eleven; got a high school course at Siloam Springs, and spent two years in Hendrix College. He served the following charges: War Eagle, Farmington, Hackett City, Altus-Ozark, Clarksville, Blytheville and Paragould Circuits. He was then sent to Gentry where he passed peacefully away.

REV. L. A. BLEVANS was first received into the Southwest Missouri Conference. In 1897 he was transferred to the Arkansas Conference. After serving Valley Springs Circuit, Center Point Circuit, Cincinnati and Amity, he was granted the superannumerary relation in 1903. Failing to regain his health he was superannuated at the following session of the Conference. He then moved to Greenfield, Missouri, where he made his home until he was released from his burden of suffering early this year.

DR. JOHN H. DYE passed away at his home in Searcy, November 12, 1930. Born at Sulphur Rock, Ark., he served as a youth in the Confederate Army, participating in the battle of McCreary's Lane near Kensett. In 1867, he was admitted into the Arkansas Conference. In 1870, when the White River Conference was organized, he was a member of that Conference, and, with the exception of a few years in the Little Rock Conference, he continued there until it was merged with the Arkansas Conference into the North Arkansas Conference. He was an eloquent preacher, a revivalist, and a good mixer; and soon held leading appointments and served as presiding elder of several districts. He was superintendent of the State School

for the Blind; President of Galloway College for Women; Chaplain of the Arkansas Senate and House, and Chaplain General of the United Confederate Veterans of Arkansas. In all of these positions he rendered distinguished services. He was the last surviving member of the original Vanderbilt University Board whose meetings he never missed until the infirmity of age hindered. Retiring about fifteen years ago, he spent most of his time at his home in Searcy. With many friends and an influential following, Dr. Dye was prominent for many years both in affairs of church and state. A stalwart Christian gentleman of the "old school", he was widely known, honored and loved. He is survived by his wife, Mrs. Kate Sinclair Dye of Waterbury, Conn., and three daughters, Mrs. Pattie Birge of Sherman, Texas; Mrs. W. H. Appleby of London, England; and Miss Amand Dye, of Searcy. The funeral was conducted at the Methodist Church in Searcy, by Dr. W. P. Whaley.



DR. JOHN H. DYE

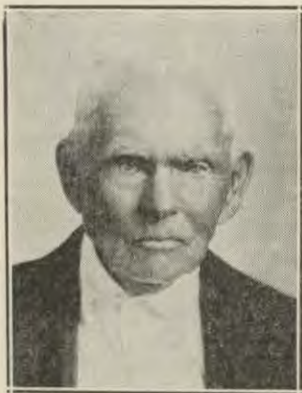
The Little Rock Conference for 1931 was held at First Church, Little Rock, December 2-6, Bishop Dobbs presiding. John B. Hefley and Lewis W. Averitt were admitted. C. M. Reves, from the Oklahoma Conference; R. H. Lewis, from the Korea Conference; Wilds S. DuBose, from the Memphis Conference; and T. T. McNeal, from the North Arkansas Conference, are received by transfer. W. C. Martin, and I. O. Donaldson, transfer to the North Texas Conference; V. D. Morris goes to the Louisiana, and J. J. Stowe returns to the Tennessee Conference. Superannuated: J. M. Cannon, J. D. Rogers, B. F. Scott, E. D. Hanna. A. C. Graham, A. J. Ewing, C. A. Fuller and J. H. Gold have passed away.

ANDREW JACKSON EWING was born in Nashville, Tenn., in 1860. While a young man he moved to Kentucky, where he married, and where he was licensed to preach, being admitted to the Louisville Conference in 1884. He was transferred to the Little Rock Conference in 1911, where he served Bright Star, Richmond, and Swan Lake Circuits, after which he superannuated, and lived at Mena, where he died and was buried January 18, 1931.

CHARLES AUGUSTUS FULLER, born in St. Thomas, August 2, 1857, was left an orphan, took to railroad service, and after seventeen years came to Arkansas as a bricklayer. He married Miss Ann Wilkerson, and to them were born nine daughters. He was converted and joined the Church in 1912, was licensed and admitted to the Little Rock Conference the same year, and served New Edinburg, Hot Springs, Buena Vista, Malvern, Hamburg, Prescott, Sheridan, Mount Ida, and De Queen Circuits. He went on the superannuate list in 1924. His first wife dying in 1925, he was married to Mrs. Rebecca Sheffield of Pine Bluff, who with five of his children are left behind him.

AUGUSTUS CLAYTON GRAHAM was born in Walker County, Ga., January 10, 1859, and came with his parents to Arkansas in infancy. He was educated in the common schools and in Quitman College. He taught school for

awhile. He was converted in 1879; married Miss Cro Baugh, near Searcy, in 1884, and joined the White River Conference in 1888. In that Conference he served Marion, St. Frances and Brinkley Circuits; Cotton Plant and Howell, Auvergne and Weldon; and Pocahontas. Transferring to Little Rock Conference in 1904, he served Des Arc, and was chaplain of the Arkansas Penitentiary, 1907-08, and was later chaplain to the Confederate Home.



JOHN HUGHES GOLD

JOHN HUGHES GOLD, of whom we have before written as having been peculiarly honored by the Little Rock Conference. He was a grand old man. Born in Montgomery County, Tenn., November 9, 1839, having served pastoral charges in the Tennessee Conference, and in the Confederate Army, he came in 1882 to Arkansas. Entering the Little Rock Conference, his charges were Mount Pleasant, El Dorado, Washington, Center Point, Mineral Springs, and Buena Vista. He died at his home in Washington, September 6, 1931.

The North Arkansas Conference for 1932 was held at Dodson Avenue Church, Fort Smith, November 2-6, Bishop Dobbs presiding. The admissions were: Thomas E. McKnight, Ethan Dodgen, Daniel H. Arney, Ray D. Seals, Martin A. Bierbaum, William S. Erwin, Bates Sturdy, and Raymond L. Franks. Robert G. Winn discontinued, and H. K. Morehead located. T. T. McNeal was transferred to the Little Rock Conference, Kenneth L. Brown to West Texas, and Fred M. Glover to the Louisiana Conference. V. B. Utley, M. F. Johnson, and C. L. Castleberry were added to the list of superannuates. The Committee on Memoirs presented tributes to the memory of George McGlumphy, and M. B. Umsted; also memoirs of the wives of preachers: Mrs. J. E. Lark, Mrs. Susan B. Williamson, Mrs. Myrtle Howard, Mrs. John H. Dye, and Mrs. C. F. Wilson. None of these memoirs are lengthy, and we present them substantially as they were written and signed by their authors. It should go without saying that the Conference reverently adopted them.

REV. WILLIAM FLOYD BLEVINS, son of Frank and Sarah Blevins, was born January 13, 1878, at McRae, in White County, Arkansas. He died at the Methodist Hospital in Memphis, after a brief illness, October 5, 1932. He was converted at about eighteen years of age and joined the Methodist Church in a revival meeting conducted by Rev. I. D. McClure. On October 4, 1900, he was married to Martha O. House. To this union eight children, three sons and five daughters, were born. On November 9, 1904, he was licensed to preach and spent the next two years at Hendrix College. In 1916 he received his first appointment from Conference to the Wiville circuit. He was admitted on trial in the White River Conference in 1906, ordained Deacon in 1908, and ordained Elder in 1911. He served twenty-six years in the active ministry, and did his work faithfully in circuit and station. For a while he was Field Secretary of Superannuate Endowment. In the last years of his life he served as pastor at Paris, Cotton Plant, Dardanelle, Augusta, Corning and Wilson. His unswerving loyalty to the

Church has never been questioned. In his life there was a postiveness of character, a purity of motives, a cleanness of soul that unmistakably marked him as a man of God. He died in the midst of his labors, leaving



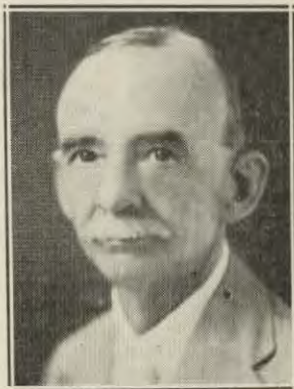
REV. W. F. BLEVINS

his immediate family, his wife, two sons and five daughters. The funeral was held in his church at Wilson, led by Dr. J. A. Anderson, his presiding elder, assisted by Rev. L. E. Mann, Rev. Eli Myers and the writer. His body was laid to rest at Searcy, Arkansas. The day of his death was but a birthday into life eternal.

REV. J. P. WHEELER died at the home of his daughter, April 18, 1932, at Memphis, Texas. He was born and reared in Missouri and went to Texas at the age of eighteen. He began his ministry in Texas, then transferred to New Mexico, then to the Arkansas Conference in 1910. He served in active relation until 1919 when he was superannuated. He spent thirty-five years in the ministry, fourteen of which were in the traveling connection. He was faithful and efficient in all relations of life, a kind and indulgent father, a sympathetic pastor and a forceful preacher of the plain and powerful gospel. His faith

was triumphant, and he died in great peace, surrounded by his children and loved ones.

DR. GEORGE MCGLUMPHY, son of Dr. and Mrs. A. J. McGlumphy, was born January 13, 1867, in Lincoln, Illinois. At an early age he united with the Cumberland Presbyterian Church. He was graduated from Lincoln College in 1885 and received his Ph. D. degree in 1892. He studied medicine, but on account of failing health was forced to give up his chosen profession. In 1891, he was given a position in the faculty of Cumberland College, now the College of the Ozarks, at Clarksville, Arkansas, where he was head of the Department of Science and Language. Dr. McGlumphy was united in marriage to Miss Cora Pennington, of Clarksville, January 8, 1894. To this union was born a son February 1, 1896, who died January 8, 1899. Dr. McGlumphy joined the Arkansas Conference in November 1896, and was stationed at Rogers, where he served two years. He also served Eureka Springs, Central Church (Fort Smith), Harrison, Dardanelle, Conference Superintendent of Sunday School Work, Russellville, Ozark, Bentonville, Paris, Dodson Avenue (Fort Smith). In 1921 he was forced to retire from the pastorate on account of deafness and failing health. In 1922, he was elected Conference Treasurer in which position he served until his death December 17, 1931, in Fort Smith, soon after his return from the Conference session. He is survived by his wife and one sister, Mrs. Ella Allen. The funeral service was held in the First Methodist Church by Revs. Dana Dawson, J. W. Crichlow, W. C. House, and F. M. Tolleson. His body was laid to rest in Oak Grove Cemetery, Fort Smith. So closed a stainless and useful life. He kept abreast with all that was best of our



DR. GEORGE MCGLUMPHY

modern life; always familiar with the best books; always sunny in temperament; always faithful and zealous in his work. We think he was easily the best Conference Treasurer in our whole connection.

REV. CHARLES F. HIVELY, son of Rev. Thomas R. and Jane Hively, was born October 6, 1866, in Baxter County, Arkansas. He was converted when about sixteen years of age, and joined the Methodist Church. On September 9, 1886, he was married to Mary Dixon. The following year he was licensed to preach and for many years served as local preacher. On October 24, 1919, his wife passed on to her reward. He was married November 2, 1920, to Mrs. Effie Sweitzer of Jacksonville, who survives him. He was ordained deacon in 1897, admitted to the White River Conference in 1910 on trial and into full connection in 1913 and was made elder in 1915. In 1930, he took the superannuate relation and moved to Jacksonville. Bro. Hively sustained serious burns when their home was completely demolished on the morning of March 9. He passed away in St. Vincent's Infirmary, March 17, 1932. The funeral was held from Gardner Memorial Church, which he loved with great devotion and to which he had given outstanding service. The following ministers conducted the funeral: J. W. Crichlow, Ira A. Brumley, Sam B. Wiggins, and his pastor. The body was laid to rest in Oakland Cemetery, Little Rock, Arkansas, March 19, 1932. He was a man of unusual native ability, preaching with earnestness and power, consequently he was a great power in revival meetings. He was brotherly as a preacher-friend and as a pastor, lovable in his home.

REV. MILTON B. UMSTED was born in Gibson County, Tenn., December 22, 1847. He was converted and joined the Methodist Church at the age of twelve. He felt his call to preach when just a boy and was licensed to preach early in life. He was married to Miss Jennie Graves in 1866, with whom he lived most happily for more than fifty years. He moved to Arkansas in 1869 and spent the rest of his life in the State. He was licensed to preach in 1870, sixty-two years ago, admitted into the White River Conference in 1873, thus giving sixty years of service as an itinerant preacher. He served important charges and districts. He was superannuated fourteen years ago, but could not be idle. In the fall of 1920 the Bishop appointed him pastor of East Newport Mission, where he began at once the organization of a Church. Here he remained three years, building and paying for the church that now bears his name. In 1874 he organized the first Methodist Church in Newport, with six members. He had the honor of preaching the first sermon in Newport by an itinerant preacher. He gave much of his life in and around Newport, whose people he loved dearly, and they honored and loved him. He passed peacefully to rest on May 24, 1932, at Newport. He was a deeply religious man. He loved the services of the church. He read his Bible much, especially in his later years. He read his entire Bible through 125 times and the New Testament alone fifty times.

DR. CADESMAN POPE, whose noble life terminated at Helena, Ark., April 8, was born June 21, 1837, on his father's plantation in Pike County, Ga. He was nearly ninety-five years old when he ceased to live on the earth and entered his heavenly home. He entered the ministry when twenty-one years of age, and saw active service until the last few years. He joined the Georgia Conference in 1898, having among his classmates the great man, Dr. Young J. Allen. During the seventy-five years of his ministry he served as a pastor, presiding elder, and educator, in all the work to which he was assigned, showing marked devotion and uniform effectiveness. Few men in his day won more souls to Christ, and few men were as deeply loved as this good man who served in several States and several positions with never-failing fidelity and constant success. He knew the life that is hid with Christ in God, and spoke to his Lord in prayer as one who knew him well. We lament his departure but we are comforted with confident hope

that we shall overtake him in his glorified state not many days hence. And when Christ shall appear, among the glorified throng with Him will be Cadesman Pope, servant of the Church and saint of God. (Written by Bashop Warren A. Candler.)

MRS. JOHN H. DYE died in Searcy on May 20, 1932. She was born in Gloucester County, Va., in 1849. In 1873 she was married to Dr. John H. Dye and moved to Arkansas. Most of her life was lived in Arkansas where for more than fifty years she served the Methodist Church as the wife of an itinerant Methodist preacher. She was a faithful wife, a devoted mother to her six children, and a staunch Christian. Her influence was felt in church and community affairs wherever she went. The funeral service was conducted by Rev. F. E. Dodson, presiding elder of the Searcy District, and Rev. Warren Johnston, pastor of the Methodist Church, Searcy. Of her beautiful life it may well be said, she has fought a good fight, she has kept the faith, she has finished the course.

MRS. MYRTLE HOWARD, wife of Rev. J. W. Howard, was born March 20, 1887, and died at Fayetteville, Arkansas, February 8, 1932. She was a daughter of Rev. J. F. Etchison, January 11, 1906, she married Rev. J. W. Howard, and to this union eight children were born. Her entire life was spent in a Methodist parsonage, on circuits with small salaries, but she and her husband strove heroically to keep the wolf from the door and to educate their children. She was a faithful mother, and we say all honor to such devotion and sacrifice. When a girl of just ten years, she joined the Methodist Church, of which she was a member at the time of her death. The funeral was conducted by Wm. Sherman, assisted by F. R. Hamilton, H. M. Lewis, and J. M. Williams, and her body was laid to rest in the Evergreen Cemetery at Fayetteville on February 9.

MRS. SUSAN E. WILLIAMSON, the daughter of A. V. and Mary Vanmeter, was born near Judsonia, Arkansas, on March 25, 1858, and married to Rev. T. B. Williamson, April 4, 1877. To this union were born nine children, four girls and five boys, all of whom are still living. On March 13, 1932, she passed to the Life Triumphant from her home in Marmaduke, Arkansas. A more devoted wife and mother, a more loyal servant to the Church could hardly be found. Her very presence was a benediction to every service. In her home life she showed always the spirit of her Master. She lived a beautiful life and died a peaceful death. Funeral services were conducted at Marmaduke Methodist Church on March 17, by her pastor and presiding elder, Rev. E. T. Wayland.



MRS. C. F. WILSON

MRS. MINNIE M. WILSON, wife of Rev. C. F. Wilson, passed away at St. Bernard's Hospital in Jonesboro, April 28, 1932. She was born May 12, 1878, and was married to Rev. Chas. F. Wilson, June 28, 1905. Three children were born to them. She was reared in the Catholic faith, but of her own accord joined the Methodist Church in Conway. The writer finds this record in her French Primer, "Joined the Methodist Church April 10, 1902. I am very happy." She was a devoted Christian and faithful attendant on the services of her Church. No man ever had a more loyal and industrious wife; no children ever had a more devoted and sacrificing mother. She lived in her home for her

husband, children and friends. Her going was triumphant. Funeral services were held by her pastor, assisted by D. H. Colquette, April 30, 1932, at the First Methodist Church, Jonesboro. Interment was in Oaklawn Cemetery.

MRS. J. E. LARK, on August 1, 1932, passed to the life triumphant from the Fisher Street Methodist parsonage, Jonesboro, Arkansas. Clara Morelock Lark was the daughter of William F. and Ludmilla Morelock. She was born in Morrilton, Arkansas, on April 11, 1879, where she spent the first fifteen years of her life. She moved to Van Buren with the family where she resided until 1908, when she was married to Rev. J. E. Lark, from which time to her passing she beautified and enobled the parsonage homes in which she lived. She was a fine musician; loved art and poetry; and sometimes gave time to these. She was retiring in her nature, despising show. She died in great triumph. Her husband says: "As the end drew very near, words cannot portray the heavenly peace that came upon her countenance. It was Heaven breaking through the veil of flesh. I have never witnessed anything so glorious."



MRS. J. E. LARK

The Little Rock Conference for 1932 held its seventy-ninth session at First Church, Texarkana, November 9-13, Bishop Dobbs presiding. John Lewis Cannon, Jr., Cleveland H. Gilliam, John W. Rushing, Earl S. Walker, and Doyle L. Wilcox, were admitted on trial. Charles A. Simpson was discontinued at his own request. J. L. Criswell and E. O. Heath, both elders, were received from the Florida Conference, and H. B. Vaught, also an elder, from the Memphis Conference. I. A. Love, an elder, was received from the Methodist Protestant Church. Wilds S. DuBose transferred to the Memphis Conference and Paul Quillian to the Oklahoma Conference. C. M. Thompson superannuated. W. R. Harrison, J. A. Parker, W. T. Wilkinson, and J. M. Cannon had been numbered with the saints above. Death had taken heavy toll among the preachers' wives. Mrs. A. W. Waddill, Mrs. John D. Dunn, Mrs. J. M. G. Douglass, and Mrs. John H. Riffin had all passed away.

JOHN ALEXANDER PARKER was born in Hardeman County, Tenn., January 24, 1868. His parents brought him to Arkansas when he was about ten years of age. He grew up on a farm. He was educated in the rural schools and at Mena and Princeton. He married Miss Susie E. Pinkerton in 1888, and to them were born eight children, five of whom survived him: Dr. Walter W. Parker, Mrs. J. F. Suggs, Mrs. Horner B. Ball, Fletcher and John C. Parker. These they educated, and Dr. Walter W. has become an educator of distinction. This mother died in 1918, and in 1921 Brother Parker married Lela Lane Goodwin of El Dorado. Three children were born of this marriage: Raymond Trieschmann, James Boaz, and Lois Marie. The service of Brother Parker was well distributed over the Conference. He served circuits, stations and had one term on Monticello District. After thirty-three years of faithful work he retired in 1930, and died in Hot Springs February 21, 1932, leaving a stainless name.

WILLIAM RINGOLD HARRISON was born in Columbus, Miss., December 22, 1851, and came with his parents to Arkansas in 1865. They settled in Sevier County. He was licensed to preach in 1867; was five years a local preacher; and was admitted into the Little Rock Conference in 1884. His service in the active ranks lasted forty years, during which time he labored in all parts of the Conference, on circuits, stations and two-point stations. Five of these years were spent in Hot Springs and eight in Little Rock, besides three years there after he retired, when he supplied a circuit. One year he was on the Prescott District. So there is a total service of forty-three years. He superannuated in 1924. The dominant note in his life was his complete certainty about the truth of the Gospel and the reality of salvation. It scarcely needs to be said that any man who has clear-cut convictions and who preaches these convictions forcefully and distinctly will win converts; and this characterized his ministry. This man of God found a wife who was a fitting companion, Alice Virginia Grady, whom he



W. R. HARRISON

married in 1882. They had a large family, five sons and two daughters. Their salary was never large, but these parents were thrifty and heroic. Without any loss of dignity the good wife would supplement the salary by baking bread, at which she was an artist, for her neighbors, and doing such like services that they might have a little money to keep the children at school. All honor to them both! They have their reward, the greatest that can come to any parents, in the success of their children. Their sons, Harvey T., James J., Galloway, Kenneth, and W. R. Jr., are well known in Arkansas. The two daughters are Mrs. E. T. Hayes and Mrs. R. D. Thompson.

JAMES M. CANNON was born in Lockesburg, November 18, 1869, and died in Little Rock, May 21, 1932. He belonged to a preaching family, having four brothers in our ministry. He joined the Church when eleven years old, and joined the Conference in 1906. He served Mabelvale, Hickory Plains, Huttig, Monticello Circuit, Watson, Lake Village, and Eudora. His health had grown feeble in 1929. He retired that year. Like all his kith and kin, he was a man of clean life and firm convictions, and he was no mean preacher.

W. T. WILKINSON was an Englishman, born in Lancashire, July 15, 1868. He had been a Methodist preacher ten years before he came to America. He came into the North Arkansas Conference in 1911, and his service in that Conference was at Cabot, First Church in North Little Rock, and Russellville. In 1919 he transferred to the Little Rock Conference, where he served Camden, Highland in Little Rock, Magnolia, McGehee, Grand Avenue in Hot Springs, De Queen, Fairview in Texarkana, and Bearden. His ministry was characterized by great industry. He looked after details. He brought up his collections, if such a thing was possible.



REV. W. T. WILKINSON

He preached well. His wife, who was Miss Alice Ann Ashworth, also of Lancashire, England, he left behind him, with their three children, Mrs. L. J. Webster, Mrs. T. B. Douglass and the son. Caleb.

MRS. JOSIE WILLIE TAFFINDER WADDILL, wife of A. W. Waddill, was born May 22, 1881, in Coryell County, Texas, and was married at the close of her husband's first year in Northwest Texas Conference, November 9, 1898. They were twenty-three years in this Conference; went thence in 1921 to Louisiana for three years, serving at Monroe and Lake Charles. In 1924 they came to the Little Rock Conference. She died at DeWitt on September 23, 1932. She is recorded as a "parsonage queen", a lover of music and flowers, a worker in the missionary society and a friend of the negroes, who spoke of her as their "White Angel".

MRS. KATE LOU DUNN, wife of J. D. Dunn, was born in Union County, November 28, 1868. She died at El Dorado, May 31, 1932. In her twentieth year she married Rev. J. D. Dunn, then a young man preparing to practice law. When God called him to preach, he called her to go with him into that work, and she was not disobedient to the heavenly calling, and she made a faithful preacher's wife to the end of her days. Her husband and six children were left behind.

MRS. JOSEPHINE EVINS DOUGLASS, wife of Rev. J. M. G. Douglass, was born at Bellefonte, in Boone County, October 9, 1851. She fell asleep February 2, 1932, at the home of one of her daughters, Mrs. E. M. Morris of Shreveport, La. We have in another place a record of the life of her husband, of which life she was, of course, a part.

MRS. LULU MASON RIGGIN, wife of Dr. John H. Riffin, was born in Summerfield, Ala., December 6, 1859, and rested from her earthly toil January 12, 1932. She moved with her parents to Ashley County and later to Franklin County, Ark. She married Dr. Riffin in 1880, September 24. Her life from that time ran parallel with that of her husband, record of which has been made in another place, a record she helped to make. It is enough to say that she filled her place worthily and well.



REV. R. A. MCCLINTOCK
*a superannuate of the
Little Rock Conference*

Chapter XXIX

THE YEARS 1933 AND 1934

The ninety-eighth session of the North Arkansas Annual Conference of the Methodist Episcopal Church, South, met in the First Methodist Church in Jonesboro, Arkansas, at 7:30 o'clock p. m., Wednesday, November 1, 1933, Bishop Hoyt M. Dobbs presiding. The Journal carries the following questions and answers:

Who are admitted on trial? Boyd William Johnston, Raymond Arthur Darmon, Everett Patton.

Who are received by transfer from other Conferences? E. G. Kaetzel, Homer C. Minnis.

Who are transferred to other Conferences? Frank A. Matthews, F. G. Chadwick.

Eli Myers superannuated. He had been with us since 1914 and had done faithful work at Ola, Dardanelle, Paris, Rogers, First Church of North Little Rock, Parkin, Forrest City, and Osceola. A genial and brotherly man, deeply religious, he did well wherever he went. He went to Indiana to spend his latter years.

What preachers have died during the year? A. M. R. Branson, J. W. Campbell, C. L. Castleberry, W. F. Evans, W. E. Hall, A. F. Skinner, J. B. Stevenson, W. T. Thompson.

WALTON EDGAR HALL, died at the Methodist parsonage in Hoxie, Sunday afternoon, December 4. He had preached at the morning hour and became ill in the early afternoon. Death was due to a heart attack. He was born at La Cross, Izard County, Arkansas, February 8, 1872, the son of Rev. Ben F. and Margaret Hall. He was married at Melbourne in 1890 to Miss Etta Nalley, who, with their two sons, Rev. Claude O. Hall and Rev. Eugene H. Hall, survive. In 1892 when he was only twenty, he was licensed to preach and was admitted on trial in 1893. At the recent Annual Conference Bro. Hall closed out thirty-nine years in the active ministry. During these years he made a record as a church builder. Some of the best churches in the North Arkansas Conference stand as monuments to his memory. He had to his account the leading of his people in the construction outright of four great church buildings and two parsonages. He completed other buildings that had been started by others. He came from a family of preachers. His father, Rev. Ben F. Hall, was an outstanding minister. Claude and Eugene have followed their father in this great calling. Probably the happiest moment of his life was when his two boys, his only children, answered the call to the ministry. The services at the church were in charge of Jas. F. Jernigan, assisted by J. A. Anderson, A. T. Galloway, E. T. Wayland, Sam G. Watson, and H. O. Bolin, and were conducted at the cemetery at Walnut Ridge by Sam B. Wiggins and E. B. Williams. Members of the board of stewards of the Hoxie and Portia Methodist Churches served as pallbearers.

WILLIAM THOMAS THOMPSON was born in Atkins, Ark., September 1,

1872, and died in Mansfield, October 16, 1933. His parents died early and he was reared by his Grandfather Reynolds; converted while young and joined the Methodist Church. He was educated in the common schools, Henderson-Brown and Hendrix Colleges. He joined the Arkansas Conference and served the following appointments: Lamar, Cincinnati, assistant pastor Conway, Mountain Home, Russellville, and from Russellville he transferred to Denver, Colorado, where he remained part of one year and returned to Paris, Arkansas; Ozark, Harrison District, Booneville District, First Church, Batesville, First Church Blytheville, Pulaski Heights, Hunter Memorial, Brinkley, Bentonville, Walnut Ridge, Booneville, and Mansfield where he closed his labors. While pastor at Mountain Home he was happily married to Mrs. May N. Castleberry. William Thomas, Jr., Wallace B., and Mary (Mrs. J. E. Davis) came to brighten their home. Brother Thompson was mastered and pushed onward by a consuming evangelistic zeal, and was a power in the pulpit. His ideal was an old time revival meeting, with the "mourners' bench" and people being saved from their sins by the power of Jesus' blood.



REV. W. T. THOMPSON

CHARLES L. CASTLEBERRY was within three days of his seventieth birthday, dying on January 30, 1933. He had been preaching since thirty-five years of age and had been an active member of the Annual Conference since 1888. Most of his useful and capable service was done in Batesville and Paragould Districts, though he had transferred to the Jonesboro District two years ago. He was a lovable Christian gentleman and an efficient pastor, rendering valuable and untiring service at all times. He was widely known, loved, and appreciated. Having hoped to be active as long as he lived, it seemed that his desire was granted, his death occurring only about two months after he was superannuated. Surviving him are his wife, five sons, Samuel of Caruthersville, Mo., C. Cicero, D. D. S., of Newport, Ark., E. Cecil of Poplar Bluff, Mo., Wm. L. of St. Louis, and Maurice M. of Jonesboro; four daughters, Miss Emma of St. Louis, Mrs. Norine Lafavers of Lorado, Ark., Miss Naomi of St. Louis, and Miss Eunice of Jonesboro, Ark.



REV. C. L. CASTLEBERRY

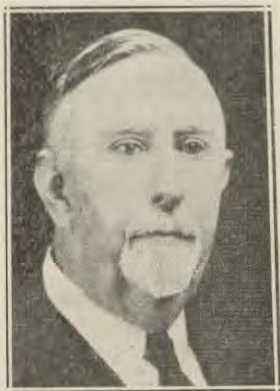
ASHBY F. SKINNER, after a long illness, passed away at his home in Conway, June 26, 1933. He was born in Darlington, S. C., January 7, 1864, and came to Arkansas at an early age, spending his youth near Cato. In 1888 he was licensed to preach and spent parts of several years as a student in Hendrix College. He joined the White River Conference in 1893, and served the following charges: El Paso, Stony Point, Mt. Pisgah, Cato, Luxora-Roselle, Augusta, Cotton Plant, Batesville Ct., Corning, Plummerville, Atkins, and Cabot, and was presiding elder of the Searcy and Batesville Districts. Failing health caused him to superannuate about six years

ago, and he has made his home at Conway. He is survived by his wife, one son, and three daughters. The funeral was at Conway in charge of J. W. Crichlow, J. W. Workman, and R. C. Morehead. Bro. Skinner was a quiet, unassuming man, but a diligent student and informing preacher. Brave, conscientious, and faithful, he was always ready for duty, no matter how hard, and he never failed to meet expectation. A loving pastor, he was universally loved and trusted, and his passing will be regretted by a great multitude to whom he had ministered.

J. W. CAMPBELL, on October 15, passed on to the Father's House of Many Mansions. The funeral was conducted at the family residence, Conway, October 16, by his presiding elder, J. Wilson Crichlow, his pastor, James W. Workman, and his church school teacher, Dr. C. J. Greene. Following a few weeks' illness, he fell on sleep quietly, attended by his wife and daughter, Mary, and living neighbors. His ministry in Arkansas, New Mexico, and Oklahoma was marked by a burning evangelism. His gospel centered in Jesus Christ. His personality radiated the abundant life. In him the generosity of a Christian with a single eye to his Master's glory, found constant expression. Patient in illness, fervent in intercession, always ready to serve his Lord, he lived and died a triumphant Saint. He loved to sing Christian hymns, he loved to preach, and he lived and died an advocate urgent of the Kingdom of Love.

REV. JAMES BAXTER STEVENSON was born at Richmond, Little River County, Arkansas, October 24, 1860. Six years were spent there, thirteen in Tennessee, and then he moved with his parents to Booneville, Logan County, Arkansas, where he was licensed to preach, September 21, 1881.

After preaching and teaching for two years, and serving the Booneville Circuit, his first appointment, as a supply, he joined the Arkansas Conference in 1883, and was appointed to Gravelly Circuit. Here he met and, on May 14, 1895, married Miss Loula Briggs. Four years he served on circuits, thirty-seven years on stations, eight years he was a presiding elder, and two years a sweet-spirited superannuate. To Arkansas Brother Stevenson gave nearly fifty years of faithful service, interrupted only by a short but interesting pastorate in Oklahoma. Bishop Hendrix appointed him to Oklahoma City, where he held one of the first revivals ever conducted in that city. After this he was stationed at Guthrie, the capital, a thriving young city of about 10,000 inhabitants, where he built a church, served as chaplain in the first Senate, and became chaplain of the first Grand Lodge of Masons in Oklahoma. On the death of his father he returned to Arkansas in order to care for his father's orphan children, and was stationed at Central Church, Fort Smith. Later he served Morrilton, Batesville, Paris, Conway, Conway District, Fayetteville District, Russellville, Atkins, and other leading appointments. While he always served the best charges at the close of his ministry he was able to say, that he had never asked a Bishop for an appointment or an official board for a salary. In the Conference he served on many important boards and committees, but none did he value more than the Orphanage Board, of which he was chairman in the Arkansas Conference and then in the North Arkansas Conference, from the date of its formation until his superannuation. Likewise, he believed in higher education, served for years on the Board of Trustees of Hendrix College, and sacrificed to see this college, from which he proud-



REV. J. B. STEVENSON

ly saw his children graduate, firmly established in the State. As a pastor, Brother Stevenson had few equals. He loved people and they loved him. He was unusually successful as a preacher. With winsomeness and with power he preached the gospel that saves. His home life was beautiful and it was blessed with a good wife and four worthy children: James Baxter, Jr., Eugene Hendrix, Lutie, who is now Mrs. Fletcher Smith, and a little son who was transplanted in infancy. A tender and thoughtful husband and an understanding and inspiring father was he. When this modest, Christ-like, self-effacing, scholarly friend of man knew that the summons was near he was not afraid. "What a wonderful release", he was heard to say one day. November 15, the call came. The next day, at First Church, Conway, where he had served twice as pastor and once as presiding elder, a host of friends and former parishioners gathered for the service of loving tribute which was conducted by his pastor, J. W. Workman, and his presiding elder. After the service his body was tenderly laid to rest in Oak Grove cemetery.

ALEXANDER McDUFFIE REID BRANDSON was born in Rome, Ga., October 27, 1865, the son of Levi and Jane Branson. His early training was in the schools of the city of his nativity. At the age of twenty-five he entered the railway service and for two years was brakeman on a freight train. Before leaving Georgia he was licensed to preach. In 1883 he came to Arkansas and was admitted on trial into the White River Conference in 1884. His first appointment was Spring Creek Circuit, in the Helena District; the following year he was appointed to Marianna. In 1886, he was assigned to Osceola Circuit. While in this charge he was married to Miss Annie Uzzell, daughter of a prominent planter near Louise Chapel. An interesting feature of this romance was the bridal tour upon which the young people embarked the day after the wedding. It consisted of a trip by steamer on the Mississippi River to Memphis, and thence by rail to Augusta where the groom was stationed during the years 1887 and 1888. To the very end of his life, she was his joy and inspiration. He served the following charges: Newport, Auvergne and Weldon, Beebe, Walnut Ridge, Cotton Plant and Howell, First Church, North Little Rock, Golden Lake and Wilson, Nettleton, Clarendon, Augusta, Blytheville First Church, Jonesboro District, Wynne, and Harrisburg. November, 1914, he retired, having served thirty-one years. As a preacher, Dr. A. C. Millar, editor of the Arkansas Methodist, pays him the following worthy tribute: "Cultured and studious, Bro. Branson gave more than ordinary attention to the preparation of his sermons and was recognized as a pulpit orator of the old type. He published a volume of sermons, which for chaste language and beauty deserve a place in sermonic literature." He passed to his reward from his home in Blytheville, July 2, 1933. He is survived by his wife, and son, Uzzell S. Branson, of Blytheville, and a daughter, Mrs. Wade H. Ewart, Yazoo City, Mississippi.

MRS. JENNIE MORRIS passed to her reward from Jonesboro in April, 1933. Her husband, Rev. C. M. Morris, preceded her about forty years ago. She cheered his parsonage home and cooperated with him in the Master's work for eight years. Soon after her husband's death she moved to Jonesboro where she made her home till her death. By tireless service as a seamstress she maintained herself and her aged mother who went to her heavenly home only a few months before at the age of ninety-nine years. Mrs. Morris was loyal to the church. Though her income was modest, it is reported that until recent years she declined to accept appropriations from the fund for Conference Claimants. Besides a host of friends she leaves a brother, Mr. C. W. Brownlee of Wheatley.

The session of the Little Rock Conference for 1933 was held at Hot Springs, November 8-12, Bishop Hoyt M. Dobbs presiding.

Alfred Doss, Charles H. Giessen, John W. Hammons, Edward W. Harris, Virgil D. Keeley, James R. Sewell, James A. Simpson, and J. Frank Walker were admitted on trial. John Lewis Cannon was discontinued at his own request. A. C. Carraway came as a transfer from the New Mexico Conference; David A. Weems from the Korea Conference; and W. C. House from the North Arkansas Conference. E. O. Heath located at his own request. Superannuating: W. F. Campbell, J. L. Criswell, J. W. Nethercutt, and L. R. Sparks.

The preachers who had died during the years were: F. R. Canfield, B. A. Few, W. M. Hayes, S. A. Hill, L. T. Rogers, and E. R. Steel.

FRED R. CANFIELD, son of Roswell and Amelia A. Canfield, was born in Odelltown, Province of Quebec, Canada, November 1, 1859. When about twenty-one years of age he came to Arkansas and settled in the western part of Bradley County. He was licensed to preach in 1893 and in 1894 was admitted on trial. He served the following circuits: Camden, Carolina, Lapile, Smackover, Hampton, Spring Hill, Prescott, Caddo Gap, Fouke and Chidester. After his superannuation he built a little home at Chidester. About two years after coming to Arkansas he was married to Miss Augusta Ann Grose, of Prattsville community. His first wife died after about ten years, and about one year later he was married to Miss Lummie Quimby, of Hermitage, Ark. After the death of his second wife, he was married to Miss Mary A. Riley, of Buena Vista, Ark. Five children were born to them, two sons who died in infancy, and three daughters who are still living. They are Mrs. Bennie Jean Epperson, Mrs. Kate Grey, and Mrs. Rea Reutz. His third wife died in 1916, and on May 24, 1918, he was married at Roe, Ark., to Miss Blanche Minnis, of Carrollton, Mo., who survives him. He died at his home in Chidester, Ark., September 8, 1933.

BENJAMIN ASBURY FEW, son of Dr. Caleb Asbury and Jane Pool Few, was born near Henderson, Texas., August 25, 1859, and died at his home in Little Rock, Ark., October 18, 1933. His brother, Rev. A. P. Few, died very suddenly a few months prior to this time. When Benjamin was about ten years of age Dr. Few moved with his family to Walnut Hills, in Lafayette County, Ark. After some years spent in the practice of medicine at Walnut Hills, Dr. Few moved with his family to the Mount Pleasant community, six miles south of Texarkana. Benjamin entered Central Collegiate Institute at Altus. While a student in school he met Miss Lucretia Adeline Gregory, to whom he was married January 23, 1881. She was the daughter of Rev. C. H. Gregory, of the Arkansas Conference. Brother Few was admitted on trial into the Arkansas Conference in 1887 and was immediately transferred to the Little Rock Conference. He spent forty-two years in the active ministry. Thirty-one years were spent in the regular pastorate, eight years in the presiding eldership, and three years as Conference evangelist. Some years ago the Kentucky Wesleyan College conferred on him the honorary degree of Doctor of Divinity. While in Hot Springs in August, 1929, he suffered a severe cerebral hemorrhage which



REV. B. A. FEW

made him an invalid for life. He surrendered his pastoral charge, Wilmot Station, and retired to his own home in Little Rock. His funeral service was conducted by Leland Clegg and his body laid to rest in Oaklawn Cemetery, Little Rock. He is survived by his wife and their six children. The daughters are Mrs. J. H. Kinley, Mrs. Harold Branch, Mrs. I. W. Holmes, Mrs. Sam T. White, and Mrs. R. H. Hall. The only son is Rev. Ben C. Few.

WILLIAM M. HAYES died at the home of his daughter, Mrs. L. O. Farish, Morrilton, Ark., on May 27, 1933. He was born October 20, 1845, in Jackson County, Ga., the son of Judge and Mrs. J. H. Hayes. He joined



REV. WM. M. HAYES

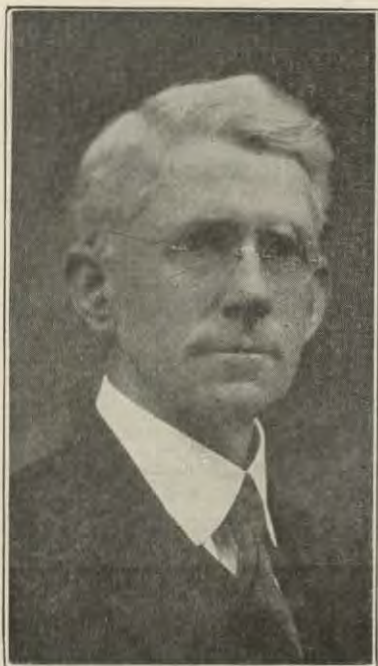
the Confederate Army at sixteen, and lost his right arm in battle in Virginia. He studied law and was prosecuting attorney at Thomasville, Ga. On April 28, 1869, he was married to Miss Laura E. Hebbard, who preceded him in death. Sixty-six years ago he joined the South Georgia Conference, where he served Wesley Memorial Church, Savannah, and other churches, and the Columbus and Macon Districts. He was then appointed agent for Paine and Lane Colleges. Transferred to Texas, he was stationed at Tyler, and became agent for Southwestern University. In 1898 Dr. Hayes was transferred to the Arkansas Conference and stationed at Morrilton. Later, transferred to the Little Rock Conference, he served Stephens, Monticello, Prescott, Grand Avenue (Hot Springs), and Des Arc, and the Monticello and Prescott Districts. Seven years ago he suffered in an automobile accident, was superannuated, and went to live with his daughter at Morrilton. He is survived by two daughters, Mrs. C. H. Williamson and Mrs. L. O. Farish, and three sons, H. J., W. G., and John Hayes.

SAMUEL ALLEN HILL was born at Okolona, Ark., December 9, 1861, and died at Nashville, Ark., October 25, 1933. In 1882 he was united in marriage to Mary Ann Ethridge, of Okolona. He is survived by his wife and the following children: Mrs. Edgar Hughes, Chester F., Harry, and Sam A. Hill, Jr., Miss Fannie May Hill, Mrs. J. J. Propps, Ben E. and Olin Hill, and Mrs. Harlow Johnson. Brother Hill was admitted on trial into the Little Rock Conference in December, 1885, and served the following charges: Star City, Simpson, Lacey, Carolina, Pinceton, Clark, Emmett, Okolona, (1897, supernumerary), Center Point, Richmond, (1901, supernumerary), Texarkana Circuit, Mineral Springs, Washington, Bingen, Gurdon, superannuated 1912. After superannuation he served several charges as a supply. The funeral service was held in First Church, Nashville, Ark., with J. Frank Simmons in charge, assisted by W. W. Christie, L. E. N. Hundley, F. P. Doak, H. L. Simpson, and Charles G. Hughes.

LEWIS THOMAS ROGERS was born in Dallas County, Ark. He was admitted on trial into the Little Rock Conference, in November, 1911. He served the following circuits: Arkadelphia, Dalark, Hot Springs, Taylor, Washington and Ozan, Pine Bluff, and Roe. He is survived by his wife and four children. He died in the hospital at Pine Bluff on March 2, 1933. His funeral service was held on March 4, at Good Faith and his body was interred in the family graveyard in Dallas County.

EDGAR ROBERT STEEL, who on September 24, 1933, died at his home in Camden, Ark., was born sixty-eight years ago at Lockesburg, Ark. His

father was Judge T. G. T. Steel, and his mother was Phoebe Turrentine. He entered Hendrix College (then Central Collegiate Institute, Altus, Ark).



DR. EDGAR ROBERT STEEL

where he made a good record. He joined the Little Rock Conference in 1893. His first appointment was Paytonville Circuit, the next was Center Point Circuit, and then Asbury, Little Rock. Then he became chaplain to the State Penitentiary, reentered college, and two years later was transferred to the Arkansas Conference and stationed at Bentonville. Subsequently he served Fayetteville, Central Church (Fort Smith), Conway, Fayetteville District, and Fort Smith District. He was transferred back to the Little Rock Conference and served First Church, Pine Bluff. Successively, he was presiding elder of Little Rock, Monticello, and Pine Bluff Districts. He spent his last years in the home of his sons in Little Rock and Camden. His first marriage was to Miss Lydia Burrow, daughter of President I. L. Burrow. Death claimed her in young womanhood. On November 29, 1899, he was married to Miss Catherine Tyler, of Buffalo, N. Y., who together with four sons (Samuel, Richard, Marshall, and David), a brother (Judge J. S. Steel), and a sister (Mrs. Fannie S. Collins), survives him. The funeral was at First Church, Pine Bluff. James Thomas, C. M. Reves, P. W. Quillian, and J. C. Glenn officiated, and the stewards of First Church were pallbearers.

Dr. Steel had been honored by Hendrix College with the degree of Doctor of Divinity. He was one of the most useful and trusted preachers in Arkansas.

LUCY E. GOLD, widow of the Rev. J. H. Gold, died at the home of J. F. Dugger in Washington, Ark., July 11, 1933. She was born near Clarksville, Tenn., December 10, 1847, daughter of William and Virginia Edmondson. She was married to the Rev. John H. Gold, May 5, 1869. The couple moved to Arkansas in 1881. Brother Gold at that time was a member of the Tennessee Conference, but was transferred to the Little Rock Conference. In 1896 the Gold family settled in Washington, where the children grew to maturity and the father and mother lived useful lives, and came to ripe years of age. Surviving Mrs. Gold are four children: Julian E. Gold, Muskogee, Okla.; Ernest Gold, Bellevere, Colo.; Oscar Gold, Hot Springs, Ark.; and Mrs. J. F. Dugger, Washington, Ark.

MRS. MARTHA WALLACE BARNETT was born in Hardin County, Tenn., September 7, 1871. She moved with her parents to Marshall, Arkansas, when a child where she resided until nineteen years of age. She was converted and joined the Methodist Church early in life, and continued a faithful member to the end of her earthly pilgrimage. She was married to Rev. M. O. Barnett, November 20, 1890. She passed triumphantly to her reward July 8, 1933. Her funeral service was conducted from Lake Side Methodist Church, July 9, by her presiding elder, J. L. Dedman, and former presiding elder, W. C. Watson, assisted by E. C. Rule and F. F.

Harrell, before a large audience of sympathizing friends. She was laid to rest in the family lot in the cemetery in Pine Bluff. She leaves a devoted husband and son, Earl.

MARY WEATHERFORD HENDERSON, wife of the Rev. J. A. Henderson, died in Hot Springs, Arkansas, April 4, 1933, after years of physical weakness. She was converted and joined the Methodist Church at Friendship, the neighborhood in which she was born and reared and in which she was living when her husband went into the Methodist ministry. Her funeral was conducted in the church in which she was converted. After her husband became an itinerant preacher, hers was the experience of all devoted Christian wives, living in various spheres of society and doing all kinds of service for many years. Mrs. Henderson was a devoted wife and mother, being survived by her husband and four children, two sons and two daughters. Her funeral was conducted by Dr. James Thomas in old Friendship Church, with the casket containing her remains near the place where she sat when he preached his first sermon. Mrs. Henderson was gentle and loving and sane, she loved and was loved. Of course, she died well because she walked with God.

The North Arkansas Conference met in Fayetteville, October 31, 1934. Bishop John M. Moore presided. Through his previous contacts with Arkansas as Missionary Secretary and otherwise he was well known among us, and he showed a remarkably accurate knowledge of us. Some who had known him for many years observed that he had grown into a genuine statesman. His administration was satisfactory and vigorous.



BISHOP J. M. MOORE

The General Conference of the preceding spring had sent down to the Annual Conferences a constitutional amendment forbidding the appointment of a preacher as presiding elder for more than four successive years and also forbidding the reappointment of any to the presiding eldership till he had been out of that office for four years. The law was unnecessary so far as Bishop Moore was concerned, for he had always, except in a single instance, followed that rule. However, the Conference had been disturbed by this issue for several years, and approved the amendment by a large majority. The Little Rock Conference did the same thing, as did a sufficient number of other Conferences in our Connection to make this the law of the Church.

The North Arkansas Conference of 1934 admitted on trial Hubert E. Pearce, Irl Bridenthal and James Upton. Those coming by transfer were H. C. Henderson, from New Mexico; Albea Godbold, from Western North Carolina; and R. E. L. Bearden, who was returning from the Little Rock Conference. H. M. Alsey discontinued. Transferred to other Conferences: Dana Dawson, H. K. King, P. Q. Rorie, and C. H. Sherman. The dead for the year

were F. H. Cummins, Edward Forrest and J. M. Thrasher. James A. Anderson was the only man whose name was added to the list of superannuates. He made his report as presiding elder of Paragould District and followed it with this statement:

"Beginning my ministry in Arkansas as a supply pastor in June, 1877, and joining Conference in November of that year, I have served on circuits one and one-half years, on stations eighteen years, as editor of the Conference Organ nine years, and on districts twenty-seven years, a total of fifty-five and one-half years. This is, so far as I can ascertain, the longest record of ministerial service that Providence has permitted to any man in this state. Through all these years I have had the rich fellowship of my brethren; they have borne with my frailties, which have been evident, and they have bestowed upon me all the honors within their gift. Beyond and above all this, the blessings of God have been with me. I ought to be, and I am, grateful. It is now time to lay off the armor. I ask that my name be referred to the Committee on Conference Relations for the superannuate relation."

It would perhaps be immodest for the writer to comment on the case. But the Arkansas Methodist made the following comments:

"Dr. James A. Anderson, who, all told, had been on Districts twenty-seven years and was completing his fifty-fifth year in the ministry, received a fine overcoat and purse, and wittily responded with interesting reminiscences. Referring to the fact that all the retiring elders were receiving gifts, he said, factiously, 'It seems that the Lord tempers the wind to the shorn ram.' This **bon mot** convulsed the Conference with laughter. Beautiful tributes were paid Dr. Anderson when he asked for the superannuate relation. Still vigorous in body and mind, but for justifiable reasons unable to take a pastorate, he retires with the unbounded love and respect of his brethren. He has been one of the truly great leaders of our Methodism. His relation to our institutions of learning and his forward look and boldness of thought and action have enabled him to render inestimable service to both Church and State. Living in Jonesboro, he will devote his time largely to research and writing, and it is to be hoped that in the near future he may, with the financial co-operation of friends, be able to publish his History of Arkansas Methodism."

JAMES MADISON THRASHER was born at Rodgersville, Tenn., March 21, 1852. He was converted and joined the Methodist Church when twenty-four years of age. He was licensed to preach in 1881 and the same year was admitted on trial in the Louisville Conference, in which he served till 1896. He was then transferred to the Arkansas Conference in which he labored till his superannuation in 1924. While in this Conference he served the following charges: Jacksonport, Pangburn-Mt. Pisgah, Floyd, Augusta. Because of poor health he sustained the superannuate relation in 1912 and 1913. Again becoming effective he served Jacksonport, Charlotte, Evening Shade, and Goshen-Zion. After his superannuation in 1924 he moved to

Tioga, Texas, that he might be near his son. Brother Thrasher passed to his eternal rest September 13, 1934, from his Texas home.

DR. F. H. CUMMINS, the last of seven generations of Methodist preachers in one family line, died in Memphis, Tenn., November 7, 1933. He was born in Carthage, Ill., January 10, 1859. While studying for a professional musician he was converted at a campmeeting and soon afterwards began studying for the ministry. He graduated from Illinois Wesleyan University with the highest grade awarded there up to that time. He obtained both the A. M. and Ph. D. degrees from his Alma Mater. Brother Cummins came to the Memphis Conference in 1910 from Carthage, Ill. Before coming South he had served on the Board of Trustees of Northwestern University, also on the Board of Trustees of Illinois Wesleyan. He filled a number of important pastorates in the Memphis Conferences, two of which were in Memphis. For two years he served as Sunday School Secretary of the Memphis Conference. In 1927 he transferred to the North Arkansas Conference and because of failing health was superannuated about three years later. He served Hughes and Ozark while in this Conference.

EDWARD FORREST was born in Izard County, Ark., December 19, 1871, and passed to his reward from Cabot, Ark., October 10, 1934. He was the son of Mr. and Mrs. E. J. Forrest. At the age of fourteen he was converted and joined the Methodist Church at old Philadelphia Church in Izard County. In 1896 he was licensed to preach, and for a number of years remained in the local ranks, during which time he attended Hendrix College for about three years, and in 1905 joined the White River Conference. He served the following charges: Knobel, Batesville Central Avenue, West Searcy, Bradford, Beebe, Heber Springs, Gardner Memorial North Little Rock (where he remained as pastor for six consecutive years), Prairie Grove, Waldron and Cabot, where in closing out his third year he was called home, after suffering an accident in which he sustained a broken hip. Brother Forrest was thrice married; first, to Miss Mathilda Caroline Mason, who died while he was pastor at North Little Rock, second, to Miss Gertrude Ledbetter, who died while he was pastor at Prairie Grove; then December 24, 1928, he was married to Miss Minnie Webb, who survives him. He leaves two daughters: Mrs. O. O. Chappelle of Aubrey, Ark., and Miss Willine Forrest of Cabot, Ark. Brother Forrest was one of the best men amongst us, clean in his life, a lover of home and children, devoted to his church, punctual in attending to duty. During the twenty-nine years that he was a member of the White River and the North Arkansas Conference he never missed a roll call and always brought up a good financial report and more than two thousand souls were converted under his ministry.

Besides the three preachers who had died, there were also three wives of preachers who had passed away, Mrs. J. H. Barentine, Mrs. A. W. Russell, and Mrs. V. B. Utley. The second named having served twenty-five years in a parsonage, falls under the rule established for memoirs in this History.

MRS. LUELLA RUSSELL, wife of Rev. A. W. Russell, was called to yonder home, June 4, 1934. She was the youngest daughter of J. R. A. and Martha Blackburn, born at Dyer, Gibson County, Tenn., September 15, 1874. At the age of fourteen she united with the Methodist Church, giving herself wholeheartedly to its services, and receiving from it those Christ-like ideals which so beautifully fashioned her life. On January 10, 1901, she was married to Rev. A. W. Russell, with whom, for thirty-three years, she gladly shared the joyful sacrifices of the itinerancy. Albert, Malcolm, and Donald, three bright boys, now grown to manhood, blessed the home. For these, and for her husband, Mrs. Russell lived and planned

and prayed, ever centering her life around her home. Before the departure, her husband's health had failed to the extent that he found it necessary to superannuate and return with her to Plummerville, a former pastorate, where Malcolm and Donald live, and where among close friends, she made plans for the final services. Then quietly she went home. The funeral was conducted at the Methodist Church in Plummerville, by J. Wilson Chrichlow, who for three years had the privilege of going in and out of the home as presiding elder pastor, assisted by Rev. H. H. Griffin, Rev. B. L. Harris, and Rev. E. W. Faulkner.

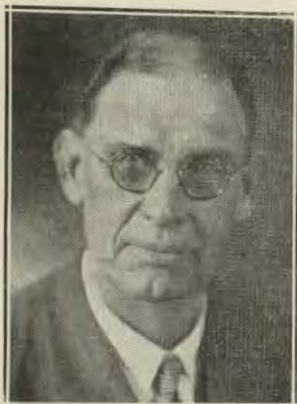
The Little Rock Conference held its eighty-first session at First Church, Pine Bluff, November 7-11, Bishop John M. Moore presiding. Those admitted on trial were R. E. L. Bearden, Jr., John L. Cannon, Charles H. Farmer and George G. Myer. C. E. Burdette was readmitted. Forney Hutchinson came as a transfer from Baltimore Conference, P. Q. Rorie from the North Arkansas and C. T. Tally from the Holston Conference. Alfred J. Shirey, an elder, came in from the Presbyterian Church, U. S. J. A. Coleman and W. J. Whitesides located. R. E. L. Bearden transferred to the North Arkansas, Forney Hutchinson to the Oklahoma, and M. T. Workman to the Missouri Conference. J. B. Pickering, C. B. Davis and H. A. F. Ault went on the retired list. D. H. Colquette, W. R. Richardson, R. G. Rowland and E. F. Wilson had died during the year.

R. G. ROWLAND was born in Saline County, Ark., on July 18, 1861. He grew to manhood in a genuine Christian home. His father was a faithful, local preacher. When a small boy he was born again and united with the Methodist Church at Mt. Zion Church, near Old Salem Camp Ground in Saline County. He was happily married to Miss Bess Wilson in August, 1881. To this union were born five boys and five girls. Two boys and two girls are still living. The wife of his youth died in March 1908. He married again in April, 1910, Miss Fannie Moseley of Ashdown, Ark. This also was a happy marriage. She was a real companion and a true mother to his children. She died May 25, 1931. Bro. Rowland was granted license to preach in the bounds of the North Mississippi Conference in 1886. He was admitted on trial into the Little Rock Conference in December, 1890, and assigned to Potter Circuit. During his active ministry he served the following charges: Potter, Dallas, Lacy, Hamburg Circuit, Bartholomew, Berea, Amity, Emmett, Mineral Springs, Henderson Chapel, Ashdown, Lewisville, Carr Memorial, Gillett, Foreman, Park Avenue, Horatio, De Queen Circuit, St. Charles, and Forest Park. He superannuated in November 1925. He gave thirty-four years of faithful service to the Church he loved so dearly. The two years following his superannuation were spent in Little Rock. He then moved to Ashdown, Ark., where he lived till the end, August 6, 1934.

E. F. WILSON died June 14, 1934, in the superannuate home at Arkadelphia, Ark., which he and his family had occupied for the past few years, and which has doubtless been to them a haven of refuge during his illness. He was born in Chalybeate, Miss., October 11, 1862. He was one of a family of several children. Two of the sons became Methodist preachers, the other one being Rev. L. C. Wilson, who was formerly a member of the Little Rock Conference, but who is now an honored member of the Louisiana Conference. He was licensed to preach in August, 1887, in his old home Church and in the summer of 1889 he came to Star City, Ark., where he spent one year as principal of the public school. In 1890 he was received on trial in the Little Rock Conference. After several years of active

service, he asked for a transfer to the Pacific Coast and was appointed to Medford, Oregon, and at the close of his quadrennium in Medford he returned to his home Conference where he continued in the active work of the pastorate until 1912, when he was given the superannuate relation. He served Berea, Hamburg, and Rison Circuits. After his superannuation he supplied the Swan Lake Circuit and one or two other small charges each for a short time.

DRURY HARRINGTON COLQUETTE, son of John and Fannie Ann Colquette was born in Tennessee April 16, 1868. His forefathers came from France and settled in Georgia and North Carolina. He came to Arkansas in 1878



REV. D. H. COLQUETTE

and lived in Walnut Ridge. He was educated in the common schools, in a Normal College in Mississippi, and in Hendrix College. He had all the diplomas offered by the Church in its training schools. He was converted in 1891, was an elder in 1900 and admitted into the Little Rock Conference in 1898. He served Star City and was then transferred to the Arkansas Conference and served as Junior Preacher at Conway, and then Atkins, Greenwood, Alma, Waldron, Huntington, Mansfield and Magazine. Later he was transferred to Little Rock Conference. For seventeen years he was Agent of the American Bible Society, having established its Depository in 1916 in Little Rock and for several years was Superintendent of Methodist Institutional and Mission Work. He also served one term as chaplain of the Arkansas House of Representatives. In 1892 he was married to Miss Margaret Louisa Williams, who survives him, together with his daughters, Mrs. Ervin F. Smith and Mrs. L. H. Lipscomb, and sons, Thomas M., and Henry E., and two grandchildren, and two brothers. Brother Colquette was a good preacher and a faithful pastor. He became intensely interested in prisoners and delinquents and visited every prison and charitable institution in the State and had many conversions among the inmates. Just before his death last winter, he was appointed Chaplain of Penal Institutions by the Governor and was preparing to serve these institutions without a salary. Because of his work for the Bible Society, he was happy to be known as "The Man with the Bible." Clean in life, pure in heart, living a genuinely sacrificial life, Bro. Colquette was loved by all and will be remembered as a thoroughly good man and faithful servant of God.

DR. WILLIAM REED RICHARDSON was born in Anderson County, S. C., October 24, 1855. He was educated at Wofford College, Spartanburg, S. C., and at Vanderbilt University, where he won the Founder's Medal in oratory. On August 11, 1880, he was married to Miss Lena Jeffords, daughter of T. A. Jeffords, a colonel in the Confederate Army. Of their union six children were born, only two of whom are still living: Dr. T. A. Richardson and Dr. W. R. Richardson, of Little Rock. Dr. Richardson joined the South Carolina Conference in 1878 and spent the first year of his ministry in California. Transferred back to South Carolina and served churches at Darlington, Orangeburg, and Abbeville. Subsequently he was stationed at Washington Street, Columbia; at Trinity, Charleston; at Spartanburg; and at Anderson. He was returned to Washington Street for two years and to Spartanburg for two years. He was then elected editor of the Southern Christian Advocate and served in that position for

three years. He was transferred to the Tennessee Conference and served at Pulaski, Tennessee, for two years and at Tulip Street in Nashville for one year. In 1898 he was a delegate to the General Conference and was the leader of the delegation from his Conference to the General Conference in 1902. In 1910 he came to Arkansas and was stationed at First Church in Little Rock for four years. During his quadrennium there he received 323 members. He was two years at Asbury in Little Rock, four years at Arkadelphia, four years at Fordyce, two years at Stuttgart, and one year at Hunter Memorial. In 1925 he took the superannuate relation and located in Little Rock where he lived at the time of his death, May 14, 1934. His funeral service was conducted from First Church by C. M. Reyes and Roy Fawcett, and he was buried in Roselawn Cemetery. He is survived by his widow who continues to live in Little Rock.

ROSA BELL CORRIGAN, daughter of Dr. Jeremiah and Nancy Stark Leake, was born in Junction City, Ark., August 4, 1865, and died at the home of her daughter, Mrs. Jean L. Young, of Kilgore, Texas, July 24, 1934. She was educated in the school of her home town, and in Hendrix College. During early life she underwent the privations which befall youth who grow up in a country immediately after the close of any war. But in an unusual manner was this true of the youth born in Arkansas during the latter Sixties, and for ten years later. Ours was a new country, with few schools, when the war broke between the States, and fewer still when that struggle was over. Yet, Rosa Belle Leake acquired an education which in degree, was scarcely equalled, and not surpassed by any of the girls of those far-off years. In 1900, she was married to the late Dr. M. B. Corrigan of the Little Rock Conference, and from that date to the day of her husband's death, our Conference was never blessed by a purer, finer, or sweeter soul than Mrs. Corrigan. She was preeminently a preacher's wife. In the pastoral charges served by her husband, she was a blessing long after the voice of the great prophet, M. B. Corrigan, was stilled in death. So gentle was her spirit, so devoted was she to the work of her husband, that in a most real sense, she became a shepherdess of her husband's church as well as of her family. She came into her husband's life when he had three children by a former marriage. But so sweet of spirit was she that these children soon came to revere and love her with all the devotion any child ever feels towards a mother.

MRS. ELLA DICKEY BRADFORD was reared at Center Point, Ark. She was born September 12, 1862. Her parents came from South Carolina. She had the love and esteem of all her many young friends as she grew to womanhood. In 1900 she was married to Rev. J. H. Bradford. For sixteen years of his active ministry she made Brother Bradford a real helper in the work of the ministry. The charges he served during this latter period of his ministry did not pay a very large salary, but they managed to save enough to buy a home in Nashville. Bro. Bradford was superannuated in 1916. He died in 1923 at his home in Nashville, Ark. Mrs. Bradford made her home most of the time with her stepdaughter, Mrs. Carrie Toland, in whose home, at Hope, Ark., she died August 29, 1934. Funeral services were held in the Methodist Church, Nashville, Ark., August 30, in charge of J. Frank Simmons, assisted by E. C. Rule and F. P. Doak.

MRS. WILLIAM RINGOLD HARRISON (nee Virginia Grady), wife of Rev. W. R. Harrison, member of the Little Rock Conference for forty-eight years was born on December 5, 1862, near Center Point, Arkansas. She was the daughter of Harvey and Sarah Pickens Grady. While she was yet an infant, she lost her mother and was reared in the home of her uncle and aunt, Robert and Harriet Grady. On October 4, 1882, she was married to William Ringold Harrison, who was then a local preacher and was two years yater admitted on trial into the Little Rock Conference.

Of their marriage nine children were born, four daughters and five sons. An account of them is given in the sketch concerning her husband. The Old Testament speaks of a certain woman as "a great woman". That Shunamite was great as a home-maker, as a mother, as a friend and helper. And so it was with Mrs. Harrison.



MRS. W. R. HARRISON

We have now traced the history of these Conferences for 118 years, counting from the time the first itinerants came to us from Missouri. Much that they said and did is left untold, and must forever be so. Yet we have endeavored to touch the high spots, and we have constantly kept to the aim of bringing before the reader at least the names of every preacher who has had any considerable influence in building up the life of our Church in Arkansas. The details of the lives of these men we could not give. How they toiled and sacrificed to cultivate Immanuel's

Land may be seen by reading, as we have already suggested, the tributes which the Conference paid as one by one they passed away. The whole body of them, well over a thousand as the years have gone on, have, through the whole one hundred and eighteen years, been engaged in toils like those of their brethren, of whom we have made more specific mention. The vanguard of this itinerant army entered this land when it was a vast wilderness. They endured privations and toils of which the present generation knows little. Many of them have been unlearned men, so far as goes the wisdom of this world. No matter; they knew God; they knew the redeeming power of Christ; and they knew how to proclaim it. Theirs was no dainty, talcum-powder gospel, nor was their attitude either fearful or of the take-it-or-leave-it variety. They had a sure grasp upon the eternal varieties, a sure and definite knowledge of the most veritable and the mighties realities with which mortals ever deal, realities so little in the thought of this sophisticated and materialistic day of ours, realities that lie in the region of the invisible—God, Christ, repentance, faith, hope, love and the witness of the Spirit that we are become the sons of God—these the substance of their message, as they are for this hour and shall ever be the deepest need of men. Their attitude was that of ambassadors from God and for God. And this is the explanation of the Methodism now in Arkansas. Innumerable multitudes have been guided to heaven, being followed today by some hundred and fifty thousand Methodist communicants in this good State. This means that by the usual rule of computation there is a Southern Methodist Constituency of 350,000 in Arkansas, besides the constituency of the Methodist Episcopal, the Methodist Protestant, and the Negro

Methodist Churches. Surely a high trust has been committed to us. If we are not to glory in mere numbers, the fact of so vast a host entails upon the Southern Methodist Church a tremendous responsibility for the spiritual welfare of the people of Arkansas and summons us, like blast of the trumpet of an apocalyptic angel, to devote ourselves in sacrificial service to the salvation of the whole world.

Nor is the building of a great Methodism in Arkansas their only achievement. Believe it or not, no mightier force has played through all these hundred years upon the life of our people, profoundly affecting the economic, civic and social life of the people of this great State. "These that have turned the world upside down are come hither also." "The wilderness and the solitary places have been made glad for them, and the deserts have rejoiced and blossomed as the rose."

We conclude this chapter by giving the appointments of the preachers in each of our Conferences for the year 1934-1935, followed in each case by page group pictures of the preachers in each district, as the presiding elder of each district has supplied them. No account is taken of changes made since Conference. The appointments for the North Arkansas Conference are as follows:

Batesville District: C. W. Lester, presiding elder; Batesville, Central Ave., Earl Cravens; Batesville, First Church, O. E. Goddard; Bethesda-Cushman, D. H. Arney; Bexar-Viola, L. R. Ruble; Calico Rock-Norfolk, F. G. Villines; Calico Rock Circuit, L. L. Langston; Charlotte, W. T. Griffith; Cotter, Eli Craig; Desha, W. S. Erwin; Elmo-Oil Trough, W. H. Dunlap; Evening Shade, George L. McGhehey; Melbourne-Wiseman, C. L. Franks; Mountain Home, A. T. Mays; Moorefield, A. W. Harris; Mountain View, J. W. Johnston; Newark and Sulphur Rock, B. A. McKnight; Newport, First Church, F. M. Tolleson; Newport, Umsted Memorial-Weldon, J. G. Ditterline; Pleasant Plains, M. L. Edgington; Salem, W. J. Faust; Strangers' Home, T. O. Love; Swifton-Alicia, J. M. Hughes; Tuckerman, C. N. Guice; Tuckerman Circuit, Ray Seals; Yellville, to be supplied.

Booneville District: E. B. Williams, presiding elder; Adona, R. A. Dorman; Booneville, W. J. Spicer; Belleville-Havana, W. C. Hutton; Branch, J. C. Cofer; Danville, C. W. Good; Dardanelle, E. E. Stevenson; Dardanelle Circuit, E. J. Hollifield; Gravelly-Rover, Olin Findley; Hartford, W. A. Patty; Houston-Bigelow, Hoy M. Lewis; Magazine, L. W. Fair; Mansfield, H. F. McDonald; Ola-Centerville-Salem, W. M. Adcock; Paris, W. P. Whaley; Perry, H. C. Minnis; Plainview, H. J. Harger; Prairie View-Seranton, A. L. Riggs; Waldron, H. A. Stroup; Waldron Circuit, J. H. Mathis; Walteak, Carl Shelton.

Conway District: William Sherman, presiding elder; Atkins, A. E. Holloway; Cabot-Jacksonville, L. E. Mann; Conway, First Church, Albea Godbold; Conway Circuit, Donaghbey Duran; Greenbrier Circuit, Bates Sturdy, Robert Core, Jr.; Lamar-Knoxville, Virlie F. Harris; Levy, J. H. Hoggard; Morrilton, E. W. Faulkner; Naylor Circuit, Raymond Frank; North Little Rock: First Church, E. T. Wayland, Gardner Memorial, Cecil R. Culver; Washington Ave., G. A. Freeman; Plummerville, B. L. Harris; Pottsville Circuit, R. E. Wilson; Quitman Circuit, T. C. Chambliss; Russellville, R. E. L. Bearden; Vilonia Circuit, Martin A. Blerbaum; Executive Sec. Board of Christian Education, Ira A. Brumley; Extension Sec. Board of Christian Education, Glenn F. Sanford; Professor, Religious Education, Hendrix College, Nathaniel R. Griswold; Secretary, Group Insurance, L. E. Mann.

Fayetteville District: J. W. Workman, presiding elder; Bentonville, W. L. Oliver; Berryville, W. A. Downum; Centerton, Irl Birdenthal; Cincinnati, George L. Pearce; Elm Springs, H. H. Hunt; Eureka Springs, J. T. Byrd; Farmington, W. J. Mayhew; Fayetteville, Warren Johnston; Gentry, J. M. Barnett; Gravette-Decatur, O. M. Campbell; Green Forest, A. E. Grimes; Huntsville, Russell Harding; Lincoln, T. H. Wright; Osage, Jay P. Robertson, J. J. Snow; Pea Ridge-Brightwater, J. L. Shelby; Prairie Grove, W. A. Lindsey; Rogers, Connor Morehead; Siloam Springs, A. G. Walton; Springdale, J. T. Willcox; Springtown, Roy Bagley; Viney Grove, H. K. Steward; War Eagle, J. H. Henson; Winslow-Chester, Kenneth Shamblin. Sec. Foreign Dept. General Board of Missions, A. W. Wasson; Supt. Western Methodist Assembly, S. M. Yancey; General Evangelist, W. Hardy Neal.

Fort Smith District: H. H. Griffin, presiding elder; Alma- Mulberry, A. H. Dulaney; Altus, Ray McLester; Charleston, John M. McCormick; Clarksville, A. D. Stewart; Clarksville Circuit, O. D. Peters; Fort Smith, First Church, H. C. Henderson; Dodson Avenue, F. R. Hamilton; Midland Heights, Fred A. Lark; Second Church, J. E. Lark; South Fort Smith, James Upton; Greenwood, J. W. Glover; Hackett, W. F. Shell; Hartman, J. W. Harger; Kibler, J. B. Stewart; Lavaca, E. C. Brown; Ozark, J. A. Reynolds; Ozark Circuit, W. A. Allen; Van Buren, First Church, J. A. Womack; East Side, Elisha Dyer; Professor, Religious Education, S. M. U., J. Seehorn Seneker.

Helena District: G. G. Davidson, presiding elder; Aubrey, J. J. Decker; Brinkley, C. C. Burton; Clarendon, Paul V. Galloway; Colt, Ethan Dodgen; Crawfordville, S. B. Wilford; Earle, G. C. Johnson; Elaine, G. E. Patchell; Forrest City, R. S. Hayden; Harrisburg, E. J. Slaughter; Harrisburg Circuit, R. A. Cross; Haynes, H. W. Jett; Helena, J. W. Crichlow; Holly Grove-Marvell, A. N. Storey; Hughes, J. J. Galloway; Hulbert-West Memphis, I. L. Claud; Marianna, Jefferson Sherman; Parkin, J. M. Harrison; Vannale-Cherry Valley, Ben T. Williams; Weiner, E. Patton; West Helena, W. H. GooGloe; Wheatley, J. L. Rowland; Widener-Madison, M. A. Graves; Wynne, J. M. Hughey; Conference Missionary Secretary, J. L. Rowland.

Jonesboro District: Sam B. Wiggins, presiding elder; Blytheville, First Church, W. V. Womack; Lake Street, V. E. Chalfant; Blytheville Circuit, Grover Sutherland; Bono Circuit, Ottie Rousch; Dell Circuit, Don C. Holman; Gimmore-Turrell (Cory), C. H. Harvison; Joiner, James T. Randle; Jonesboro, First Church, H. Lynn Wade; Fisher Street, J. L. Pruitt; Huntington Ave., H. H. Blevins; Lake City Circuit, Porter Weaver; Lepanto, C. E. Gray; Luxora-Kelser, J. R. Nelson; Leachville-Manila, J. W. Moore; Marion, E. K. Sewell; Marked Tree, J. A. Sage, Jr.; Monette, F. M. Sweet; Nettleton-Bay, H. J. Couchman; Osceola, R. C. Morehead; Truman, W. J. LeRoy; Tyronza, G. C. Taylor; Wilson, H. M. Lewis; Secretary Department Local Church, J. Q. Schisler; Student Duke University, W. F. Cooley; Conference Evangelist, Norris Greer; Conference Director Superannuate Endowment, H. Lynn Wade.

Paragould District: A. W. Martin, presiding elder; Ash Flat, Luther Love; Biggers-Maynard, C. J. Wade; Black Rock, Griffin Hamilton; Corning, W. W. Allbright; Gainesville, M. A. Cherry; Hardy-Wilford, J. M. Fryer; Hoxie-Portia, Eugene Hall; Imboden, Guy Murphy; Larado-Stanford, L. F. Lefevers; Mammota Spring, W. J. Clark; Marmaduke, J. A. Gatlin; Paragould, First Church, George W. Pyles; East Side, E. L. Boyles, East Side Circuit, P. W. Emrah; Paragould Circuit, E. Marlar; Peach Orchard-Knobel, A. McKelvey; Piggott, M. N. Johnson; Pocahontas, B. L. Wilford; Rector, S. G. Watson; Smithville, W. J. Williams; St. Francis, J. W. Howard; Walnut Ridge, H. O. Bolin; Walnut Ridge Circuit, Kirby H. Bezzo.

Searcy District: E. H. Hook, presiding elder; Augusta, J. F. Glover; Bald Knob, Charles Franklin; Beebe, S. O. Patty; Beebe Circuit, E. M. Peters; Clinton, J. R. Jordan; Clinton Circuit, M. S. Taylor; Cotton Plant, B. C. Few; Gregory-McClelland, W. W. Peterson; Griffithville, J. M. Talkington; Harrison, F. E. Dodson; Harrison Circuit, W. M. Edwards; Heber Springs, C. H. Bumpers; Hunter, R. A. Bevis; Fitzhugh, A. T. Galloway; Judsonia, W. E. Benbrook; Kensett, J. J. Webb; Leslie, H. E. Pearce; Marshall, E. G. Kaetzel; McCrory, Lester Weaver; McCrory Circuit, R. A. Robertson; McRae, A. E. Goode; Pangburn, R. B. Howerton; Scotland, G. N. Villines; Searcy, First Church, W. C. Davidson; Valley Springs, T. E. McKnight; West Searcy, B. E. Robertson; Student in S. M. U., Boyd W. Johnson; Student Vanderbilt University, F. Morris Dodson.

Transfers: Transfers in: H. C. Henderson from the New Mexico Conference; Albea Godbold from the North Carolina Conference; R. E. L. Bearden from the Little Rock Conference; Transferred out: Dana Dawson to the Louisiana Conference; H. K. King to the North Carolina Conference; P. Q. Rorie to the Little Rock Conference; C. H. Sherman to the Missouri Conference.



PREACHERS OF THE BATESVILLE DISTRICT, 1935

1. D. H. Arney, A.B.; 2. Earle Cravens, A.B.; 3. Eli Craig; 4. J. G. Ditterline;
 5. M. L. Edgington, A.B.; 6. W. S. Erwin; 7. C. L. Franks; 8. H. J. Harger, A.B.;
 9. O. E. Goddard, A.B. D.D.; 10. W. T. Griffith; 11. C. N. Guice, A.B. B. D.;
 12. A. W. Harris; 13. C. W. Lester, A.B.; 14. J. W. Johnston; 15. L. I. Langston;
 16. J. M. Hughes; 17. T. O. Love; 18. A. T. Mays; 19. G. L. McGhehey, A.B.; 20. L. R.
 Noble; 21. Ray Seals; 22. F. M. Tolleson, D.D.; 23. F. G. Villines; 24. W. J. Faust;
 25. W. H. Dunlap.



PREACHERS OF THE BOONEVILLE DISTRICT, 1935

1. E. B. Williams; 2. J. C. Cofer; 3. C. W. Good; 4. H. F. McDona; 5. W. C. Hutton; 6. W. A. Patty; 7. W. M. Adcock; 8. H. C. Minnis; 9. Hoy M. Lewis; 10. W. P. Whaley, B.A. D.D.; 11. A. L. Riggs; 12. Elisha Dyer; 13. J. C. Weaver; 14. Olin Findley; 15. E. E. Stevenson, A.B. B.D.; 16. C. Wienand, MA.H. Th.B.; 17. Lewis Fair; 18. Carl Shelton; 19. H. A. Stroup, B.A. B.D.; 20. J. H. Mathis; 21. R. A. Dorman; 22. J. R. Ashmore; 23. W. J. Spicer.



PREACHERS OF THE CONWAY DISTRICT, 1935

1. C. R. Culver, A.B.; 2. R. E. Wilson; 3. ; 4. G. A. Freeman;
 5. Albee Godbold, A.M. B.D.; 6. R. E. L. Bearden; 7. E. T. Wayland, A.B.; 8. W. T.
 Martin, A.B.; 9. B. L. Harris; 10. T. C. Chambliss; 11. Martin Bierbaum; 12. E. W.
 Faulkner; 13. Wm. Sherman; 14. N. R. Griswold, A.M. B.D.; 15. Verlie F. Harris;
 16. Bates Sturdy; 17. Raymond Franks; 18. J. M. Williams; 19. ; 20. J. H.
 Hoggard; 21. ; 22. L. E. Mann; 23. E. W. Nelson; 24. A. E. Holloway,
 B.A.; 25. Glenn Sanford.



PREACHERS OF THE FAYETTEVILLE DISTRICT, 1935

1. Kenneth Shamblin; 2. Connor Morehead, B.A. B.D.; 3. J. L. Shelby; 4. J. T. Wilcoxon, B.A. B.D.; 5. Irl Bridenthal; 6. W. L. Oliver; 7. A. L. Cline; 8. W. A. Downum; 9. O. M. Campbell; 10. Aubrey Walton, A.B. B.D.; 11. M. F. Johnson; 12. W. J. Mayhew; 13. G. L. Pearce, Jr.; 14. Roy Bagley; 15. Russell Harding; 16. Po Williams; 17. Warren Johnston, M.A. B.D.; 18. W. A. Lindsey; 19. Edwin Green; 20. J. P. Roberts; 21. J. W. Workman, A.M. B.D.; 22. J. T. Byrd; 23. A. H. Dulaney; 24. T. H. Wright; 25. H. K. Steward.



PREACHERS OF THE FT. SMITH DISTRICT, 1935

1. H. H. Griffin; 2. H. C. Henderson; 3. F. A. Lark; 4. E. C. Brown; 5. G. A. Burr;
 6. F. R. Hamilton; 7. J. W. Glover; 8. Frank Shell; 9. J. A. Reynolds; 10. A. D. Stewart;
 11. J. M. Barnett; 12. J. B. Stewart; 13. J. W. Harger; 14. Ray McLester; 15. John A.
 Womack; 16. John McCormack; 17. James Upton; 18. Silas Dixon; 19. R. W. Nance;
 20. J. E. Lark.



PREACHERS OF THE HELENA DISTRICT, 1935

1. J. J. Galloway, A.B.; 2. R. S. Hayden, A.B.; 3. J. M. Hughey, A.B.; 4. S. B. Wilford, A.B.; 5. Everett Patton; 6. B. T. Williams, B.D.; 7. George E. Patchell; 8. Jefferson Sherman, A.B.; 9. H. W. Jett; 10. M. A. Graves; 11. C. C. Burton; 12. L. L. Claude; 13. G. G. Davidson; 14. A. N. Storey; 15. E. J. Holifield; 16. J. J. Decker; 17. J. M. Harrison; 18. G. C. Johnson; 19. R. A. Cross, B.D.; 20. J. W. Crichlow, B.D.; 21. Ethan Dodgen, B.D.; 22. W. H. Goodloe, B.D.; 23. Paul V. Galloway, B.D.; 24. J. L. Rowland, B.D.; 25. E. J. Slaughter.



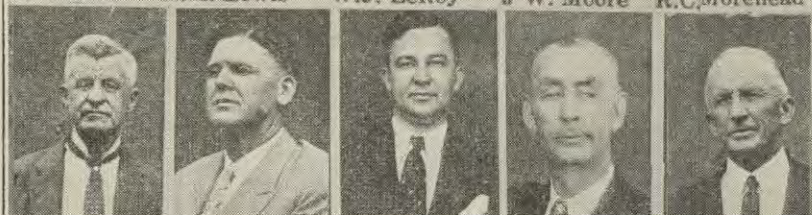
J.A. Anderson H.H. Blevins V.E. Chalfant H.J. Couchman G. Ditterline



W.F. Cooley C.E. Gray Norris Greer C.H. Harvison Don Holman



J.T. Hood H.M. Lewis W.J. LeRoy J.W. Moore R.C. Morehead



J.R. Nelson J.L. Pruitt J.T. Randle J.A. Sage, Jr. E.K. Sewell



G. Sutherland F.M. Sweet G.C. Taylor H. Lynn Wade Porter Weaver



P. Sam Wiggins C.F. Wilson W.V. Womack A.B. Haltom R.D. Kennedy



PREACHERS OF THE PARAGOULD DISTRICT, 1935

1. H. O. Bolin, B. A.; 2. J. M. Fryar; 3. Alonzo McKelvey; 4. Luther Love;
 5. Louis Lafavers; 6. M. N. Johnson; 7. P. W. Emrah; 8. E. Marlar; 9. Kirby Bezzo;
 10. Griffin Hamilton; 11. Eugene H. Hall; 12. B. L. Wilford; 13. A. W. Martin, B.A.
 B.D.; 14. J. A. Gatlin, B.A.; 15. W. W. Albright; 16. C. E. Holifield; 17. George W.
 Pyles, B.A. B.D.; 18. J. W. Howard; 19. C. J. Wade; 20. M. A. Cherry; 21. E. L. Boyles;
 22. W. J. Clark, B.A.; 23. Guy Murphy, B.A.; 24. S. G. Watson; 25. W. J. Williams.



PREACHERS OF THE SEARCY DISTRICT, 1935

1. E. H. Hook, P. E.; 2. W. O. Davidson; 3. A. E. Goode; 4. R. B. Howerton;
 5. J. F. Glover; 6. C. H. Bumpers; 7. Lester Weaver; 8. E. G. Kaetzell; 9. W. M. Ed-
 wards; 10. J. M. Talkington; 11. T. E. McKnight; 12. W. E. Benbrook; 13. Wm. Wom-
 ack; 14. G. N. Villines; 15. F. E. Dodson; 16. Irvin Hatchett; 17. A. T. Galloway;
 18. S. O. Patty; 19. R. A. Bevis; 20. B. E. Robertson; 21. R. A. Robertson; 22. J. J.
 Webb; 23. M. S. Kaylor; 24. B. C. Few.

LITTLE ROCK CONFERENCE

Arkadelphia District: Presiding Elder, R. E. Fawcett; Arkadelphia Station, R. B. Moore; Arkadelphia Circuit, T. S. Stinson; Benton, A. C. Carraway; Carthage-Tulip, E. S. Walker; Dalark Circuit, J. C. Williams; Friendship Circuit, O. C. Robison; Holly Springs Circuit, John L. Cannon, Jr.; Hot Springs: First Church, J. L. Dedman; Grand Avenue, J. F. Simmons; Oaklawn, F. N. Brewer; Pullman Heights, J. L. Tucker; Tigert Memorial-Lonsdale, R. W. Groves; Hot Springs Circuit, A. J. Bearden; Leola Circuit, T. D. Spruce; Malvern, W. C. Watson; Pearcy Circuit, to be supplied; Princeton Circuit, J. C. Johnson; Sparkman-Sardis, F. P. Donk; Traskwood Circuit, C. R. Andrews; Conference Missionary, J. F. Taylor; Professor Emory University, R. C. Rhodes; Student Duke University, John W. Hammons; Student Henderson State Teachers College, R. E. L. Bearden, Jr.

Camden District: Presiding Elder, E. C. Rule; Bearden, J. T. Rodgers; Buckner Circuit, Alfred Doss; Buena Vista-Louann, J. F. Walker; Camden, W. C. House; Chidester Circuit, A. E. Jacobs; El Dorado, First Church, C. T. Tally; Vantrease Memorial, D. T. Rowe; El Dorado Circuit, G. W. Warren; Fordyce, J. M. Workman; Hampton-Harrell, W. W. Christie; Huttig, B. F. Fitzhugh; Junction City, G. L. Cagle; Kingsland Circuit, H. R. Nabors; Magnolia, Leland Clegg; Magnolia Circuit, Fred Mead; Norphlet, R. A. Teeter; Smackover, A. J. Christie; Stephens-Mt. Prospect, W. R. Boyd; Strong Circuit, S. B. Mann; Taylor Circuit, F. C. Cannon; Thornton Circuit, D. A. Weems; Waldo, B. F. Roebuck; Vice-President Hendrix College, C. J. Greene.

Little Rock District: Presiding Elder, J. D. Hammons; Austin Circuit, D. L. Wilcox; Bauxite-Sardis, C. E. Whitten; Bryant Circuit, Alton J. Shirey; Carle Station, Otto Teague; Carlisle Circuit, Herman Gintner; Des Arc-New Bethel, C. H. Giessen; DeValls Bluff, S. G. Rutledge; Douglasville-Geyer Springs, George G. Meyer; England, R. E. Simpson; Hazen Station, W. L. Arnold; Hickory Plains Circuit, C. A. Simpson; Keo-Tomberlin, L. O. Lee; Little Rock: Asbury, H. B. Vaught; Capital View, W. R. Jordan; First Church, C. M. Reeves; Forest Park, J. B. Hefley; Henderson, W. C. Hilliard; Highland, O. L. Cole; Hunter Memorial, I. A. Love; Pulaski Heights, W. Nell Hart; 28th Street Church, C. B. Wyatt; Winfield Memorial, Marshall Steel; Lonoke, S. K. Burnett; Mabelvale-Primrose, J. D. Montgomery; Paron Circuit, to be supplied; Roland Circuit, J. W. Rushing; Editor Arkansas Methodist, A. C. Millar; Superintendent of Temperance and Social Service, J. H. Glass; Executive Secretary of Conference Board of Christian Education, Clem Baker; Conference Extension Secretary, S. T. Baugh; Conference Missionary Secretary, James Thomas; Executive Secretary of Arkansas Methodist Orphanage, James Thomas; Student Southern Methodist University, R. W. Menard.

Monticello District: Presiding Elder, J. L. Hoover; Arkansas City-Watson, E. L. McKay; Crossett, J. A. Henderson; Dermott, T. T. McNeal; Dumas, M. K. Irvin; Eudora, C. N. Smith; Fountain Hill Circuit, John Simpson; Hamburg, E. D. Galloway; Hermitage Circuit, J. R. Sewell; Lake Village, Van W. Harrell; McGehee, J. H. Cummins; Monticello, J. M. Hamilton; Montrose-Snyder, M. K. Rogers; New Edinburg Circuit, L. C. Gatlin; Portland-Parkdale, J. W. Thomas; Tillar-Winchester, W. R. Burks; Warren, J. W. Mann; Wilmar Circuit, C. R. Roy; Wilmot, R. H. Cannon.

Pine Bluff District: Presiding Elder, J. E. Cooper; Althelmer-Wabbas ka, M. W. Miller; DeWitt, J. D. Baker; Gillett Circuit, E. T. Miller; Grady-Gould, M. O. Barnett; Humphrey-Sunshine, W. T. Bone; Pine Bluff: Carr Memorial, C. D. Meux; First Church, F. A. Buddin; Hawley Memorial, R. Arthur Terry; Lakeside, F. G. Roebuck; Pine Bluff Circuit, J. G. Gieck; Rison, M. E. Scott; Roe Circuit, C. H. Farmer; Rowell Circuit, C. E. Burdett; St. Charles Circuit, George Bentz; Sheridan Station, J. L. Leonard; Sheridan Circuit, Paul Clanton; Sherrill-Tucker, Earl Lewis; Star City Circuit, W. W. Nelson; Stuttgart, P. Q. Rorie; Swan Lake Circuit, V. D. Keeley.

Prescott District: Presiding Elder, L. F. N. Hundley; Amity, E. T. McAfee; Bingen Circuit, E. B. Adcock; Blevins-McCaskill, J. T. Thompson; Columbus Circuit, to be supplied; Emmett-Bierne, A. C. Rogers; Forester-Mauldin, G. F. Hyde; Glenwood-Rosboro, T. M. Armstrong; Gurdon, Rex B. Wilkes; Hone Fred R. Harrison; Mineral Springs-Center Point, G. W. Robertson; Mount Ida Circuit, F. L. Arnold; Murfreesboro-Delight, C. D. Cade; Nashville, O. E. Holmes; Okolona Circuit, L. E. Wilson; Prescott, J. L. Cannon; Prescott Circuit, H. L. Simpson; Spring Hill Circuit, R. M. Crane; Washington-Ozan, F. E. Harrell.

Texarkana District: Presiding Elder, H. D. Sadler; Ashdown, A. W. Hamilton; Cherry Hill Circuit, J. B. Hoover; DeQueen, A. W. Waddill; Dierks-Green's Chapel, George E. Williams; Doddridge-Fouke, W. T. Hopkins; Foreman Station, R. L. Long; Foreman Circuit, M. T. Rose; Gilham Circuit, C. H. Gilliam; Hatfield Circuit, James Simpson; Horatio Circuit, R. C. Walsh; Lewisville-Bradley, B. F. Musser; Lockesburg Circuit, Louis Averitt; Mena, H. H. McGuire; Richmond Circuit, W. C. Lewis; Stamps-Garland City, E. W. Harris; Texarkana: College Hill, O. C. Birdwell; Fairview, K. L. Spore; First Church, John C. Glenn; Texarkana Circuit, R. S. Beasley; Empire Circuit, Wendell Hoover; Winthrop Circuit, J. L. Simpson; Conference Director of Superannuate Fund, J. C. Glenn.

Transfers: Transferred in: Forney Hutchinson, an elder, from Baltimore Conference; Charles T. Tally, an elder, from the Holston Conference; Paul Q. Rorie, an elder, from the North Arkansas Conference. Transferred out: Forney Hutchinson, an elder, to the Oklahoma Conference; R. E. L. Bearden, an elder, to the North Arkansas Conference; M. T. Workman, an elder, to the Missouri Conference.



PREACHERS OF THE ARKADELPHIA DISTRICT, 1935

1. Roy E. Fawcett; 2. A. J. Bearden; 3. Earl S. Walker; 4. A. C. Carraway, A.B. B.D.; 5. F. P. Doark; 6. R. B. Moore, B.D.; 7. T. D. Spruce; 8. Vance Martin; 9. T. L. Stinson; 10. O. C. Robinson; 11. Harold Scott; 12. J. T. Prince; 13. J. L. Dedman; 14. John L. Tucker; 15. R. W. Groves; 16. W. C. Watson, D.D.;



PREACHERS OF THE CAMDEN DISTRICT, 1935

1. E. C. Rule, P.E.; 2. Fred Meade; 3. D. A. Weems; 4. Alfred Doss; 5. A. J. Christie; 6. F. C. Cannon; 7. J. F. Walker; 8. Chas. T. Tally; 9. W. W. Christie; 10. B. F. Roebuck; 11. R. A. Teeter; 12. Geo. W. Warren; 13. B. F. Scott; 14. W. C. House; 15. Lenad Clegg; 16. W. R. Boyd; 17. A. E. Jacobs; 18. J. M. Workman; 19. Geo. L. Cagle; 20. S. B. Mann.



PREACHERS OF THE LITTLE ROCK DISTRICT, 1935

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



PREACHERS OF THE MONTICELLO DISTRICT, 1935

1. J. L. Hoover, P. E.; 2. J. M. Hamilton; 3. E. D. Galloway; 4. J. A. Henderson;
 5. C. N. Smith; 6. J. H. Cummins; 7. M. K. Irvin; 8. E. L. McKay; 9. M. K. Rogers;
 10. C. R. Roy; 11. T. T. McNeal; 12. V. W. Harrell; 13. W. R. Burks; 14. J. W. Thomas;
 15. James R. Sewell; 16. L. C. Gatlin.



PREACHERS OF THE PINE BLUFF DISTRICT, 1935

1. J. E. Cooper, A.B. A.M.; 2. C. E. Burdette; 3. F. A. Buddin, A.B. A.M.; 4. E. T. Miller, A.B.; 5. L. W. Evans; 6. V. D. Keeley, A.B.; 7. F. G. Roebuck; 8. J. D. Baker; 9. P. M. Clanton; 10. W. T. Bone; 11. Geo. E. Reuts; 12. J. G. Geick, A.B. B. D.; 13. J. L. Leonard, A.B.; 14. M. E. Scott; 15. W. W. Nelson; 16. C. D. Meaux; 17. M. O. Barnett; 18. M. W. Miller, A.B.; 19. Earle Lewis, A.B. B.D.; 20. P. Q. Rorie.



PREACHERS OF THE PRESCOTT DISTRICT, 1935

1. L. E. N. Hundley, P.E.; 2. O. E. Holmes; 3. Alva C. Rogers; 4. E. T. McAfee;
 5. F. L. Arnold; 6. G. W. Robertson; 7. F. R. Harrison; 8. Rex. B. Wilkes, D.D.;
 9. G. F. Hyde; 10. F. F. Harrell; 11. C. D. Cade; 12. W. C. Sims; 13. L. E. Wilson;
 14. R. M. Crane; 15. T. M. Armstrong; 16. E. B. Adcock; 17. J. T. Thompson.



PREACHERS OF THE TEXARKANA DISTRICT, 1935

1. Harold D. Sadler, P. E.; 2. John C. Glenn; 3. Edward W. Harris; 4. B. F. Musser; 5. C. H. Gilliam; 6. George E. Williams; 7. A. W. Hamilton; 8. O. C. Birdwell; 9. H. H. McGuyre; 10. A. W. Waddill; 11. R. L. Long; 12. W. T. Hopkins; 13. J. B. Hoover; 14. Kenneth L. Spore; 15. O. Wendell Hoover; 16. W. T. Rose; 17. W. C. Lewis; 18. R. C. Walsh; 19. James Simpson; 20. J. L. Simpson; 21. Louis Averitt; 22. R. S. Beasley.

Since the appointments were made in 1934 four of the preachers have passed away: E. J. Slaughter, J. R. Jordan, M. F. Johnson and P. Q. Rorie. It is proper that we should pause to take notice of them before closing this chapter.

EDWARD J. SLAUGHTER was fifty-three years of age and had done thirty years of devoted service. He supplied a work in Little Rock Conference in 1903, joined that Conference



EDWARD J. SLAUGHTER

in 1904 and was appointed to Roe Circuit. He transferred to the North Arkansas Conference in 1916, and served Elaine, Parkin, Luxora, Aubrey, Hughes, Wheatley, Tyronza, Lepanto, Monette, Truman, Fisher Street in Jonesboro and Harrisburg. He died at a hospital in Memphis, December 18, 1935 and was buried at Harrisburg, greatly mourned by his congregation. A cheerful, effective and honest man he was, with friends everywhere he went. His presiding elder, G. G. Davidson was in charge of his funeral, assisted by S. B. Wiggins and Jas. A. Anderson. He leaves his wife, two sons, Bruce, who is Superintendent of Schools in West Helena, and Orle, besides his daughter, Mrs. H. J. Couchman.

J. R. JORDAN came to us several years ago from Oklahoma. He had served Parkin, and was in his third year at Clinton, dying last February.

MILTON F. JOHNSON we have mentioned in another place.

P. Q. RORIE died in Stuttgart, August 11, 1935, while this History was going through the press. His death was sudden, probably from over-exertion and from a heat stroke. He had done a strenuous week's work at a country church, as he was wont to do, had gone to his own pulpit for a night service when he was stricken. He was an excellent preacher. The current issue of the Arkansas Methodist has this to say of him: "Born at Athens, Ga., son of Rev. T. O. Rorie, Paul came to Arkansas as a boy, and was educated at Hendrix College, Henderson-Brown College and the Candler School of Theology of Emory University. Practicing law two years, he joined Little Rock Conference and served Hunter Memorial and Highland Churches in Little Rock, First Church, El Dorado; then transferring to North Arkansas Conference, he served Helena, First Church, Blytheville, and Dodson Avenue Church Ft. Smith. Transferring again last fall, he was serving Stuttgart at the time of his death. He is survived by his wife, a son, Paul, Jr., a daughter, Miss Ruth, his father, Rev. T. O. Rorie, a sister, Mrs. Claude Phillips of Arkadelphia, and two brothers. A brief funeral service was held Monday at Stuttgart and the burial was at Arkadelphia Tuesday. Bro. Rorie was a strong evangel-

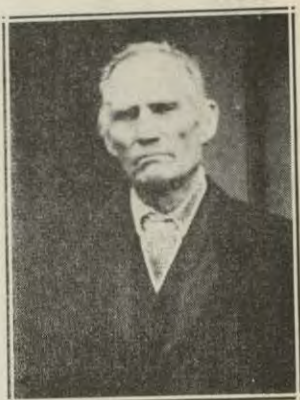


PAUL Q. RORIE

istic preacher, a successful church financier, and a faithful pastor. A sincere advocate of civic righteousness, he was hated by the lawless and loved by good citizens. Arkansas Methodism suffers a severe loss in the death of this active and successful pastor."

REV. CHARLES HARTWELL CULPEPPER deserves to be rated among the heroes of our Methodism. He came of sturdy Irish stock. His great grandfather came from Ireland, settled in Virginia, and from him was named Culpepper Court House, in that State. His father was a preacher, and came to Arkansas in 1849, settling near where now stands the town of Rison, where C. H. grew up. After the Civil War he moved to Van Buren County, and became a pioneer preacher in all that region. He had a ministry of fifty-five years, about thirty years of which he traveled. He located in 1900 and died in 1922. This heroic man was a local preacher when he died, and so this sketch, which is

all too brief, does not appear in the record of the Conferences. Still, it is important to remember him, for he was a fine example of a very large class of Southern men who came back out of a tragic Civil War with nothing left but the intrinsic manhood that was in them—faith in God, faith in themselves, faith in hard work; a fine demonstration of the fact that no man can be utterly ruined till he is ruined internally. He came out of a Northern prison, so emaciated that he could scarcely walk; found all in ruin at home; got him an old blind mule; made a crop with this old mule that had to live on grass, without one grain of corn, the master hoeing while the mule grazed; had not a thing for himself to eat except corn meal and not enough of that. But he rose from the ashes, made a good living, builded a church, builded his community, was a power for good in all his area, and went home to heaven, a man "of whom the world was not worthy".



REV. C. H. CULPEPPER



A GROUP OF SUPERANNUATES OF NORTH ARKANSAS CONFERENCE

Top row, left to right: D. N. Weaver, J. M. McAnnaly, J. H. Barrertine, W. F. Evans; middle row: M. M. Smith, J. W. Campbell, J. H. Sturdy, Jas. F. Jernigan, Henry Hanesworth, S. S. Key; seated: W. W. Anderson, J. S. Hackler, W. S. Southworth, T. A. Bowen, O. H. Tucker, M. B. Umsted.



A GROUP OF SUPERANNUATES OF LITTLE ROCK CONFERENCE

Upper row, left to right: A. G. Cason, L. W. Evans, F. R. Canfield, T. O. Rorie, S. C. Dean, A. J. Ewing; lower row, left to right: J. D. Dunn, W. R. Harrison, W. M. Hayes, J. J. Colson, C. F. Messer.

SOME SUPERANNUATES



Top row, left to right: Eli Myers, D. D. Warlick (died while this picture was making) and S. F. Goddard. Bottom row: J. A. Sage, I. D. McClure and W. E. Bishop.

Chapter XXX

A SUMMARY

The following register of Conference sessions will, we trust, be worth its space. As the reader has already been told, the first Conference organized in Arkansas was the Arkansas Conference at Batesville in 1836. It bore this name till 1914, when it and the White River, which had been one till 1870, were again united, and it then became known as the North Arkansas Conference, as occupying the northern part of Arkansas. In 1854 the Little Rock Conference was formed, being known as the Ouachita Conference till 1866.

The several sessions are as follows:

North Arkansas Conference

DATE	PLACE	PRESIDENT	SECRETARY
1836—	Batesville.....	Bishop Morris.....	William P. Ratcliffe
1837—	Little Rock.....	Bishop Andrew.....	Unknown
1838—	Washington.....	John Harrell.....	Unknown
1839—	Fayetteville.....	Bishop Andrew.....	J. M. Hammil
1840—	Little Rock.....	Bishop Waugh.....	Unknown
1841—	Batesville.....	Bishop Waugh.....	Unknown
1842—	Helena.....	Bishop Andrew.....	Unknown
1843—	Clarksville.....	Bishop Andrew.....	Unknown
1844—	Little Rock.....	Bishop Soule.....	Unknown
1845—	Camden.....	Bishop Soule.....	Unknown
1846—	Van Buren.....	Bishop Paine.....	Unknown
1847—	Washington.....	Bishop Capers.....	Unknown
1848—	Pine Bluff.....	Bishop Andrew.....	Unknown
1849—	Batesville.....	Andrew Hunter.....	Unknown
1850—	Fayetteville.....	William Moore.....	Unknown
1851—	Camden.....	Bishop Capers.....	Unknown
1852—	Clarksville.....	Bishop Paine.....	Unknown
1853—	Tulip.....	Bishop Andrew.....	Unknown
1854—	Helena.....	Bishop Paine.....	Unknown
1855—	Fort Smith.....	Bishop Pierce.....	Jesse McAlister
1856—	Batesville.....	Bishop Pierce.....	John S. McCarver
1857—	Jacksonport.....	Bishop Kavanaugh.....	Unknown
1858—	Dardanelle.....	Bishop Early.....	Lewis P. Liveley
1859—	Searcy.....	Bishop Paine.....	John M. Steele
1860—	Van Buren.....	Bishop Kavanaugh.....	John M. Steele
1861—	Dover.....	John M. Steele.....	George A. Shaeffer
1862—	Searcy.....	John M. Steele.....	S. R. Trawick
1863—	Batesville.....	John M. Steele.....	E. T. Jones
1864—	Jacksonport.....	John Cowle.....	J. M. P. Hickerson
1865—	Jonesboro.....	John M. Steele.....	J. M. P. Hickerson
1866—	Searcy.....	Bishop Pierce.....	Unknown
1867—	Dover.....	Bishop Marvin.....	J. M. P. Hickerson
1868—	Jacksonport.....	Bishop Pierce.....	J. M. P. Hickerson
1869—	Fayetteville.....	Bishop Pierce.....	James Wickersham
1870—	Clarksville.....	Bishop Keener.....	H. R. Withers
1871—	Van Buren.....	Bishop McTyeire.....	C. H. Gregory
1872—	Bentonville.....	Bishop Wightman.....	I. L. Burrow
1873—	Dardanelle.....	Bishop Pierce.....	I. L. Burrow
1874—	Fort Smith.....	Bishop Kavanaugh.....	I. L. Burrow
1875—	Lewisburg.....	Bishop Wightman.....	I. L. Burrow
1876—	Yellville.....	Bishop Keener.....	Jerome Harralson
1877—	Fayetteville.....	Bishop Kavanaugh.....	I. L. Burrow
1878—	Russellville.....	Bishop McTyeire.....	W. H. Metheny
1879—	Ozark.....	Bishop Pierce.....	W. H. Metheny
1880—	Fort Smith.....	Bishop McTyeire.....	W. H. Metheny
1881—	Dardanelle.....	Bishop Pierce.....	W. H. Metheny
1882—	Bentonville.....	Bishop Cranberry.....	George W. Hill

DATE	PLACE	PRESIDENT	SECRETARY
1883—Clarksville.....	Bishop	Granberry	John W. Boswell
1884—Van Buren.....	Bishop	Hargrove	John W. Boswell
1885—Morrilton.....	Bishop	Granberry	John W. Boswell
1886—Ozark.....	Bishop	Galloway	John W. Boswell
1887—Fayetteville.....	Bishop	Galloway	John W. Boswell
1888—Fort Smith.....	Bishop	Key	W. H. Metheny
1889—Conway.....	Bishop	Hendrix	W. H. Metheny
1890—Eureka Springs.....	Bishop	Fitzgerald	J. A. Walden
1891—Russellville.....	Bishop	Duncan	J. A. Walden
1892—Bentonville.....	Bishop	Wilson	J. A. Walden
1893—Clarksville.....	Bishop	Keener	J. A. Walden
1894—Quitman.....	Bishop	Hendrix	J. A. Walden
1895—Dardanelle.....	Bishop	Haygood	James A. Anderson
1896—Fayetteville.....	Bishop	Duncan	James A. Anderson
1897—Ozark.....	Bishop	Hendrix	James A. Anderson
1898—Morrilton.....	Bishop	Morrison	James A. Anderson
1899—Springdale.....	Bishop	Galloway	Henry Hanesworth
1900—Fort Smith.....	Bishop	Galloway	Henry Hanesworth
1901—Conway.....	Bishop	Key	Henry Hanesworth
1902—Harrison.....	Bishop	Hoss	Henry Hanesworth
1903—Dardanelle.....	Bishop	Hoss	Henry Hanesworth
1904—Prairie Grove.....	Bishop	Key	Henry Hanesworth
1905—Russellville.....	Bishop	Key	Henry Hanesworth
1906—Paris.....	Bishop	Atkins	Henry Hanesworth
1907—Bentonville.....	Bishop	Hendrix	Henry Hanesworth
1908—Van Buren.....	Bishop	Hendrix	Henry Hanesworth
1909—Morrilton.....	Bishop	Hendrix	Henry Hanesworth
1910—Fayetteville.....	Bishop	McCoy	Henry Hanesworth
1911—Booneville.....	Bishop	McCoy	Henry Hanesworth
1912—Atkins.....	Bishop	Candler	Henry Hanesworth
1913—Eureka Springs.....	Bishop	Kilgo	Henry Hanesworth
1914—Batesville.....	Bishop	Morrison	F. M. Daniel
1915—Conway.....	Bishop	Morrison	F. M. Daniel
1916—Searcy.....	Bishop	Mouzon	F. M. Daniel
1917—Helena.....	Bishop	Mouzon	F. M. Daniel
1918—Clarksville.....	Bishop	Mouzon	H. E. Wheeler
1919—Jonesboro.....	Bishop	Mouzon	H. E. Wheeler
1920—Rogers.....	Bishop	Mouzon	H. E. Wheeler
1921—Fort Smith.....	Bishop	Mouzon	H. E. Wheeler
1922—Marianna.....	Bishop	Atkins	H. E. Wheeler
1923—Walnut Ridge.....	Bishop	Atkins	H. E. Wheeler
1924—Fayetteville.....	Bishop	Hay	H. E. Wheeler
1925—Conway.....	Bishop	Hay	F. M. Tolleson
1926—Paragould.....	Bishop	Boaz	F. M. Tolleson
1927—Searcy.....	Bishop	Boaz	F. M. Tolleson
1928—Jonesboro.....	Bishop	Boaz	F. M. Tolleson
1929—Russellville.....	Bishop	Boaz	F. M. Tolleson
1930—Helena.....	Bishop	Dobbs	F. M. Tolleson
1931—Conway.....	Bishop	Dobbs	F. M. Tolleson
1932—Fort Smith, Dodson Ave.....	Bishop	Dobbs	F. M. Tolleson
1933—Jonesboro.....	Bishop	Dobbs	E. T. Wayland
1934—Fayetteville.....	Bishop	John M. Moore	E. T. Wayland

Little Rock Conference

YEAR	PLACE	PRESIDENT	SECRETARY
1854—Washington.....	Bishop	Kavanaugh	W. P. Ratcliffe
1855—El Dorado.....	Bishop	Pierce	W. C. Young
1856—Princeton.....	Bishop	Pierce	Jesse McAlister
1857—Little Rock.....	Bishop	Kavanaugh	Jesse McAlister
1858—Arkadelphia.....	Bishop	Early	Jesse McAlister
1859—Monticello.....	Andrew	Hunter	Jesse McAlister
1860—Pine Bluff.....	Bishop	Pierce	Jesse McAlister
1861—Camden.....	Bishop	Paine	Jesse McAlister
1862—Tulip.....	Andrew	Hunter	J. E. Cobb
1863—Lewisville.....	Andrew	Hunter	J. E. Cobb
1864—Columbia Camp.....	W. P. Ratcliffe		J. E. Cobb
1865—El Dorado.....	Andrew	Hunter	J. E. Cobb
1866—Arkadelphia.....	Bishop	Pierce	J. E. Cobb
1867—Des Arc.....	Bishop	Marvin	J. E. Cobb
1868—Warren.....	Bishop	Pierce	J. E. Cobb
1869—Magnolia.....	Bishop	Pierce	J. E. Cobb
1870—Washington.....	Bishop	Keener	W. C. Hearn
1871—Little Rock.....	Bishop	McTyeire	W. C. Hearn
1872—Pine Bluff.....	Bishop	Wightman	W. C. Hearn
1873—Camden.....	Bishop	Pierce	W. C. Hearn

DATE	PLACE	PRESIDENT	SECRETARY
1874—Monticello	Bishop	Kavanaugh	S. G. Colburn
1875—Mineral Springs	Bishop	Wightman	S. G. Colburn
1876—Arkadelphia	Bishop	Keener	S. G. Colburn
1877—Monticello	Bishop	Kavanaugh	S. G. Colburn
1878—Hot Springs	Bishop	Doggett	S. G. Colburn
1879—Camden	Bishop	Pierce	S. G. Colburn
1880—Prescott	Bishop	Pierce	S. G. Colburn
1881—Pine Bluff	Bishop	McTyeire	S. G. Colburn
1882—Hope	Bishop	Wilson	S. G. Colburn
1883—Malvern	Bishop	Granbery	S. G. Colburn
1884—Little Rock	Bishop	Hargrove	J. R. Moore
1885—Arkadelphia	Bishop	Granbery	J. R. Moore
1886—Hot Springs	Bishop	Galloway	J. R. Moore
1887—Little Rock	Bishop	Galloway	J. R. Moore
1888—Camden	Bishop	Key	J. R. Moore
1889—Pine Bluff	Bishop	Hendrix	J. R. Moore
1890—Monticello	Bishop	Fitzgerald	J. R. Moore
1891—Arkadelphia	Bishop	Duncan	J. R. Moore
1892—Magnolia	Bishop	Wilson	J. R. Moore
1893—Hot Springs	Bishop	Keener	J. R. Moore
1894—Prescott	Bishop	Hendrix	J. R. Moore
1895—Lonoke	Bishop	Haygood	J. R. Moore
1896—Camden	Bishop	Key	J. R. Moore
1897—Pine Bluff	Bishop	Hendrix	J. R. Moore
1898—Little Rock	Bishop	Morrison	J. R. Moore
1899—Fordyce	Bishop	Galloway	J. D. Clary
1900—Hot Springs	Bishop	Galloway	J. D. Clary
1901—Hope	Bishop	Key	J. D. Clary
1902—Benton	Bishop	Hoss	James M. Hawley
1903—El Dorado	Bishop	Hoss	James M. Hawley
1904—Texarkana	Bishop	Key	J. H. Hinemon
1905—Camden	Bishop	Galloway	J. H. Hinemon
1906—Warren	Bishop	Atkins	J. H. Hinemon
1907—Malvern	Bishop	Ward	W. J. Pinson
1908—Little Rock	Bishop	Hendrix	W. J. Pinson
1909—Arkadelphia	Bishop	Hendrix	W. P. Whaley
1910—Prescott	Mishop	McCoy	W. P. Whaley
1911—Fordyce	Mishop	McCoy	W. P. Whaley
1912—Hot Springs	Bishop	Candler	Charles J. Greene
1913—Lakeside Pine Bluff	Bishop	Kilgo	Charles J. Greene
1914—Little Rock, First Church	Bishop	Morrison	Charles J. Greene
1915—Monticello	Bishop	Morrison	Charles J. Greene
1916—Malvern	Bishop	McCoy	Charles J. Greene
1917—Arkadelphia	Bishop	Mouzon	Charles J. Greene
1918—Hot Springs	Bishop	Mouzon	S. R. Twitty
1919—Hope	Bishop	Mouzon	S. R. Twitty
1920—Camden	Bishop	Mouzon	Charles J. Greene
1921—First Church, Pine Bluff	Bishop	Mouzon	Charles J. Greene
1922—Texarkana	Bishop	Atkins	Charles J. Greene
1923—First Church, Little Rock	Bishop	Atkins	Charles J. Greene
1924—First Church, El Dorado	Bishop	Hay	Charles J. Greene
1925—Arkadelphia	Bishop	Hay	Charles J. Greene
1926—Warren	Bishop	Boaz	Charles J. Greene
1927—Camden	Bishop	Boaz	Charles J. Greene
1928—Winfield, Little Rock	Bishop	Boaz	Charles J. Greene
1929—Prescott	Bishop	Boaz	Charles J. Greene
1930—Lakeside, Pine Bluff	Bishop	Dobbs	Charles J. Greene
1931—First Church, Little Rock	Bishop	Dobbs	Charles J. Greene
1932—First Church, Texarkana	Bishop	Dobbs	Charles J. Greene
1933—Hot Springs	Bishop	Dobbs	Charles J. Greene
1934—First Church, Pine Bluff	Bishop	John M. Moore	Charles J. Greene

White River Conference

DATE	PLACE	PRESIDENT	SECRETARY
1870—Mt. Zion Ch.	Bishop	Keener	James Wickersham
1871—Batesville	Bishop	McTyeire	James Wickersham
1872—Augusta	Bishop	Wightman	James Wickersham
1873—Forrest City	Bishop	Pierce	John H. Dye
1874—Searcy	Bishop	Kavanaugh	John H. Dye
1875—Helena	Bishop	Doggett	John H. Dye
1876—Batesville	Bishop	Keener	John H. Dye
1877—Augusta	Bishop	Kavanaugh	John H. Dye
1878—Searcy	Bishop	Doggett	John H. Dye
1879—Jacksonport	Bishop	Pierce	John W. Boswell
1880—Helena	Bishop	Pierce	George Thornburgh

DATE	PLACE	PRESIDENT	SECRETARY
1881—B. eb		Bishop McTyeire	George Thornburgh
1882—Forrest City		Bishop Wilson	George Thornburgh
1883—Newport		Bishop Granbery	George Thornburgh
1884—Batesville		Bishop Hargrove	George Thornburgh
1885—Helena		Bishop Granbery	George Thornburgh
1886—Jonesboro		Bishop Galloway	George Thornburgh
1887—Searcy		Bishop Galloway	George Thornburgh
1888—Paragould		Bishop Key	George Thornburgh
1889—Searcy		Bishop Hendrix	A. L. Malone
1890—Marianna		Bishop Fitzgerald	A. L. Malone
1891—Newport		Bishop Duncan	R. S. Deener
1892—Batesville		Bishop Wilson	R. S. Deener
1893—Jonesboro		Bishop Keener	A. L. Malone
1894—Helena		Bishop Hendrix	Z. T. Bennett
1895—Searcy		Bishop Fitzgerald	Z. T. Bennett
1896—Paragould		Bishop Fitzgerald	Z. T. Bennett
1897—Newport		Bishop Hendrix	Z. T. Bennett
1898—Clarendon		Bishop Morrison	Z. T. Bennett
1899—Searcy		Bishop Galloway	Z. T. Bennett
1900—Jonesboro		Bishop Galloway	Z. T. Bennett
1901—Batesville		Bishop Key	Z. T. Bennett
1902—Paragould		Bishop Hoss	Z. T. Bennett
1903—Walnut Ridge		Bishop Hoss	Z. T. Bennett
1904—Augusta		Bishop Key	Z. T. Bennett
1905—Helena		Bishop Galloway	Z. T. Bennett
1906—Wynne		Bishop Atkins	Z. T. Bennett
1907—Corning		Bishop Hoss	F. M. Daniel
1908—Jonesboro		Bishop Hendrix	F. M. Daniel
1909—Searcy		Bishop Hendrix	F. M. Daniel
1910—Forrest City		Bishop McCoy	F. M. Daniel
1911—Blytheville		Bishop Candler	F. M. Daniel
1912—Newport		Bishop McCoy	F. M. Daniel
1913—Clarendon		Bishop Kilgo	F. M. Daniel

A Summary of Results

The foregoing chapters tell how the Conferences grew; but they do not give much indication as to the expansion of the program which these Conferences were set to execute. The Minutes of the Conferences will best exhibit this expansion of the whole work of the Church, for all the work of the Church passes under review in the Annual Conferences. A glance at their records will tell us what the Church is undertaking to do at any particular time. We shall, therefore, reproduce here the actual Minutes of Annual Conferences widely separated in time. We begin with the very first Annual Conference ever held in America, in 1773.

In 1771 Mr. Wesley had sent Francis Asbury to America. The next year he designated him as "General Assistant" to himself. In 1773 he sent Thomas Rankin to America, and for several years Rankin superseded Asbury in this office. So that Thomas Rankin was the president of this Conference of 1773. The title to these Minutes is: "Minutes of Some Conversations Between the Preachers in Connection with the Reverend John Wesley, Philadelphia, June, 1773".

The following queries were proposed to every preacher:

1. Ought not the authority of Mr. Wesley and that Conference, to extend to the preachers and people in America, as well as in Great Britain and Ireland?

Ans. Yes.

2. Ought not the doctrine and discipline of the Methodists as contained in the Minutes, to be the sole rule of our conduct, who labour in the connexion with Mr. Wesley in America?

Ans. Yes.

3. If so, does it not follow that if any preachers deviate from the Minutes we have no fellowship with them till they change their conduct?

Ans. Yes.

The following rules were agreed upon by all the preachers present:

1. Every preacher who acts in connexion with Mr. Wesley and the brethren who labour in American is strictly to avoid administering the ordinances of baptism and the Lord's supper.

2. All the people among whom we labour to be earnestly exhorted to attend the Church, and receive the ordinances there; but in a particular manner to press the people in Maryland and Virginia to the observance of this minute.

3. No person or persons to be admitted into our love feasts oftener than twice or thrice unless they become members; and none to be admitted to the society meetings more than thrice.

4. None of the preachers in America to reprint any of Mr. Wesley's books without his authority (when it can be gotten) and the consent of their brethren.

5. Robert Williams to sell the books he has already printed, but to print no more, unless under the above restrictions.

6. Every preacher who acts as an assistant to send an account of the work once in six months to the general assistant.

Question 1. **How are the preachers stationed?** New York, Thomas Rankin, to change in four months. Philadelphia, George Shadford, to change in four months. New Jersey, John King. William Watters. Baltimore, Francis Asbury, Robert Strawbridge, Abraham Whitworth, Joseph Yearby. Norfolk, Richard Wright. Petersburg, Robert Williams.

Question 2. **What numbers are there in the Society?**

Ans.

New York	180
Philadelphia	180
New Jersey	200
Maryland	500
Virginia	100

(Preachers 10)

1160

The Minutes of Arkansas Conference, November 10, 1852

Question 1. Who are admitted on trial?

Answer: Duncan L. G. McKenzie, Jesse W. Owen, Jordan Banks, Jacob M. Moore, Jerome B. Annis, Burton Williams, George A. Dannelly, Thomas Hunt, Alex L. P. Green, John M. Bradley.

Question 2. Who remain on trial?

Answer: Hugh A. Barnett, John D. Coleman, Richard W. Hammett, Thomas B. Hilburn, James P. Hulse, James M. Rogers, John Rhyne, Robert G. Brittain.

Question 3. Who are admitted into full connection?

Answer: *James D. Andrews, Green Boyd, Rolin N. Carter, John J. McCarver, Samuel Morris, Silas Spurrier.*

(Those in italics are ordained deacons for this year).

Question 4. Who are the deacons?

Answer: Pleasant Basham, Byron S. Carden, Hiram G. Garden, Benoni Harris, John H. Rice, William J. Stafford, James B. Thetford, George F. Thompson, David H. Carithers, and those admitted into full connection this year.

Question 5. Who have been elected and ordained elders this year?

Answer: Jesse S. McAlister, Young Ewing, James M. Jones, Walter T. Thornberry.

Question 6. Who have located this year?

Answer: (Not answered in manuscript).

Question 7. Who are the supernumerary preachers?

Answer: (Not answered in manuscript).

Question 8. Who are the superannuated preachers?

Answer: John Harris, Travis Owen, Benjamin Watson, Jacob White-
side, William T. Anderson, John C. L. Aikin.

Question 9. Who have been expelled this year?

Answer: None.

Question 10. Who have withdrawn from the connection?

Answer: None.

Question 11. Were the characters of all the preachers examined?

Answer: Yes, strictly.

Question 12. Who have died this year?

Answer: No one.

Question 13. What numbers in Society?

LITTLE ROCK DISTRICT

	White	Col
Little Rock Sta.....	140	250
Little Rock Ct.....	75	20
Benton	318	22
Louisburg	219	
Brownsville	75	4
Perryville Mis.	136	3
Clinton	132	17
TOTAL	1095	316

WASHINGTON DISTRICT

Washington Ct.	363	46
Blue Bayou	325	41
Little River	96	
Montgomery	220	7
Arkadelphia	190	33
Rockport	179	18
Caddo Mis.	123	3
Louisville	34	3
Red River African Mis.	220	220
TOTAL	1530	399

CLARKSVILLE DISTRICT

Clarksville Ct.	305	20
Dover	314	6
Grand Prairie Mis.	72	
Waldron Ct.	177	8
Fort Smith	68	20
Van Buren	84	40
Ozark	277	7
Dardanelle	154	18
TOTAL	1451	119

CAMDEN DISTRICT

Camden Sta.	95	48
Camden Ct.	267	93
Bodcaw Mis.	291	36
El Dorado	248	101
La Pile	175	91
Warren	360	152
Calhoun	247	41
Princeton	582	137
TOTAL	2266	702

BATESVILLE DISTRICT

	White	C I
Batesville Sta.	106	90
Batesville Ct.	462	36
Smithville	390	10
Jacksonport	339	11
Augusta	80	45
Salem Mis.	220	15
Richwoods	142	12
Searcy	100	5
Greenbrier	200	
TOTAL	2040	224

PINE BLUFF DISTRICT

Pine Bluff Ct.	140	117
Plum Bayou	29	50
Arkansas	72	6
Napoleon	89	101
Columbia	97	134
Hamburg	288	88
Monticello	205	38
White Oak	289	
TOTAL	1209	534

FAYETTEVILLE DISTRICT

Fayetteville Ct.	515	103
Bentonville	317	9
Huntsville Mis.	183	1
Carrolton Ct.	419	11
Yellville Mis.	228	
Lebanon	144	1
Jasper	90	3
TOTAL	1896	128

HELENA DISTRICT

Helena Sta.	40	45
Helena Ct.	364	241
Lawrenceville	65	
Mt. Vernon	283	24
Boliver Mis.	172	10
Gainesville	274	4
Osceola	171	5
Marion	136	7
TOTAL	1405	336

RECAPITULATION

	White	Col.		White	Col
Little Rock District	1095	316	Pine Bluff District	1209	534
Clarksville District	1451	119	Helena District	1405	336
Batesville District	2040	224	TOTAL	12,892	2,758
Fayetteville District	1896	128	Local preachers	201	
Washington District	1896	128	Total last year	12,093	
Camden District	2266	702	Total this year	12,943	2,396
			Increase	150	362

Question 14. What amounts are necessary, etc.?

Answer: \$3,624.80.

Question 15. What has been collected and how applied?

Answer: Collected, \$208.70. To the Bishops, \$70.00. To superannuated and deficient preachers and widows, etc., \$138.70.

Question 16. What has been contributed for missions, for Sunday School books, and for American Bible Society?

Answer: For Missions, \$1,273.00. Sunday School books, \$252.00.

Question 17. Where are the preachers stationed this year?

LITTLE ROCK DISTRICT: Stephen Carlisle, P. E.; Little Rock Station, Augustus R. Winfield; Little Rock Circuit, Duncan L. G. McKenzie; Benton, John H. Rice; Perryville Mission, J. B. Thetford; Brownsville, John J. Crouch; Lewisburg, John H. Rhyne; Clinton Mission, George A. Dannelly; Searcy Mission, Jesse M. Boyd.

CLARKSVILLE DISTRICT: Thomas Stanford, P. E.; Clarksville Circuit, Walter T. Thornberry; Dover, James D. Andrews; Waldron, Benoni Harris; Fort Smith, Joseph Turrentine; Van Buren, Jesse S. McAlister; Ozark, James T. Hulse; Dardanelle, John D. Coleman; Grand Prairie Mission, to be supplied.

BATESVILLE DISTRICT: John M. Steele, P. E.; Batesville Station, to be supplied; Batesville Circuit, William J. Stafford; Jacksonport, Jesse M. Owen; Salem Mission, David H. Carithers; Greenbriar Mission, to be supplied; Mount Vernon, Robert G. Brittain; Boliver, Jacob W. Shook; Gainesville Mission, Thomas B. Hillburn.

FAYETTEVILLE DISTRICT: Lewis P. Lively, P. E.; Fayetteville Circuit, Young Ewing; Bentonville, Jordan Banks; Carrolton, Pleasant Basham; Huntsville Mission, John Moseby; Yellville Mission, Hugh A. Barnett; Lebanon Mission, Green Boyd; Jasper Mission, to be supplied; Richwood Mission, to be supplied.

WASHINGTON DISTRICT: Alex Avery, P. E.; Washington, Hazael Sugg; Blue Bayou, Alex P. Green; Little River, Hezekiah W. Balch; Montgomery, Silas Spurrier; Arkadelphia, John H. Blakely; Rockport, Burton Williams; Lewisville Mission, Jacob M. Moore; Red River African mission, to be supplied.

CAMDEN DISTRICT: Andrew Hunter, P. E.; Camden Station, Jerome B. Annis; Camden Circuit, John M. Bradley; El Dorado, William Moores; Lapile, Samuel Morriss; Calhoun, Hiram G. Carden; Princeton, Rollin H. Carter, one to be supplied; Bodcaw, to be supplied; Warren, Robert M. Kirby.

PINE BLUFF DISTRICT: Peter Haskew, P. E.; Pine Bluff, Lewis S. Marshall; Pine Bluff Colored Mission, to be supplied; Plum Bayou, Calvin M. Stover; Arkansas Post, Thomas Hunt; Napoleon, Russell M. Morgan; Hamburg, John S. McCarber; Goshen, to be supplied; Monticello, Marcus C. Manly; White Oak, James Rice.

HELENA DISTRICT: John Cowle, P. E.; Helena Station, to be supplied; Helena Circuit, John J. Roberts, one to be supplied; Helena

Colored Mission, to be supplied; Lawrenceville, Robert H. Neely; Osceola, James M. Rogers; Marion, to be supplied; Columbia, to be supplied; Mississippi Mission, to be supplied; Old Town Mission, to be supplied; Augusta, Byron S. Carden.

Stephen Farish, Elijah F. McNabb, William P. Ratcliffe, and Theophilus E. Garrett, without appointments, on account of ill health.

Gideon Cottingham, without appointment by vote of Conference; James E. Cobb, Editor of *Memphis Christian Advocate*; Wilson L. McAlister, transferred to Indian Mission Conference, and appointed presiding elder of Choctaw District; George F. Thompson, transferred to Memphis Conference; John J. Pitman, transferred to Indian Mission Conference, and appointed to Tahlequah Circuit.

Question 18. When and where shall our next Conference be held?

Answer: At Tulip, Dallas County, Ark. (Bishop Andrew will appoint the time).

Here follows only what we call "The Condensed Minutes" of the Little Rock Conference of 1910. Were we to reproduce all that is shown by the Conference Journal of this year, we should be compelled to fill about seventy-five pages of this History. So we omit the appointments of preachers, the statistical table, the reports of various Boards and Committees. But what we here reproduce will show how far the church has expanded its program since 1773 or even 1852.

Minute Business

Minutes of the fifty-seventh session of the Little Rock Annual Conference of the Methodist Episcopal Church, South, held at Prescott, Ark., beginning November 16, 1910, ending November 21, 1910. Bishop J. H. McCoy, President, W. P. Whaley, Secretary, (as shown by the following questions and answers:

1. Who are admitted on trial? James Rhodes, A. O. Graydon, Thomas F. Hughes, Marion Stinson Monk, Benjamin C. Few, B. E. Mullins.
2. Who remain on trial? L. C. Beasley, C. N. Baker, G. F. Traylor, J. W. Mann, J. W. Williams, J. D. Baker.
3. Who are discontinued? W. M. Jones, B. F. Christmas.
4. Who are admitted into full connection? Alphaeus T. Clanton.
5. Who are readmitted? No one.
6. Who are received by transfer from other Conferences? Alonzo Monk, Watson D. Sharpe, C. S. Rennison, K. L. R. Cook, R. M. Holland, W. R. Richardson, C. C. Green, J. H. Glass, P. C. Fletcher, Absalom Knox.
7. Who are received from other Churches as local preachers? B. E. Mullins.
8. Who are received from other Churches as traveling preachers? No one.
9. Who are the deacons of one year? H. F. Buhler, J. T. Rodgers, T. M. Armstrong, H. L. Simpson, Watson D. Sharp.
10. What traveling preachers are elected deacons? Alphaeus Theodore Clanton.
11. What traveling preachers are ordained deacons? Alphaeus Theodore Clanton.
12. What local preachers are elected deacons? Charles W. Connor, Jefferson Cleveland Sampley, Columbus Franklin Messer, John Michael Kauffman.

13. What local preachers are ordained deacons? Charles William Connor, Jefferson Cleveland Sampley, Columbus Franklin Messer, John Michael Kauffman.

14. What traveling preachers are elected elders? No one.

15. What traveling preachers are ordained elders? No one.

16. What local preachers are elected elders? Richard Spann.

17. What local preachers are ordained elders? Richard Spann, and the elder's orders of B. E. Mullins, coming as a local preacher from the Nazarenes, were recognized.

18. Who are located this year? No one.

19. Who are supernumerary? F. C. Cannon, C. C. Godden, C. D. McSwain, R. J. Raiford.

20. Who are superannuated? W. J. Scott, J. E. Caldwell, J. M. Cline, H. R. Withers, E. Garrett, W. J. Davis, Horace Jewell, J. M. D. Sturgis, J. W. Vantrease, R. C. Atchley, E. N. Watson, O. H. Keadle, J. C. Rhodes, H. D. McKinnon, H. Townsend, J. H. Riggins, J. L. Johnston, George W. Logan, W. M. Crowson.

21. What preachers have died during the past year? No one.

22. Are all the preachers blameless in their life and official administration? Their names were called, one by one, and their characters passed.

23. What is the number of local preachers and members in the several circuits, stations, and missions of the Conference? Local preachers, 96, members, 41,171.

24. How many infants have been baptized during the year? 646.

25. How many adults have been baptized during the year? 2,111.

26. What is the number of Epworth Leagues? 57 Senior, 23 Junior Total 80.

27. What is the number of Epworth League members? 2,019 Senior, 847 Junior—total, 2,866.

28. What is the number of Sunday schools? 376.

29. What is the number of Sunday school officers and teachers? 2,987.

30. What is the number of Sunday school scholars enrolled during the Conference year? 33,342.

31. What was assessed by the last Conference for the superannuated preachers, and the widows and orphans of preachers? \$9,654.

32. What has been collected on the foregoing account, and how has it been applied? \$8,481 (See report of Joint Board of Finance).

33. What has been contributed for Missions? Foreign, \$8,950. Domestic, \$4,234.

34. What has been contributed for Church Extension? \$3,681.

35. What has been contributed for the American Bible Society? \$570.

36. What has been contributed for the support of Bishops? \$1,383.

37. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, \$14,731; preachers in charge, \$96,245.

38. What is the number of societies, and houses of worship? Number of societies, 514; number of houses of worship, 438.

39. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, \$917,525; indebtedness, \$76,568.

40. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 131; number of parsonages, 119.

41. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, \$114,159; indebtedness, \$9,471.

42. What is the number of districts, and of district parsonages? Number of districts, 7; number of district parsonage, 5.

43. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, \$13,500; indebtedness, \$500.

44. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Churches damages, 1; amount of damage, \$158.

45. What are the insurance statistics? Insurance carried, \$378,320; losses sustained, \$150; premiums paid, \$2,078; collections on losses, \$8.

46. What are the educational statistics? Collected \$2,814, on assessment.

47. Who is elected Conference Lay Leader? J. O. A. Bush.

48. Where shall the next session of the Conference be held? Fordyce.

49. Where are the preachers stationed this year? See list.

It would be a useless consumption of space to reproduce the Minutes of any recent year. But as an exhibit of the expansion of the work, both as to the causes involved in our activities and as to the moneys expended on the same, and also as an exhibit of the present status of our Methodism in Arkansas, we quote from the Conference Journals of 1930 a few items. These Journals show that there were then in the North Arkansas Conference nine presiding elders' districts; 214 pastoral charges; 530 organized congregations; 67,343 members (of whom 3,744 were received on profession of faith this year); 308 Epworth Leagues (with 8,065 members); and 454 Sunday schools with 54,090.

The Little Rock Conference has seven districts, 142 pastoral charges, 414 organized congregations and 61,817 members, 2,422 of whom were received during the year on profession of faith. It has 205 Epworth Leagues, with 5,408 members, and 325 Sunday schools, with 43,948 scholars.

Money contributed for the work of 1930:

North Arkansas: Bishops, \$3,676; presiding elders, \$38,412; preachers in charge, \$259,118; Conference claimants, \$9,356; Superannuate Endowment Fund, \$2,002; American Bible Society, \$817; Church Extension, \$2,990; Christian Education, \$9,784; Federal Council, \$164; General Conference expense, \$654; Hospitals, \$3,096; Lay Activities, \$1,117; Missions, \$17,688; Negro work, \$980; Temperance and Social Service, \$392; Theological Schools, \$1,308; Assemblies, \$650; by the Woman's Missionary Society, \$76,530; from the Golden Cross Enrollment, \$3,085. If we include all the items, we have a grand total for this Conference of \$412,819.

Little Rock Conference: Bishops, \$3,814; presiding elders, \$32,886; preachers in charge, \$229,610; Federal Council, \$171;

General Conference expense, \$674; Hospitals, \$846; Lay Activities, \$846; Missions, \$13,563; Negro work, \$1,016; Temperance and Social Service, \$415; Theological Schools, \$1,358; Assemblies, \$797; by the Woman's Missionary Society, \$78,263; from the Golden Cross Enrollment, \$75. The grand total in this Conference for the year is \$364,334.

Property values: Churches and parsonages, but not including schools, colleges, orphanage or hospital values, run well over \$8,000,000; the Journal figures are \$8,360,975. Our Methodist Hospital, in Memphis, valued at \$840,000, we own jointly with the Memphis Conference and the two Conferences of Mississippi.

Surely we have reason to be grateful to the Great Head of the Church for his blessing upon our efforts to build the Kingdom. We would not claim to have done all we could, but surely God has been and is still among us, and there is no cause for pessimism.

Chapter XXXI

DELEGATES TO ECUMENICAL AND GENERAL CONFERENCES

The Ecumenical Conference

The Ecumenical Conference of Methodism is, as its name implies, an assembly of representatives from Methodist bodies throughout the world. It has advisory powers only, and it has been meeting every ten years since 1881. The first meeting was during that year in the city of London. The second meeting, 1891, was in Washington. The third meeting was in London; the fourth, in Toronto; the fifth in London; the sixth, 1931, in Atlanta.

Delegates from the Methodist Episcopal Church, South, have always been designated by the College of Bishops, who act for the General Conference. The following have been delegates from Arkansas:

- 1881—A. R. Winfield, J. L. de Yampert.
1891—Horace Jewell, J. A. Anderson, J. W. Brown.
1901—F. A. Jeffett, F. S. H. Johnston, Andrew Hunter, James Thomas (appointed later in place of Andrew Hunter), W. G. Vinceheller.
1911—F. S. H. Johnston, J. H. Hinemon.
1921—Stonewall Anderson, A. C. Millar, A. Trieschmann, J. H. Reynolds.
1931—James A. Anderson, Harvey C. Couch, J. H. Reynolds, W. R. Stuck. James Thomas; Alternates: J. D. Hammons, H. K. Morehead, G. W. Pardee, J. M. Williams.

The General Conference

Our readers understand that the General Conference meets every four years, and is made up of delegates clerical and lay, sent by the Annual Conferences. There were no lay delegates till 1870, since which time there have been an equal number of laymen and preachers. The introduction of laymen has been of great value in Arkansas, as it has been throughout our Church. We present here a full list of all who have had the high honor of serving in our great legislative body.

- 1840—John Harrell, John C. Parker.
1844—W. P. Ratcliffe, Andrew Hunter, J. C. Parker.
1846—John F. Truslow, William P. Ratcliffe, Andrew Hunter.
1850—W. P. Ratcliffe, J. F. Truslow, A. Hunter, A. Moores; Reserves: J. Harrell, C. P. Turrentine.
1854—W. P. Stanford, J. E. Cobb, J. M. Steele, J. Cowle, S. Carlisle; Reserve: L. P. Lively.
1858—ARKANSAS CONFERENCE: L. P. Lively, T. Stanford, S. Carlisle; Reserves: John Cowle, John M. Steele. OUACHITA CONFERENCE: A. Hunter, W. P. Ratcliffe, A. R. Winfield, W. Moores; Reserves: Russell M. Morgan, John H. Blakely.
1862—ARKANSAS CONFERENCE: John M. Steele, Lewis P. Lively, John Cowle; Reserves: Russell Reneau, Richard H. Dodson. OUACHITA CONFERENCE: Andrew Hunter, James E. Cobb, Jesse S. McAlister, John Pryer; Reserves John H. Blakely, D. L. G. McKenzie. (These men were elected delegates, but as the Civil War was on, no General Conference was held.)
1866—ARKANSAS CONFERENCE: E. T. Jones, J. M. P. Hickerson, John M.

Steele. **OUACHITA CONFERENCE:** Andrew Hunter, W. P. Ratcliffe, J. E. Cobb, A. R. Winfield; Reserves: H. Jewell, J. Pryor.

1870—**ARKANSAS CONFERENCE:** Clerical: John M. Steele, George A. Dannelly, James Mackey. Lay: James Wickersham, Charles F. Harvey, L. Mack. Clerical Reserves: John J. Roberts, Mortimer B. Pearson, William McMathis. Lay Reserves: G. W. Featherston, E. B. Keyte, Jerome Harralson. **LITTLE ROCK CONFERENCE:** Clerical: Andrew Hunter, Horace Jewell, Augustus R. Winfield. Lay: W. T. Crouch, J. L. De Yampert, William W. Leake. Clerical Reserves: Robert S. Hunter, Marshall H. Wells. Lay Reserves: S. N. Marshall, Samuel E. Cole.

1874—**ARKANSAS CONFERENCE:** Clerical: F. M. Paine, I. L. Burrow. Reserves: H. M. Granade. Lay: J. H. Mann, W. J. Park; Reserves: W. J. Stafford, H. Greenson. **LITTLE ROCK CONFERENCE:** Clerical: A. Hunter, A. R. Winfield, Cadesman Pope. Reserves: John F. Carr, John Prior. Lay: J. L. DeYampert, W. T. Crouch, S. M. McGehee. Reserves: I. C. Mills, Norborne Young. **WHITE RIVER CONFERENCE:** Clerical: G. A. Dannelly, James Mackey. Reserve: W. T. Noe. Lay: James Wickersham, W. T. Sale. Reserve: James H. McFerrin.

1878—**ARKANSAS CONFERENCE:** Clerical: S. H. Babcock, J. J. Roberts. Reserve: R. S. Hunter. Lay: C. F. Harvey, H. C. Allen. Reserves: J. W. Jones, S. B. Cazort. **LITTLE ROCK CONFERENCE:** Clerical: A. Hunter, A. R. Winfield, E. N. Watson. Reserves: W. H. Browning, Horace Jewell. Lay: W. E. Guise, W. H. Wheeler, S. M. McGehee. Reserves: A. A. Kez, W. S. Jeter. **WHITE RIVER CONFERENCE:** John M. Steele, John H. Dye; Reserves: G. A. Dannelly, Josephus Anderson. Lay: O. T. Hunt, W. W. Garland. Reserves: J. M. Hanks, H. V. Crozier.

1882—**ARKANSAS CONFERENCE:** Benjamin H. Greathouse, S. H. Babcock; Alternate: T. J. Smith. Lay: Frank Parke, J. W. Jones; Alternate: H. C. Allen. **LITTLE ROCK CONFERENCE:** W. H. Browning, E. N. Watson, Horace Jewell; Alternates: H. D. McKinnon, Andrew Hunter. Lay: C. A. Gantt, W. S. Jeter, A. R. Hazen; Alternates: J. Custer, W. C. Ratcliffe. **WHITE RIVER CONFERENCE:** Josephus Anderson, John H. Dye; Alternate: G. A. Dannelly. Lay: George Thornburgh, D. B. Warren; Alternate: L. L. Mack.

1886—**ARKANSAS CONFERENCE:** John Wesley Boswell, Vincent V. Harland, Benjamin H. Greathouse; Alternates: Sidney H. Babcock, William D. Matthews. Lay: William Wirt Garland, Bryce B. Hudgins, H. Welch; Alternates: W. A. Clement, A. S. McKennon, J. F. Munday. **LITTLE ROCK CONFERENCE:** Andrew Hunter, Augustus R. Winfield, Charles C. Goddard; Alternates: Harlston R. Withers, John H. Riffin, Thomas H. Ware. Lay: J. W. Brown, Henry A. Butler, R. N. Ross; Alternates: John J. Sumter, Thomas B. Morton. **WHITE RIVER CONFERENCE:** Josephus Anderson, Benoni Harris; Alternates: John H. Dye, Francis A. Jeffett. Lay: George Thornburg, F. P. Laws; Alternates: J. F. Smith, J. M. Hanks.

1890—**ARKANSAS CONFERENCE:** Benjamin H. Greathouse, John W. Boswell, Pleasant B. Summers; Alternates: George W. Hill, Sidney H. Babcock. Lay: Berry T. Crews, Frank Parke, Archibald S. McKennon; Alternates: W. M. Clifton, A. J. Dyer. **LITTLE ROCK CONFERENCE:** Andrew Hunter, J. R. Moore, J. H. Riffin; Alternates: Thomas H. Ware, C. C. Godden. Lay: J. W. Brown, H. A. Butler, A. E. Harris; Alternates: C. S. Collins, R. N. Ross. **WHITE RIVER CONFERENCE:** Zachary T. Bennett, Matthew M. Smith; Alternate: Robert G. Brittain. Lay: Alvis L. Malone, Willis S. Brooks; Alternate: Franklin P. Laws.

1894—**ARKANSAS CONFERENCE:** George W. Hill, F. S. H. Johnston, J. A. Anderson; Alternate: P. B. Summers. Lay: A. S. McKennon, W. M. Clifton, B. J. Vance; Alternate: D. C. Summers. **LITTLE ROCK CONFERENCE:** Andrew Hunter, J. R. Moore, J. H. Riffin, J. R. Cason; Alternates: C. C. Godden, H. D. McKinnon. Lay: J. H. Hinemon, A. T. Blount, C. V. Murray, J. H. Hicks; Alternates: J. M. McCain, W. D. Lee. **WHITE RIVER CONFERENCE:** J. H. Dye, S. L. Cochran, M. M. Smith; Alternate: Z. T. Bennett. Lay: L. L. Mack, A. L. Malone, C. W. Culp; Alternate: J. G. Baker.

1898—**ARKANSAS CONFERENCE:** F. S. H. Johnston, James A. Anderson, George W. Hill; Alternate: P. B. Summers. Lay: G. P. Jackson, J. W. Maddux, J. M. Jenkins; Alternate: W. W. Jennings. **LITTLE ROCK CONFERENCE:** Andrew Hunter, J. R. Moore, J. H. Riffin; Alternate: T. D. Scott. Lay: J. H. Hinemon, J. D. Clary, R. N. Ross; Alternate: I. N. Runyon. **WHITE RIVER CONFERENCE:** S. H. Babcock, J. H. Dye; Alternate: M. M. Smith. Lay: A. L. Malone, R. R. James; Alternate: J. R. Metcalf.

1902—**ARKANSAS CONFERENCE:** F. S. H. Johnston, Stonewall Anderson; Alternates: J. M. Cantrell, W. Sherman. Lay: E. H. Stevenson, W. W. Martin; Alternates: J. J. Baggett, B. B. Hudgins. **LITTLE ROCK CONFERENCE:** J. E. Godbey, T. D. Scott, T. H. Ware; Alternates: W. F. Evans, J. H. Riffin. Lay: L. B. Leigh, J. H. McCollum, J. D. Clary; Alternates: J. M. McCain, J. H. Hinemon (part of the time). **WHITE RIVER CONFERENCE:** R. C. Morehead, Z. T. Bennett; Alternates: M. M. Smith, S. H. Babcock. Lay: F. M. Daniel, R. M. Henderson; Alternates: J. J. Baugh, C. L. Sharp.

1906—**ARKANSAS CONFERENCE:** James A. Anderson, F. S. H. Johnston; Alternates: J. B. Stevenson, Stonewall Anderson. Lay: J. M. Jenkins, C. E. Wilson; Alternates: Hugh Basham, A. H. Lark. **LITTLE ROCK CONFERENCE:** J. E. Godbey, T. H. Ware, James Thomas; Alternates: A. P. Few, T. D. Scott. Lay: C. C. Henderson, W. C. Ratcliffe, W. K. Ramsey; Alternates: J. H. Hinemon, L. B.

Leigh. **WHITE RIVER CONFERENCE:** W. C. Davidson, Z. T. Bennett; Alternates: Frank Barrett, M. M. Smith. Lay: J. J. Mardis, Ransom Gulley; Alternates: J. R. Metcalf, A. G. Henderson.

1910—**ARKANSAS CONFERENCE:** F. S. H. Johnston, J. H. O'Bryant; Alternates: J. M. Hughey, J. A. Anderson. Lay: P. W. Furry, J. H. Reynolds; Alternates: H. F. Rogers, J. F. Munday. **LITTLE ROCK CONFERENCE:** T. E. Sharp, Stonewall Anderson, T. H. Ware; Alternate: W. F. Evans. Lay: George Thornburgh, J. H. Hinemon, W. K. Ramsey; Alternate: W. J. Pinson. **WHITE RIVER CONFERENCE:** Fred Little, R. C. Morehead; Alternate: J. K. Farris. Lay: F. M. Daniel, J. M. Williams; Alternate: R. A. Dowdy.

1914—**ARKANSAS CONFERENCE:** F. S. H. Johnston, J. M. Hughey, J. H. O'Bryant; Alternates: W. Sherman, J. B. Stevenson. Lay: L. P. Law, J. H. Reynolds, W. F. Rozelle; Alternates: J. H. Zellner, O. M. Bevins. **LITTLE ROCK CONFERENCE:** Stonewall Anderson, T. D. Scott, W. P. Whaley, Forney Hutchinson; Alternates: James Thomas, Alonzo Monk. Lay: J. O. A. Bush, L. B. Leigh, R. B. F. Key, J. H. Waters; Alternates: J. S. Utley, A. Trei-hchmann. **WHITE RIVER CONFERENCE:** W. L. Oliver, M. M. Smith; Alternates: J. K. Farris, Z. T. Bennett. Lay: A. L. Hutchins, T. J. Raney; Alternates: J. M. Williams, A. L. Malone.

1918—**NORTH ARKANSAS CONFERENCE:** G. G. Davidson, H. E. Wheeler, R. C. Morehead, F. S. H. Johnston, B. L. Wilford; Alternates: A. E. Holloway, J. M. Hughey. Lay: J. H. Reynolds, J. M. Williams, F. M. Daniel, W. P. Jones, A. B. Priddy. **LITTLE ROCK CONFERENCE:** A. C. Millar, Stonewall Anderson, C. J. Greene, J. M. Workman; Alternates: J. A. Sage, W. C. Watson. Lay: C. E. Hayes, R. W. Huie, Carl Hollis, J. S. Utley.

1922—**NORTH ARKANSAS CONFERENCE:** William Sherman, R. E. L. Bearden, F. M. Tolleson, H. L. Wade, James A. Anderson, W. B. Hays; Alternates: G. G. Davidson, W. L. Oliver, J. A. Womack. Lay: J. H. Reynolds, J. M. Williams, Mrs. F. M. Tolleson. **LITTLE ROCK CONFERENCE:** E. R. Steel, Stonewall Anderson, A. C. Millar, James Thomas; Alternates: P. C. Fletcher, J. L. Cannon. Lay: C. E. Hayes, W. R. Boney, Carl Hollis, W. W. Taylor.

1924—**SPECIAL SESSION.** Same delegates as for 1922.

1926—**NORTH ARKANSAS CONFERENCE:** O. E. Goddard, James A. Anderson, F. M. Tolleson, William Sherman, R. E. L. Bearden, H. L. Wade; Alternates: W. C. House, John A. Womack, G. G. Davidson. Lay: J. H. Reynolds, J. M. Williams, J. L. Bond, M. J. Russell, Mrs. Preston Hatcher, J. E. Chambers; Alternates: Mrs. Lucy Critz, Mrs. S. G. Smith. **LITTLE ROCK CONFERENCE:** Stonewall Anderson, James Thomas, J. D. Hammons, J. A. Henderson, Clem Baker; Alternates: E. R. Steel, A. C. Millar, C. M. Reves. Lay: Mrs. E. R. Steel, Carl Hollis, H. C. Couch, C. E. Hayes, J. H. Waters; Alternates: W. W. Taylor, Mrs. F. M. Williams, H. L. Shannon.

1930—**NORTH ARKANSAS CONFERENCE:** O. E. Goddard, H. Lynn Wade, James A. Anderson, J. W. Crichlow, F. R. Hamilton, J. Q. Schisler; Alternates: F. M. Tolleson, William Sherman, E. T. Wayland. Lay: J. M. Williams, W. R. Stuck, J. H. Reynolds, Mrs. O. E. Goddard, A. L. Hutchins, M. J. Russell; Alternates: F. M. Daniel, Hugh Basham, A. L. Malone. **LITTLE ROCK CONFERENCE:** James Thomas, J. J. Stowe, A. C. Millar, Clem Baker, J. A. Henderson; Alternates: J. C. Glenn, C. J. Greene, J. W. Workman. Lay: G. W. Pardee, Carl Hollis, J. P. Womack, Mrs. F. M. Williams, J. H. Waters; Alternates: W. R. Boney, C. F. Elza, Noel Martin.

1934—**NORTH ARKANSAS CONFERENCE:** J. Q. Schisler, J. W. Crichlow, O. E. Goddard, Dana Dawson, C. W. Lester, W. V. Womack; Alternates: S. B. Wiggins, E. T. Wayland, J. M. Workman. Lay: J. M. Williams, J. H. Reynolds, C. J. Chapin, Mrs. E. F. Ellis, Sam Galloway, M. J. Russell; Alternates: B. M. Huddleston, Mrs. B. E. Snetser, Mrs. A. L. Trent. **LITTLE ROCK CONFERENCE:** James Thomas, J. D. Hammons, J. L. Cannon, C. M. Reves, J. L. Dedman; Alternates: W. C. Watson, J. A. Henderson, C. J. Greene. Lay: J. S. M. Cannon, J. P. Womack, Carl Hollis, Mrs. H. K. Wade, Mrs. W. P. McDermott; Alternates: C. E. Hayes, W. D. Lee, Mrs. F. M. Williams.

PART III

THE LAITY AND
ELSE



INDIAN MISSION CONFERENCE

The Arkansas Conference controlled this group until 1880. Some Arkansas men are in this group

Chapter XXXII

LAY DELEGATES TO ANNUAL CONFERENCES

(Note: Both to conserve space and to avoid endless repetition we are omitting in this register the words "Conference" and "District", citing each district by name and in blackface).

Lay Delegates to North Arkansas Conference

The following is a list of lay delegates to the North Arkansas Conference as far back as the Conference records go, arranged by districts, so far as the records show the districts:

1880—**Fort Smith:** Frank Parke, M. P. Venable, D. Henry, Rev. M. B. Havener; **Fayetteville:** H. M. Welch, L. P., J. W. Jones, I. N. Armstrong, J. B. Lee; **Clarksville:** A. B. Howell, O. M. Clark, Rev. George W. Hill, G. T. Cazort; **Lewisburg:** A. J. Dyer, J. M. Lloyd, L. P., W. E. Jamieson, W. M. Clifton; **Yellville:** H. C. Allen, N. P. Hatchett, A. R. Wilson, A. B. Vance.

1881—**Fort Smith:** M. P. Venable, Frank Parke, Daniel Henry, F. A. Taff, L. P., **Fayetteville:** H. M. Welch, L. P., J. W. Jones, M. R. Hanger, E. P. Thompson; **Lewisburg:** G. A. Jones, L. P., M. W. Steele, William N. May, J. W. Duncan; **Clarksville:** A. B. Howell, H. S. Shangle, L. P., O. M. Clark, John C. Rye; **Yellville:** F. P. Kirkpatrick, C. C. Johnson, N. W. Hatchett, D. J. Hart.

Fort Smith: Frank Parke, F. M. Moore, L. P., T. C. Humphrey, J. R. Leard; **Clarksville:** John C. Rye, A. S. McKennon, O. M. Clark, F. M. Paine, L. P.; **Morrilton:** W. M. Clifton, Henry Hardy, L. P., T. M. Gibson, A. J. Dyer; **Fayetteville:** Samuel Kelton, Moses Dutton, L. P., T. W. Harris, M. R. Hanger; **Yellville:** H. N. Rumley, L. P., James Bratton, Samuel Leslie, F. A. Robertson.

1883—**Fort Smith:** T. P. Winchester, J. J. Jackson, J. G. Miller, J. R. Leard; **Clarksville:** F. M. Paine, L. P., A. S. McKennon, J. P. King, Wesley Hinson, **Morrilton:** R. T. Williamson, H. W. Burrow, A. J. Dyer, J. F. Munday; **Fayetteville:** Moses Dutton, L. P., J. W. Jones, J. G. McAndrew, John Miser; **Yellville:** H. C. Allen, L. P., B. P. Hudgins, C. C. Johnson, Noah Hatchett.

1884—**Fort Smith:** Frank Parke, J. W. Maddux, M. B. Venable, S. D. Sorrels; **Clarksville:** A. S. McKennon, J. H. Turner, O. D. Tankersly, C. T. Gore; **Morrilton:** W. M. Clifton, G. T. Clifton, W. D. Loftus, W. E. Jamieson; **Dardanelle:** A. M. Gibson, A. J. Dyer, J. S. Massey, J. F. Munday; **Fayetteville:** G. W. Droke, D. C. Summers, John Mock, J. H. Corley; **Yellville:** C. C. Johnson, D. W. McCurry, Jr., E. M. Lindsay, B. B. Hudgins.

1885—**Fort Smith:** Frank Parke, Daniel Henry, T. C. Humphrey, J. F. Safford, L. P.; **Clarksville:** A. S. McKennon, Wesley Hinson, O. M. Clark, H. C. Baskin, L. P.; **Dardanelle:** J. F. Munday, W. J. Briggs, Thad Johnson, W. A. Clement, L. P., **Morrilton:** M. W. Steele, W. W. Garland, Hartwell Greeson, J. R. Maddox; **Fayetteville:** T. F. Webster, R. Greathouse, W. D. McBride, H. M. Welch, L. P.; **Yellville:** B. B. Hudgins, John S. Pass, James Bratton, E. S. Weyland, L. P.

1886—**Fort Smith:** Frank Parke, A. S. Smith, L. P., R. W. Gordon, W. T. Rye; **Clarksville:** W. J. Brooks, J. H. Clark, B. F. Arnold, J. M. Wells; **Dardanelle:** J. S. Massey, J. G. Smith, L. P., A. J. Crow, R. A. Johnson; **Morrilton:** H. V. Crozier, J. R. Maddox, L. P., M. W. Steele, W. E. James; **Fayetteville:** H. M. Welch, L. P., T. F. Webster, J. T. Holland, A. J. Greathouse; **Harrison:** B. B. Hudgins, B. J. Vance, D. G. Hart, J. S. Pass.

1887—**Fort Smith:** Frank Parke, B. T. Crews, L. P., W. J. Parks, Jesse A. Bell; **Fayetteville:** D. C. Summers, L. P., John Miser, J. T. Holland, Jesse Thornton; **Morrilton:** H. W. Burrow, Hartwell Greeson, R. A. Wilbanks, J. R. Maddux, L. P.; **Clarksville:** A. S. McKennon, W. J. Brooks, J. B. Moore, S. M. Nixon; **Dardanelle:** John J. Rye, I. N. Martin, J. D. McReynolds, N. E. Fair; **Harrison:** M. R. Harp, L. P., W. C. Castleberry, John S. Pass, B. B. Hudgins.

1888—**Fort Smith:** J. R. Williams, L. P., Frank Parke, Jonathan Bassett, C. W. Bishop; **Clarksville:** W. E. Robins, W. A. Cazort, John Conatser, P. C. Atkins; **Dardanelle:** C. L. Kirksey, A. J. Dyer, J. D. McReynolds; **Morrilton:** W. M. Clifton, R. T. Williamson, L. V. Maddox, A. J. Cullum, L. P.; **Harrison:** C. C. Johnson, B. B. Hudgins, James A. Dodson, James Bratton; **Fayetteville:** D. C. Summers, L. P., John Miser, T. F. Webster, J. T. Holland.

1889—**Fort Smith:** Charles W. Bishop, Frank Parke, L. F. A. Holleman, B. T. Crews, L. P.; **Clarksville:** A. S. McKennon, P. C. Atkins, L. P., J. Foster, W. W. Read;

Dardanelle: J. G. Smith, L. P., J. M. Parker, A. M. Gibson, A. J. Dyer; **Harrison:** A. S. Layton, J. A. Carter, W. C. Castleberry, B. B. Hudgins; **Morrilton:** W. M. Clifton, John R. Maddox, E. L. Smith, W. F. Giles; **Fayetteville:** John Miser, T. F. Webster, F. M. Gore, H. M. Welch, L. P.

1890—Fort Smith: J. P. Hall, L. F. A. Holloman, W. D. Lang, J. W. Sorrells; **Clarksville:** A. H. Lark, L. P., W. F. Baker, B. F. Arnold, C. C. Calhoun; **Dardanelle:** G. M. Shepherd, W. J. Briggs, N. E. Fair, L. P., A. J. Dyer; **Morrilton:** J. R. Kelsey, W. W. Martin, W. M. Clifton, R. D. England; **Fayetteville:** B. C. McCurry, L. P., W. G. Vincenheller, W. H. Blackburn, A. S. Gregg; **Harrison:** John Bratton, William Black, R. M. Hudson.

1891—Fort Smith: J. F. Safford, L. F. A. Holland, C. W. Bishop, George S. Evans; **Clarksville:** Jesse M. King, B. F. Arnold, W. W. Jennings, P. H. Scott; **Dardanelle:** S. T. Lane, L. P., Joseph Hayner, Arthur Erwin, I. N. Martin; **Morrilton:** J. B. Maddox, L. P., W. M. Clifton, D. S. Cargill, J. S. Massey; **Fayetteville:** H. M. Welch, L. P., J. G. McAndrew, W. G. Vincenheller, W. D. Wasson; **Eureka Springs:** Moses Dutton, L. P., A. C. Watson, T. C. Rainey, John Hatfield; **Harrison:** C. C. Johnson, L. P., B. J. Vance, J. A. Carter, J. C. Eaton

1892—Fort Smith: J. W. House, L. P., J. W. Maddux, J. C. Pearce, J. A. Bell; **Clarksville:** J. King, L. P., J. F. Foster, W. A. Cazor, W. J. Burkehead; **Dardanelle:** J. M. Montgomery, L. P., M. C. Baker, P. McCall, W. M. Denton; **Eureka Springs:** J. W. Dutton, J. P. Fancher, Stephen Maples, W. P. Pressley; **Morrilton:** N. C. Martin, J. W. Harrison, L. P., L. Greer, R. A. Wilbanks; **Fayetteville:** T. G. Welch, L. P., J. G. McAndrew, W. D. Wasson, W. G. Vincenheller; **Harrison:** C. C. Johnson, B. J. Vance, A. S. Layton, B. B. Hudgins.

1893—Fort Smith: Jesse A. Bell, J. M. Harvey, Jno. W. Maddux, L. P., A. M. Smith; **Clarksville:** A. H. Lark, L. P., A. S. McKennon, W. W. Reed; **Fayetteville:** D. C. Summers, L. P., T. J. Holland, J. J. Baggett, J. W. Houck; **Eureka Springs:** O. M. Clark, J. W. Dutton, L. P., Charles Pyron, John Oxford; **Dardanelle:** J. Meek, L. P., W. A. Houck, J. J. Briggs, J. W. Pounds; **Morrilton:** G. W. Williams, J. M. Jenkins, W. M. Clifton, C. Bost, R. A. Wilbanks, L. P.; **Harrison:** C. C. Johnson, L. P., B. J. Vance, J. D. Hooser, J. A. Carter.

1894—Fort Smith: A. L. Horn, L. P., S. P. Florence, S. T. Rowe, Frank Parke; **Clarksville:** C. C. Colburn, H. T. Floyd, B. F. Arnold, A. D. Barnes; **Dardanelle:** R. D. C. Dodd, L. P., R. T. Compton, D. H. Russell, J. F. Munday; **Morrilton:** G. W. Williams, L. P., W. M. Clifton, M. B. Lefler, J. F. Sellers; **Fayetteville:** D. C. Summers, L. P., S. M. Womack, J. H. Wasson, W. W. Mahan; **Eureka Springs:** B. C. McCurry, L. P., John Hatfield, Thomas Rainey, O. M. Clark; **Harrison:** John H. Ruble, L. P., J. C. Eaton, John Bratton, J. A. Carter.

1895—Fort Smith: E. F. Fair, J. W. Maddux, E. R. Weaver; **Clarksville:** S. H. Kelton, Giles Lucas; **Dardanelle:** H. A. Clifton; **Morrilton:** C. Bost, W. M. Clifton; **Fayetteville:** G. P. Jackson, J. H. Wasson, Harry Hunt; **Eureka Springs:** Thomas Rainey, H. M. Conger; **Harrison:** Dan McCurry, J. H. Simpson.

1896—Fort Smith: J. G. Miller, A. T. Barlow, W. H. Laws, S. P. Florence; **Clarksville:** Hugh Basham, J. A. Floyd; **Dardanelle:** J. F. Munday, J. W. Pounds; **Morrilton:** W. M. Clifton; **Fayetteville:** J. J. Baggett, H. M. Welch, L. P., G. P. Jackson, W. D. Wasson; **Eureka Springs:** O. M. Clark, John Hatfield, J. P. Fancher; **Harrison:** S. M. Jackson, R. L. Kerr, J. N. Ruble.

1897—Fort Smith: T. A. Trusty, A. F. Johnson, G. J. Harvey, S. P. Florence; **Clarksville:** J. H. Myers, W. W. Jennings, J. W. Coffman, N. C. Baker; **Dardanelle:** J. F. Munday, R. T. Rye, R. T. Compton; **Morrilton:** J. M. Jenkins, M. B. Lefler, R. M. Davis; **Fayetteville:** G. P. Jackson, H. D. Hutchison, W. T. Nesbitt, H. D. Wasson; **Eureka Springs:** H. M. Conan, F. W. Ferree; **Harrison:** R. C. Thompson, D. M. McCurry.

1898—Fort Smith: W. H. Laws, Frank Parke, John W. Bassett, L. P., J. R. Leard; **Clarksville:** A. H. Lark, L. P., N. F. Thompson, J. P. Carter, J. M. Wells; **Dardanelle:** A. L. Horn, L. P., W. F. Hough, R. T. Compton, H. A. Clifton; **Morrilton:** M. B. Lefler, W. A. Isgrig, R. G. Dunaway, J. M. Jenkins; **Fayetteville:** John Miser, J. H. Wasson, G. P. Jackson, J. M. Hughey, L. P.; **Eureka Springs:** I. T. Rice, L. P., F. W. Ferree, O. M. Clark, J. E. Plummer; **Harrison:** Dan McCurry, J. W. Black, L. P., Joseph Girgin, T. F. Allbright.

1899—Fort Smith: A. H. Lark, L. P., R. M. Harvey, E. H. Stevenson, N. A. Dorsey; **Dardanelle:** R. T. Compton, W. W. Jennings, T. Johnson, H. M. Conger; **Morrilton:** J. M. Jenkins, M. B. Lefler, W. M. Clifton, H. L. Revely; **Fayetteville:** G. P. Jackson, J. J. Baggett, J. Miser, J. E. Bryan; **Harrison:** H. W. Redus, O. M. Clark, D. N. McCurry, J. H. Marshal.

1900—Fort Smith: E. H. Stevenson, A. F. Johnson, A. H. Lark, L. P., E. F. Fair; **Fayetteville:** J. H. Dunaway, W. D. Moore, C. E. Smith, J. E. Bryan; **Morrilton:** W. M. Clifton, J. M. Jenkins, J. R. Charles, W. A. Isgrig; **Dardanelle:** R. T. Compton, R. A. Johnson, H. A. Clifton, G. H. Kimball; **Harrison:** O. M. Clark, H. H. Ruble, B. B. Hudgins, B. J. Vance.

1901—Fort Smith: E. H. Stevenson, A. L. Horn, C. E. Goddard, A. F. Johnson; **Dardanelle:** Thad Johnson, P. B. Summers, L. P., Hugh Basham, I. N. Martin; **Morrilton:** W. W. Garland, R. D. England, J. A. Reynolds, J. F. Munday; **Fayetteville:** G. P. Jackson, J. J. Baggett, W. D. Wasson, A. G. Henderson; **Harrison:** B. B. Hudgins, C. W. Floyd, O. M. Clark, Jeff Allbright.

1902—**Fort Smith:** Frank Parke, A. H. Lark, L. P., E. L. Matlock, S. T. Rowe; **Morrilton:** J. M. Jenkins, J. F. Munday, W. M. Clifton, H. L. Revelly; **Dardanelle:** P. B. Summers, J. H. McCargo, W. T. Haugh, G. I. Carter; **Harrison:** G. G. Jackson, T. L. Bond, W. D. Jeter, H. W. Redus; **Fayetteville:** G. P. Jackson, A. C. Withrow, J. J. Baggett, C. W. Phillips.

1903—**Fort Smith:** A. H. Lark, L. P., A. E. Hardin, E. L. Matlock, J. Cochran; **Morrilton:** J. M. Jenkins, J. F. Munday, W. M. Clifton, J. B. O'Neal; **Dardanelle:** J. J. Jackson, G. I. Carter, G. W. Williams, M. B. Havner; **Fayetteville:** G. P. Jackson, J. J. Baggett, H. Holland, P. Wakefield; **Harrison:** H. W. Redus, J. Bratton, H. H. Ruble, R. L. Aylor.

1904—**Fort Smith:** A. H. Lark, L. P., W. D. Young, J. R. Chastain, B. W. Wells; **Dardanelle:** T. Johnson, S. M. Brown, C. B. Winburn, J. M. Wells; **Morrilton:** J. B. Little, M. B. Lefler, J. F. Munday, R. A. Willbanks, L. P.; **Fayetteville:** G. C. Dodson, J. Wasson, J. W. Taylor, W. H. Holland; **Harrison:** I. J. Morris, L. L. Seawell, L. P., F. M. Hollabaugh.

1905—J. T. Forrester, W. D. Young, N. A. Dorsay, A. H. Lark, L. P., A. D. Reynolds, G. W. Shepherd, Hugh Basham, A. B. Sims, J. H. McClung, J. M. Jenkins, J. D. Clary, J. H. Stubbs, G. P. Jackson, W. H. Holland, T. J. Holland, J. H. Sturdy, F. G. Hollabaugh, C. F. Wilson, L. P., W. L. Aylor, A. J. Vance.

1906—**Dardanelle:** J. W. Hayes, A. H. Lark, L. P., W. R. Gannaway, T. A. Freese; **Fayetteville:** J. B. Andrews, M. F. Croxdale, E. C. King, J. C. Tilley; **Harrison:** W. F. Ruble, J. Bratton, J. H. Ruble, F. G. Hollabaugh; **Morrilton:** J. M. Jenkins, E. D. Farish, S. S. Waters, J. B. O'Neal.

1907—**Dardanelle:** J. J. Jackson, J. M. Wells, G. W. Denton, T. Johnson; **Fort Smith:** A. H. Lark, L. P., W. R. Gannaway, J. Cole, J. A. Bell; **Fayetteville:** W. B. Collins, W. H. Holland, L. S. Eatman, S. I. Harrison; **Harrison:** K. J. Hodge, L. L. Seawell, L. P., W. F. Boyd, W. A. Butt; **Morrilton:** J. H. Bradford, J. B. O'Neal, J. H. Stubbs, J. F. Munday.

1908—**Fort Smith:** S. A. Galloway, J. Cole, P. W. Furry, J. A. Bell; **Dardanelle:** A. B. Sims, G. G. Logan, W. Clinton, T. Johnson; **Morrilton:** J. A. Reynolds, J. B. O'Neal, J. W. Hammock, J. F. Munday; **Fayetteville:** W. B. Collins, J. F. Wasson, J. R. Maxwell, G. P. Jackson; **Harrison:** J. H. Ruble, J. C. Eaton, W. T. Ruble, R. A. Harrison.

1909—**Fort Smith:** P. W. Furry, H. F. Rogers, J. A. Bell, J. Cole; **Dardanelle:** G. G. Logan, J. J. Jackson, T. Johnson, W. Clinton; **Morrilton:** S. S. Waters, J. F. Munday, J. N. Hammock, M. C. Baker; **Fayetteville:** J. H. Reynolds, G. P. Jackson, I. T. Rice, J. H. Davenport; **Harrison:** R. F. Patterson, T. S. Follier, W. H. Hatfield, T. L. Bond.

1910—**Dardanelle:** J. J. Jackson, W. J. Pendergrass, C. C. Sharp, George Denton; **Fayetteville:** G. P. Jackson, I. N. Whittenburg; **Fort Smith:** J. A. Bell, G. W. Moore, W. J. Maddox, J. Cole; **Morrilton:** S. W. Simpson, M. C. Baker, J. F. Munday, J. B. O'Neal.

1911—**Booneville:** R. M. Millard, G. P. Caver, M. R. Prater, W. Bennefield; **Morrilton:** W. L. Moose, J. F. Munday, T. R. Douglas, J. I. McClurkin; **Fort Smith:** E. H. Bruce, J. A. Bell, G. W. Moore, W. L. Clay; **Harrison:** H. W. Redus, J. S. Dodson, W. T. Ruble, L. W. Aylor; **Fayetteville:** J. H. Zellner, L. S. Eatman, E. D. Hellstern, J. A. Fair.

1912—**Booneville:** T. H. Higgins, J. Cochran, O. M. Bevins, T. D. Patton; **Fayetteville:** G. W. Droke, W. F. Rozelle, J. H. Zellner, W. H. Holland; **Fort Smith:** W. R. Gannaway, A. I. Smith, L. P., B. M. Woodruff, G. W. Moore; **Morrilton:** Hugh Basham, M. C. Baker, J. B. O'Neal, W. S. Cazort; **Harrison:** H. W. Redus.

1913—**Booneville:** T. H. Higgins, J. Cochran, O. M. Bevins, T. D. Patton; **Fayetteville:** G. W. Droke, W. F. Rozelle, J. H. Zellner, L. P. Law; **Fort Smith:** J. P. Galloway, A. I. Smith, L. P., G. W. Moore, J. A. Bell; **Morrilton:** J. F. Munday, M. C. Baker, J. B. O'Neal, W. S. Cazort; **Harrison:** H. W. Redus, Carl Finch, F. G. Hollabaugh, N. H. Pierce.

1914—**Batesville:** J. A. Strand, A. T. Best, J. R. Metcalf, W. E. Dairdom; **Booneville:** Thad Johnson, Jesse H. Cole, J. D. C. Claude, L. P., C. B. Metheney; **Fayetteville:** W. F. Rozelle, L. P. Law, G. W. Droke, W. H. Blackburn; **Fort Smith:** P. W. Furry, William Jones, A. J. Smith, L. P., G. W. Moore; **Harrison:** J. S. Dodson, J. W. Black, L. P., H. Pierce, W. T. Ruble, T. M. Boyd, Alt.; **Helena:** J. B. May, W. A. Pace, T. M. McCutcheon, W. N. Haily; **Jonesboro:** T. J. Boston, A. L. Malone, J. W. Finch, J. F. Satterwaite; **Morrilton:** J. W. Johnson, J. A. Torrence, J. J. Montgomery, Robert Bennett; **Paragould:** F. M. Daniel, J. J. Knotts, J. C. Crowell, J. C. Poindexter, T. W. Rowden, Alt.; **Searcy:** A. F. Edwards, James Mitchell, A. J. Smith, L. P., M. B. Johnson.

1915—**Batesville:** J. A. Stoud, L. D. Smith, I. J. Morris, E. C. Parsons; **Booneville:** C. C. Sharpe, R. N. Millard, Jonathan Cole, W. W. Pledger, L. P., Thad W. Johnson; **Conway:** J. W. Johnson, G. W. Williams, J. P. Womack, T. H. Goodloe; **Fayetteville:** W. H. Blackburn, G. P. Jackson, W. H. Martin, J. H. Zellner, G. W. Droke; **Fort Smith:** J. W. Maddux, Q. R. Galloway, A. H. Lark, L. P., G. B. Johnson; **Helena:** W. T. Trice, T. T. Bateman, W. E. Jelks, Dan Keith, H. T. Rainey; **Jonesboro:** P. M. Wilson, A. L. Malone, J. G. Sudberry, Eli Craig, George A. Lamb; **Para-**

gould: J. H. Breckenridge, Sam McDaniel, J. A. Brasher, C. G. Johnson; **Searcy:** J. M. Williams, B. B. Hudgins, B. B. Johnson, W. L. Easter.

1916—**Batesville:** A. L. Wyatt, W. W. Riley, W. L. McMullins, E. C. Parsons; **Booneville:** C. C. Sharpe, A. B. Priddy, W. T. Roberts, J. D. C. Claud, L. P.; **Conway:** D. D. Davis, S. W. Simpson, J. P. Womack, Hugh Basham; **Fayetteville:** W. H. Blackburn, C. G. Dodson, J. H. Zellner, G. W. Droke; **Fort Smith:** J. W. Magdum, A. P. Jones, F. P. Bassett, F. F. Clay, P. W. Furry, R. T. Hunt; **Helena:** Norman McKinney, W. B. Mann, T. G. Trice, M. E. Newbern, Ed Hamilton; **Jonesboro:** J. J. Mardis, S. A. Johnson, B. W. Cowan, H. F. Nutter, B. F. Mills, T. J. Boston; **Paragould:** J. H. Breckenridge, Sam McDaniel, A. G. Henderson, J. H. Thomas, C. G. Johnson, J. W. Trieschmann; **Searcy:** J. M. Williams, O. H. Davis, A. L. Hutchins, W. T. Hammock, J. E. Ware, L. P.

(For several years following names of Districts are not given).

1917—Charles W. Adams, F. P. Bassett, Hugh Basham, O. M. Bevins, F. O. Butt, D. J. Clatworthy, R. T. Compton, W. H. Cowan, Fred M. Daniel, O. H. Davis, John C. Eaton, R. L. Hartley, J. W. Hazlewood, R. T. Hunt, Joseph J. Jackson, W. P. Jones, Benjamin R. Johnson, W. J. Jordan, E. Justus, Alvis A. Malone, Edgar T. Miller, L. P., J. F. Munday, George P. Murrell, L. B. McClure, Samuel McDaniel, A. A. McDonald, M. E. Newbern, J. G. Parker, L. P., Sidney Pickens, Pyeatt William Pyles, John H. Reynolds, J. F. Satterwaite, F. M. Scott, C. C. Sharpe, J. M. Williams.

1918—D. B. Anderson, Hugh Basham, Calvin R. Bayless, L. P., C. E. Beard, C. V. Beloate, Robert H. Bennett, George Benson, T. A. Buford, E. Butler, Charles G. Dodson, William A. Downum, L. P., George W. Droke, P. W. Furry, John H. Gregory, F. E. Hall, L. P., A. E. Hardin, R. L. Hartley, B. A. Horn, A. M. Hutton, G. V. Jackson, William Jelks, O. T. Jernigan, Benjamin R. Johnson, A. P. Jones, William P. Jones, Elmer C. King, M. L. Mack, Alvis L. Malone, Charles D. Metcalf, J. R. Metcalf, R. W. Minnie, Norman McKinney, John W. McNutt, M. E. Newbern, Edward C. Parsons, W. D. Poole, Liliburn H. Priest, Henry W. Redus, W. T. Roberts, William D. Self, E. W. Shuller, A. I. Smith, L. P., Joe A. Stephens, L. P., Lonnie F. Stevenson, A. F. Stewart, J. W. Taylor, Charles W. Terrell, J. H. Thomas, William D. Vance, J. W. Watson, I. C. Webb, John M. Williams, Arthur C. Withrow, Joseph P. Womack, W. H. Woodall, J. Herman Zellner.

1919—A. A. Bachus, Hugh Basham, W. F. Borden, Robert A. Bishop, Thomas J. Boston, W. J. Broach, L. K. Brown, Festus O. Butt, W. Lawrence Calloway, Oliver M. Campbell, L. P., Robert Caviness, Frank I. Chastain, R. T. Compton, Paul E. Cooley, J. E. Cowan, T. A. Malone, L. P., Joseph E. Matthews, R. N. Millard, Isaac J. Morris, E. R. Moss, J. G. McAndrew, J. K. McCall, S. P. McConnell, Aristis A. McDonald, Norman McKinney, J. W. McNutt, M. E. Newbern, T. M. Norwood, Edward C. Parsons, Elisha E. Parsons, J. P. Cox, W. C. Cross, Fred M. Daniel, George Droke, C. H. Edwards, Edward D. Ferguson, Herbert Forrest, Perry W. Furry, Robert L. Hartley, C. T. Hudson, Edwin F. Jackson, B. Rogers Johnson, T. A. Johnson, William P. Jones, George W. Lackey, W. H. Land, J. P. Lee, G. C. Lindsmore, A. W. Lindsey, John W. Maddox, Alvis L. Malone, John T. Patton, Joe Price, J. C. Poindexter, L. H. Priest, Henry W. Redus, S. D. Renfro, J. H. Reynolds, William D. Self, C. C. Sharpe, Walter Sherman, J. N. Sibert, V. B. Smedley, A. L. Smith, William S. Story, J. H. Thomas, J. H. Warrick, John M. Williams, T. E. Wilson, J. P. Womack, Ben Woodruff, John H. Zellner.

1920—Mrs. N. E. Anderson, A. A. Bachus, Hugh Basham, J. W. Black, Thomas J. Boston, J. M. Bunch, Mrs. C. C. Burton, Arthur Eyrum, John Caviness, C. J. Chapin, Mrs. J. R. Coulter, B. W. Cowan, Mrs. L. B. Crenshaw, Mrs. M. J. Collinsworth, R. C. Dalton, Fred M. Daniel, J. H. Davenport, W. J. David, G. G. Doris, George W. Droke, Mrs. Elisha Dyer, J. C. Eaton, T. M. Ellis, E. Emmons, Perry W. Furry, Miss Ethel Gamble, Mrs. Baxter Gatlin, Mrs. Oscar Goss, Mrs. Henry Hanesworth, Mrs. Byron Harwell, Mrs. Mary E. Hatcher, Mrs. W. W. Howard, C. T. Hudson, B. Rogers Johnson, S. A. Johnson, G. W. Johnson, T. A. Johnson, William P. Jones, Mrs. W. P. Jones, Dan T. Keith, W. C. Kernodle, Alvis L. Malone, J. E. Mathis, John Millard, Mrs. Charles Miller, J. W. Mitchner, Isaac J. Morris, E. R. Moss, T. N. McAlister, Samuel McDaniel, A. A. McDonald, Mrs. H. E. Neblett, G. H. O'Bar, M. W. Patterson, Mrs. James A. Potts, Ray R. Raney, Henry W. Redus, Samuel Renfro, John H. Reynolds, C. C. Sharpe, S. W. Simpson, A. I. Smith, A. F. Stewart, J. H. Thomas, C. R. Thompson, Mrs. F. M. Tolleson, Miss Ida White, J. M. Williams, A. C. Withrow, J. P. Womack, W. H. Woodall, John N. Zellner, Mrs. J. H. Zellner.

1921—Henry P. Anderson, Hugh Basham, A. A. Bachus, J. M. Bentley, Mrs. H. K. Biggs, Joseph W. Black, L. F. Blankenship, Fred M. Daniel, Mrs. John G. Ditterline, Mrs. Mae Dixon, Mrs. M. A. Dorman, J. H. Downs, G. C. Fisher, John T. Forrester, Perry W. Furry, Mrs. Mary G. Hare, Mrs. Byron Harwell, Mrs. Chas. F. Hively, Mrs. J. C. Holcomb, Mrs. William C. House, L. E. Howard, Charles T. Hudson, A. C. Hudson, A. L. Hutchins, Joseph J. Jackson, William P. Jones, Mrs. William P. Jones, B. Rogers Johnson, Mrs. Susie Keiser, W. Claude Kernodle, Mrs. F. A. Lark, John P. Lee, M. B. Lefler, Mrs. William J. Lacey, G. S. Lewis, B. F. Love, Willis McDonald, A. A. McDonald, J. F. McGehee, Alvis L. Malone, Edward T. Miller, George W. Moore, Fred Moore, T. B. Murphy, C. R. Nance, Mrs. H. E. Neblett, Marvin E. Newbern, John T. Patton, S. O. Patty, R. O. Rainwater, Harry W. Reinhard, John H. Reynolds, William R. Rice, William T. Roberts, John H. Ruble, Marcus J. Russell, B. Arthur R. Sadler, F. M. Scott, W. R. Spillman, Mrs. Margaret Sherman.

E. A. Short, Edgar W. Shuller, H. H. Smith, Joe G. Smith, A. L. Smith, Mrs. Francis M. Tolleson, J. F. White, T. Edward Wilson, Mrs. L. C. Wilson, Mrs. William O. Wilson, John M. Williams, J. P. Womack.

1922—J. O. Allen, Hugh Basham, F. P. Bassett, Mrs. Dixie Bell, Mrs. John W. Bell, J. H. Bennetfield, J. W. Black, J. T. Campbell, Cornelius J. Chapin, Raymond Cooper, Benjamin W. Cowan, G. G. Doris, George W. Droke, John C. Eaton, Mrs. T. J. G. Evans, John B. Findley, Mrs. Mary Gamble, W. W. Gibson, Mrs. Mary G. Hare, J. D. Harris, Mrs. Herbert J. Harris, R. L. Hartley, Mrs. Mary E. Hatcher, Mrs. Charles S. Hively, Mrs. A. E. Holloway, Louis N. Hoskins, B. Rogers Johnson, George W. Johnson, Mrs. Helen A. Joseph, Mrs. O. N. Killough, William R. Lacey, Martin B. Lefler, Mrs. William J. Leroy, Alvis L. Malone, W. H. Martin, E. T. May, Miss Eva McClain, Charles D. Metcalf, W. T. Mitchell, Fred Moore, Mrs. J. W. Moore, Joseph Munn, C. R. Nance, Mrs. Horace E. Neblett, M. E. Newbern, Mrs. Effie H. Oliver, Mrs. George W. Pyles, Mrs. A. C. Rauscher, Samuel D. Renfro, John H. Reynolds, William R. Reynolds, W. T. Roberts, Marcus J. Russell, Mrs. Margaret Sherman, J. C. Smith, C. L. Stone, Joe A. Stephens, Miss Maud Thompson, Orville Thompson, J. N. Wilford, George W. Williams, John M. Williams, Mrs. W. B. Williams, Mrs. Beltie Willford, William O. Wilson, A. C. Withrow, R. E. Womack, J. P. Womack, H. A. Woodward, J. H. Zellner, Mrs. J. H. Zellner.

1923—Mrs. Ira N. Barnett, Mrs. Flora Bartlett, Mrs. Mary S. Barton, Hugh Basham, J. H. Bennetfield, J. L. Bond, Verner Bruce, William P. Christian, Mrs. Ophelia Cole, Raymond Cooper, O. Hugh Davis, Sam Dennis, Maynard A. Dorman, George G. Doris, George W. Droke, Eugene E. Emmons, Mrs. Walter J. Faust, Mrs. Gertrude Forrest, John F. Folgeman, Miss Mary Fuller, Samuel A. Galloway, Oscar Goss, Marvin A. Graves, Thomas D. Hale, Mrs. Mary E. Hatcher, Mrs. Pearl M. House, Mrs. Roy Hudson, Abner T. Hudspeth, Mrs. Lula Hughes, B. Rogers Johnson, George W. Johnson, Smith A. Johnson, Charles T. Jones, Marcus P. Kelley, Mrs. Fred A. Lark, Mrs. Robert H. Lewelling, John M. Lile, Alvis L. Malone, O. P. Maxwell, J. W. Mitchner, Mrs. Anna Moore, John G. Moore, Malcolm E. Moore, Thomas M. McAlister, Alexander A. McDonald, Mrs. Lillian Y. Neblett, Marvin E. Newbern, Mrs. Wilbur L. Oliver, John H. Patterson, Samuel H. Patty, Mrs. Viola V. Poindexter, Mrs. Ida Mae Pyles, Riley S. Rainwater, Sam D. Renfro, John H. Reynolds, William T. Roberts, Miss Effie Ruff, Felix M. Scott, Charley C. Sharpe, Mrs. Charles H. Scott, Mrs. Margaret Sherman, T. C. Simmons, Mrs. S. G. Smith, Mrs. James E. Snell, James R. Steiner, T. A. Stone, Mrs. W. A. Tittle, Mrs. Sue C. Weaver, Henry West, Mrs. Elizabeth W. Wilford, John N. Wilford, John M. Williams.

1924—A. M. Allen, A. A. Bachus, Hugh Basham, Samuel Boyd, J. M. Bunch, Miss Bessie Bunn, J. R. Chastain, J. C. Cofer, Raymond Cooper, John C. Crenshaw, Mrs. Lucy Critz, George W. Droke, J. C. Eaton, Miss Minnie Lee Ellison, H. E. Engles, W. M. Freeze, Mrs. Baxter Gatlin, J. L. Gillispie, Mrs. W. E. Hall, Mrs. Henry Hanesworth, A. G. Henderson, Mrs. C. F. Hively, C. T. Hudson, William M. Hudson, A. T. Hudspeth, Mrs. Betty Hughey, T. D. Hunt, O. M. Hutton, Mrs. A. C. House, Mrs. W. A. Jackson, J. J. Jackson, B. R. Johnson, M. L. E. T. Lacey, Mrs. F. A. Lark, J. W. Lentz, J. L. Lowe, Ben F. Love, A. L. Malone, T. B. Manny, J. E. Matthews, E. B. Milburn, Edgar T. Miller, Mrs. Ruth Moore, I. J. Morris, A. A. McDonald, H. V. McGehee, Mrs. H. E. Neblett, Marvin E. Newbern, Mrs. Effie Oliver, S. D. Renfro, J. H. Reynolds, W. R. Rice, L. R. Ruble, Miss Lee Ruff, F. M. Scott, G. B. Segraves, W. T. Smith, W. A. Steele, Thomas A. Stone, W. R. Stuck, R. C. Thompson, Mrs. S. H. Thompson, G. R. Turrentine, O. L. Utley, K. M. Wallace, Mrs. Lester Weaver, W. O. Wilson, Watson B. Williams, John M. Williams, Ben Woodruff, J. H. Zellner.

1925—H. B. Aylor, O. M. Bevins, A. A. Bachus, Mrs. G. A. Booser, L. F. Blankenship, Mrs. E. F. Brewer, W. B. Clement, John E. Chambers, Ben Clark, J. R. Chastain, Mrs. Lucy Critz, Raymond Cooper, B. W. Cowan, Mrs. L. E. Conkin, F. W. Coffman, O. H. Davis, George W. Droke, S. A. Diehl, H. A. Daughtery, J. J. Decker, R. A. Dowdy, Mrs. Chas. I. Evans, J. S. Ewalt, J. C. Eaton, L. L. Ford, Sam Galloway, Mrs. A. E. Holloway, J. M. Hamilton, Mrs. M. R. Harper, A. L. Hutchins, Ed Hamilton, Mrs. W. C. House, T. D. Hunt, L. N. Haskins, W. P. Jones, H. W. Jett, George W. Greenwood, S. A. Johnson, C. T. Jones, Mrs. J. A. Loney, L. B. McClure, W. H. Martin, Mrs. R. N. Minnie, M. E. Moore, H. E. Neblett, M. E. Newbern, W. G. O'Neal, J. C. Poindexter, E. C. Parsons, J. G. Parker, W. T. Roberts, S. D. Renfro, J. H. Reynolds, J. H. Ruble, M. J. Russell, W. R. Rice, Mrs. J. E. Snell, C. S. Sharp, W. R. Stuck, Sam Stuckey, F. M. Scott, Mrs. F. M. Tolleson, J. F. Wills, H. A. Woodward, W. O. Wilson, Marion Wasson, A. C. Withrow, Mrs. George P. Walker, J. P. Womack, J. M. Williams, J. F. Watkins, E. T. Wisner.

1926—H. P. Anderson, H. B. Aylor, Hugh Basham, A. A. Backus, J. H. Breckenridge, L. K. Brown, R. B. Byerly, W. H. Cardin, J. R. Chastain, W. B. Clement, G. B. Colvin, Mrs. J. E. Cooper, B. W. Cowan, F. M. Daniel, S. A. Diehl, J. C. Eaton, Mrs. C. R. Fain, D. L. Ford, Oscar Goss, J. H. Gregory, Mrs. F. Griffin, J. M. Hamilton, Mrs. Preston Hatcher, C. E. Hayes, C. E. Hawk, H. E. Herring, C. O. Hill, A. J. Hogan, A. M. Hutton, T. L. Hunt, Mrs. Florence Hamilton, Mrs. J. J. Jernigan, H. W. Jett, B. R. Johnson, Mrs. W. T. M. Jones, J. J. Knotts, George A. Lamb, Mrs. W. J. Leroy, Mrs. W. A. Lindsey, A. L. Malone, W. H. Martin, Mrs. James Mitchell, M. E. Moore, Mrs. J. W. Moore, Mrs. Guy Murphy, Mrs. H. E. Neblett, Mrs. W. L. Oliver, E. S. Olmstead, E. C. Parsons, Mrs. J. C. Poindexter, J. H. Reynolds, Judge J. H. Reynolds, W. R. Rice, W. T. Roberts, M. J. Russell, F. M. Scott, Mrs. E. K. Sewell, C. C. Sharpe, T. C. Simmons, Mrs. J. E. Snell, Mrs. W. A. Steele, Mrs. F. M. Tolleson, T. G.

Trice, Mrs. E. T. Wayland, W. W. Weidemeyer, B. W. Wells, J. M. Williams, G. W. Williams, W. O. Wilson, T. E. Wilson, A. C. Withrow, J. C. Woodson.

1927—**Batesville:** W. W. Byers, C. C. Dean, R. A. Dowdy, W. M. Edwards, L. P. E. L. Kennedy, Mrs. F. A. Lark, C. D. Metcalf, M. E. Moore, Parsons; **Booneville:** O. M. Bevins, J. E. Chambers, W. B. Clement, John M. Lille, J. H. Mathis, L. P., Mrs. James Mitchell, Mrs. Lester Weaver, T. E. Wilson; **Conway:** O. H. Davis, W. H. Hicks, J. H. Hoggard, V. D. Hill, J. W. Johnson, J. I. McClurkin, J. G. Moore, A. B. Priddy, J. H. Reynolds, John Reves, J. F. Wills; **Fayetteville:** C. G. Dodson, Mrs. P. W. Furry, S. S. Glasscock, J. M. Hamilton, Paul Martin, Luther Price, J. H. Zellner, Mrs. J. H. Zellner, J. A. Zinn; **Fort Smith:** Hugh Basham, F. P. Bassett, Mrs. J. R. Bell, W. R. Chastain, J. R. Chastain, Mrs. Lillie Fine, D. L. Ford, T. L. Hunt, G. W. Johnson, Mrs. W. A. Steele; **Helena:** H. P. Anderson, S. D. Bond, E. J. Chaffin, Mrs. Virginia Hall, Norman McKinney, Mrs. J. W. Moore, M. E. Newbern, Mrs. W. L. Oliver, T. G. Trice; **Jonesboro:** Mrs. Frank Brunner, C. J. Chapin, G. A. Lamb, Ed McQuiston, William Pyles, C. B. Segraves, A. B. Sharon, W. R. Stuck; **Paragould:** L. F. Blankenship, F. M. Daniel, A. G. Henderson, J. C. Eaton, Mrs. J. F. Jernigan, L. F. Lafave, R. O. Rainwater, F. M. Scott, Daly Thompson; **Searcy:** Mrs. E. F. Brewer, R. B. Gray, W. E. Jelks, A. C. Jones, B. R. Johnson, Harry King, L. P., J. D. Pope, J. M. Williams.

1928—**Batesville:** J. N. Hout, T. D. Halle, M. Jones, George H. McGhehey, L. P., W. A. Bossington, Mrs. J. E. Snell, Mrs. B. E. Snetzer, J. G. Smith, O. C. Shaver; **Booneville:** O. M. Bevins, J. E. Chambers, J. M. Lille, Mrs. George W. Moore, H. Shelton, Miss Maud Thompson, R. C. Thompson, T. E. Wilson; **Conway:** Mrs. W. T. Crawford, W. H. Carden, Mrs. J. C. Garner, Mrs. J. M. Hughey, J. H. Hoggard, L. P., W. N. Jones, John Reves, J. H. Reynolds, Mrs. S. G. Smith, G. Y. Short, W. O. Wilson; **Fayetteville:** Oscar Anglin, L. P., A. A. Backus, J. M. Hamilton, Paul Martin, A. L. Smith, Mrs. F. M. Tolleson, Marion Wasson, J. H. Zellner; **Fort Smith:** Hugh Basham, Mrs. J. R. Bell, W. R. Chastain, J. R. Chastain, Sam Galloway, D. L. Ford, T. L. Hunt, L. P., George W. Johnson, H. E. Nunn, B. W. Wells; **Helena:** R. B. Byerly, S. D. Bond, Mrs. Ola Ditterline, A. L. Hutchins, Mrs. Blanche Kilgough, Mrs. Ruth Moore, M. E. Newbern, Mrs. Effie Oliver, T. H. Tucker, Mrs. Sue Wayland; **Jonesboro:** W. B. Broom, C. J. Chapin, C. J. Perry, S. A. Johnson, G. A. Lamb, A. L. Malone, Ed McQuiston, Mrs. E. K. Sewell, W. R. Stuck; **Paragould:** J. H. Breckinridge, F. M. Daniel, J. C. Eaton, A. G. Henderson, Mrs. H. A. Northcutt, F. M. Scott, W. S. Tussey, O. T. Ward, T. W. Wynne, C. J. Wilson; **Searcy:** W. E. Boyer, Carl Greenshaw, Mrs. J. M. Hughes, Mrs. Lula Hill, Mrs. H. Hanesworth, Mrs. W. J. LeRoy, M. B. Lefler, M. J. Russell, J. M. Williams.

1929—**Batesville:** Mrs. I. N. Barnett, W. L. Galloway, W. M. Edwards, Homer Fox, T. D. Halle, W. P. James, O. C. Shaver, R. I. Tripp, W. W. Byers; **Booneville:** O. M. Bevins, Mrs. Gussie Carmichael, J. E. Chambers, T. A. Johnson, Mrs. G. W. Moore, H. C. Scott, R. C. Thompson, T. E. Wilson; **Conway:** Charles Brown, W. H. Carden, Fulton Farris, Mrs. O. E. Goddard, Joe Goetz, J. H. Hoggard, Mrs. A. E. Holloway, W. M. Jones, J. G. Moore, Mrs. J. T. Wills; **Fayetteville:** A. A. Backus, Irl Bridenthal, E. E. Guinnup, W. H. Martin, Marion Wasson, Mrs. W. A. Tittle, Mrs. F. M. Tolleson, J. H. Zellner; **Fort Smith:** Hugh Basham, R. S. Bost, J. R. Chastain, D. L. Ford, Mrs. George McGlumphy, A. M. Hutton, T. L. Hunt, Mrs. E. H. Hook, A. A. McDonald, C. J. Shipley; **Helena:** C. W. Davis, A. L. Hutchins, R. L. Hartley, W. B. Mann, Mrs. Eli Myers, M. E. Newbern, Mrs. W. L. Oliver, T. G. Trice, T. H. Tucker; **Jonesboro:** B. W. Cowan, Mrs. Floyd Elliott, E. D. Ferguson, G. A. Lamb, A. L. Malone, Mrs. E. K. Sewell, Mrs. Jefferson Sherman, W. R. Stuck; **Paragould:** L. F. Blankenship, F. M. Daniel, J. C. Eaton, Mrs. J. F. Glover, Lewis Linke, Mrs. J. W. Moore, F. M. Scott, F. L. Simington, R. B. Warner, Mrs. E. T. Wayland; **Searcy:** W. E. Boyer, Mrs. J. J. Decker, Mrs. Lulu Hill, Mrs. H. Hanesworth, Mrs. W. J. LeRoy, M. J. Russell, C. M. Reves, J. M. Williams.

1930—**Batesville:** Mrs. E. L. Boyles, Mrs. Anna Castleberry, A. J. Hogan, Jr., W. P. Jones, H. H. Killian, Joe Matthews, E. C. Parsons, Mrs. T. H. Wright; **Booneville:** O. M. Bevins, Mrs. Edward Forrest, Mrs. H. W. Fitzpatrick, W. H. Higdon, John M. Lille, B. A. McConnell, Bates Sturdy, T. E. Wilson; **Conway:** Mrs. I. A. Brumley, O. H. Davis, G. A. Freeman, Guy Farris, Mrs. J. W. House, W. E. Hogan, J. M. Light, A. J. Matthews, J. G. Moore, A. A. Wilson; **Fayetteville:** Irl Bridenthal, A. A. Backus, G. W. Droke, E. E. Guinnup, Paul Martin, Beverly Rakes, Mrs. William Sherman, J. H. Zellner; **Fort Smith:** Victor Anderson, Hugh Basham, R. S. Bost, Mrs. J. R. Bell, D. L. Ford, Sam Galloway, T. L. Hunt, George Johnson, Mrs. J. W. Moore, Mrs. T. N. McAllister; **Helena:** Miss Jessie M. Byers, J. T. Bateman, S. D. Bond, Mrs. J. L. Hare, A. L. Hutchins, Mrs. W. L. Oliver, Mrs. J. L. Shelby, F. L. Wells; **Jonesboro:** Mrs. C. H. Bumpers, P. E. Cooley, Mrs. Harry Cowan, Mrs. Warren Johnston, Mrs. W. J. LeRoy, George Lamb, Mrs. A. L. Riggs; **Paragould:** Dolph Camp, M. A. Cherry, R. M. Cothorn, F. M. Daniel, E. H. Scurlock, G. T. Garvey, George E. Johnston, J. J. Knotts, F. M. Scott, T. W. Wayne; **Searcy:** Mrs. W. C. House, Mrs. J. M. Hughes, Mrs. H. Hanesworth, B. R. Johnson, Harry King, Ray L. McLester, M. J. Russell, David H. Townsend, Mrs. David Townsend, J. H. Wiseman.

1931—**Batesville:** Mrs. Taylor Dowell, W. P. Jones, Mrs. B. L. Wilford, Mrs. F. A. Lark, Mrs. B. E. Snetzer, M. E. Moore, H. W. Fox, T. L. Fallis; **Booneville:** Mrs. S. O. Patty, Mrs. C. C. Graves, Mrs. Edward Forrest, Mrs. Earl Cravens, Mrs. W. T. Bacon, T. E. Wilson, O. M. Bevins, B. A. McConnell; **Conway:** T. M. Norwood, B. M. Huddleston, J. H. Reynolds, Mrs. J. W. Crichlow, Mrs. J. W. Workman, Mrs. S. G.

Smith; George A. Freeman, L. B. McClure, W. C. Hogan, J. J. Miller; **Fayetteville:** A. A. Backus, Mrs. W. A. Tittle, Mrs. T. Harding, Mrs. F. M. Tolleson, Beverly Rakes, J. H. Ruble, G. W. Droke, E. E. Guinnup; **Fort Smith:** Hugh Basham, F. S. Bost, A. E. Grimes, Mrs. John W. Bell, Sam Galloway, Mrs. J. L. Shelby, John Bell, E. W. Shuller, J. H. Brock, Mrs. C. W. Good; **Helena:** Mrs. F. R. Hamilton, Mrs. W. L. Oliver, T. G. Trice, W. Frank Shell, Mrs. J. J. Galloway, R. L. Hartley, Mrs. J. M. Hughey, R. A. Scott; **Jonesboro:** Mrs. E. K. Sewell, C. J. Chapin, A. G. Henderson, Mrs. C. H. Bumpers, Mrs. W. J. LeRoy, George A. Lamb, A. L. Malone, W. R. Stuck; **Paragould:** F. M. Daniel, Mrs. E. T. Wayland, J. C. Eaton, J. H. Breckenridge, F. M. Scott, J. J. Knotts, Roy Richardson, Mrs. A. B. Whittaker, E. A. Anderson, R. C. Lehman; **Searcy:** Mrs. W. C. House, J. M. Williams, Mrs. F. A. Lark, Mrs. H. Hanesworth, M. J. Russell, Mrs. W. J. Spicer, J. M. Talkington, Mrs. Ray McLeister, M. J. Russell.

1932—**Batesville:** M. L. Woodcock, Mrs. R. A. Dowdy, L. L. Langston, I. J. Morris, C. P. Holmes, Mrs. E. H. Hall, W. P. Jones, E. C. Parsons; **Booneville:** R. C. Thompson, Mrs. Dora May, Mrs. C. C. Graves, Mrs. F. M. Tolleson, Mrs. S. O. Patty, Mrs. G. W. Moore, J. C. Cofer, O. M. Bevens; **Conway:** G. A. Freeman, J. G. Moore, E. M. Merritt, Elberta Baker, J. W. McNutt, Mrs. C. L. Gardner, Mrs. Edward Forrest, O. H. Davis, B. M. Huddleston, M. E. Mitchell; **Fayetteville:** A. D. Buell, J. H. Ruble, Irl Bridenthal, Mrs. F. R. Hamilton, E. E. Guinnup, Mrs. Thomas Harding, G. W. Droke, J. K. Frazier; **Fort Smith:** Mrs. George McClumphy, Sam Galloway, Ed Shuller, Hugh Basham, Mrs. John W. Bell, Mrs. J. L. Shelby, Mrs. W. C. House, T. L. Hunt, D. L. Ford, J. M. Bunch; **Helena:** Mrs. J. M. Hughey, Mrs. J. W. Moore, C. R. Garrison, Robert A. Scott, Mrs. G. G. Davidson, Miss Marie Holmstedt, W. B. Mann, E. M. Pipkin, J. T. Bateman; **Jonesboro:** Mrs. E. K. Sewell, Z. B. Ballew, I. L. Horton, Mrs. C. H. Bumpers, Mrs. J. L. Pruitt, Mrs. W. J. LeRoy, J. P. Davis, H. B. Couchman, George A. Lamb; **Paragould:** F. M. Scott, A. G. Henderson, Sam McDaniels, M. A. Cherry, J. H. Breckenridge, Mrs. E. T. Wayland, L. R. Martin, J. C. Childers, Mrs. George Turner, J. W. Stone; **Searcy:** M. J. Russell, Miss Mae West Bell, Mrs. W. J. Spicer, Mrs. Henry Hanesworth, Mrs. H. H. Blevins, Mrs. M. J. Russell, W. E. Jelks, W. C. Berry, Lee Miller, U. C. Barnett.

1933—**Batesville District:** Mrs. Jefferson Sherman, W. P. Jones, R. A. Dowdy, Joe E. Matthews, L. R. Ruble, Mrs. Taylor Dowell, Mrs. B. E. Snetzer, George H. Lackey, Mrs. W. P. Jones, Mrs. A. E. Holloway; **Booneville:** C. C. Sharp, Mrs. F. M. Tolleson, Mrs. C. C. Graves, T. E. Wilson, Mrs. S. O. Patty, H. C. Scott, G. B. Colvin, Mrs. W. A. Lindsey; **Conway:** Mrs. Edward Forrest, Mason E. Mitchell, E. W. Huddleston, L. B. McClure, G. A. Freeman, J. H. Reynolds, E. M. Merritt, Joe A. Goetz, T. M. Norwood, O. H. Davis, Mrs. F. A. Lark; **Fayetteville:** G. W. Droke, Irl Bridenthal, Mrs. W. A. Downum, A. A. Backus, Mrs. A. L. Trent, Mrs. F. R. Hamilton, S. A. Diehl, Beverly Rakes, R. N. Shaw; **Fort Smith:** Mrs. John W. Bell, Mrs. John A. Womack, Mrs. H. S. East, Hugh Basham, Sam A. Galloway, E. W. Shuller, C. E. Beard, D. L. Ford, H. W. Reinhardt, Mrs. W. C. House; **Helena:** R. A. Scott, W. B. Mann, C. R. Garrison, H. D. Cocke, S. D. Bond, Mrs. G. G. Davidson, R. L. Hartley, Miss Marie Holmstedt, Lewis Cox; **Jonesboro:** Z. B. Ballew, Mrs. C. H. Bumpers, P. E. Cooley, C. J. Chapin, George A. Lamb, Mrs. W. J. LeRoy, W. R. Stuck, Charles A. Stuck, Fred Stuckey, Mrs. E. K. Sewell, Mrs. Sam B. Wiggins; **Paragould:** Roy Richardson, J. M. Talkington, R. B. Warner, F. M. Daniel, F. M. Scott, Mrs. L. F. Leffers, Sam McDaniel, A. G. Henderson, J. H. Breckenridge, S. D. Renfro; **Searcy:** J. M. Williams, Mrs. H. Hanesworth, W. E. Boyer, S. B. Patton, Mrs. H. H. Blevins, Miss Mae West Bell, Mrs. W. L. Oliver, M. J. Russell, Mrs. William Sherman, Mrs. Booth Davidson.

1934—**Batesville District:** R. A. Dowdy, W. P. Jones, Mrs. Taylor Dowell, J. G. Albright, Mrs. O. E. Goddard, A. H. Dunlap, A. J. Hogan, Jr., A. A. Lancaster, Mrs. M. E. Moore, Elias Kennedy; **Booneville:** T. E. Wilson, Mrs. C. C. Graves, Mrs. F. M. Tolleson, W. C. Hutton, Mrs. Minnie U. Fuller, Mrs. G. W. Moore, R. C. Thompson, C. C. Sharp; **Conway:** Joe A. Goetz, J. H. Reynolds, Mrs. Edward Forrest, Dewey Manese, G. A. Freeman, Mrs. A. O. Youngblood, Mrs. F. A. Lark, Mason E. Mitchell, Mrs. William Sherman, B. M. Huddleston, Mrs. E. T. Wayland; **Fayetteville:** A. H. Metcalf, Mrs. J. L. Clemmer, Mrs. A. M. Steele, R. N. Shaw, T. H. David, G. W. Droke, Mrs. F. R. Hamilton, Beverly Rakes, J. H. Zellner; **Fort Smith:** Sam Galloway, T. Leland Hunt, Mrs. C. E. Beard, C. E. Beard, R. S. Bost, Hugh Basham, W. R. Hunt, George W. Johnson, Mrs. C. W. Good, J. R. Chastain; **Helena:** I. M. Greer, M. M. Griffin, W. B. Mann, R. A. Scott, Mrs. J. J. Decker, Miss Marie Holmstedt, Dolph Smith, Jr., C. R. Garrison, Mrs. S. F. Hubbard, J. C. Brown; **Jonesboro:** P. E. Cooley, G. A. Lamb, O. C. Barnes, C. A. Stuck, Mrs. E. K. Sewell, Mrs. Hinkle Pewett, Mrs. Sam B. Wiggins, Mrs. H. L. Wade, Z. B. Ballew, Mrs. C. H. Bumpers, Alex Stirewalt; **Paragould:** F. M. Scott, Henry Breckenridge, A. G. Henderson, F. M. Daniel, S. M. McDaniel, Louis Linke, T. W. Wynn, George F. Johnston, J. L. Bledsoe, W. H. Irby; **Searcy:** J. M. Williams, W. E. Jelks, Mrs. W. L. Oliver, M. J. Russell, W. E. Boyer, B. R. Johnson, Mrs. Walter Jimmison, Miss Lottie McDonald, Mrs. J. F. Glover, Miss Mae West Bell, Elmo A. Thompson.

Lay Delegates to Little Rock Conference

The several districts of the Little Rock Conference were represented as follows:

1867—**Little Rock:** James L. Denton, L. P., William H. Field, John W. Adams

H. P. Watson; **Arkadelphia**: Peter E. Green, L. P., Henry A. Butler, W. T. Crouch, James N. Butler; **Washington**: Jacob Custer, John E. Snell, M. J. Mulkey, Henry J. Jones; **Monticello**: J. H. Blakley, L. P., S. E. Cole, S. W. McGehee, A. D. Breedlove; **Red River**: David McCauts (or McCants), Philip Lively, J. D. Montgomery, G. W. McSwain; **Camden**: George H. Stinson, William N. Jenkins, H. L. Neighbors, William Allen; **Pine Bluff**: S. J. Jones, L. P., P. Culpepper, Rufus H. Mills.

1868—(Page missing where list should be.) On second day of the Conference the following lay delegates came: **Pine Bluff**: R. T. Culpepper, S. M. McGehee, R. H. M. Mills; **Arkadelphia**: Frank Baird.

1869—If lay delegates are listed, they are not distinguished from preachers.

1870—**Little Rock**: R. N. Ross, W. C. Ratcliffe, M. T. Waters, R. C. Chaney; **Pine Bluff**: S. R. Lanhorn, J. L. DeYampert, J. B. Henley, Robert Terry; **Arkadelphia**: A. L. Weir, S. Winstead, E. H. Greene, W. T. Crouch; **Camden**: C. H. Seay, J. R. Wynn, B. A. McKibbin, S. C. Buchanan; **Washington**: J. Custer, L. I. Joiner, J. Wesson, W. C. Caruth.

1871—**Little Rock**: William Thompson, R. N. Ross, John McLaughlin, M. T. Waters; **Pine Bluff**: Stephen Treadwell, Rufus H. Mills, S. M. McGehee; **Monticello**: J. L. DeYampert, S. E. Cole, J. B. Henley; **Arkadelphia**: T. Q. C. House, Stephen Winstead, E. E. Dowdy, W. T. Crouch; **Camden**: E. R. Barcus, John Cope, R. C. Van Hook, W. R. White; **Washington**: U. A. Jones, R. A. Leslie, M. I. Mulkey.

1872—Not listed.

1873—**Little Rock**: R. N. Ross, A. R. Hazen; **Pine Bluff**: John McLaughlin; **Arkadelphia**: W. T. Crouch, S. Winstead, A. S. Weir; **Camden**: N. Young.

1874—**Little Rock**: M. T. Waters, A. R. Hazen, J. W. Porter; **Camden**: W. H. Rushing; **Arkadelphia**: J. W. Cain (or J. McCain), Stephen Winstead; **Washington**: none; **Monticello**: J. M. Carr, L. P., W. H. Wheeler, S. E. Cole, J. R. Shelton; **Pine Bluff**: G. H. Gray, S. M. McGehee, E. McClendon.

1875—**Little Rock**: R. N. Ross, L. P., J. S. Mayberry, Samuel Scott, W. C. Ratcliffe, Patrick Scott, H. C. Thompson; **Pine Bluff**: John Niven, Thomas R. Simmons, L. P., M. T. Waters, S. M. McGehee, Edgar McClendon, Arch Niven; **Monticello**: Benjamin McGehee, L. P., S. F. Withome, Isaac Newton, (vice), J. L. DeYampert, T. F. Sorrels, S. E. Cole; **Washington**: James Lowery, L. P., J. D. Goodson, J. R. Hudson, S. W. Mays; **Camden**: G. P. Smoote, J. W. Brown, W. R. White, J. J. Conner, W. R. Basden, Daniel Pipkin.

1876—**Little Rock**: R. N. Ross, L. P., Samuel Scott, Alex R. Hazen; **Arkadelphia**: S. Winstead, A. Stanley, W. T. Crouch; **Camden**: D. G. Pipkin; **Monticello**: Benjamin McGehee, R. S. Farris, J. L. DeYampert, W. F. Matlock; **Pine Bluff**: Arch Nevin, S. M. McGehee, M. T. Waters, Thomas R. Simmons; **Washington**: B. F. Steele, J. R. Hudson, J. G. Fair, A. Biggs.

1877—**Washington**: W. D. Vance; **Monticello**: B. McGehee; **Little Rock**: A. R. Hazen; **Pine Bluff**: S. M. McGehee, A. A. Key, W. H. Wheeler, W. E. Guise.

1878—W. R. Gibbon, D. G. Godwin, S. M. East, J. R. Hudson, R. F. Crow.

1879—(Lay delegates are not so named. The following are listed in separate paragraph at end of members' names. Some of the names have occurred in previous lists of delegates): David Tanner, H. C. Thompson, A. R. Hazen, J. S. Crow, T. K. Lee, W. H. Rushing, R. B. Vaughan, W. F. Matlock, J. D. Goodson, E. H. Green, C. W. Lannius, S. Winstead.

1880—(The roll is arranged similarly to 1879. It is assumed that the following and lay delegates): R. N. Ross, J. E. Sutler, A. R. Hazen, J. H. Shoppach, S. M. McGehee, W. J. Harrell, J. H. Talbot, W. T. Matlock, L. W. Marshall, I. N. Runyan, Stephen Winstead, E. B. Hotchkiss.

1881—J. P. Lowry, L. P., J. Custer, J. R. Butler, R. C. Vanhook, J. W. Honea, R. H. Mills, H. C. Thompson, A. R. Hazen, H. T. Breedlove, S. Winstead, E. B. Hotchkiss, J. H. Arnold, J. R. Hudson, D. Coulter, J. H. Shoppach, W. S. Jeter, I. N. Runyan.

1882—William Rushing, A. T. Thompson, Stephen Winstead, I. N. Runyan, R. N. Ross, J. H. Shoppach, John P. Lowry, L. P., J. J. D. Goodson, R. B. Vaughn, Vice J. R. Thornton, Jesse A. Proctor, E. B. Hotchkiss, H. Palmer, S. M. McGehee, W. F. Matlock, C. A. King, T. M. Duvall.

1883—W. F. Matlock, J. W. Honea, J. H. Shoppach, G. W. Whyte, R. B. Vaughn, J. H. Hamiter, A. D. Wren, T. B. Morton, I. N. Runyan, A. R. Hazen, W. H. Wheeler, A. J. Mims, L. D., T. M. East, J. R. Thornton, Stephen Winstead, R. N. Ross, L. P., L. R. Oaks, E. Y. Williamson.

1884—J. H. Shoppach, W. M. Pack, J. G. Thweatt, R. N. Ross, L. P., J. A. Curlin, W. F. Matlock, M. M. Kesterson, R. F. Stockton, W. H. Wheeler, J. M. Remley, R. A. Bethune, A. D. Breedlove, R. B. Vaughn, A. S. Holderness, S. S. Baird, A. D. Wren, T. W. Hays, L. P., G. E. Bryant, J. H. Arnold, D. W. L. Kanawha, W. T. Crouch, T. M. East, Stephen Winstead, E. B. Hotchkiss.

1885—J. H. Shoppach, J. H. Hicks, J. B. Bond, A. R. Hazen, T. B. Morton, John Niven, M. M. Kesterson, W. F. Matlock, S. Winstead, T. M. East, H. A. Butler, J. J. Sumpter, J. M. Carr, J. P. Stanley, J. W. Denton, R. A. Bethune, C. A. Bayless, J. W. Brown, R. C. Vanhook, R. J. Hart, W. C. Gentry, B. A. White, A. C. Steel, H. H. Timberlake, R. N. Ross, L. P., J. P. Clark, S. M. McGehee.

1886—**Little Rock**: J. H. Shoppach, C. S. Collins, R. N. Ross, L. P., J. G. Thweatt; **Arkadelphia**: Stephen Winstead, E. H. McDaniel, T. M. East, I. N. Runyan; **Camden**: J. W. Brown, D. G. Pipkin, J. W. Honea, A. T. Blount; **Pine Bluff**: R. H. M. Mills, J. W. Porter, T. B. Morton, M. M. Kesterson; **Washington**: H. B. Timberlake, J. G. Fair, A. C. Steel, W. R. White; **Monticello**: J. P. Clark, J. P. Stanley, J. A. Clower, R. A. Bethune.

1887—**Little Rock**: J. H. Shoppach, R. N. Ross, L. P., A. R. Hazen, J. B. Bond; **Arkadelphia**: H. A. Butler, J. J. Sumpter, J. B. Littlejohn, T. M. East; **Camden**: J. W. Brown, A. D. Wren, A. S. Holderness, J. W. Honea; **Pine Bluff**: M. M. Kesterson, T. F. Sorrels, C. J. Klenast, W. F. Matlock; **Washington**: W. D. Lee, A. J. Mims, W. R. White, W. A. Wilson; **Monticello**: J. P. Stanley, W. E. Guise, J. W. Denton, W. S. Jeter.

1888—**Little Rock**: J. H. Shoppach, J. H. Hicks, J. J. Baugh, S. T. Scott; **Arkadelphia**: I. N. Runyan, J. T. Middleton, A. L. Barnes, R. B. F. Key; **Camden**: J. W. Brown, J. J. Peavey, W. J. Bunn, J. W. Honea; **Pine Bluff**: J. S. Williams, L. P., J. H. Keith, A. E. Howard, D. C. White; **Washington**: J. S. Steel, A. J. Mims, J. R. Hudson, W. D. Lee; **Monticello**: J. M. Carr, W. H. Wheeler, J. P. Clark, T. R. Henry.

1889—**Little Rock**: R. N. Ross, L. P., J. G. Thweatt, C. S. Collins, W. E. Glover; **Arkadelphia**: H. A. Butler, I. N. Runyan, J. H. Shoppach, T. M. East; **Camden**: J. W. Brown, J. W. Honea, A. T. Blount, J. D. Goodson; **Pine Bluff**: J. T. Renfro, T. B. Morton, J. I. Porter, T. S. Kavanaugh; **Washington**: J. S. Steel, W. H. Carruth, W. D. Lee; **Monticello**: A. E. Harris, J. M. Carr, J. P. Clark, J. A. Clower.

1890—**Little Rock**: R. N. Ross, L. P., W. H. Harper, A. R. Hazen, V. D. Lafferty; **Pine Bluff**: J. T. Renfro, John Gould, L. S. Weeks, W. T. Lindsey; **Arkadelphia**: R. H. Ethridge, J. H. Shoppach, I. N. Runyan, J. J. Colson; **Washington**: W. J. Miles, C. W. Baldrige, T. S. Steel, Alexander Vaughn; **Camden**: A. T. Bount, J. R. Thornton, J. W. Whaley, R. H. Dunn; **Monticello**: J. P. Clark, Austin Birch, J. A. Bird, J. H. Hinemon.

1891—**Little Rock**: J. H. Hicks, C. S. Collins, J. W. Mann, R. N. Ross, L. P.; **Pine Bluff**: T. H. Ackerman, G. J. Vining, R. H. M. Mills, J. B. Dodson; **Hot Springs**: J. L. McKinley, I. N. Runyan, J. G. Fair, D. M. Rowton; **Arkadelphia**: R. B. F. Key, T. M. East, H. A. Butler, S. C. Dean; **Washington**: J. S. Steel, W. H. Carruth, Alex Vaughn, J. L. Deloney; **Camden**: Granville Goodloe, A. D. Wren, J. A. Proctor, Dave Dixon; **Monticello**: J. H. Hinemon, Hugh Bradley, C. H. Lyman, B. F. Camak.

1892—Lay delegates not given.

1893—**Little Rock**: R. N. Ross, L. P., J. H. Hicks, A. R. Hazen, George Thornburgh; **Monticello**: J. H. Hinemon, J. M. Carr, C. H. Lyman, Hugh Bradley; **Washington**: W. D. Lee, W. S. Mitchell, J. L. Deloney, W. I. Beck; **Pine Bluff**: R. S. Thompson, J. M. McCain, J. I. Porter, S. M. McGehee; **Camden**: J. W. Brown, A. T. Blount, C. T. Gordon, J. W. Honea; **Hot Springs**: J. T. Miller, I. N. Runyan, J. T. Middleton, J. J. Sumpter.

1894—**Little Rock**: A. Emmonson, R. N. Ross, L. P., F. A. Martin, George E. Petty; **Monticello**: J. H. Hinemon, J. S. Johnson, C. H. Lyman, W. H. Isom; **Washington**: W. D. Lee, E. Y. Williamson, J. L. Deloney, J. B. Hill; **Pine Bluff**: W. T. Woodridge, W. Z. Tankersley, J. W. White, Lee McLendon; **Camden**: J. D. Clary, J. J. McClure, T. J. Blewster, C. W. Gean; **Hot Springs**: J. G. Fair, W. M. Forgy, W. A. Hughes, J. L. McKinley; **Arkadelphia**: R. B. F. Key, H. A. Butler, T. M. East, C. V. Murry.

1895—**Little Rock**: J. G. Thweatt, R. N. Ross, L. P., J. M. Park, L. B. Leigh; **Monticello**: J. E. Erwin, I. A. Bird, W. H. Isom, A. G. Cason, L. P.; **Washington**: W. D. Lee, G. L. Rector, W. I. Beck, J. B. Hill, L. P.; **Pine Bluff**: J. S. Williams, L. B. Austin, N. T. Roberts, S. A. Morgan; **Camden**: J. D. Clary, George H. Stinson, A. T. Blount, R. H. Dunn; **Hot Springs**: B. M. Rowton, L. W. Goar, J. H. Crawford, A. J. Thompson; **Arkadelphia**: R. B. F. Key, H. A. Butler, C. V. Murry, F. F. Head.

1896—**Little Rock**: R. N. Ross, L. P., T. M. Mehaffy, J. S. Odom, A. Park; **Monticello**: W. A. Birch, Hugh Bradley, J. M. Crow, J. M. Hogue; **Washington**: J. L. Deloney, W. D. Lee, Thomas Livingston, David Bolls, L. P.; **Pine Bluff**: J. S. Williams, R. H. M. Mills, J. W. Porter, S. A. Morgan; **Camden**: J. D. Clary, A. T. Blount, G. H. Stinson, J. R. Harvey, L. P.; **Arkadelphia**: T. M. East, T. F. Head, J. W. Dean, J. B. Beagle; **Hot Springs**: George Belding, R. H. Buttram, J. L. McKinley, A. J. Thompson.

1897—**Little Rock**: William Sparling, John W. Mann, W. C. Cross, J. A. Dupree; **Pine Bluff**: J. H. Hinemon, J. W. Porter, W. H. Blankenship, J. C. Lane; **Monticello**: J. A. Simpson, J. K. Hawley, J. M. Carr, Hugh Bradley; **Camden**: A. T. Blount, J. D. Clary, W. J. Pinson, R. Q. Thompson; **Prescott**: W. D. Lee, J. L. Deloney, W. W. Johnson, H. M. Bruce, L. P.; **Arkadelphia**: W. W. Heard, T. F. Head, A. W. Littlejohn, J. C. Hughes; **Hot Springs**: J. M. Hously, I. N. Runyan, H. M. Harris, B. M. Rowton.

1898—**Little Rock**: L. B. Leigh, J. H. Hicks, W. C. Cross, I. S. Crisman; **Pine Bluff**: J. H. Hinemon, C. C. Stephenson, J. M. McCain, W. Z. Tankersley; **Monticello**: I. A. Bird, J. P. Clark, C. H. Lyman, S. F. Horner; **Camden**: W. K. Ramsey, J. D. Clary, J. R. Phillips, L. P., A. T. Blount; **Prescott**: J. L. Deloney, George N. Cannon, L. P., J. H. McCollum, J. Y. Johnson; **Arkadelphia**: T. M. East, C. V. Murry, W. H.

Scott, W. H. Tarver; Hot Springs: J. R. Loyd, I. H. Runyan, J. L. McKinley, R. H. Buttram.

1899—Little Rock: George H. Rule, J. H. Hicks, A. C. Curtis, J. M. Park; Pine Bluff: I. C. Gibson, J. M. McCain, J. W. Dorster, W. H. Blankenship; Monticello: I. A. Bird, J. E. Erwin, A. M. Bell, J. M. Hogue; Camden: W. J. Pinson, A. T. Blount, F. W. Broadnax, J. D. Clary; Prescott: J. L. Deloney, W. I. Beck, J. M. Cannon, L. P., W. D. Lee; Arkadelphia: C. V. Murry, A. W. Littlejohn, T. F. Head, W. H. Scott; Hot Springs: I. N. Runyan, G. H. Campbell, J. L. Wadley, G. L. Galloway, L. P.

1900—Little Rock: George Rule, George Thornburgh, G. W. Edmondson, W. C. Cross; Pine Bluff: S. D. Wheat, D. B. Niven, E. F. Messenger, T. J. Ritchie; Monticello: J. C. Knox, L. S. Eatman, J. B. Watson, J. L. Crow; Camden: J. D. Clary, J. T. Sifford, W. J. Miles, J. W. Cantwell; Prescott: W. I. Beck, G. N. Cannon, L. P., T. E. Livingston, J. L. Deloney; Arkadelphia: C. V. Murry, R. B. F. Key, I. N. Runyan, H. A. Butler.

1901—Pine Bluff: R. H. M. Mills, William Stillwell, J. M. McCain, A. McLendon; Little Rock: L. B. Leigh, George Thornburgh, L. A. Hockersmith, David B. Perkins; Monticello: L. S. Eatman, W. T. Thompson, W. H. Isom, J. J. Cone; Camden: J. J. Craig, C. M. Fomby, J. D. Clary, W. N. Rushing; Prescott: J. L. Deloney, J. S. Steel, G. N. Cannon, L. P., J. H. McCollum; Arkadelphia: C. V. Murry, T. F. Head, H. A. Butler, J. A. Townsend.

1902—Little Rock: L. B. Leigh, George Thornburgh, George W. Morris, C. B. Leigh; Pine Bluff: R. H. M. Mills, J. H. Clements, L. C. Smith, T. C. Dawson; Monticello: J. L. Bond, I. A. Bird, W. H. Isom, A. G. Cason; Camden: W. J. Pinson, J. R. Harvey, L. P., S. B. Proctor, A. H. Hamiter; Mena: J. L. Deloney, T. B. Cook, G. N. Cannon, L. P., A. D. Carden; Arkadelphia: C. V. Murry, I. N. Runyan, H. A. Butler, A. Curl; Prescott: J. C. Hughes, S. W. Thomas, J. H. Baker, J. W. Ellis.

1803—(Districts not given for this year, nor for the following year). George Thornburgh, J. H. Hicks, D. S. Wheat, H. S. Traylor, R. H. M. Mills, W. R. Almond, J. W. Mitchell, S. C. Vinson, L. P., T. J. Reynolds, L. P., W. J. Pinson, W. K. Ramsey, W. M. Gatling, H. A. Butler, I. N. Runyan, T. A. Townsend, D. J. Mann, J. L. Crow, J. M. Hogue, W. A. Burch, J. E. Shell, T. C. Nabors, O. A. Graves, W. S. Reeder, N. E. Mulkey, E. Y. Williamson, W. I. Beck, S. W. McKeen, G. L. Galloway, L. P.

1904—J. H. Hicks, George Thornburgh, Lem Kirkpatrick, W. J. Pinson, W. J. Bogard, W. K. Ramsey, A. T. Blount, W. M. Gatling, J. C. Hughes, W. R. White, J. Y. Johnson, J. H. Arnold, C. V. Murry, A. Curl, J. D. Mann, R. K. Higgs, W. K. Blankenship, L. S. Eatman, J. A. Simpson, W. T. Davis, W. R. Shinn, W. I. Beck, A. C. Steel, J. L. DeLoney, R. E. John, W. T. Wooldridge, N. B. Menard, J. W. Doster.

1905—Little Rock: George Thornburgh, W. J. Bogard, L. B. Leigh, H. S. Traylor; Pine Bluff: J. W. Tucker, W. T. Young, W. T. Wooldridge, G. W. Baldwin; Camden: W. J. Pinson, A. T. Blount, H. A. Nelson, R. H. Dunn; Monticello: I. H. Bird, T. L. Atkins, J. W. Barnett, J. A. Simpson; Arkadelphia: J. H. Hinemon, I. N. Runyan, J. L. McKinley, D. J. Mann; Prescott: John H. Arnold, J. L. Ward, W. P. Jones, W. Lewis, L. P.; Texarkana: R. M. Mann, G. N. Cannon, L. P., W. Y. Williamson, W. R. Shinn.

1906—Little Rock: George Thornburgh, W. F. Farrish, J. G. Thweatt, H. S. Traylor; Pine Bluff: W. T. Wooldridge, L. S. Hallis, J. I. Porter, R. H. M. Mills; Camden: W. M. Gatling, T. B. Morton, W. J. Pinson, C. W. Jean; Arkadelphia: H. A. Butler, D. J. Mann, J. H. Hinemon, J. R. Phillips; Prescott: W. E. Rushing, W. S. Brooks, J. C. Timberlake, L. P. Holmes; Texarkana: E. A. Hanna, L. C. Mauldin, T. B. Cook, George N. Cannon, L. P.; Monticello: W. M. Grantha, Adam Treischman, E. J. Camak, S. F. Horner.

1907—Little Rock: L. B. Leigh, T. S. Busbee, J. W. Westbrook, Lem Kirkpatrick, D. P. Forsythe, L. P.; Pine Bluff: S. M. Hamilton, J. L. Porter, W. T. Wooldridge, W. F. Clark; Arkadelphia: J. H. Hinemon, E. H. Vance, A. Curl, J. L. McKinley, D. J. Mann; Camden: W. J. Pinson, A. M. Owen, E. F. Smith, W. M. Gatling; Monticello: W. B. Heflin, Carl Hollis, J. A. Simpson, J. T. Cheairs; Prescott: J. H. Arnold, A. W. Douglass, J. M. Armfield, J. C. Timberlake; Texarkana: J. S. Steel, W. I. Beck, J. L. Deloney, J. A. Baker, E. A. Hanna.

1908—Arkadelphia: J. H. Hinemon, A. Curl, R. B. F. Key, D. J. Mann; Camden: J. D. Clary, W. M. Gatling, J. P. Womack, W. J. Pinson; Little Rock: George Thornburgh, L. B. Leigh, S. C. Sims, J. L. Smith; Monticello: Carl Hollis, J. F. Titus, Harry Hawkins, George Davis; Pine Bluff: T. W. Keaton, J. W. Mitchell, S. H. Wilson, C. W. Baldwin; Prescott: J. P. Otwell, J. W. Whaley, L. P., W. D. Lee, J. W. Ellis; Texarkana: J. L. Deloney, B. B. Moore, T. W. Hays, L. P., E. A. Hanna.

1909—Arkadelphia: J. H. Hinemon, Samuel H. Emmerson, R. B. F. Key; Texarkana: J. S. Steel, G. N. Cannon, L. P., W. H. Arnold, E. N. Sharp; Camden: W. K. Ramsey, W. R. Boney, W. J. Pinson; Prescott: J. O. A. Bush, O. A. Graves, N. M. Whaley, W. P. Jones; Pine Bluff: J. I. Porter, W. T. Wooldridge, A. W. Mills, J. W. Mitchell; Little Rock: George W. Donaghey, E. R. Robinson, L. B. Leigh, George Thornburgh; Monticello: A. G. Cason, J. T. Crenshaw, Carl Hollis, J. F. Titus.

1910—Little Rock: T. P. Atkins, George Thornburgh, Marion S. Monk, L. B. Leigh; Pine Bluff: G. L. Madding, R. H. Mills, George Walker, T. T. Hasty; Monticello: A. W. Judd, J. A. Phelps, J. T. Cheairs, J. T. Crenshaw; Camden: W. T. Murry, W. B. Brown, W. H. Askew, M. A. Nelson; Texarkana: T. W. Hays, L. P., J. L.

Deloney, E. A. Hanna, W. F. Wagoner; **Prescott:** J. C. Hughes, J. O. A. Bush, J. F. Dugger, W. L. Ellis; **Arkadelphia:** J. H. Hinemon, S. H. Emmerson, J. A. Campbell, T. M. Deere.

1911—**Little Rock:** L. B. Leigh, E. R. Robinson, T. P. Atkins, John H. Hamiter; **Pine Bluff:** R. E. John, Walter Aden, C. W. Baldwin, George Walker; **Monticello:** J. D. McClure, E. J. Camak, A. M. Bell, W. C. Mann; **Camden:** J. H. Waters, W. J. Pinson, M. A. Nelson, W. H. Askew; **Texarkana:** J. L. Deloney, G. A. Sullards, C. L. Cabe; **Prescott:** W. T. Crabb, J. O. A. Bush, J. F. Dugger, J. H. Arnold; **Arkadelphia:** W. S. Sorrels, W. O. Patten, R. B. F. Key, C. H. Houston.

1912—**Pine Bluff:** A. G. Russell, C. H. Rhodes, Garland May, J. W. Shackelford; **Monticello:** J. T. Crenshaw, J. L. Crow, A. W. Douglass, J. F. Willis; **Texarkana:** J. N. McCoy, A. L. Durham, J. L. Deloney, W. S. Johnson; **Arkadelphia:** S. H. Emmerson, G. S. Matlock, J. S. Utley, J. E. Callaway; **Camden:** W. J. Pinson, W. T. Murray, J. H. Waters, Emmett Atkinson; **Little Rock:** E. R. Robinson, L. B. Leigh, L. C. Holman, J. H. Hamiter; **Prescott:** J. O. A. Bush, M. B. Segler, J. L. Ward, W. L. Ellis.

1913—**Little Rock:** George Thornburgh, L. B. Leigh, Sam Poe, J. R. Harrison; **Arkadelphia:** R. B. F. Key, J. S. Utley, T. J. Walsh, W. O. Patton; **Camden:** R. H. McClendon, W. H. Askew, R. H. Cannon, L. P., C. H. Williams; **Monticello:** J. A. Simpson, A. W. Douglas, I. A. Bird, J. F. Titus; **Pine Bluff:** George W. Walker, William Norton, L. S. Haller, C. W. Baldwin; **Prescott:** J. F. Dugger, J. C. Pinnix, J. O. A. Bush, C. G. Hughes; **Texarkana:** C. L. Cabe, R. C. Maxwell, Jesse L. Deloney, John N. McKay.

1914—**Arkadelphia:** W. O. Patton, R. K. Higgs, A. L. Hunter, J. G. Ditterline, L. P.; **Camden:** W. N. Rushing, J. J. Tibbitts, J. H. Waters, R. P. Graham; **Little Rock:** George Thornburgh, E. R. Robinson, J. H. Hicks, W. E. Glover; **Monticello:** J. F. Titus, U. C. Barnett, A. W. Judd, Carl Hollis; **Pine Bluff:** L. S. Haller, W. H. Harvey, W. B. Hicks, P. L. Neel; **Prescott:** W. B. East, Frank May, R. H. Bartram, W. L. Ellis; **Texarkana:** J. L. Deloney, E. A. Hanna, J. N. McKay, Lee Kemp.

1915—**Arkadelphia:** R. B. F. Key, J. S. Utley, W. S. Sorrels, J. W. Lee; **Camden:** R. H. McClendon, W. F. Tate, O. H. Williams, J. L. Davis; **Little Rock:** J. H. Hicks, George Thornburgh, A. F. Ellis, G. M. Gentry, L. P.; **Monticello:** A. Trieschmann, Carl Hollis, J. T. Crenshaw, J. H. Mitchner; **Pine Bluff:** J. A. Simpson, D. B. Niven, C. W. Baldwin, J. I. Porter; **Prescott:** Bert Johnson, J. O. A. Bush, C. A. Kizzia, A. P. Steel; **Texarkana:** R. E. Dickson, J. P. Norwood, W. P. Jones, W. E. Anderson.

1916—**Arkadelphia:** W. B. Plummer, R. M. Atchley, A. M. Campbell, H. R. Lavender; **Camden:** E. P. Reynolds, J. G. Brown, J. H. Waters; **Little Rock:** George Thornburgh, J. J. Harrison; **Monticello:** I. A. Bird, Carl Hollis, J. F. Titus, R. Spann, L. P.; **Pine Bluff:** R. E. John, C. W. Baldwin, Tracey Mills, J. F. Crum; **Prescott:** J. F. Dugger, M. B. Sigler, W. B. East, J. O. A. Bush; **Texarkana:** D. T. Holmes, R. L. Bradshaw, J. D. Henderson, J. L. Deloney.

1917—**Arkadelphia:** J. S. Utley, B. Murry, J. W. Lee, J. H. Estes; **Camden:** C. W. Connor, C. D. Gee, R. H. McClendon, J. H. Waters; **Little Rock:** George Thornburgh, B. F. Musser, S. B. Laseter, R. H. Hammond, C. E. Hayes; **Monticello:** M. T. Crow, Carl Hollis, J. T. Crenshaw, R. Spann, L. P.; **Pine Bluff:** R. E. John, William Wood, Amos Atchley, D. B. Niven; **Prescott:** J. F. Dugger, T. E. Livingston, H. B. McKenzie, J. O. A. Bush; **Texarkana:** W. R. Boney, A. J. Bearden, E. A. Hanna, S. C. Reynolds.

1918—**Arkadelphia:** B. A. Ault, R. W. Huie, Jr., E. L. Nutt, J. T. Taylor, J. A. Rowland, J. A. Cunningham, R. M. Atchley; **Camden:** J. H. Waters, E. P. Reynolds, C. H. Williams, R. H. McClendon, J. E. McCoy, W. T. Murry, V. M. Harden, J. W. Holleman; **Little Rock:** George Thornburgh, S. T. Poe, G. M. Matthews, T. P. Atkins, S. B. Laseter, W. H. Keeton, C. R. Mann, R. H. Hammond; **Monticello:** J. F. Titus, I. A. Bird, J. E. Sparks, R. H. Watson, J. T. Crenshaw, R. Spann, Carl Hollis, W. O. Harkey; **Pine Bluff:** D. B. Niven, R. E. John, R. T. Simpson, P. L. Neal, John R. Sanders, Jr., J. D. Mays, Ed Young, C. W. Baldwin; **Prescott:** J. O. A. Bush, M. B. Sigler, C. H. Goodlett, W. H. Norwood; **Texarkana:** A. H. Hamiter, J. L. Wadley, Ed Hayes, G. R. Akin, J. S. Steel, Pratt Bacon, George Holmes, R. E. Leslie.

1919—**Arkadelphia:** R. K. Higgs, A. Curl, J. W. Lee, W. C. House, W. O. Patton, R. M. Atchley, J. S. Utley, C. R. Mann, L. P.; **Camden:** R. H. McClendon, J. J. Tibbitts, C. H. Williams, J. L. Mitchell, George N. Cannon, L. P., E. P. Reynolds, Mrs. Byron Harwell, Mrs. C. A. Love; **Little Rock:** G. W. Pardee, George Thornburgh, G. M. Matthews, Sam B. Laseter, R. H. Hammond, H. E. Farabee, J. T. Beale, Mrs. W. H. Pemberton; **Monticello:** R. L. Hardy, Mrs. W. S. Anderson, I. A. Bird, J. K. Smith, Carl Hollis, J. E. Wilson, R. Spann, L. P., S. J. T. Wynne; **Pine Bluff:** D. J. Leake, L. P., R. E. John, D. T. Johnson, D. B. Niven, Mrs. J. W. Rogers, M. O. Barnett, E. C. Young, F. G. May; **Prescott:** Mrs. J. C. Dixon, Mrs. A. C. Ramsey, Mrs. R. M. Briant, Mrs. George Cress, J. O. A. Bush, C. H. Goodlett, J. H. Arnold, H. A. Dawson; **Texarkana:** J. W. Maxwell, Mrs. Ed Hayes, B. B. Moore, L. J. Atkinson, M. P. Olney, Mrs. J. L. Deloney, W. R. Boney, S. C. Reynolds.

1920—**Arkadelphia:** Mrs. F. M. Williams, Mrs. C. F. Elza, Mrs. R. W. Huie, Jr., Mrs. J. E. Chamberlain, J. W. Lee, Neal Sloan, John T. Taylor, C. D. Cade, L. P.; **Camden:** S. D. Proctor, E. F. Smith, L. E. Owen, J. J. Craig, E. P. Reynolds, R. H. McClendon, Mrs. N. E. Suffield, Mrs. O. L. Lide; **Little Rock:** George Thornburgh,

Mrs. George Thornburgh, G. W. Pardee, R. H. Hammond, H. E. Farabee, J. H. Hicks, Sam B. Lassiter, Sam Poe; **Monticello**: R. L. Hardy, Carl Hollis, A. H. Wozen-craft, Miss Hettie Haskew, Mrs. J. E. Brewer, Mrs. W. P. Whaley, W. T. Roberts, Oliver Bolin, L. P.; **Pine Bluff**: J. E. Cooper, D. S. Chambers, D. B. Niven, R. E. John, Mrs. W. C. Watson, Mrs. J. D. Rogers, Mrs. M. O. Barnett, Mrs. J. W. Rogers; **Prescott**: Mrs. D. B. Thompson, Mrs. A. C. Ramsey, Mrs. J. O. A. Bush, Mrs. Gertrude Whaley, M. B. Sigler, Bert Johnson, C. H. Goddlett, J. O. A. Bush; **Texarkana**: A. J. Forgey, Mrs. Sam Tribell, C. L. Cabe, Miss Etta Hurd, Mrs. W. R. Boney, G. N. Cannon, L. P., W. R. Boney, R. E. Martin.

1921—**Arkadelphia**: A. Curl, J. W. Lee, Miss Ruth Mann, E. L. Nutt, C. D. Cade, L. P., H. R. Lavender, D. G. Allen, J. A. Lowrance; **Camden**: J. C. Hughes, C. I. Russell, S. K. Hawkins, E. P. Reynolds, R. H. McClendon, Mrs. C. I. Russell, Mrs. Mittie Jones, H. C. Harlow; **Little Rock**: J. H. Hamiter, C. E. Hayes, Mrs. F. V. Holmes, R. H. Hammond, E. D. Irvine, G. W. Pardee, Sam B. Lassiter, Mrs. C. W. Hopkins; **Monticello**: Mrs. J. E. Brewer, W. T. Roberts, Mrs. R. A. McClintock, W. M. Kincannon, Carl Hollis, R. L. Hardy, Gus Eberdt, Jr., Mrs. W. S. Johnson; **Prescott**: J. C. Pinnix, Mrs. George F. Cress, J. H. Arnold, J. O. Gold, Bert Johnson, H. B. McKenzie, O. A. Graves, W. L. Ellis; **Texarkana**: J. S. Steel, George Holmes, W. R. Boney, J. L. Deloney, D. T. Rowe, Hubert Shull, Mrs. J. L. Tatum, Mrs. J. A. Parker.

1922—**Arkadelphia**: Henry Atchley, J. W. Lee, A. P. Green, Mrs. J. M. Workman, R. K. Higgs, R. C. Walsh, Mrs. C. F. Elza, Mrs. Robert Smith; **Camden**: C. W. Connor, R. H. McClendon, C. D. Gee, Mrs. Grover Cleveland, W. F. Tate, N. F. Sewell, Mrs. H. R. Nabors, Roy Smith; **Little Rock**: J. H. Hamiter, G. W. Pardee, C. E. Hayes, G. M. Matthews, W. W. Weldemeyer, E. D. Irvine, R. L. Long, R. H. Hammond; **Monticello**: E. M. Peters, Mrs. R. A. McClintock, Mrs. W. P. Whaley, W. T. Roberts, W. S. Peel, Mrs. S. C. Dean, K. D. McNeely, Noel Martin; **Pine Bluff**: Mrs. J. D. Rogers, Mrs. Lucy E. Critz, H. R. Barrett, D. B. Niven, W. W. Taylor, J. W. Searan, P. W. Quillian, R. E. John; **Prescott**: J. O. A. Bush, B. H. Logan, Bert Johnson, Mrs. Alonzo Monk, Mrs. George Cress, J. W. Whaley, L. P., Mrs. Jesse Galloway, Joe Whitmore; **Texarkana**: J. S. Steel, J. L. Deloney, Mrs. J. L. Tatum, Mrs. T. D. Anderson, Dr. Hubert Shull, Mrs. R. E. Leslie, J. W. House, W. S. Johnson.

1923—**Arkadelphia**: J. T. Taylor, B. Murry, Mrs. C. F. Elza, J. W. Lee, W. F. Sturgess, Laseter Sorrells, Mrs. J. M. Workman, R. J. Nutt; **Camden**: W. G. May, J. J. Craig, J. J. Tibbitts, R. H. McClendon, Miss Josie Rushing, H. C. Harlow, Mrs. C. D. Kenneson, S. E. Hawkins; **Little Rock**: E. R. Robinson, C. E. Hayes, Sam B. Lassiter, J. R. McAllister, Robert D. Lee, R. H. Hammons, G. W. Pardee, B. D. Brick-house; **Monticello**: J. S. Grant, Mrs. J. A. Parker, W. S. Peel, W. S. Anderson, J. K. Smith, Mrs. W. E. Dew, Mrs. R. A. McClintock, Louis Ederington; **Pine Bluff**: J. C. Lessell, J. W. McLendon, D. B. Niven, J. C. Gibson, Mrs. Lucy E. Critz, R. E. John, W. W. Taylor, W. B. Sorrells; **Prescott**: Bert Johnson, J. W. Whaley, L. P., Mrs. J. H. Arnold, J. H. Beauchamp, B. H. Logan, Mrs. E. R. Timberlake, W. J. Hartsfield, J. P. Boyd; **Texarkana**: W. R. Boney, Hubert Shull, Mrs. A. M. Robertson, D. T. Rowe, Mrs. W. C. Hillard, R. L. Bradshaw, C. L. Cabe, J. L. Deloney.

1924—**Arkadelphia**: Mrs. George Hughes, Miss Pet Atchley, B. Murry, J. T. Taylor, R. J. Nutt, J. W. Lee, Mrs. F. M. Williams, Ray N. Boyle; **Camden**: G. N. Cannon, L. P., J. J. Craig, J. J. Tibbitts, Charles Clark, Mrs. T. B. Gatlin, E. L. Owen, J. O. Hutchinson, Miss Mittie Jones; **Little Rock**: E. R. Robinson, J. B. Curlee, J. E. Hicks, R. H. Hammond, J. H. Hamiter, S. B. Lassiter, Mrs. E. R. Steel, T. P. Atkins; **Monticello**: R. L. Hardy, Noel Martin, Mrs. W. R. Boyd, W. T. Roberts, A. Trieschmann, K. D. McNeely, Mrs. T. L. Murphy, Mrs. J. A. Parker; **Pine Bluff**: C. L. O'Daniel, Mrs. John Patterson, Miss Permelia Adrian, W. R. Ham, J. K. Sorrells, C. M. Thompson, Ellis Robbs; **Prescott**: T. L. Garland, Bert Johnson, Mrs. B. F. Scott, J. O. A. Bush, J. E. Gentry, W. A. McKeowen, B. H. Logan, J. C. Pinnix; **Texarkana**: J. L. Deloney, Mrs. A. T. Wright, Mrs. A. M. Robertson, Dr. Hubert Shull, John McKay, A. J. Bearden, J. W. House, Mrs. R. E. Leslie.

1925—**Arkadelphia**: B. Murry, Mrs. F. M. Williams, John T. Taylor, C. F. Elza, Miss Pet Atchley, J. H. Robey, J. W. Lee, Mrs. George Hughes; **Camden**: S. R. Hawkins, R. H. McClendon, W. H. Matthews, Mrs. Rex B. Wilkes, N. F. Sewell, J. H. Waters, Mrs. H. B. Lide, L. E. Wilson; **Little Rock**: Mrs. E. R. Steel, G. W. Pardee, J. P. Streepy, Mrs. E. D. Galloway, E. R. Robinson, R. D. Lee, W. A. Isgrig, Mrs. W. R. Harrison; **Monticello**: Mrs. W. S. Anderson, Mrs. R. L. Harley, Carl Hollis, H. L. Shannon, Mrs. R. A. McClintock, K. D. McNeely, O. C. Landers, R. L. Hardy; **Pine Bluff**: W. W. Taylor, John Patterson, B. J. Morris, C. B. Wyatt, L. P., Mrs. J. A. Niven, Garland Brewster, R. E. John; **Prescott**: F. M. Holt, R. S. Stephens, Mrs. J. W. Rogers, J. W. Teeter, Mrs. George Cress, C. E. Bell, Mrs. W. C. Yancey, J. O. A. Bush; **Texarkana**: Custer Steel, W. R. Boney, Hubert Shull, J. W. House, A. P. Steel, Mrs. S. C. Reynolds, J. L. Deloney, Freeman Johnson.

1926—**Arkadelphia**: J. O. Taylor, J. W. Lee, C. F. Elza, B. Murry, Mrs. George Hughes, R. J. Nutt, C. E. Hayes, R. F. Tackett; **Camden**: J. J. Craig, Charles Clark, Mrs. Rex B. Wilkes, L. E. Wilson, L. P., R. H. McClendon, E. F. Groves, M. P. Morton, J. H. Waters; **Little Rock**: Mrs. E. R. Steel, C. E. Gray, E. R. Robinson, J. S. Utley, S. B. Lassiter, V. E. Morden, J. H. Hollis, G. A. Freeman; **Monticello**: Mrs. W. S. Anderson, B. H. Baird, Noel Martin, H. M. Princehouse, H. L. Shannon, Mrs. T. O. Owen, Mrs. T. Y. Walls, J. T. Cheairs; **Pine Bluff**: Fred Moore, W. W.

West, Roy Custer, R. E. John, Mrs. W. C. House, E. L. McClendon, Miss Edith Combs, C. P. Chaney; **Prescott:** J. O. A. Bush, T. M. Coker, O. A. Graves, F. M. Holt, W. H. Latimer, Mrs. George Cress, Miss Gussie Briant, Mrs. J. M. Garland; **Texarkana:** J. L. Deloney, Hubert Shull, A. J. Bearden, S. C. Reynolds, Mrs. W. M. Sykes, Mrs. W. C. Hilliard, C. L. Cabe, Mrs. F. C. Cannon.

1927—**Arkadelphia:** A. G. Allen, E. B. Horton, Mrs. F. M. Williams, R. W. Huie, Jr., C. F. Elza, J. H. Robey, R. J. Nutt, Leslie Goodloe, R. F. Tackett, C. L. Hornaday; **Camden:** G. N. Cannon, L. P., J. J. Tibbitts, T. H. Benton, J. H. Waters, S. K. Hawkins, W. H. Mathis, Mrs. Rex B. Wilkes, Charles Clark, J. J. Craig, J. W. Holliman, D. McDonald, Mrs. J. W. Rogers; **Little Rock:** J. D. McCrosky, C. E. Hayes, J. J. Harrison, S. B. Lassiter, G. M. Matthews, S. H. Pace, Mrs. S. J. Steed, A. C. Miller, G. W. Pardee, Hardin Bale, L. B. Leigh, T. O. Sparks, J. S. M. Cannon, J. P. Womack, E. R. Robinson, John P. Streepy, Mrs. W. J. Pennington; **Monticello:** H. L. Shannon, Mrs. W. S. Anderson, W. L. Woozencraft, K. D. McNeeley, O. C. Landers, S. O. Savage, Robert H. Baird, Mrs. E. R. Steel; **Pine Bluff:** R. E. John, D. B. Niven, E. L. McClendon, H. R. Barrett, W. W. Taylor, Mrs. V. D. Webb, W. W. West, Mrs. W. W. Nelson, Mrs. L. W. Clements; **Prescott:** T. A. Hutchinson, H. M. Stevens, W. H. Latimer, C. D. Roy, Mrs. A. J. Bearden, J. P. Cox, C. C. McClellan, T. L. Garland, C. C. Calhoun; **Texarkana:** T. B. S. Cook, C. L. Cabe, Hubert Shull, M. P. Olney, A. P. Steel, N. C. Hogrefe, Mrs. W. C. Hilliard, J. L. Deloney, Otto Forehand, J. W. House, Custer Steel.

1928—**Arkadelphia:** C. F. Elza, R. W. Huie, Jr., J. H. Robey, D. G. Allen, R. F. Tackett, R. J. Nutt, A. P. Greene, Mrs. H. K. Wade, Hamp Williams, C. B. Cook, Leslie Goodloe; **Camden:** J. H. Waters, G. N. Cannon, L. P., W. E. Silliman, Mrs. J. J. Stowe, S. K. Hawkins, Frank Sewell, Mrs. L. K. McKinney, J. O. Taylor, Mrs. O. C. Birdwell, D. McDonald, E. P. Reynolds; **Little Rock:** Mrs. M. L. Bonner, J. P. Womack, J. B. Duncan, C. E. Hayes, G. W. Pardee, S. B. Lassiter, J. J. Harrison, G. M. Matthews, S. H. Pace, Mrs. S. J. Steed, T. O. Sparks, J. S. M. Cannon, Mrs. D. B. Perkins, E. R. Robinson, Joe N. Bux, J. R. McAllister, Mrs. May Rogers; **Monticello:** J. A. Monk, Mrs. W. S. Anderson, V. J. Trotter, Noel Martin, R. H. Baird, Mrs. E. R. Steel, K. D. McNeeley, H. L. Shannon; **Pine Bluff:** R. E. John, Fred Moore, W. A. Wilson, E. L. McClendon, W. W. West, Mrs. L. W. Clements, W. W. Taylor, M. F. Montgomery, Fred Ussery, W. C. Sheppard, A. P. Few, L. P., D. B. Niven; **Prescott:** Mrs. O. C. Robison, C. C. Calhoun, E. Y. Hill, J. E. Gentry, C. D. Roy, Mrs. George F. Cress, H. W. Timberlake, J. P. Cox, F. G. Haltom, T. A. Hutchinson, V. A. Wate; **Texarkana:** C. L. Cabe, S. C. Reynolds, Mrs. F. C. Cannon, J. L. Deloney, Mrs. W. C. Hilliard, A. P. Steel, W. R. Boney, E. K. Edwards, Hubert Shull, Mrs. W. R. Boney, J. S. Steel.

1929—**Arkadelphia:** A. P. Green, B. Murry, C. F. Elza, R. J. Nutt, J. F. Wilson, D. G. Allen, Mrs. H. K. Wade, Mrs. F. M. Williams, W. H. Bills, J. H. Robey; **Camden:** J. H. Waters, George N. Cannon, L. P., J. D. Reynolds, Mrs. L. K. McKinney, W. E. Silliman, Mrs. J. J. Stowe, Charles Clark, J. J. Tibbitts, T. A. Sloan, R. H. McLendon, Roy Smith, Fay Burgess; **Little Rock:** S. B. Lassiter, C. E. Hayes, J. H. Hollis, Mrs. S. J. Steed, J. H. Bux, G. M. Matthews, J. W. Lewellen, G. W. Pardee, Mrs. F. V. Holmes, E. R. Robinson, J. P. Womack, J. J. Harrison, J. S. M. Cannon, A. D. May, E. A. Carlee, T. O. Sparks; **Monticello:** Noel Martin, Carl Hollis, H. A. Daugherty, Mrs. Rex B. Wilkes, V. J. Trotter, Mrs. W. S. Anderson, W. H. Harper, B. F. Albright; **Pine Bluff:** Fred Moore, A. P. Few, L. P., W. W. Taylor, Mrs. John Patterson, D. B. Niven, R. E. John, A. R. Cooper, E. L. McClendon, Roy Custer, L. C. Ackerman; **Prescott:** C. D. Roy, F. G. Haltom, H. W. Timberlake, M. W. Green, J. P. Cox, J. E. Gentry, J. A. McClain, J. J. Cowlin, S. T. Covington, Miss Roxie Deal; **Texarkana:** S. C. Reynolds, J. L. Deloney, A. P. Steel, C. L. Cabe, Fred Gantt, Hubert Shull, W. R. Boney, Mrs. W. R. Boney, J. G. Moore, Mrs. J. G. Moore, G. A. Holmes.

1930—**Arkadelphia:** J. F. Wilson, Hamp Williams, B. Murry, R. J. Nutt, C. F. Elza, J. P. Womack, D. P. Holmes, D. G. Allen, Mrs. H. K. Wade, A. R. Covington; **Camden:** J. J. Tibbitts, Roy Smith, G. N. Cannon, L. P., R. H. McLendon, Mrs. J. J. Stowe, J. D. Reynolds, S. K. Hawkins, C. H. Williams, N. F. Sewell, J. H. Waters, A. P. Reynolds, W. E. Silliman; **Little Rock:** S. B. Lassiter, C. E. Hayes, Harvey Parnell, Mrs. S. J. Steed, G. M. Matthews, J. W. Lewellen, G. W. Pardee, Hardin Bale, Mrs. Marie B. Ridenour, E. R. Robinson, J. S. M. Cannon, A. D. May, Herbert Thomas, J. B. Duncan, Miss Hildegard Smith, J. H. Hollis; **Monticello:** O. C. Landers, Mrs. E. G. Sponenbarger, Mrs. W. W. Nelson, R. C. Bowden, Mrs. E. J. Newton, Mrs. R. S. Mullis, Mrs. George Davis, Mrs. W. S. Anderson; **Pine Bluff:** J. F. Crum, R. E. John, D. B. Niven, Fred Moore, A. P. Few, L. P., H. C. Couch, Rush Barrett, N. H. Wilson, E. L. McLendon, Mrs. V. D. Webb; **Prescott:** Bert Johnson, Miss Roxie Deal, Mrs. N. B. Nelson, C. D. Roy, John P. Cox, Mrs. C. A. Price, H. B. Timberlake, S. T. Covington, J. E. Gentry, F. G. Haltom.

1931—**Arkadelphia:** J. P. Womack, D. P. Holmes, B. Murry, D. G. Allen, H. D. Lockman, C. F. Elza, J. G. Roland, Mrs. H. K. Wade, J. H. Roby, J. F. Wilson; **Camden:** C. L. Tucker, J. T. Kinard, George N. Cannon, L. P., Roy Smith, J. H. Waters, C. A. Overstreet, W. E. Silliman, S. K. Hawkins, A. P. Reynolds, W. H. Williams, J. D. Reynolds, Mrs. E. D. Galloway; **Little Rock:** S. B. Laseter, G. M. Matthews, J. H. Hollis, G. W. Pardee, Mrs. S. H. Pace, E. L. Wallen, Mrs. D. B. Purkins, J. S. Utley, J. S. M. Cannon, J. D. Harbinson, N. D. Couch, Mrs. W. O. Clark, N. D. Hammons, Mrs. S. J. Steed, C. E. Hayes, E. R. Robinson, J. G. Duncan;

Monticello: O. C. Landers, T. F. Flowers, Carl Hollis, J. W. Willoughby, V. J. Trotter, Noel Martin, Mrs. J. C. Hoffman, T. A. Prewitt; **Pine Bluff:** A. P. Few, L. P., R. E. John, H. C. Couch, D. B. Niven, J. W. Searan, W. W. Taylor, R. C. Carmical, S. F. Hines, Mrs. R. J. Alter; **Prescott:** L. F. Monroe, Miss Gussie Bryant, C. J. Steel, W. H. Latimer, Frank Haltom, W. D. Lee, J. R. Thompson, Mrs. Lee Lane, H. M. Stephens, J. D. Woodul; **Texarkana:** C. L. Cabe, R. E. Martin, W. E. Perkins, Russell Cox, Mrs. P. L. Hamilton, J. L. Deloney, Mrs. S. C. Reynolds, Mrs. J. C. Moore, George Holmes, Mrs. W. R. Boney, Mrs. L. J. Thompson.

1932—**Arkadelphia:** J. P. Womack, B. Murry, C. F. Elza, Mrs. Fred R. Harrison, D. C. Allen, J. F. Wilson, Mrs. H. K. Wade, Miss Bert Clifton, R. J. Nutt; **Camden:** J. H. Waters, E. P. Reynolds, O. E. Westfall, T. A. Sloan, W. S. Cazort, J. D. Clary, G. N. Rogers, L. D. Perdue, J. H. English, George N. Cannon, L. P.; **Little Rock:** J. B. Duncan, S. B. Laseter, J. W. Lewellen, Miss Josie Ellingsworth, C. H. Goodlett, J. A. Hale, Mrs. S. J. Steed, C. K. Wilkerson, Mrs. W. O. Clark, Robert D. Lee, Mrs. B. J. Reeves, W. S. Perry, C. E. Hayes, J. S. M. Cannon, J. H. Easley, E. R. Robinson, H. R. Coffman; **Monticello:** Carl Hollis, T. H. Hutchinson, H. L. Shannon, K. D. McNeeley, J. A. Monk, A. W. Bird, T. A. Prewitt, T. F. Flowers; **Pine Bluff:** Glenn Alter, Mrs. J. M. Raines, R. C. Carmical, Mrs. M. A. Sollars, J. K. Sorrels, J. G. Wilson, W. W. West, J. M. Lemons, Garland Brewster; **Prescott:** H. W. Timberlake, F. G. Haltom, John P. Cox, Charles Stephens, J. R. Thompson, Burt Johnson, J. C. Woodul, Mrs. J. M. McKeowan, Mrs. R. Bean, J. I. McClurkin; **Texarkana:** A. L. Propps, Frank S. Goodwin, George Townsend, Mrs. H. S. Hoover, J. L. essemore, Mrs. C. M. Keck, A. B. Clark, Mrs. A. J. Bearden, J. B. Edwards, S. C. Reynolds, W. V. White, J. L. Deloney.

1933—**Arkadelphia:** J. P. Womack, Mrs. H. K. Wade, E. B. Horton, B. Murry, D. G. Allen, A. R. Covington, C. F. Elza, Mrs. F. R. Harrison, Mrs. F. M. Williams, R. M. Atchley; **Camden:** A. P. Reynolds, W. E. Silliman, J. D. Reynolds, J. H. Waters, F. N. Powell, O. C. Robinson, L. P., Mrs. L. D. McKinney, Mrs. J. M. Stinson, J. E. Morbit; **Little Rock:** S. B. Lassiter, J. W. Lewellen, Mrs. B. J. Reeves, J. S. M. Cannon, T. P. Atkins, N. D. Couch, R. D. Lee, Mrs. S. J. Steed, Mrs. H. L. Galusha, W. S. Perry, T. S. Buzbee, E. W. Dixon; **Monticello:** Carl Hollis, V. J. Trotter, J. P. Johnson, Mrs. E. M. Vaughn; **Pine Bluff:** J. W. Lemons, J. A. Osbourne, R. E. John, J. G. Wilson, S. F. Hines; **Prescott:** E. R. Timberlake, J. C. Woodul, T. M. Garland, J. L. Hill; **Texarkana:** A. L. Propps, J. B. Edwards, J. L. Deloney, C. L. Cabe, Hugh Latimer, Mrs. W. L. Phillips, Mrs. A. R. McKinney.

1934—**Arkadelphia:** J. P. Womack, H. D. Lockman, D. G. Allen, Miss Hanna Wiley, Mrs. H. King Wade, Dewell Jackson, Mrs. O. L. Rigby, R. J. Nutt, W. A. Utley, J. L. Hughes; **Camden:** W. E. Silliman, R. H. McLendon, L. E. Davis, J. H. English, M. L. Cook, N. F. Sewell, George Groves, Mrs. L. K. McKinney, Mrs. J. M. Stinson, Mrs. J. T. Rodgers, J. D. Reynolds, C. A. Overstreet, J. O. Hutcheson; **Little Rock:** S. B. Lassiter, G. M. Matthews, C. K. Wilkerson, Mrs. J. T. Reveley, J. A. McAllister, J. S. M. Cannon, Mrs. S. J. Steed, E. R. Robinson, Mrs. John P. Almond, T. S. Busbee, C. H. Burden, Mrs. H. L. Galusha, Mrs. James Thomas, J. H. Hollis, C. H. Roads; **Monticello:** T. A. Pruitt, C. H. Meyer, Noel Martin, J. P. Johnson, V. J. Trotter, Jr., Mrs. H. T. Rucks; **Pine Bluff:** J. H. Lemons, D. B. Niven, G. W. Walker, Mrs. J. C. Lessell, R. E. John, Mrs. W. M. Elighme, L. C. Ackerman, W. W. West, J. G. Wilson, B. S. Hundley; **Prescott:** Dan Pittman, Mrs. Rex B. Wilkes, Frank Haltom, Mrs. Roy Wilson, Mrs. Dan Pittman; **Texarkana:** A. L. Propps, Henry Knight, George Townsend, Ben R. Williams, T. E. Fuller, J. C. Hoover, J. B. Edwards, Fred Gantt.

Lay Delegates to White River Conference

No minutes for the White River Conference from its first meeting in 1870 till the year 1883 were published, except for the years 1870 and 1872. We have the list of lay delegates for 1870, and the printed Journals since 1883 and until 1913, the last year of the separate existence of this Conference, giving us the lists for the thirty years included in those dates. It is evident in most cases that only names of delegates present were given.

1870—(Districts not given.) J. M. Hanks, W. F. Sale, H. T. Blythe, L. P., J. F. Smith, Josiah Roberts, James Wickersham, M. H. McMurtry, Alex. Miller, J. A. Barnett, R. C. Sherrill, J. H. McFerrin, W. N. Allen, A. T. Holliman, R. S. Bryant, Lewis Williams, J. C. Brookfield.

In the later years the several districts sent in the following:

1883—**Helena:** W. A. Pendergrass, N. D. Byrd, J. B. Sutler, S. E. Sweet; **Batesville:** George Thornburgh, W. E. Randle, D. P. Tunstall; **Jonesboro:** W. C. Malone, A. C. Shaver, L. L. Mack, J. S. Anderson; **Mississippi:** H. T. Blythe, L. P., J. F. Smith; **Searcy:** F. P. Laws, M. Harris.

1884—**Batesville:** Charles W. Shaver, George Thornburgh, Henry Hays, D. P. Tunstall; **Helena:** J. B. Sutler, J. M. Hanks, J. A. Garrett, S. J. Lentz; **Searcy:** H. S. Dees, F. P. Laws, R. M. Laird, H. F. Harvey, J. A. Robertson; **Jonesboro:** J. S. Anderson, D. B. Warren, T. N. Stone, James Blackshire; **Mississippi:** L. C. Bowen, H. T. Blythe, L. P., F. Koser, J. C. Mann.

1885—**Helena:** J. B. Suttler, J. L. Robinson, J. K. Pope, J. M. Hanks; **Batesville:** W. E. Randle, D. P. Tunstall, O. T. Hunt, Ransom Gulley; **Searcy:** F. P. Laws, John A. Robinson, Y. A. Yarnell, H. F. Harvey; **Jonesboro:** F. M. Scott, W. A. Cox, J. F. Smith, W. C. Malone; **Newport:** George Thornburgh, Charles G. Johnston, Joe W. Coffman, W. H. Phipps, L. P.

1886—**Helena:** J. B. Sutler, J. M. Hanks, J. L. Howell, J. M. Kerr; **Batesville:** D. P. Tunstall, L. Adair, R. Gulley, Neeley Shaver; **Searcy:** James T. Henderson, J. J. Deener, Louis B. Audigier, H. F. Harvey; **Jonesboro:** H. T. Blythe, L. P., J. D. McKie, H. W. Glasscock, W. S. Blackshare; **Newport:** A. G. Henderson, George Thornburgh, C. G. Johnston, J. W. Patton.

1887—**Batesville:** Ransom Gulley, W. C. Wallis, D. P. Tunstall, Henry Hayes, L. P.; **Searcy:** C. H. Overton, L. P., Burwell Say, T. J. Oliver, W. H. Harrison; **Jonesboro:** H. T. Blythe, L. P., A. L. Malone, W. S. Blackshare, J. F. Smith; **Helena:** J. M. Hanks, J. L. Howell, H. N. Word, P. J. Neeley; **Newport:** B. A. Morris, L. P., Joe W. Coffman, George Thornburgh, M. F. Collier.

1888—**Batesville:** R. Gulley, D. P. Tunstall, W. E. Davidson, W. C. Wallis, J. L. Adair; **Searcy:** L. D. Webb, M. B. Johnson, W. M. Clark, J. P. House; **Helena:** G. W. Bonner, J. L. Howell, W. E. Randle, J. M. Hanks; **Newport:** George Thornburgh, C. G. Johnston, M. F. Collier, J. A. Spence, Joe W. Coffman.

1889—**Searcy:** I. M. Moore, W. H. Harrison, L. P., D. H. Jackson, F. P. Laws; **Helena:** W. S. Brooks, D. H. Clark, T. H. Howard, L. P., W. L. Jeffries, J. H. Evans; **Newport:** George Thornburgh, Jesse Robinson, L. P., Henry Owen, Joe W. Coffman, M. F. Collier; **Batesville:** R. Gulley, C. W. Shaver, W. W. Byers, Henry Hayes, L. P.; **Jonesboro:** A. L. Malone, J. C. Mann, S. E. Ebbert, D. B. Warren, L. P., W. S. Blackshare.

1890—**Searcy:** George P. Murrell, J. B. O'Neal, A. M. Burton, J. T. Smith; **Helena:** R. T. Martin, John M. Kerr, G. W. Bonner, L. P., W. S. Brooks, G. H. Clark; **Newport:** M. F. Collier, J. W. Coffman, H. L. Bugg, L. P., W. M. Matthews; **Batesville:** W. H. Hays, L. P., James P. Heath, D. P. Tunstall, P. H. Wilkerson; **Jonesboro:** L. L. Mack, W. D. Brooks, Y. B. Smith, L. P., A. L. Malone.

1891—**Searcy:** L. D. Webb, F. P. Laws, B. F. Horton, J. R. Horton; **Helena:** L. O. McDaniel, J. L. Howell; **Newport:** J. W. Stayton, M. F. Collier, J. W. Coffman; **Jonesboro:** A. L. Malone, L. L. Mack, W. D. Brooks; **Batesville:** D. P. Tunstall, T. A. Bevins, W. H. Hayes, L. P., W. E. Randle.

1892—**Helena:** R. T. Martin, J. M. Kerr, J. S. Cox, L. O. McDaniel; **Searcy:** S. F. Porter, John Baldwin, J. T. Henderson, R. A. Dowdy; **Jonesboro:** H. T. Blythe, L. P., T. G. Brewer, C. M. Anderson, S. E. Ebbert; **Newport:** D. M. Robinson, J. T. Hall, F. M. Daniel, J. W. Coffman; **Batesville:** D. P. Tunstall, M. G. Wainwright, T. J. Franks, R. B. Cox.

1893—**Searcy:** L. D. Webb, L. P., **Helena:** G. B. Fakes; **Jonesboro:** W. S. Blackshare, S. C. Ebbert.

1894—**Helena:** R. R. James, J. A. L. Walker; **Jonesboro:** S. E. Ebbert, E. J. Williams; **Newport:** P. Byers; **Batesville:** S. H. Davidson, W. E. Davidson, D. L. Baker.

1895—**Helena:** S. B. Wilson, J. M. Kerr; **Jonesboro:** L. L. Mack, S. E. Ebbert, W. S. Blackshare; **Searcy:** M. B. Johnson; **Newport:** F. M. Daniel, C. L. Freeman; **Batesville:** P. C. Conn, D. P. Tunstall, D. L. Baker.

1896—**Batesville:** E. D. Farrish, L. P.; **Jonesboro:** F. Koser, M. F. Collier, J. W. Rooks, H. F. Blythe, L. P., E. J. Williams; **Newport:** W. Conner, J. W. Coffman.

1897—**Helena:** R. B. Macon, R. R. James, J. M. Kerr; **Searcy:** D. H. Clark; **Jonesboro:** L. J. Burchett, M. F. Collier, T. J. Ellis, A. L. Malone; **Newport:** F. M. Daniel, J. W. Coffman.

1898—**Helena:** R. R. James, R. B. Macon; **Batesville:** F. E. Hall, F. C. Gilstrap; **Searcy:** D. H. Clark; **Jonesboro:** George W. Cu'rbhouse.

1899—**Batesville:** L. E. Tunstall, J. R. Metcalf; **Helena:** R. R. James, R. B. Macon; **Searcy:** M. B. Johnson; **Jonesboro:** H. T. Blythe, L. P., A. L. Malone.

1900—**Helena:** R. M. Henderson, George Marchbanks; **Jonesboro:** J. F. Smith, J. W. Rhodes, H. T. Blythe, L. P., J. W. Rooks; **Searcy:** D. H. Clark, Monroe Price; **Paragould:** F. W. Coffman, H. Ruff, F. M. Daniel; **Batesville:** W. E. Davidson, W. R. Albright, L. P., F. M. Cox, J. W. Best.

1901—**Helena:** H. T. Rainey; **Jonesboro:** T. T. Tatum; **Paragould:** F. M. Daniel; **Searcy:** J. J. Baugh; **Batesville:** J. R. Metcalf, J. P. Jones.

1902—**Helena:** Arch S. Maw; **Jonesboro:** J. H. Snyder; **Paragould:** J. W. Osborn, J. W. Coffman, G. W. McLaughlin; **Batesville:** J. R. Metcalf, M. H. Hayes.

1903—**Jonesboro:** A. L. Malone, H. T. Blythe, L. P.; **Paragould:** J. W. Coffman, F. Fain, L. P.; **Batesville:** A. J. Hogan.

1904—**Jonesboro:** Y. B. Smith; **Paragould:** R. S. Thompson; **Helena:** A.

C. Carter, J. W. Cox; **Searcy:** I. B. Earheart, Otho King; **Batesville:** J. L. Porter, T. W. Williams, J. R. Y. Luster, J. R. Metcalf.

1905—**Jonesboro:** W. O. Troutt, C. N. Cato; **Paragould:** A. G. Henderson, J. A. Richardson; **Helena:** R. M. Henderson; **Searcy:** C. R. McPherson, C. E. Moore, W. G. Holland; **Batesville:** R. A. Dowdy.

1906—**Helena:** Ed Hamilton; **Paragould:** M. F. Collier; **Searcy:** C. R. McPherson, A. J. Hammack; **Batesville:** O. C. Shaver.

1907—**Helena:** E. H. Hamilton, A. C. Carter, R. T. Martin, J. W. Pope, L. P.; **Jonesboro:** G. T. Garvey, P. M. Nelson; **Paragould:** F. M. Daniel, J. K. P. McKelvey; **Searcy:** J. J. Moncrief, D. W. Pope, L. P.; **Batesville:** J. A. Stroud, T. W. Williams, J. R. Metcalf.

1908—**Helena:** J. B. May, R. M. Henderson, A. C. Carter; **Jonesboro:** R. A. Nelson, William Simpson, J. A. Stevens; **Searcy:** J. M. Williams, W. W. Winburn; **Paragould:** F. M. Daniel, J. H. Thomas, A. P. Mack, J. K. P. McKelvey, George A. Henry; **Batesville:** J. N. Simpson, W. H. Calaway.

1909—**Batesville:** T. J. Rainey, J. R. Metcalf, J. A. Stroud, R. A. Dowdy; **Helena:** L. B. Jones, T. T. Bateman, J. B. Dunlap; **Jonesboro:** A. L. Malone, J. W. Lynch; **Paragould:** F. M. Daniel, R. E. L. Johnson, G. A. Henry, J. H. Breckinridge; **Searcy:** J. M. Williams, G. P. Murrell, F. W. Pearson, G. T. Garvey.

1910—**Batesville:** Dye Moore, J. F. Massey, W. P. Jones, W. F. Horn; **Helena:** Ed Hamilton; **Paragould:** F. M. Daniel, L. D. Crowley, L. P., S. L. Horton; **Searcy:** J. W. Mitchner.

1911—**Batesville:** W. P. Jones, J. W. Copeland, L. P.; **Helena:** A. C. Carter, J. W. Moore, L. P.; **Jonesboro:** G. A. Lamb, A. L. Malone; **Paragould:** F. M. Daniel, J. H. Thomas; **Searcy:** George P. Murrell.

1912—**Batesville:** T. J. Brewer, A. L. Wyatt; **Helena:** W. A. Pace; **Jonesboro:** G. A. Lamb, A. L. Malone, Joe A. Stevens, L. P.; **Paragould:** Isaac Ebbert, F. M. Daniel; **Searcy:** J. M. Williams, C. M. Erwin.

1913—**Batesville:** W. E. Davidson, T. J. Raney; **Helena:** T. G. Trice; **Jonesboro:** J. L. Donahoo; **Paragould:** F. M. Daniel, A. G. Henderson.

The name of W. E. Jelks, alternate from the Helena District, was substituted for that of James W. Moore, and the name of A. L. Malone, alternate from the Jonesboro District, was substituted for that of J. F. Smith.

Chapter XXXIII

SOME INSTITUTIONS

The Arkansas Methodist

It should go without saying that the Methodist people of Arkansas have throughout their history been served by books and periodicals from our Publishing House, the central plant of which has been for about eighty years or more at Nashville, Tenn.

In addition, it has been found necessary to provide means of publicity and advocacy for interests of the Church specially fostered by our Conferences. We have seen that as early as 1833, when the Missouri Conference, of which we were then a part, met at Salem Camp Ground, Washington County, there was a proposition to establish a paper at Little Rock, and that the Conference preferred to tie itself to the *Western Christian Advocate*, then published at Cincinnati—on the files of which we drew for our account of our Conference of 1844.

We have also seen that between the years 1866 and 1870 Rev. J. E. Cobb published for us the *Arkansas Christian Advocate*. Before this, however, as early as 1851, Rev. Francis A. Owen had begun publication of a paper known as the *Memphis and Arkansas Christian Advocate*, at Memphis. In 1854 its name was changed to *Memphis Christian Advocate*, and J. E. Cobb, a member of the Arkansas Conference, was its editor. In 1856 the paper reassumed its first name, and Samuel Watson was its editor. The following year the paper was called the *Memphis, Arkansas, and Ouachita Advocate*, and so continued till the Civil War wiped it from the map. However, Dr. Watson resumed publication in 1865, under its original name. This brings us back to J. E. Cobb, who began publication of the *Arkansas Christian Advocate* in 1866 at Arkadelphia, later moving it to Little Rock, an arrangement that continued till 1870, when Cobb transferred to Louisiana.

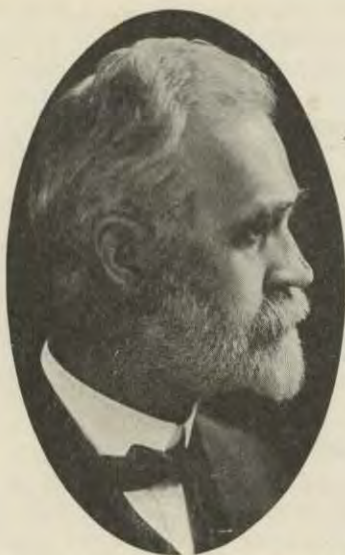
In 1870 the Conferences of Arkansas adopted as their organ the *Western Methodist*, Dr. W. C. Johnson, editor, R. W. Blew, business manager, Memphis, Tenn. The yellow fever epidemic of 1878 took off Mr. Blew, and in 1880 the paper was moved to Little Rock, and after two years was back in Memphis, where it shortly suspended publication.

In 1882, the *Western Methodist*, having expired, several brethren in Arkansas enterprised papers which they hoped would serve the Church: Rev. S. G. Colburn establishing one at Monticello; Dr. John W. Boswell, one at Morrilton; Rev. Jerome Harralson, one at Dardanelle. The upshot of all this was that Dr. Boswell, S. G.



The Arkansas Methodist Building

The above is a picture of the house on 11th and Scott Streets which belongs to the Arkansas Methodist. It was the old Major P. K. Roots residence, occupied in recent years by Mr. W. G. and Mrs. Emily Roots Hall, and purchased from them for \$20,000. It provides offices for the paper and a home for the editor, and rooms upstairs are rented. Rev. J. J. Galloway raised a considerable part of the purchase money, and the balance was paid with Conference Collections. A one-story brick has been erected on the rear of the lots, and is rented to a company of printers. Being only one block from Main Street this is valuable property, and the rentals and saving afford needed income for the support of the paper. Bishop Logan H. Roots, son of Major Roots spent his youth here. He is an episcopal bishop in China. The daughter of Bishop and Mrs. H. A. Boaz married Mr. Graham R. Hall, and spent a few months in this residence before it became the property of the Arkansas Methodist.



Rev. Alexander Copeland Millar, D.D., LL.D., Editor of the *Arkansas Methodist* from 1904 to —. The senior editor of the Methodist Episcopal Church, South.



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

Colburn, and Julien C. Brown got together and established at Little Rock the *Arkansas Methodist*. A year later S. G. Colburn became sole owner, with J. P. Lowry as business manager. Mr. Colburn soon died, and Dr. Horace Jewell ran the paper for a few months, when Dr. A. R. Winfield and Dr. John H. Dye purchased it. In 1885 Dr. Dye sold his interest to A. Emmonson, an excellent layman. Dr. Winfield died in 1888. Dr. Jewell was once more in charge, till Dr. Z. T. Bennett, after a few weeks, acquired the paper. Very shortly George Thornburgh became associated with Dr. Bennett, and was business manager.

In 1894 Dr. John E. Godbey bought the interest of Dr. Bennett and became editor, Colonel Thornburgh remaining business manager. In 1904 Godbey and Thornburgh sold the paper to James A. Anderson and A. C. Millar, who became editors and publishers, Anderson's duties lying mainly on the editorial side, and Millar's mainly on the business side. In 1906 the paper took over our paper in Oklahoma, and to accomodate itself to this arrangement its name was changed in 1907 to *Western Christian Advocate*, while P. R. Eaglebarger, editor of the Oklahoma paper, became a member of the firm of Anderson, Millar and Company. When the Okla-

homa Conference withdrew from this arrangement, the name was changed to Western Methodist, and so continued till 1915, when it went back to Arkansas Methodist. Meantime, Anderson sold his interest to W. B. Hays, L. F. Blankenship, and Frank Barrett in 1913, who conducted the paper for about fifteen months, when it passed to the ownership of the Conferences, with Dr. A. C. Millar in charge, aided by Conference Commissioners.

It will be seen from the foregoing account that the paper has had able editors, and has at this moment an able man in charge. Never but once in its history, however, and that when Bennett and Thornburgh were in charge, has it been in easy financial condition, though Godbey and Thornburgh seemed to manage to live without acute distress. During these later years, as all its friends know, there has been a constant struggle to keep it going. This is a proper place to inquire

What's the Matter With the Church Paper?

When all is said, and when we have reached the bottom of it, two things are the matter. The first of them is that not half the people who greatly need the paper are taking it. We say "greatly need" it: No family can possibly have an intelligent and an adequate knowledge of what the Church is doing, if it does not read a Church paper. That ought to be too plain for argument. By all the need they have to know what the Church is doing, by so much do they need the Church paper.

The second thing the matter is the amazing lack of conscience in some people about paying for the paper. Nobody but the managers of the paper has an idea of the extent of this evil. When I went into the management of the Arkansas Methodist thirty-one years ago I found that there was due that paper from its subscribers close to \$25,000. I believed that the greater part of it could be collected. In that I was grossly mistaken; very little of it was ever collected, despite the most energetic efforts. I remember that, when the paper was in its twenty-seventh year, I made a close check as to its losses in unpaid subscriptions, and found that they had averaged just about \$1,000 a year during all its history. The paper had been bled white by these losses then; it is what has kept it on the starvation line ever since—exactly that, and the other fact mentioned above.

The amounts due the paper are usually very small amounts, a dollar or two here and a dollar or two yonder, all scattered over a whole state and some beyond. To send an agent out after them would cost more than they are worth. To send a single round of statements under three-cents postage costs some \$250 to \$300; and the subscriber thinks the statement ought not to have been sent him, and few pay any attention to it. Meantime a call through the columns of the paper mars the good looks of the paper. However, the present outlook is more hopeful.

In 1927 the Arkansas Methodist Commissioner purchased from W. G. Hall the P. K. Roots place at 11th and Scott Streets (94x145 feet) for \$20,000, and put Rev. J. J. Galloway in the field to raise funds to pay for it. In 1932 a building for a printing plant was erected, and is now leased to printers. With the pledges and money raised in the Benevolences the purchase price has been paid, and the debt is only the cost of the last building. The residence provides offices and a home for the editor, and the rent of the rooms upstairs adds to the income. The circulation is now approximately 11,000, and the paper, under the club plan, goes to practically every home in Little Rock. The slogan is "The Arkansas Methodist in Every Methodist Home in Arkansas", and with the cooperation of the preachers it is hoped that objective may be realized.

Arkansas Methodist Orphanage

Contributed by Dr. James Thomas

At the Little Rock Conference held in Pine Bluff in November, 1897, a committee was appointed to inquire into the advisability of erecting an orphans' home. At the next Conference they reported favorably, and after the adoption of their report a committee was appointed to confer with like committees of the other Conferences, looking to the establishing of an Orphanage.

In 1899 the Orphanage was incorporated. Soon after, we began to raise funds for it. We were offered, through Dr. Godbey, by Mrs. L. W. Coy of Little Rock, a very valuable piece of property consisting of three lots on Commerce Street, upon which stood a good two-story frame building. Mrs. L. M. Tabor, of Winfield Church, was the largest stockholder in this property, and Mrs. Logan H. Roots, of Christ Episcopal Church, was next. They gave to the Orphanage Board the property as above described and the Orphanage was properly opened.

In 1908, Colonel George Thornburgh was requested by the Board of Trustees to raise necessary funds to buy a new location and erect a building. This service was successfully carried out and without a cent of cost to the Board, Thornburgh doing it because of his love for the work.

Up to the present time we have placed in as good homes as we could find in the South approximately 532 children, and in the Home we usually have from thirty to sixty children.

We have had great women as matrons, but none greater than the present, Mrs. S. J. Steed. Dr. James Thomas is Superintendent since the translation of Colonel George Thornburgh and does the work without salary, as did Thornburgh. Mrs. Steed has at the present time as her helpers Mrs. W. F. Cain, Miss Fannie Steed and Mrs. Glen Jacobs. The Orphanage is entirely dependent upon the appropriation of the Conference Claims and the Christmas Offerings, but does not owe a cent.

The present Trustees of the Corporation are James Thomas, J. C. Glenn, C. M. Reves, Sam B. Wiggins, H. H. Hunt, and A. E. Holloway.

Any attempted account of the Orphanage would be incomplete without mentioning Mrs. George Thornburgh, who has been a constant lover of this work to which her ascended husband was so committed. Her help and advice are always good. In addition to her services, the women of First Church, Winfield Memorial, Pulaski Heights, Asbury, Capitol View, Hunter Memorial, First Church and Gardner Memorial, North Little Rock, have been con-



ARKANSAS METHODIST ORPHANAGE

stant friends and contributors to all of our needs. The truth is that we are embarrassed sometimes at the lavish attention given us by First Church and others of this city.

Judge T. M. Mehaffy, of the Supreme Court, has been the Orphanage's attorney without cost from the beginning. Dr. William A. Snodgrass was for many years our faithful and competent physician in charge. However, he went to the war and his connection was broken and Dr. L. F. Barrier of the firm of Shipp, Barrier, and Shipp, was elected in his place to look after the health of the inmates of the Home and they take a personal interest in each one of the children. It is absolutely a labor of love to them.

At the present time we are endeavoring to arouse our people to the necessity of larger gifts at Christmas time and also to call their attention to the necessity of endowment. In these matters, the management feels that we are having success.

The building and equipping of our new Home was led by Colonel Thornburgh with the assistance of his Board and it was com-



ARKANSAS METHODIST ORPHANAGE

Dr. James Thomas, Executive Sec., Mrs. S. J. Steed and a group of the children.

pleted without any debt and we have never had a debt on the property up to the present time.

The Memphis Methodist Hospital

When John H. Sherard found his pastor a patient in a Catholic hospital in Memphis, he decided that Methodism should have a hospital of its own. He urged this on many Annual Conferences until finally, on November 15, 1909, the Memphis Conference voted

to work with a Joint Commission of the two Mississippi Conferences to consider building such a hospital. The two Alabama Conferences and the White River Conference were invited to join in the movement. During the next year the committee decided to build a Methodist Hospital in Memphis, and so reported to the Memphis Conference at Paducah, Ky., November 18, 1910. Representatives from the Memphis, Mississippi, North Mississippi, and White River Conferences held the first meeting of the Trustees in First Church,



METHODIST HOSPITAL

Memphis, February 7, 1911. Mr. Sherard was elected Chairman, and since continuously held the position of President of the Board of Trustees. L. M. Stratton was elected Secretary and J. R. Pepper, Treasurer.

The Woman's Home Mission Society of the North Mississippi Conference made the first contribution to the new Methodist Hospital. An executive committee was appointed and authorized to obtain a charter, to purchase a site, and to employ a field secretary. Rev. H. M. Ellis was appointed May 1, 1911, and the name "Tri-State Methodist Hospital" selected. A piece of property on Union Avenue, which had been bought, was later sold, and the Mallory home at 1025 Lamar Avenue was purchased. T. B. King succeeded Ellis on October 5, 1917. On February 5, 1918, a charter issued

by the State of Mississippi, was presented and adopted and, plans and estimates having been prepared, the building committee was instructed to proceed with the building as soon as possible.

On June 23, 1918, the Board of Trustees acquired, by gift, the property of the Lucy Brinkley Hospital, assuming a small debt. On February 16, 1918, the Hospital property was offered to the government for the care of wounded soldiers.

On November 2, 1921, the first patient was admitted to the magnificent new building on Lamar Avenue. In the meantime, on January 27, 1921, the Mississippi Conference asked to be allowed to withdraw from the organization. The Arkansas and White River Conferences having combined in 1914 and the Alabama Conference having withdrawn from the project, the Hospital at the time of its opening was the property of the Memphis, North Mississippi, and North Arkansas Conferences.

Rev. T. E. Sharp, who succeeded T. B. King, died May 6, 1921, and Rev. L. H. Estes was elected as his successor. Dr. Battle Malone, as Chief of Staff, headed a splendid staff of physicians and surgeons. On Armistice Day, November 11, 1921, the Hospital was visited by the executive officer of the Veteran's Bureau, and shortly after this, negotiations were entered into with the government, which led to the sale of the entire Hospital property to the government for the care of disabled veterans. The property was vacated June 30, 1922, and the hospital work carried on at the Lucy Brinkley Hospital for the next two years.

The present site was bought at once and plans begun for the new Hospital, which was completed September 17, 1924, on which date the patients were transferred from the Lucy Brinkley Hospital to the new one. Later, the Lucy Brinkley Hospital was sold, and the proceeds invested in the Lucy Brinkley Pavilion, which added accommodations for sixty-four patients.

Since the opening, more than 55,000 patients have been received. Of these, over 10,000 have been cared for free. The hospital has a complete staff of devoted physicians and surgeons who give their time and skill freely to the care of the sick of every denomination. Over 7,000 babies have been born in the hospital; many hundred preachers and their dependents have received care. Several hundred young women have been trained in the noble profession of nursing and are now doing their part to relieve suffering humanity. There is no decrease in the number of requests for the care of patients who are unable to pay. During 1934, over \$100,000 worth of free work was done. Miss Nina E. Wootton is principal of the school of nursing and with an able corps of instructors, is conducting an excellent school of nursing. Dr. Henry Hedden is the capable Superintendent.

The bonded debt on the hospital, originally \$350,000.00, now reduced to \$250,000.00, is a heavy drain on the earnings of the

hospital. Our greatest need is for endowment funds to enable us to provide more adequately for the care of the sick poor.

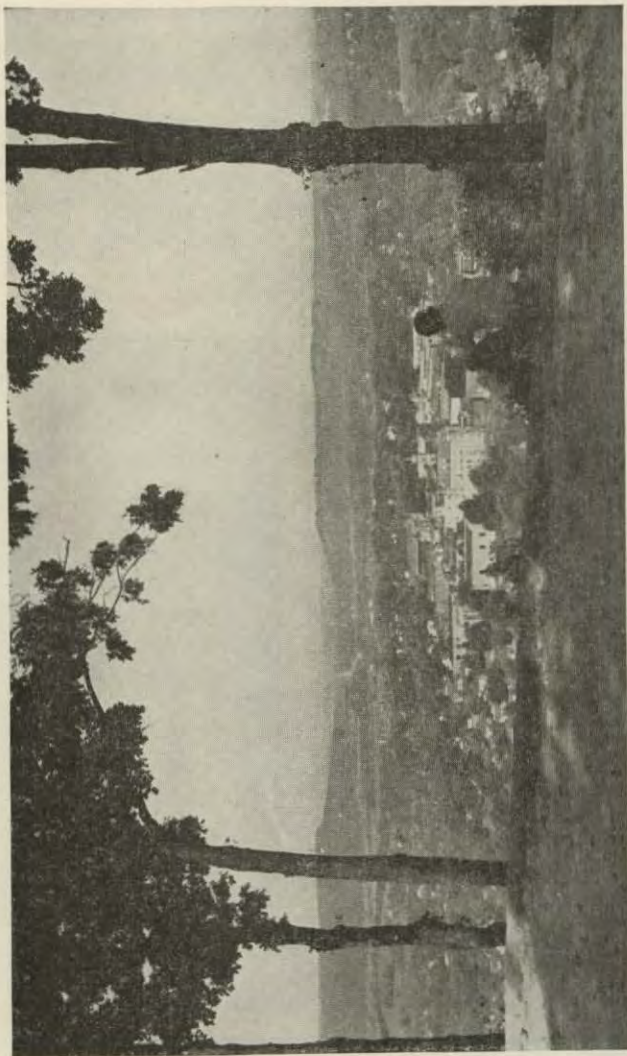
The Western Methodist Assembly on Mt. Sequoyah, Near Fayetteville, Arkansas

During the fall of 1920 the Annual Conferences of Missouri, Oklahoma, Texas, Louisiana, and Arkansas, appointed Commissioners authorized to seek a place for a Summer Assembly for the Conferences of the Church west of the Mississippi River. Having examined many locations, the Commissioners recommended to the Conferences in the fall of 1921 that the Commissioners be fully authorized to select the location and establish the Assembly. After several meetings and thorough considration of propositions, the Commissioners, meeting at Ft. Smith, March 15, 1922, selected Fayetteville, Ark., and accepted the following offer from her citizens: 400 acres, \$35,000, and connections with the water, lighting, sewer, and telephone systems, and construction of a road to the top of East Mountain, afterwards called Mt. Sequoyah. Plans were immediately made, and, in the fall of 1922, Prof. J. L. Bond, recently State Superintendent of Public Instruction for Arkansas, was elected superintendent of the Assembly. During the following spring buildings were erected, and on June 20, 1923, the Assembly was formally opened with an address by Bishop James Atkins. From time to time improvements have been made, so that in 1935 the following buildings were on the grounds: Chapel, Cafeteria, two Dormitories, 25 Cottages, Superintendent's Home, Office, Publishing House Building, Elza-Stephens-Rommel Hall (W. M. S. Building), Epworth Hall, Arquoyah Library, Bath Houses, and Camp. A hard-surface road now connects with the city streets. Many private cottages have been erected on lots around the Assembly.

Mount Sequoyah, named for the Cherokee Chief Sequoyah, who invented the remarkable Cherokee alphabet, is an elevation of 1,722 feet above sea level, and is less than a mile from the Fayetteville railroad station. Fayetteville, City Beautiful of the Scenic Ozark Mountains, is a progressive city of some 10,000 population, county seat of Washington Co., in N. W. Arkansas. It has tasteful homes, strong banks and business firms, fine public and private schools, and attractive churches. It is the seat of the University of Arkansas and a U. S. Veterans' Hospital. It is surrounded by a prosperous farming country, noted for its fruits, vegetables, dairies, and poultry. The altitude gives it a fine climate.

The Assembly was established to provide summer educational, recreational, and spiritual advantages. The General Boards of the Methodist Episcopal Church, South, and other organizations each summer offer highly attractive programs. About 300 people are accommodated on the grounds, and each year 15,000 persons pass

through the gates. With the cafeteria and dormitories and cottages inexpensive and wholesome living is provided. Many come for the University Summer Schools and the delightful conditions



FAYETTEVILLE, CITY BEAUTIFUL, AS SEEN FROM MT. SEQUOYAH, SHOWING MOUNTAINS IN THE DISTANCE.

of that mountain section. The railroads and splendid highways make the Assembly easily accessible.

The Assembly is the property in fee simple of the Methodist Episcopal Church, South, and is held in trust and managed by a Board of fifteen nominated by the twelve patronizing Conferences.

The General Conference recognizes the Assembly as one of its two Connectional Assemblies, and includes it in its financial askings. Its property is conservatively worth \$100,000, and has no liabilities except \$25,000 in annuity bonds.

The officers and trustees are as follows: President, Bishop Paul B. Kern; Vice-President, A. C. Millar (10 years president) Secretary, H. U. Campbell; Treasurer, George Vaughan; W. L. Scarborough, Mo.; J. C. Montgomery, Mo.; J. I. Patterson, Texas; J. Fisher Simpson, Texas; J. H. Hamblen, Texas; Glenn Flinn, Texas; C. W. McKeehen, Okla.; Guy M. Hicks, La.; Mrs. H. King Wade, Ark.; W. C. Martin, Texas; J. R. Cole, Jr., Okla.; and S. M. Yancey, Supt., Fayetteville, Ark., serving since 1925. T. L. James, Ruston, La., is one of the Assembly's greatest benefactors.



BISHOP PAUL B. KERN
*President Western
Methodist Assembly.*



HON. J. L. BOND

Mr. Bond, first superintendent of the Western Methodist Assembly. He is a son of Rev. J. J. Bond, a member of Little Rock Conference, and was for six years State Superintendent of Public Instruction, and for eight years Superintendent of Union County Schools. He is a graduate of Hendrix College.



REV. SAM M. YANCEY, Superin-
tendent, Western Methodist As-
sembly.

Chapter XXXIV

EDUCATIONAL INTERESTS

The Christian Church has been the unfailing friend of Education. For centuries it provided the only schools that the people had.

The spirit of Christianity seeks to better the condition of man and of society. All wise efforts to do this require plans for the development of the mind. Schools, therefore, have been one element in the program of all Churches that have served society effectively. Born in the soul of a ripe scholar, Methodism has been foremost among the educational forces of the world.

Early Schools in Arkansas

Early schools in Arkansas were embraced in the Missouri Annual Conference until 1836. The minutes of this Conference in 1833 record appointments to six Indian mission schools and name two others to be supplied. The Arkansas Conference, organized in 1836, inherited these schools and in 1844 passed them over to the Indian Mission Conference, which the General Conference had set apart during that year.

Washington Male and Female Seminary was established in 1846 at Washington, Hempstead County, and Soulesbury Institute at Batesville in 1850. Charters were secured, boards appointed, and at Washington a brick building was erected for each sex. Trustees were largely local. The schools were dependent upon tuition for income. They did high school work and lasted until the Civil War.

In the decade preceding that war the Conference organized six other schools. Crawford (later Wallace) Institute was established at Van Buren in 1854 with Rev. Peter A. Moses principal. It was destroyed in 1861. In 1854 Bluff Springs Male and Female Academy, in 1856 the Tulip Female Seminary, in 1860 the Hamburg Female Seminary and the Arkadelphia Female College were created with Conference approval. These schools did not last long. The Civil War closed them as it closed practically all schools. However, the Center Point Male and Female Academy, endorsed by the Ouachita Conference in 1862, seems to have continued to operate during the war.

Academies After the War

The Civil War left the Church as well as other social agencies deprived of the means of normal life. The Church had no schools. But the ideal was in the minds of Church leaders whom the war did not bury. This ideal first expressed itself in academies. Financial

limitations as well as social condition made the academy the only type of educational institution possible for the Church of that day. This period witnessed the establishment of academies by District Conferences.

Among the academies endorsed by the Church may be named Lewisburg Seminary, established in 1871; Jacksonport District High School at Searcy in 1871, Mineral Springs Academy in 1871; Washington High School in 1873; Mississippi District High School, first at Osceola in 1875, but later moved to Marion; Helena District High School at Forrest City in 1876; Batesville and Black Rock District High School at Philadelphia in Izard County in 1880, later at Salem; District High School at Wheatley in 1883; Warren Male and Female Seminary in the early nineties; Fort Smith District High School at Booneville in the seventies; Yellville Academy in 1890; Stuttgart Training School; Dardanelle District High School at Belleville in 1873; Clary Training School at Fordyce in 1888; Fayetteville District High School at Prairie Grove. Of the last named Dr. W. P. King, now the able editor of the Christian Advocate, was principal for two years.

These academies served varying periods, some only a year or so and others several years. Some were weak and others vital schools. In the latter class were the Fort Smith District High School at Booneville and the Clary Academy at Fordyce. In 1888 the citizens of Fordyce erected a substantial building, the Little Rock Conference adopted it as a Conference-wide school, and J. D. Clary, a Webb and Vanderbilt man and one of the ablest men of his day in Arkansas, was its head. It enjoyed a deserved Statewide reputation, largely due to the able principal. With the death of Mr. Clary the academy became a public high school for Fordyce.

The Fort Smith District High School at Booneville had able leadership in Prof. M. P. Venable, was supported by a strong community, and had a large and prosperous area from which to draw students.

A factor explaining the existence and the degree of success of these academies is the absence of public high schools. They died first in South and Eastern Arkansas; they lingered longest in the mountains of North Arkansas, where the public high school was late in development. Indeed there are still two or three such academies in North Arkansas.

These schools rendered an important service because they gave the best and almost the only secondary training for many years. The Church rendered an important service, not by providing money, but by stimulating and encouraging and by furnishing a leadership. The Church put comparatively little money into these schools, but for the most part saw that the principals were Christian men; hence the Christian emphasis.

The Hendrix Academies

The Hendrix Academies belong to the later group of this class of Church schools. They were deliberately planned and well conceived. The Hendrix College charter authorized the Board to establish separate academies under college control. The President of the College, Dr. A. C. Millar, conceived the idea of building up a group of academies tied closely to the college to serve as feeders thereto. Each academy was to have a few counties as patronizing territory. To secure an academy a town was required to provide a site of ten acres and \$10,000. For a time the plan promised success.

Orchard, later called Gentry, in Benton County, through the co-operation of the Kansas City Southern Railroad, met the conditions and the academy was opened in 1898. The Sloan Hendrix Academy at Imboden opened in 1899; the Mena Hendrix Academy in 1899; and the Stuttgart Hendrix Academy opened in 1902 through the cooperation of Mr. J. I. Porter and Stuttgart. These academies flourished for a few years, but one by one were closed. The public high school, growing rapidly stronger and more numerous, was the chief force that caused their discontinuation.

Colleges

In the meantime the economic and social conditions in Arkansas began to justify an institution of college grade. When this developed the Methodist Church entered the college field. While few institutions were called colleges before the Civil War, little or no college work was done in Arkansas prior to the founding of the University of Arkansas in 1871. Indeed until about 1910 the academy or preparatory departments in the colleges and even in the university did a large part of the work of these institutions.

Quitman College, founded in 1870, the University of Arkansas in 1871, Arkansas College (Presbyterian, U. S.) in 1872, Central Collegiate Institute (Hendrix) in 1876, Ouachita College (Baptist) in 1886, Galloway Woman's College in 1889, Arkansas Cumberland (later College of the Ozarks—Presbyterian U. S.) in 1891, Central College for Women (Baptist) in 1892, and Arkadelphia Methodist College (later Henderson-Brown) in 1891, clearly indicate a growing social demand for higher education.

The Methodist Church Enters the College Field

In 1868 the Little Rock Conference provided for the Camden Male and the Camden Female Colleges. Presidents were appointed and the schools ran for a time, but died for lack of support.

The first Methodist institution in Arkansas to do college work worth the name was Quitman College, founded in 1870. It continued until 1896. Some of its presidents were Peter A. Moses,

J. A. Peebles, Sidney H. Babcock, O. H. Tucker, and Frank Barrett. Church leaders came to see that they could not build up a strong college in a rural, inaccessible section of the State away from the railroad.

This led the leaders to reach basic conclusions respecting educational policy. Two cardinal elements in this policy were first, that the entire Church in Arkansas must act as a unit in educational affairs; and, second, that the three Annual Conferences must concentrate on not to exceed two colleges, one for men and one for women. The facts of history show that this policy for many years was largely an ideal, but finally prevailed. The story of its unfolding and ultimate realization is highly significant both for the State of Arkansas and for the Methodist Church.

Central Collegiate Institute

Hendrix College, the central senior coeducational college of the Methodist Church in Arkansas, had its origin in a private college called Central Collegiate Institute. Rev. Isham Lafayette Burrow, a graduate of Andrew College in Tennessee, founded Central Collegiate Institute at Altus in 1876 and related it sympathetically to our Methodist Church, in which he was an ordained minister. Conditions seemed ripe for his enterprise and it grew.

American Methodism was organized as a separate Church in 1784. The Methodist Conferences of Arkansas celebrated the centennial by buying Central Collegiate Institute of Rev. I. L. Burrow. The Arkansas Conference in 1883 took the initiative by appointing a Centennial Committee consisting of the presiding elders and one member appointed from each district. The committee met at Altus in June, 1884, there being present S. H. Babcock, V. V. Harlan, I. L. Burrow, James A. Anderson, and W. D. Mathews. Negotiations with Rev. I. L. Burrow resulted in the purchase for the Church of Central Collegiate Institute for some ten or twelve thousand dollars. There were present at Altus during these negotiations leading members of the Little Rock Conference, and, while without authority to act, they concurred and expressed their conviction that the fall session of the Little Rock Conference would join in the purchase.

The one motive that controlled all deliberations was to secure the unity of all Arkansas Methodism upon one educational policy, and all present pledged themselves to support a policy of the entire Church in the State, establishing one male college and one female college, to use the terminology of the day. They also agreed to invite the concurrence of the White River Conference. A disastrous history of failures lay behind them, marked with the wrecks of many weak local institutions, established from time to time, and perishing for lack of adequate support. The group frankly recognized that their only hope lay in concentrating upon a unit-

ed policy such as they agreed upon. The action was unanimous and affirmed by personal agreement, by declarations in newspapers, and by action later of all three Annual Conferences.

The Arkansas and the Little Rock Annual Conferences meeting in the fall of 1884, in pursuance of this plan, approved the purchase of Central Collegiate Institute, became joint owners of the college, and made the action of their representatives their own. Prominent among the leaders of the Little Rock Conference in this action were Andrew Hunter, A. R. Winfield, and John H. Riggins. Two years later the White River Conference became joint owner of the College.

The Arkansas Conference designated as trustees A. S. McKennon, J. G. Miller, George W. Hill, James A. Anderson, and V. V. Harlan; the Little Rock appointed Andrew Hunter, J. R. Moore, Horace Jewell, H. W. Brooks, and John Lowry. A. S. McKennon was made chairman and James A. Anderson secretary. The Board assumed charge in 1885, took out a charter, continued I. L. Burrow as president with his faculty, and selected Rev. V. V. Harlan to be the financial agent.

In 1887 President Burrow, who had been a heroic pioneer, resigned. A. C. Millar, then a young man of twenty-six, a graduate of Central College (Mo.) and at that time president of Neosho Collegiate Institute, was brought from Missouri and made president. To him more than any other man Arkansas owes her high educational standards. After two years the Board of Trustees and President Millar reached the conclusion that a larger opportunity than was afforded by the small town of Altus must be opened for the college, and the Conferences authorized its re-location. Meantime the name had been changed to Hendrix College.

The relocation of Hendrix aroused deep interest throughout the State and called forth sharp competitive bidding from Van Buren, Clarksville, Morrilton, Conway, Searcy, Stuttgart, and Arkadelphia. The Board was in session from 10 a. m. on March 19 to 1:30 a. m. on the 22nd, selecting Conway on the fifty-first ballot. After a few ballots the voting centered on Arkadelphia, Conway, and Searcy, one in each of the three Conferences. The consequences that flowed from this contest are here briefly stated. While the trustees had committed themselves to abide by the final settlement, they did not commit the competing communities. The result was that each of the four disappointed towns—Arkadelphia, Clarksville, Morrilton, and Searcy—proceeded to build a college, using for that purpose the bonus subscribed to secure Hendrix. So in place of one college, we soon had a crop of colleges, five indeed. The colleges at Morrilton and Searcy soon died. The Clarksville institution developed into the College of the Ozarks. The College at Arkadelphia, at first named Arkadelphia Methodist College and later Henderson-Brown, continued until 1929, when it was

consolidated with Hendrix at Conway. These colleges increased our difficulties because the policy of unity agreed upon was defeated and the law of the survival of the fittest operated.

The Board of Trustees and the people of Conway acted rapidly after the decision upon Conway as a location for the college. By the following September Tabor Hall and two small brick dormitories were ready for the opening and work had been begun on the main building. The latter was not occupied until September, 1891.

Galloway College

In acquiring Central Collegiate Institute the Church leaders as before said, committed themselves and the Church to the policy of two colleges, one for men primarily and one for women. That was in keeping with the prevailing social ideas of the day—namely, separate schools for the two sexes.

At the Conferences of 1887 commissioners were appointed to consider the educational situation and to make recommendations. The commissioners met at Little Rock under the presidency of Bishop Charles B. Galloway. They joined in recommending Central Collegiate Institute and Galloway Female College to the three Annual Conferences as the male and female colleges of the Church in the State and that all other schools related to the Church should be correlated with these institutions and that the right of conferring degrees should be restricted to these two colleges. The commission decided to locate Galloway at Searcy. The Annual Conferences in the fall of 1888 approved the report of this educational commission. The board of trustees proceeded with the erection of a building for Galloway at Searcy and elected Rev. S. H. Babcock president. The college opened in September, 1889.

The emphasis placed upon the principle of a united policy is further evidenced by the fact that the Arkansas Conference in 1887 announced its purpose to center its energies on Central Collegiate Institute (Galloway had not been founded) and to withdraw support from Quitman College. It recommended that Quitman College become a Morrilton District High School.

The first year Galloway had about one hundred and fifty students and all three Annual Conferences were enthusiastic over the bright prospect of a great college for women. The task of Rev. F. A. Jeffett, the financial agent, was to take care of a debt of \$16,000, incurred in the erection of the building.

Arkadelphia Methodist College

The Board of Education of the Little Rock Conference, by request, met at Arkadelphia, April 16, 1890. A committee of citizens composed of Rev. John McLaughlin, C. V. Murray, R. H. Featherston, and E. H. McDaniel presented to the board a resolu-

tion tendering to the Little Rock Conference, on behalf of the citizens of Arkadelphia, a building, which they said was worth \$30,000, and a site, upon condition that they establish a Conference co-educational college and under the control of the Little Rock Conference. The minutes of the Little Rock Conference held at Monticello in December, 1890, show that this offer was accepted with the proviso that the curriculum should equal that of Ouachita College, located in the same town. The school was named Arkadelphia Methodist College.

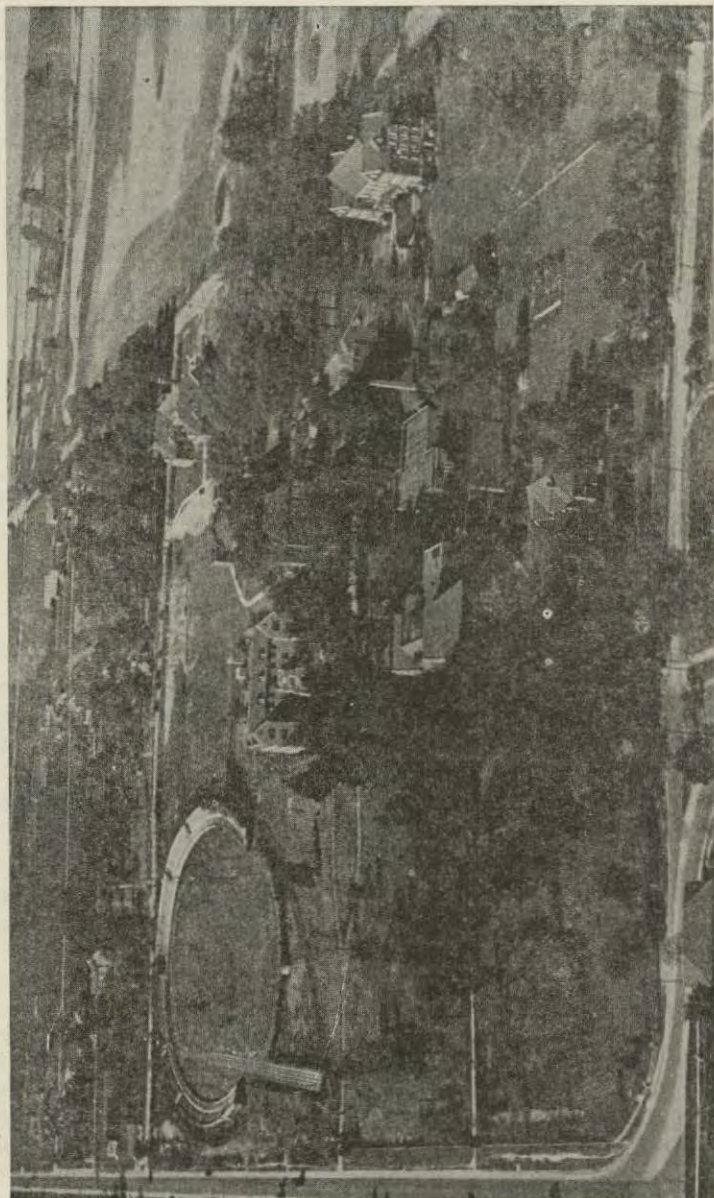
The Board of Education in recommending the acceptance of the gift and the founding of the college reaffirmed the loyalty of the Conference to its connectional schools, referring doubtless to Vanderbilt University and to Hendrix and to Galloway. They added this significant statement: "That our action is based upon what we conceive to be an absolute necessity in order to save the interests of our Church in Southwest Arkansas". This last statement became a cardinal working idea as a basis for the support of the college, even though commitment had been made to the unified policy in connection with Hendrix and Galloway. Indeed this idea continued to be a working conception around which loyalties were rallied for the support of the school during the entire life of the college. Dr. G. C. Jones was the first president and was one of the leading factors in founding the institution.

Hendrix, Galloway, and Henderson-Brown Colleges

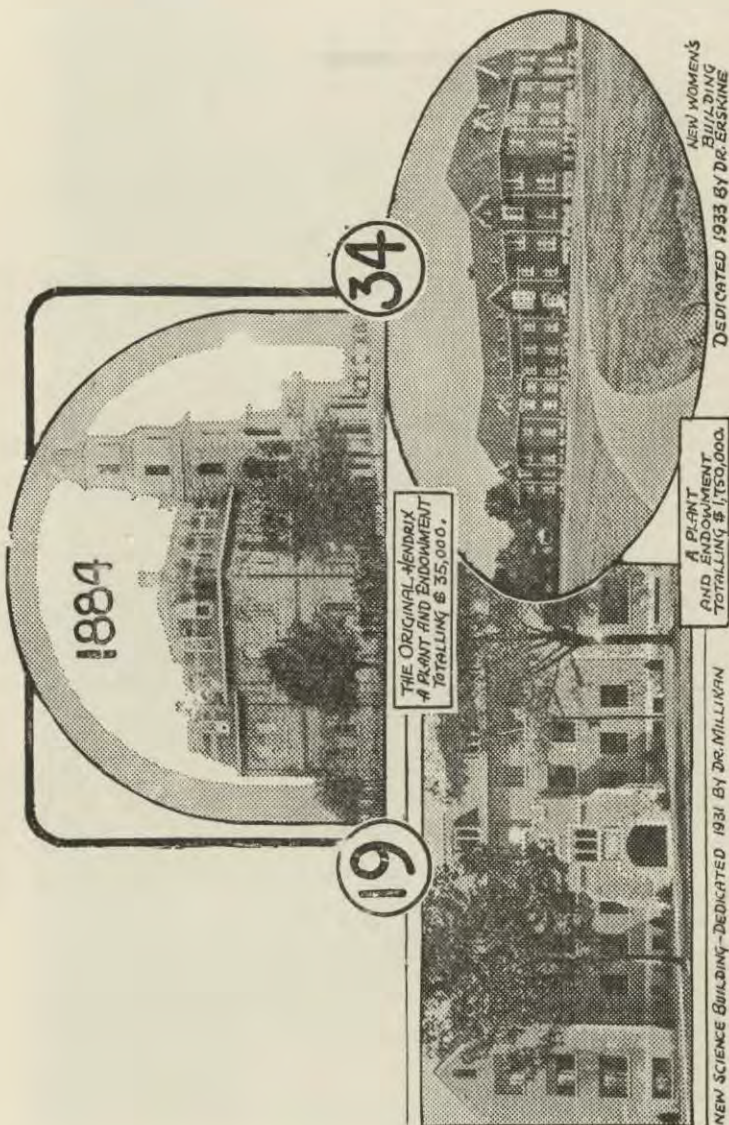
For the next forty years, beginning with 1890, the stream of higher education fostered by the Methodist Church in Arkansas flowed in three channels rather than two as designed by the leaders in the last half of the decade ending with 1890. These streams headed up with Hendrix College at Conway, Galloway Woman's College at Searcy, and Henderson-Brown College at Arkadelphia.

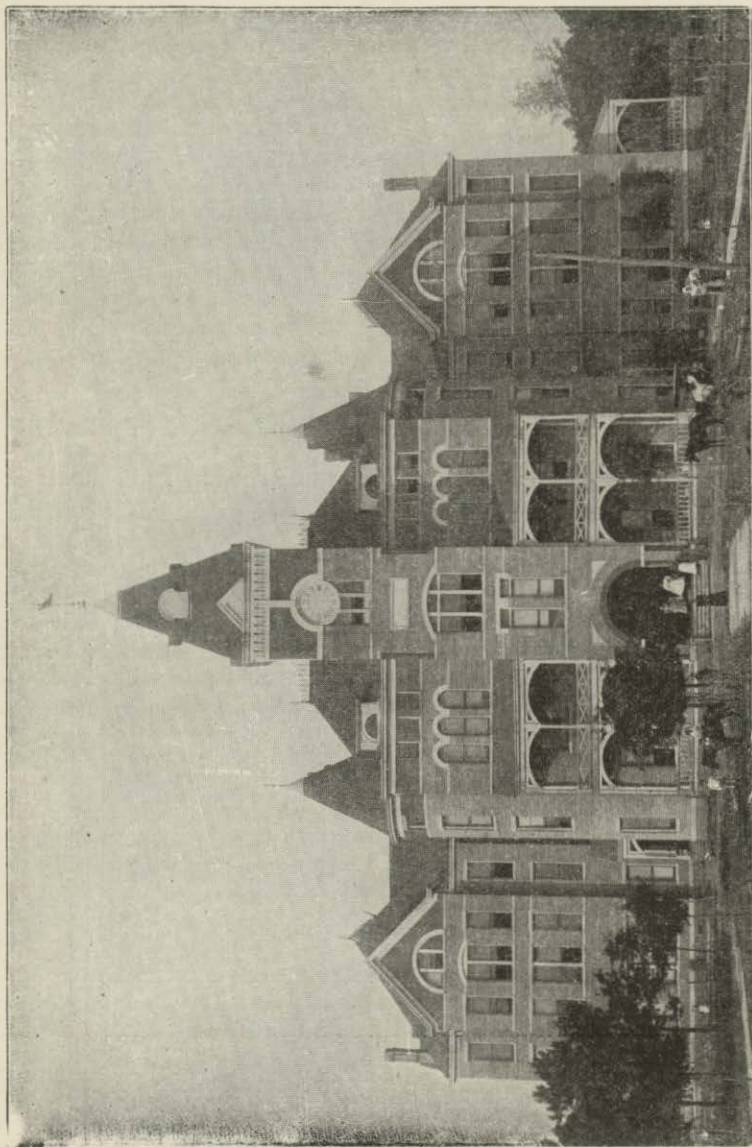
Hendrix College

Hendrix College has had four presidents—Rev. I. L. Burrow, (1885-87), Dr. A. C. Millar (1887-1902, 1910-13), Dr. Stonewall Anderson (1902-10), and Dr. J. H. Reynolds (1913-present). If we were writing in this book details of personal history, much could be said in praise of each of these men. No informed reader needs to be told that their labors have been arduous, often perplexing, and, especially for the earlier years, sacrificial. First of all, high educational standards had to be established, and in that they have succeeded, bringing us in line with the highest standards of America. The second great problem has been to secure funds with which to carry forward their program; and this, if told in detail, were a long story. Connected with it are not only the names of these presidents, but also the names of the men the college has used as its financial agent, V. V. Harlan, E. A. Tabor, George W. Hill, T.



AIRPLANE VIEW OF HENDRIX COLLEGE, CONWAY





HENDERSON-BROWN MAIN BUILDING, ARKADELPHIA

H. Ware, W. F. Evans, F. S. H. Johnston, and James Thomas, who in the aggregate poured years of labor into the problems involved. In the early stages collections were all small, pitifully small, as we now look at things, very largely the contributions of preachers from pitifully small salaries. It would not miss the truth to say that the mortar that built the walls of the institutions was mixed with the blood of the preachers. Certainly laymen were also giving, but their contributions were also small. When in 1890 Captain Martin gave \$11,000 to built anew at Conway, we all but gasped. It was Dr. James Thomas who was first able to tap larger resources; and it was under the administration of Dr. Anderson, Gov. George W. Donaghey cooperating, that the first real contacts were made with the General Board of Education, New York, which has liberally backed up our efforts. And these contacts have been well continued under the administration of Dr. Reynolds. Of course, we have participated meanwhile in the general campaigns conducted by the Church at large, the Centennial celebration of 1900, and the Christian Educational Movement of 1920, the latter being directed by Dr. Reynolds, from general headquarters at Nashville, during the progress of which Dr. C. J. Greene, was acting president of the college.

And so the work has gone on through the forty-five years since the removal to Conway—erection of buildings, raising of standards, accumulation of endowment funds, with a property value of \$600,000, and endowment of \$1,000,000. The output in men, and later also of women, is something of which nobody is ashamed. Large numbers of men for all the walks of life have been equipped, and the college has been particularly fruitful in the ministers supplied our pulpits, with a liberal number "exported" to other States—upstanding men.

Galloway Woman's College

The presidents of Galloway Woman's College have been Rev. S. H. Babcock (1889-92), Dr. J. H. Dye (1892-97), Dr. C. C. Godden (1897-1907), and Dr. J. M. Williams (1907-31).

Rev. R. W. Erwin was elected president in June, 1889, but died in August before the opening of the college. Rev. S. H. Babcock was chosen at a late hour and was largely thrown on his own resources to equip the building, secure a faculty; and get ready for the opening. Dr. Babcock was a man of vigor. He had previously served as president of Quitman College. His wife was an educator of unusual ability and good scholarship. She looked after the educational work of the college within and her husband was equally able before the public. He was a strong pulpit man, had the confidence of the people, and popularized the college. From the beginning the college had a good attendance. Dr. Babcock and his wife typed the college along the distinctly Christian lines

which have characterized it throughout its history. Its general history has been similar to that of Hendrix.

Dr. John M. Williams became president of Galloway College in 1907. He has given his entire life to education. He is a layman, a graduate of Webb School and Vanderbilt University, and a man who believes in solid Christian character and in thorough scholarship. It is no vain boast to say that Galloway's graduates are one of the great prides of Arkansas. And they are all over the State.

Miss Maude Hayes of Little Rock was for many years executive secretary of the alumnae and she did much to raise the funds for the Science Building. Mrs. Walt succeeded her and did good work.

Dr. Williams in furthering his plans for the development of the physical plant and endowment called to his assistance at different times, as financial agents, Rev. W. C. Watson, Rev. H. H. Griffin, and Rev. J. J. Galloway. He succeeded remarkably well in the development of a physical plant. In 1913-14 he erected a gymnasium, including a basket ball court. In 1919 he erected Holmes Hall, sometimes known as West Dormitory, at a cost of \$150,000. This is an excellent fireproof women's dormitory. In 1921 the music hall, a brick veneer building, was erected. In 1925 he completed Science Hall, the power plant, and the repair shop, and in 1927 he build a modern swimming pool. Science Hall is a modern fireproof building. Dr. Williams put the whole physical plant in excellent condition, probably representing half a million in value. The only buildings on the campus which were there when Dr. Williams took charge of the institution are Godden Hall, the main building, and the Annex. Meantime the endowment reached \$300,000.

Henderson-Brown College

The presidents of Henderson-Brown College have been: Dr. G. C. Jones (1890-97, 1899-1904), Rev. Cadesman Pope (1897-99), Dr. J. H. Hinemon (1904-11), Dr. G. H. Crowell (1911-15), Dr. J. M. Workman (1915-27), Dr. C. L. Hornaday (1927-28), and Dr. J. W. Workman (1928-29).

But here, once more, is a similar story—the names being changed, we might well say, the same story, except that here was a co-educational institution. The same struggles of presidents, financial agents, among whom are to be mentioned W. F. Evans, A. O. Evans, J. J. Galloway, and a noble volunteer in the person of Mr. R. W. Huie, a layman, a lawyer and prominent citizen of Arkadelphia. Other prominent names are C. C. Henderson, W. E. Barkman, R. B. F. Key. For forty years this effort endured. During the whole period there were high endeavors. Undeniably the product of the institution has been a great blessing to the State, for it educated many men and women of high character. Although

the effort to maintain it finally failed, no one need feel that it has not been worth all it cost its supporters.

It ought to be said about each of the three institutions we have been discussing, as it might have been said about Quitman College, that the citizens of their several communities made their institutions the pride of their hearts. It should be further said that during its history each of these institutions suffered a major disaster by fire, burning down in each case the main building. Here especially the citizens rallied. The Galloway fire was in 1897, that at Henderson-Brown in 1914, and that at Hendrix in 1928. Each rose, phoenix-like, from its ashes. It should be said, still further, that in 1920 Henderson-Brown, which had hitherto been under the auspices of the Little Rock Conference, was also accepted by the North Arkansas Conference, as a co-educational school and so became a State-wide institution, with the hope that it could be perpetuated, although many had never believed it possible to maintain in Arkansas three Methodist colleges of standard grade.

Reorganization and Unification

It became more and more apparent that three colleges of standard grade were not possible; and the Annual Conferences of 1926 began to look toward reorganization and unification. This was but a reversion to the principles laid down in 1884, as shown in the early part of this chapter. Only two or three of the men who laid down that policy were still living. These, of course, were ready. The men in immediate charge of the three institutions despaired of maintaining standards for all three of them. Bishop H. A. Boaz had come into the State as resident bishop. He came with a vision of a central institution at Little Rock, buttressed by the three institutions already in existence. The Conferences authorized him to appoint ten commissioners, five from each Conference, to study the whole question. At a meeting of the commissioners, the Boards of Education of the Conferences, and presiding elders of both Conferences, held at Little Rock in March, 1927, the scheme of a central institution in Little Rock, ultimately to become a university, supported by the three existing institutions, met with almost unanimous approval. It is the opinion of many that this scheme should have been upheld.

Local sentiment at Searcy and Arkadelphia, opposing the whole scheme, soon made itself powerfully felt, and it soon became evident that our constituency would be sadly divided—the very rock on which so much had already been wrecked. So the Conferences of the succeeding fall enlarged the Commission to thirty, with instructions to work out a plan of reorganization. By the succeeding February this Commission was ready to report, and a joint session of the two Conferences was called to meet in Little Rock during that month. The report provided that all the prop-

erties should pass to one board of trustees; that Hendrix and Henderson-Brown were to be consolidated, either at Conway or Arkadelphia; that the board might, if advisable, maintain at the place to be vacated an industrial school, at the place where they located the combined institutions they were to maintain a standard co-educational college; that Galloway College should be maintained as a senior woman's college.

This joint session of the Conference was a memorable occasion. There was, of course, much oratory, much earnest debate. The report of the Commission, slightly amended, was adopted, with comparatively little dissent. The new Board of Trustees availed themselves of the best expert knowledge to be had throughout the whole country. Powerful influences backed once more an effort to locate the combined institution at Little Rock. Conway, meantime, through its Chamber of Commerce, offered \$250,000. contingent upon the raising of \$150,000 additional, to have either the combined institution located there or to have Hendrix remain there. The upshot of it all was that the Board accepted this proposition; ordered the winding up of affairs at Arkadelphia, and that the Board in charge of that property execute a deed to it conveying it to the town of Arkadelphia. The State of Arkansas soon took over the property, transforming it into a State Teachers' College.

By order of the Conferences a strenuous effort was made in 1930 to meet the standardizing demands for Galloway Woman's College, as well as to raise additional funds to enable Hendrix College to meet the contract with Conway and also a contract with the General Education Board of New York. Substantial amounts were realized, but it became evident, in the face of the general depression that had fallen upon the whole world, that for the time being, at least, Galloway could not be brought to the standard of a senior college. It was consequently duly qualified as a standard junior college, with such rating by the prevailing standardizing agencies; authorized to do two years' sub-college work, with two years' college work, its students looking to Hendrix for the two upper years.

In the meantime, during this reorganization, Dr. J. H. Reynolds had been made president; Dr. J. M. Williams, vice-president; while Mr. H. C. Couch had become president and Mr. V. D. Hill secretary of the Board, with Mr. G. L. Bahner as treasurer and business manager of the two colleges.

By these several measures the three colleges were consolidated, and became the Trinity System, and the idea of unity started back in 1884, in a modified form, became a reality. The whole Church was now back of one institution operating in two places under one executive and one financial administration.

Galloway Woman's College 1929 to 1933

Under the new organization, all details of administration in connection with Galloway College were intrusted to the immediate supervision of Dr. J. M. Williams. A strong faculty was retained and every prospect of success seemed assured. However, the attendance fell off materially during the next two years, and the college was maintained only by incurring heavy deficits. These deficits, together with the large indebtedness already standing against the college, made the situation so acute that Conference consideration of the matter was deemed advisable. Accordingly, the two Conferences of the Church at their Annual sessions in the fall of 1932 authorized the Galloway Board of Trustees and the Conference Boards of Christian Education "to take such action as might seem wise". After considering the whole matter thoroughly, through committee meetings with prominent alumnae of the college and leading business men of Searcy, these three Boards met in Little Rock on December 22, 1932, and passed a resolution declaring:

"That when the vacation begins at Galloway Woman's College at Searcy, Arkansas, on June 5, 1933, said vacation is to continue until otherwise ordered by the Board of Trustees of said college and by the Board of Christian Education of the Little Rock Conference and by the Board of Christian Education of the North Arkansas Conference of the Methodist Episcopal Church, South."

This proved to be the last session of Galloway College. Efforts were made during the succeeding months to adjust the financial obligations of the institution; but the long continued strain due to the general economic depression made it impossible for the authorities to effect any satisfactory arrangements with the creditors. Finally, on May 23, 1934, certain of these creditors asked for a receivership. This petition was granted and a receiver appointed.

During the following summer Harding College, then located at Morrilton, Arkansas, acquired possession of the Galloway property, and opened their 1934-35 session in their new location on the 25th of September.

The result is that we have just one Methodist College in Arkansas. The history that has led us to this result is not unlike the history of our educational efforts in other States, as in Virginia, North Carolina, Georgia, Missouri, and Texas.

Dr. C. C. Selecman, in Texas Centennial Year Book gives a list of twenty-seven colleges and twelve secondary schools, one a high school and eleven "institutes," which have ceased to exist in the Methodist educational history of Texas Methodism. (What an amount of sacrifice and toil and heartache is here! But Texas has nevertheless reaped a rich harvest from them.) "There is a Divinity that shapes our ends, rough hew them as we may."

Hendrix College

The consolidation of Henderson-Brown College with Hendrix College in 1929 and the subsequent consolidation of Galloway College with Hendrix College in 1932 marked the beginning of a significant epoch in the history of higher education under the auspices of the Methodist Episcopal Church, South, in Arkansas. It made possible the opportunity for the centralization of the entire Methodist educational forces of the State. Indeed, it attracted attention throughout the nation. Although Hendrix College was already a member of the North Central Association of Schools and Colleges, additional recognition was accorded in 1929 when Hendrix was placed on the approved list of the Association of American Universities. Further consideration of the high standing of the college was accorded in 1931 when the American Association of University Women granted membership privileges to the women graduates of Hendrix College. In addition certain philanthropic educational boards of the country have looked with favor upon the consolidation movement and expressed their faith in the new educational program of the college by granting material aid in several lines of activity.

In 1930 the City of Conway paid \$150,000 on its pledge of a quarter of a million dollars to Hendrix College. This amount together with other donations enabled the college to close out a long extended endowment contract with the General Educational Board of New York, whereby the sum of \$350,000 was added to the endowment. Further donations enabled the college to avail itself of a conditional gift of \$150,000 made by the General Education Board in December, 1929, for the erection of a science building. Only two previous gifts of this kind had been made by the Board in the whole South and none west of the Mississippi river. The Science Hall made possible by this gift is a handsome four-story structure well equipped in every detail. It was completed in the summer of 1931. Another building made possible by gifts to the college after the consolidation program went into effect was Galloways Hall. This is a large two-story brick, accommodating ninety girls. The cost of the construction together with equipment was about \$100,000. Its appearance is distinctive and home-like; its accommodations and equipment are convenient and modern in every respect. Several small donations to the college by the General Education Board, by the Julliard Foundation and by the Carnegie Corporation have added materially to the equipment and teaching force. Recently the General Education Board gave \$30,000 to enlarge the Library Building.

(The material for the foregoing has been gathered from many sources, but we are under special obligations to Dr. Reynolds, Dr. W. O. Wilson and other members of the Hendrix College faculty.)

Our survey of educational interests would not be complete did we not take account of the training schools that have been conducted for now many years. These include, of course, the various summer schools, such as the pastors' school, at Hendrix College, several schools conducted by our young peoples organizations, and the training schools controlled by our General Board of Education and under the immediate direction of the Executive Secretary of Education for each Annual Conference. All of these have been and are now very effective agencies. The Southern Methodist Church has the high honor of having led off in the movement for teacher training, when Dr. H. M. Hammil, something more than a quarter of a century ago, inaugurated such a movement in our Church. This work has been steadily developed, and nowhere has it become more effective than in Arkansas. For many years our two Conferences have been assigning some of our strongest men to this field of labor. In the Little Rock Conference Clem Baker has been at the head of this service for twenty years. He has had the co-operation of Mr. F. T. Fowler and Rev. S. T. Baugh. In the North Arkansas Conference, George McGlumphy, W. A. Lindsey, H. E. Wheeler, G. G. Davidson, Ira A. Brumley and Glenn Sanford have been outstanding figures.

Training Classes are constantly being held in all parts of the State. In addition to approved instructors from among our own forces, eminent men are brought in from universities outside the State, and the work goes on from year to year.

Relation of the Church to Other Schools

In addition to the work done through their own schools, the Methodists of Arkansas have contributed their full share to the public schools of the State. Thousands of her members have been teachers; many thousands have been students in the grade schools and high schools, and an incomputable sum of money from Methodist pockets has gone to sustain them.

For nearly a quarter of a century after the establishment of the State University the attitude of the Church toward it was not very sympathetic. Perhaps some reason for this may be found in the fact that the authorities of the University were not in any great sympathy with the Methodist Church. For during all this period there was never a member of the Methodist Church who was a professor in the university, though several had certain subordinate positions there. This Church has never believed that questions of Church denominations should be obtruded into the affairs of State. Yet, obviously, we have never fancied being wholly ignored. There came a time, in the early nineties of the last century when our pastor at Fayetteville took notice of this situation; made up his mind that the situation had to be changed; and the situation was changed. Since that date there has been

no discrimination against any Church, so far as we know, and the situation has been definitely modified, so that there is now a spirit of cooperation and educational fellowship between our Church and the University.

This was the time when Dr. John L. Buchanan was brought from Virginia to be President of the University. Dr. Buchanan was a grand man. He had done notable service as president of Emory and Henry College, professor in Vanderbilt University, as Superintendent of Public Instruction for the State of Virginia and as professor in Randolph-Macon College. He speedily put the stamp of a high idealism on our University, and from the year 1894 we have seen a new order of things there. Along with Dr. Buchanan and shortly after he entered upon his work, there went into the faculty a number of men who have been and are of our membership. Notable among them were Dr. G. W. Droke, who had long held a minor position in the University, Professor John C. Futrall, who has now been President since 1913 and Lieutenant Elias Chandler, who became Commandant. Later there went from Hendrix College Dr. D. Y. Thomas, now head of the History Department. Dr. J. H. Reynolds was a professor there for several years, and was acting President in 1912-13. During recent years Dr. Bradford Knapp, Professors J. J. Knoch and J. T. Bucholtz, all now gone, were useful Methodists; and, in addition, Dean V. L. Jones, Judge George Vaughan, Professors D. G. Carter, W. J. Lemke, and Marvin Hurley are good Methodists. Connected with the earlier history of the University two good Methodist women deserve mention, Miss Ella Carnall and Miss Naomi Williams. Of course, there are others. It must be said of these University people that they have been of great value to our Church in Fayetteville and to our Western Methodist Assembly on Mount Sequoyah. And it is but just to say that probably Dr. Droke has done more than any other single individual at all for our Methodism in that city.

For now ten years the Methodist Church has provided accredited Bible course in the University under the direction of the Wesley Foundation.



Dr. A. C. Millar, who represents Arkansas on the Judicial Council, was the first man elected. Before the General Conference on 1934 adjourned there was an appeal to the Judicial Council on the question of the four-year Presiding Elder legislation. The Judicial Council, six members concurring, declared it a constitutional question. Two members, Drs. A. C. Millar and H. G. Henry, rendered a minority dissenting opinion. The General Conference, by more than the two-thirds vote, submitted the question to the Annual Conferences, and they, during the following year, ratified it by more than the three-fourths vote required.

Chapter XXXV

WORK OF THE WOMEN

Woman's Missionary Society, North Arkansas Conference

By Mrs. R. A. Dowdy

The history of the Woman's Missionary Society of the North Arkansas Conference prior to 1915 is written in the records of Foreign and Home Societies of the Arkansas and White River Conferences from which it was formed.

The oldest Missionary Society of which we have any account was at Russellville, in the Arkansas Conference, organized in 1877, before the authorization of woman's work by the General Conference, when Mrs. Julian A. Hayes, first president of the Woman's Board of Foreign Missions, visited this place and organized a society. Later societies were formed at Clarksville and Fort Smith through the efforts of Rev. V. V. Harlan and Rev. Jerome Harralson.

Conference Organization

At the forty-fourth session of the Arkansas Annual Conference, held at Fort Smith in 1880, the Conference Woman's Foreign Missionary Society was organized in the home of Mr. and Mrs. Frank Parke, aided by these same interested brethren. Mrs. Jerome Harralson became president, Miss Emma McClure corresponding secretary, and Mrs. Frank Parke treasurer, which position she held for fifteen years.

The first annual meeting was held at Dardanelle in October, 1881, during the Annual Conference. Mrs. Juliana Hayes was present to strengthen and inform the women. She conducted their worship services, lectured to them on China, exhibited some Chinese shoes, explained foot-binding, and read a letter from Miss Lochie Rankin, the first missionary. Mrs. Jerome Harralson was elected the first delegate to the Woman's Board.

In 1883, Mr. and Mrs. Frank Parke began the support of the first scholarship in Miss Rankin's school in China. It was continued for twenty-five years.

In 1884, Mrs. O. H. Tucker became the faithful and efficient president and held it for seventeen years. In 1885, Mrs. V. V. Harlan was elected corresponding secretary and conference organizer, which position she held for twelve years. Under their capable leadership there was a steady and substantial growth. Much opposition to foreign missions had to be overcome and women had to be developed for leadership.

In 1896 there were 40 adult auxiliaries with 627 members, and 20 juvenile societies with 637 members. Here they made definite plans to interest the children early in missions. They were now taking a Conference pledge of \$500, supporting three scholarships and three Bible women.

In 1901, Mrs. Henry Hanesworth began her long and faithful service as district secretary and later corresponding secretary. She is still active, having given thirty-four years of service. This year Mrs. W. E. Bennett was elected treasurer, which position she held for fifteen years, until the union of the Conferences.

Home Missions

In the year 1901, at the session of the Annual Conference at Conway, Rev. J. B. Stevenson, chairman of the Board of Church Extension, presented a resolution asking for the organization of a Home Mission Society. Mrs. O. E. Jamison, one of the finest spirits in Arkansas Methodism has produced, became its president and leader: and after nine years, she was followed by Mrs. J. C. Holcombe, a worthy successor.

The society grew rapidly, and in 1909 they reported forty-six adult auxiliaries, with 1,050 members, 233 children and 67 baby divisions.

For ten years these societies continued to work side by side, cultivating the home field and transplanting the Gospel abroad. In 1911 they met in joint session and were united. Miss Lila Rollston became president, Miss Nellie Denton corresponding secretary of the foreign department, and Mrs. F. M. Tolleson of the home; and so remained until the union of the Arkansas and White River Conferences.

Two splendid deaconesses were trained and sent into service by this conference: Miss Stella Womack, who, after years of valiant service, retired on account of ill health; and Miss Frances Denton, who is still in the work. Other excellent workers of this period were Mrs. J. E. Thatcher, Mrs. T. K. May, Mrs. F. A. Jeffett, Mr. and Mrs. J. J. Baggett, Mrs. Geo. W. Hill, Mrs. J. E. Berry, Mrs. J. B. Crump, Mrs. O. E. Goddard, Miss Edith East, Mrs. J. B. Stevenson, Miss Newell Foster, and Mrs. J. C. Garner.

Missionary Societies of the White River Conference

The first record we have of "Woman's Work for Women" in the White River Conference was at El Paso, when Mrs. Fannie E. Suddarth formed a membership of ten into an auxiliary in 1882. Mrs. Juliana Hayes visited the Annual Conference at Newport in 1883, and by her zeal and eloquence aroused an interest in preachers and laity. A Conference society was organized by the appointment of Mrs. Fannie E. Suddarth as president, Mrs. Ada Rimmel corresponding secretary, Miss Steven Perry treasurer, and a vice-

NORTH ARKANSAS CONFERENCE MISSIONARY WOMEN PRESIDENTS AND PIONEERS



Top row: Mrs. Roussan; Mrs. Dickson; Mrs. Tucker; Mrs. Parke. Second row: Mrs. Jamison; Mrs. Bell; Mrs. Hatcher; Mrs. Babcock. Third row: Mrs. Steele; Mrs. Neill; Mrs. Hanesworth; Mrs. Tolleson. Bottom row: Mrs. Dowdy; Mrs. Barnett; Mrs. Ellis; Miss Fuller.

MISSIONARY WORKERS OF THE WOMAN'S MISSIONARY SOCIETY
NORTH ARKANSAS CONFERENCE



Top row: Alice E. Furry, Cornelia N. Crozier, Helen Phillips, Miss Frances Denton, Nellie Dyer. Second row: Lilliam Wahl, Miss Pearle McCain, Miss Esther Case, Miss Amo Atchley, Miss Stella W. Gage. Bottom row: Mrs. Minnie Webb Forrest, Miss Eunice O'Bryant, Miss Lucy Clark, Miss Minnie Lee Edison.

president for each presiding elder's district. The preachers promised to aid the women, and that year new organizations were established in Searcy, Newport, Riverside, and Batesville. At the end of the year they reported 55 members, with \$77 collection.

Earlier Collections

Mrs. McTyeire, treasurer of the Woman's Board, reported that there was sent to the Board from this Conference, in 1880, \$19.35; in 1881, \$35.25; in 1882, \$4.25; and in 1883, \$13.75; showing that somewhere in the Conference men and women were collecting money for missions before the Conference society was organized.

The young society made little progress, however, until the Annual Conference at Searcy in 1889, when it was entirely reorganized and Mrs. Mary A. Neill became its president and champion. Later progress was largely due to her.

In 1889 the Woman's Board of Foreign Missions met at Little Rock, and a number of the women attended. It was at this meeting that the Scarritt Bible and Training School was founded, and it made a great impression on the women and also on the preachers of the State. They gave more cordial support to the movement, and the societies began to grow. At the annual meeting quite a delegation was present, and sessions were held in the Presbyterian Church "managed entirely by women." They now have 12 societies with 264 members, 5 juvenile with 197 members, 4 life members; and the treasurer remitted \$390.50.

The next year, 1895, the first meeting was held apart from the Annual Conference, with eleven officers and delegates present. This meeting was held in regulation form, with annual sermon, reports of officers and district secretaries. They began the support of a scholarship, known as "Ella Randall Scholarship", for a devoted member. They pledged active support of Scarritt, and raised \$449.80 for the institution. Mrs. Wightman, vice-president of the Board, was present, and because of her inspiration and help, she was made a life member and \$100 was raised for this purpose.

In 1881 Mrs. Florence Malone, corresponding secretary, died and the women raised \$100 to furnish a room at Scarritt, to be known as "The Florence Malone" room.

First Missionary

It had been the prayer of the women that the Lord would call a missionary from their midst. In June, 1894, Miss Esther Case, of Batesville, was accepted by the Board at Atlanta, and appointed to Saltillo, Mexico. She served in Mexico for twenty years. On her return, she was appointed Administrative Secretary for Latin America and Africa, and later, Administrative Secretary of the Foreign Department of our Board of Missions, which position she

held until she went home, May 7, 1932. We have been greatly honored by her life and ministry.

Home Mission Conference

The Woman's Board of Home Missions (then the Woman's Parsonage and Home Mission Society) met at Little Rock in 1896. Mrs. S. H. Babcock and Mrs. A. G. Dickson attended from the White River Conference, and Miss Bennett asked the bishop to appoint Mrs. Dickson president and Mrs. Babcock corresponding secretary, which was done. When the Annual Conference met at Paragould in November, they attended and presented the work, soliciting the cooperation of the preachers in converting local Aids into Home Mission Societies. During the year many letters and much literature were sent out, and Searcy, Paragould, and Batesville were converted into Home Mission Societies. Progress was slow, but by continued cultivation the change was effected.

In 1897 Mrs. Babcock was also elected president of the Foreign Missionary Society and Mrs. Neill corresponding secretary. During their term of office, district secretaries grew greatly in efficiency, the office was magnified at the annual meeting, and an expense fund was provided. Visitors from the Woman's Board and from the General Board and returned missionaries attended the annual meeting, and the work grew until 1907, when the Silver Jubilee was celebrated. 850 members were reported, and the collections reached \$2,600. At this time Mrs. Neill again became president and Mrs. J. M. Hawley corresponding secretary, and their unflagging interest continued to inspire official staff and members.

In 1905 Mrs. Leon Roussan became president of the Home Mission Society. Mrs. Babcock continued corresponding secretary to the end of her life. During these years many parsonages were built and more made livable, and furniture was provided; the young people had become separate organizations, and tithing was stressed as a means of financing the kingdom.

In 1908 Mrs. Babcock went to her heavenly home, and a modest memorial, a "Reference Library" in Scarritt, was established by the Home and Foreign Societies at a cost of \$300.

Conforming to the plans of Woman's Work as outlined by the General Conference, both societies met at Batesville in 1911 and united. The life of the new organization had a tenure of only four years. In this time more effective plans of organization and methods of work came into use. The last year left the Conference with 1,200 members and an offering of \$6,000. Some other splendid workers of this period were Mesdames H. B. Strange, Annie Neely, J. C. Hawthorne, Josephus Anderson, P. A. Robertson, H. L. Remmel, A. L. Malone, O. N. Killough, Sallie Wyse, W. S. Atkins, J. O. Blakeney, and Hubert J. George.

North Arkansas Conference

The Arkansas and White River Conferences met in joint session at North Little Rock in February, 1915, with a full corps of officers and a large representation. Their motto was "Workers Together with Him." After a harmonious session they formally united, creating the Woman's Missionary Society of the North Arkansas Conference. A strong tie of love and willingness to serve was established between them. Officers were selected from representatives of each Conference: Mrs. F. M. Tolleson president, Mrs. J. M. Hawley corresponding secretary, Mrs. H. Hanesworth recording secretary, and Miss Mary Fuller treasurer.

In the spring the Council met at Little Rock, and it was the privilege of many of the women to attend and to get a clearer conception of the whole program of work undertaken by the body. Careful cultivation was carried on through the Conference to increase organizations and knowledge of the work, and at the end of the quadrennium there was an increase of members and of finances. In 1920 Mrs. Preston Hatcher became president, Mrs. R. A. Dowdy corresponding secretary, and Mrs. W. A. Steele treasurer. These were followed by Mrs. E. F. Ellis president, Mrs. W. L. Oliver corresponding secretary, and later Mrs. B. E. Snetzer, who is now in service.

During this period the work continued to advance. Some of the outstanding accomplishments were: A scholarship in Scarritt College, known as the "Mary A. Neill Scholarship," was created and an endowment of \$5,500 was raised, under the direction of Mrs. I. N. Barnett, for its support; the projection of the Woman's Building at Sequoyah was initiated by this Conference and about \$5,500 has been donated toward its erection; in the Bennett Memorial Campaign, \$8,162.39 was lovingly donated in memory of Miss Bennett, a permanent investment in religious education. This Conference also enterprised the first Rural Work under trained Council leaders in Southern Methodism. For many years there were two deaconesses engaged in rural work, directed and supported by this Conference. Now Mrs. Dora Hoover is doing splendid work at War Eagle.

As a part of the Jubilee Year program, the Fiftieth Anniversary of Women's Organized Work, the office of Conference Historian was created, and Mrs. R. A. Dowdy was elected Historian. In the discharge of this duty she collected the material available and published a history of the Woman's Work in the Arkansas Conference, the White River Conference, and the North Arkansas Conference subsequent to the union of the two former Conferences.

In 1930, when this Conference celebrated its Jubilee, they had 166 adult auxiliaries, twenty-seven young people, seventy-one juniors and children, making 265 societies, with a membership of 5,298,

with 6,606 in Bible and Mission Study classes and a contribution of \$21,722.34 sent to the Council treasurer.

The amount sent from this Conference to the Board and Council up to this time (fifty years) was \$413,953.39. This sum, together with the contribution to the Neill Memorial, Bennett Memorial, Mt. Sequoyah, Rural Work, and Supply and Social Service work, together with unnamed and unknown sums through all the years toward the building, furnishing, and upkeep of parsonages, constitutes a worthy sum contributed out of the toil and sacrifice of the women of the conference and affectionately laid upon the altar of Christian service for the spread of the Gospel of the Kingdom.

The Young People's Department, after years of seed-sowing and cultivation, reached its greatest harvest during the superintendency of Mrs. J. H. O'Bryant and Miss Mary Fuller, when summer conferences were held at Galloway College and Petit Jean Mountain. The work was greatly enlarged, scholarships were supported, and many young lives were given in consecrated service to the Church.

Fine contributions to the cause through the years have been rendered through the Department of Social Welfare under the direction of Mrs. S. G. Smith and Mrs. I. N. Barnett; Children's Work, by Mrs. W. A. Steele, Mrs. Roscoe McKee, and Mrs. D. Y. Thomas; Supplies, by Mrs. J. H. Zellner; Mission Study, by Mrs. L. I. McKinney, Mrs. A. B. Haltom, and Mrs. Jno. W. Bell; and in various departments by Mesdames Lula Hill, E. A. Holloway, F. A. Lark, J. C. Garner, Baxter Gatlin, W. A. Jackson, H. E. Neblett, Dora May, W. A. Tittle, H. A. Northcutt, C. G. Barton, D. F. Elliott, and many, many others whose faithful service is recorded only in the records of the better world.

The contribution of supreme value is revealed in the fine personalities of those who have been inspired, trained, and sent into life service through the work of the Conference.

The following is our honored list:

Foreign Department

Miss Esther Case	Mexico
Miss Cornelia Crozier	China
Miss Alice Furry	Korea
Miss Jessie Moore	Brazil
Miss Lillian Wahl (deceased)	Siberia-Manchuria
Miss Lucy Clark	China
Miss Nellie Dyer	Korea
Miss Pearle McCain	China
Miss Edith Martin	Africa

Home Department

Miss Frances Denton
 Miss Stella Womack
 Miss Minnie Webb
 Miss Minnie Lee Eidson
 Miss Eunice O'Bryant (deceased)
 Mrs. A. M. Moore
 Miss Amo Atchley
 Miss Helen Phillips

The Conference now supports the three latest missionaries in the field: Miss Nellie Dyer, Miss Pearle McCain, and Miss Ed'th Martin.

NORTH ARKANSAS CONFERENCE CONFERENCE OFFICERS

1935

President	Mrs. E. F. Ellis, Fayetteville
Vice President	Mrs. A. L. Trent, Fayetteville
Conference Secretary	Mrs. B. E. Snetser, Newport
Recording Secretary	Mrs. Henry Hanesworth, Augusta
Treasurer	Mrs. W. T. Bacon, Booneville
Supt. Children	Mrs. D. Y. Thomas, Fayetteville
Supt. Christian Social Relations	Mrs. I. N. Barnett, Batesville
Supt. Bible and Mission Study	Mrs. J. Wilson Crichlow, Helena
Supt. Literature and Publicity	Miss Ethel K. Millar, Conway
Supt. Supplies	Mrs. J. E. Critz, Blytheville

District Secretaries

Batesville District	Mrs. Taylor Dowell, Tuckerman
Booneville District	Mrs. W. J. Spicer, Booneville
Conway District	Mrs. E. T. Wayland, North Little Rock
Fayetteville District	Mrs. J. H. Ze'ner, Prairie Grove
Fort Smith District	Mrs. H. S. East, Charleston
Helena District	Miss Marie Holmstedt, Helena
Jonesboro District	Mrs. Henkel Pewett, Jonesboro
Paragould District	Mrs. Eugenie Hall, Hoxie
Searcy District	Mrs. Booth Davidson, Kensett

Historian

Mrs. R. A. Dowdy	Batesville
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LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY

By Mrs. F. M. (Coralee Gannaway) Williams

Many years before the Woman's Work was authorized by the Methodist Episcopal Church, South, the women were constrained by the love of Christ to do something for the spread of the gospel at home and abroad, which was first manifested in this Conference in the Ladies' Aid Society, later the Woman's Foreign Missionary Society and the Woman's Home Mission Society which finally culminate in the Woman's Missionary Society as we know it now.

One of the first groups organized in our Conference was for the work done in First Church, Little Rock, in 1831; in furnishing a parsonage in 1872, the Ladies' Aid being organized in 1876 and the Foreign Missionary Society in 1878.

The first group doing real missionary work was at Warren, when in 1873, Mrs. H. D. McKinnon, with Miss Emily Van Valkenburg as secretary, organized a society which sent regular contributions to Mrs. J. W. Lambuth in China. In 1877 Mrs. McKinnon was asked to name the cottage at Nantziang, China, which some of the money sent by her had helped to build.

In the same year the Pine Bluff auxiliary sent \$100 to Mrs. McGavock in Nashville, Tenn., to send a missionary to China as soon as the work would be authorized by the General Conference, which was done in 1878. The women of Pine Bluff later adopted a Chinese student whom they named "Lottie Evans", for the wife of their pastor, Rev. Charles F. Evans.

Soon other groups sprang up which sent contributions to Mrs. Lambuth for the education of a Chinese girl named "Emily Van Valkenburg" in the Clopton School at Shanghai.

In 1878 the Little Rock Conference Woman's Missionary Society was organized in the home of Mrs. Brown at Hot Springs, during the session of the preachers' Annual Conference, Rev. H. D. McKinnon and Rev. Chas. F. Evans assisting. It is little wonder that Mrs. McKinnon, who organized the first society at Warren, was made Conference President. She served one year and was followed by Mrs. Andrew Hunter who served five years, she being followed by Mrs. Lou A. Hotchkiss who gave distinguished service for twenty-three years.

The earnest zeal of the pioneers in Arkansas missions was the contagion that spread rapidly in the Little Rock Conference, and soon missionary societies were organized here and there, with consecrated leaders fired by the urge to send the message to the uttermost parts of the earth.

Among those early workers were Mesdames Van Valkenburg, Emily Van Valkenburg Holmes, M. A. Price, T. W. Hayes, M. J.

McAlmont, J. R. Harvey, Horace Jewell, A. R. Winfield, A. J. Marshall, Andrew Hunter, C. C. Godden, J. R. Howell, R. H. M. Mills, Nannie Koonce, Hugh Bradley, Myra Vaughn, Elmira Snodgrass, Wheeler, Poole, Misses Jennie Jackson, Lizzie Pirtle, and Lizzie Stinson, Mrs. Mary Sorrells Dewoody, Mrs. D. C. Bueford, and J. T. Stifford.

At the first meeting, held at Hot Springs in 1878, seven auxiliaries were reported, with a membership of 142 and \$210 in money. Warren sent fifty dollars annually to the Mission school in Shanghai, China, and five dollars for the support of Miss Lochie Rankin, Missionary to China. Pine Bluff, with twenty members, sent funds for mission work in China; Mineral Springs, with fifty members sent ninety-six dollars for the home in Nantziang; Toledo, ten members, two dollars; Malvern, twelve members, two dollars; Little Rock, fourteen members; Monticello, seventeen members.

The annual conferences were held in connection with the preachers' Conferences until 1888.

In 1886 Home Mission work was authorized by the General Conference and was known as the "Woman's Department of Church Extension", later known as the Woman's Parsonage and Home Mission Society", then as the "Woman's Home Mission Society." Mrs. Hotchkiss was appointed secretary of the Little Rock Conference Church Extension, which office she held for five years. She was followed by Miss Lizzie Stinson, with Mrs. S. H. Thompson as treasurer.

In 1894 the Little Rock Conference Woman's Parsonage and Home Mission Society was organized by Bishop Eugene R. Hendrix and Rev. C. C. Godden at the Annual Conference at Prescott. At the second meeting, held in the parsonage of First Church, Little Rock, a report of \$1,305.65 for supplies, parsonages, and other connectional work heartened the women to greater endeavor. Mrs. A. J. Marshall was president.

In 1896, with Mrs. W. C. Ratcliffe as president, Mrs. W. H. Pemberton was elected corresponding secretary, which office she so signally graced for twenty-seven years, earning and deserving the title, "Our Lady of the Golden Pen", given by this writer, her collaborer.

Other pioneers in Home Mission work were Mesdames F. B. Rudolph, Sue L. James, W. A. Kirk, Lida Watson, George Thornburgh, David Beitler, A. O. Evans, L. E. Smith, James Hicks, Lucy Roberts, Bettie Barclay, E. E. Blake, R. H. Ethridge, H. D. McKinnon, Ella McRae, A. E. Shippey, Florrie Field, C. T. Walker, Ella Flickinger, Clara Cooper, Dan Gillman, Carl Voss, Mrs. W. H. Pemberton and Mrs. Lapur.

Thus these two organizations, the Woman's Foreign and the Woman's Home Mission Societies, worked side by side, many of the same women working earnestly in both Societies, sending increas-

LITTLE ROCK CONFERENCE MISSIONARY WOMEN



Top row: 1. Mrs. C. F. Elza. 2. Mrs. W. H. Pemberton. 3. Mrs. John M. Stinson. 4. Mrs. E. R. Steel. Second row: 1. Mrs. Sue A. McKinnon. 2. Mrs. F. M. Williams. 3. Mrs. W. P. McDermott. 4. Mrs. H. L. Rimmel. Third row: 1. Mrs. McAlmont. 2. Mrs. Holmes. 3. Mrs. Hotchkiss. 4. Mrs. Harvey. Bottom row: Mrs. James Thomas and Mrs. W. C. Rattcliff.

ing contributions to foreign fields, aiding preachers and building parsonages at home till 1910 when the two became one under the name of the Woman's Missionary Society. There may have been some misgiving on the part of some, but there was great rejoicing in the hearts of many that a united program could be worked out for the promotion of Christ's Kingdom in the earth.

The work of the young people and children had grown in both organizations and the adjustment was easily made for its continuation in the completed three departments of Adult, Young People, and Children's Work. This conference has claimed many women of deep spiritual devotion to the cause of missions, many sparkling in intelligence, and many who gave their means cheerfully; from these Little Rock Conference Woman's Missionary Society gained a momentum which placed it in high rank with the missionary leaders of our Church; but, most of all, we rejoice that heathen nations have been told of the Saviour and the poor have the gospel preached unto them.

In 1889 the Woman's Board of Foreign Missions met in First Church, Little Rock, at which time the first money for Scarritt College was given by a niece of Mrs. William Thompson, little Julia Dortch Thompson, after an impassioned appeal from Miss Belle H. Bennett. In 1915, First Church, Little Rock, entertained the Woman's Missionary Council in a most royal manner. Mrs. Geo. Thornburgh being chairman of arrangements, Mrs. F. M. Williams, Conference President, giving the address of welcome.

Each year our annual conference shows increase until 1930 which will be remembered as the beginning of the great depression, finances dropping from \$35,859.35 in 1929 to \$16,821.55 in 1933, rising to \$17,530.03 in 1934; but the interest in missions has become deep-set in the hearts of our women.

The financial report which comes from the regular work of the auxiliaries, is but a poor expression of the real interest in missions, for lives have been dedicated to special service and Christian experience has been developed in the individual heart. This conference contributed \$10,288.36 to the Belle H. Bennett Memorial at Scarritt College, paid \$15,826.74 to the Woman's Building at Mt. Sequoyah in loving memory of Mesdames C. F. Elza, H. L. Rimmel, and F. F. Stephens, all of whom have entered the "house not made with hands, eternal in the heavens". Of that sum Col. H. L. Rimmel gave \$5,000 in loving memory of his wife.

This Conference also maintains two scholarships at Scarritt College which have aided some of our and other workers; the Foreign scholarship named "Lou A. Hotchkiss" and the Home named "Mae McKenzie" for Arkansas' first deaconess and in honor of the story, "The Morning-Glory", by this writer.

Rev. John F. Taylor is doing a monumental work in the es-

establishment of two loan funds, the "Lydia Taylor Deaconess Endowment Fund" and the "Ella Thomas Endowment Fund". The former now in trust amounts to \$7,125.70 the latter \$8,354.58, making a total of \$15,480.28. Brother "Jack" and God only know how it was done.

Missionaries and deaconesses from this conference are: Virginia Garner, Virginia Howell, Rachel Jarrett, Maude Mathis, Gilberta Harris, Lillian Wahl, Eda Cade Gieck, Elma Morgan, Lucy Alta Wade, Hortense Murray, and Norene Robken, Bessie Bunn, Glenn Moore, Rosalee Riggins, Florence Whitesides, and Margaret Simpson.

This conference supported Lillian Wahl in the foreign field, and later, under the leadership of Mrs. McDermott as president, we assumed the support of our three latest missionaries, Hortense Murray in Africa, Lucy Wade in Brazil, and Norene Robkin in Poland.

In 1917 the Summer Conference for Young People was organized in this manner; the Arkadelphia District Conference was in session at Hot Springs and the Conference President, Mrs. F. M. Williams, presented the plan to the Conference, which was accepted enthusiastically by the preachers.

This writer phoned Mrs. C. F. Elza, Superintendent of Young People, to come and help perfect plans; but she said, "Teacher, go on with the work and I will follow". But we found that she made an unusual leader for young people and later a brilliant leader as president. For a number of years this Conference was held at Henderson-Brown College at Arkadelphia; later joint sessions were held with the North Arkansas Conference at Conway, Petit Jean and Y. W. C. A. Camp at Benton. Other superintendents have been Mesdames Dwight Savage, Curtis Stout, J. G. Moore, H. B. All's, and Tom McLean. Many young people have received a deep spiritual uplift from the courses presented at these conferences and from the association with consecrated leaders. Medames Moffett Rhodes and J. M. Workman were helpful in those earlier days. Thus for twenty-seven years, we have given careful training to our young people who will be the leaders of the morrow when its promoters have passed on.

The Little Rock Conference Woman's Missionary Society enjoys the distinction of having the first permanent record of the work from the beginning in the history, "Builders of A Kingdom" written by Mrs. F. M. William, now Historian.

This conference has celebrated two Jubilees, the first in 1923 at Warren as the fiftieth anniversary of auxiliary organization and in 1928 at Pine Bluff, the fiftieth anniversary of our Conference society, both of which were beautiful and inspiring in the presentation of the pioneer work of our women, and the conference felt a

new impetus for greater endeavor. The writer wears the Jubilee pin given by the Woman's Missionary Council in Nashville at that Jubilee celebration.

An enterprise quite worthy of note is the Rural Work inaugurated during Mrs. E. R. Steel's presidency and now carried on most successfully in the oil field of Camden District by Deaconess Willie Mae Porter.

It would give the writer great joy if the name of every woman who has helped to make this conference what it is, could be indited in this history; but they are all in the Lamb's Book of Life, and we can but say of the women that "they that publish glad tidings are a great host" here, and, in the Great Beyond, will be named members of Little Rock Conference Woman's Missionary Society.

Conference Presidents: Foreign

1878-78, Mrs. H. D. McKinnon; 1879-84, Mrs. Andrew Hunter; 1884-1907, Mrs. Lou A. Hotchkiss; 1907-12, Mrs. Ella McRae Thomas. **Home:** 1886, Mrs. Lou A. Hotchkiss, Conference Secretary to the Woman's Department of Church Extension; 1886-95, Miss Lizzie Stinson; 1894-96, Mrs. S. N. Marshall, President; 1896-99, Mrs. W. C. Ratcliffe; 1899-1902, Mrs. C. T. Walker; 1902-12, Mrs. F. M. Williams.

Woman's Missionary Society

1912-14, Mrs. Ella McRae Thomas; 1914-22, Mrs. F. M. Williams; 1922-25, Mrs. C. F. Elza; 1925, April 1-17, Mrs. J. M. Workman; 1925-30, Mrs. E. R. Steel; 1930-34, Mrs. W. P. McDermott; 1934-35, Mrs. J. M. Stinson.

Conference Officers, 1935:

President, Mrs. J. M. Stinson; Vice-President, Mrs. L. K. McKinney; Conference Secretary, Mrs. H. King Wade; Recording Secretary, Mrs. Walter Ryland; Treasurer, Mrs. S. W. C. Smith; Secretary of Young Women's Circles, Miss Ruth May; Secretary of Children, Mrs. Fred Harrison; Supt. Christian Social Relations, Mrs. B. J. Reaves; Supt. Mission Study, Mrs. A. R. McKinney; Supt. Supplies, Mrs. L. E. N. Hundley; Supt. Literature and Publicity, Mrs. E. G. Sponenbarger; Historian, Mrs. F. M. Williams; Editor Woman's Page, Arkansas Methodist, Mrs. A. C. Millar; Rural Worker, Miss Willie Mae Porter; Ch'm. of Com. on Status of Women, Mrs. L. K. McKinney; and Ch'm. of Com. on Spiritual Life, Mrs. J. M. Workman.

District Secretaries: Arkadelphia District, Mrs. C. A. Evans; Camden District, Mrs. Chas. Moselev; Little Rock District, Mrs. W. O. Clark; Monticello District, Mrs. V. O. Buck; Pine Bluff District, Mrs. C. L. O'Daniel; Prescott District, Mrs. A. W. Hale; and Texarkana District, Mrs. Henry Knight.

Annual Sessions Woman's Foreign Missionary Society

1878, Hot Springs; 1879, Camden; 1880, Prescott; 1881, Pine Bluff; 1882, Monticello; 1883, Malvern; 1884, Little Rock; 1885, Arkadelphia; 1886, Hot Springs; 1887, Little Rock; 1888, Arkadelphia; 1889, Pine Bluff; 1890, Prescott; 1891, Hot Springs; 1892, Camden; 1893, Fordyce; 1894, Malvern; 1895, Hope; 1896, Stuttgart; 1897, Pine Bluff; 1898, Prescott; 1899, Monticello; 1900, Little Rock; 1901, Arkadelphia; 1902, Camden; 1903, Fordyce; 1904, Malvern; 1905, Lonoke; 1906, Hope; 1907, Warren; 1908, Malvern; 1909, Pine Bluff; 1910, Texarkana; 1911, Hot Springs.

Annual Sessions of Woman's Home Mission Society

1894, Prescott; 1895, First Church, Little Rock; 1896, First Church, Little Rock; 1897, Arkadelphia; 1898, Hot Springs; 1899, Pine Bluff; 1900, Hope; 1901, Fordyce; 1902, Pine Bluff, Lakeside; 1903, Prescott; 1904, Monticello; 1905, Texarkana; 1906, El Dorado; 1907, Hot Springs; 1908, Nashville; 1909, Crossett; 1910, Stamps; 1911, Camden.

Joint Session Home and Foreign Societies 1912, Arkadelphia.

Annual Sessions Woman's Missionary Society

1913, Monticello; 1914, Magnolia; 1915, Texarkana; 1916, Warren; 1917, Lakeside, Pine Bluff; 1918, Prescott; 1919, Fordyce; 1920, Hope; 1921, Lakeside, Pine Bluff; 1922, Texarkana; 1923, Warren; 1924, First Church, Little Rock; 1925, El Dorado; 1926, First Church, Hot Springs; 1927, Winfield, Little Rock; 1928, First Church, Pine Bluff; 1929, Camden; 1930, El Dorado; 1931, Texarkana; 1932, First Church, Little Rock; 1933, First Church, Hot Springs; 1934, Hope; 1935, Lakeside, Pine Bluff.

Footnote: On account of our own illustrated history, "Builders: Of a Kingdom" and the difficulty of securing pictures of our workers, very few pictures occur in this volume, which we regret.—Mrs. F. M. Williams, Editor.

Chapter XXXVI

REPRESENTATIVE CHURCHES—CITIES AND TOWNS

This chapter is intended mainly as an exhibit of Church and parsonage property of Methodism in Arkansas. Not all the first-class churches are given. Several excellent churches did not respond to our call. For all data on the present life of the Church the author has been compelled to rely upon preachers and people in the several localities. It has been so in gathering data from the several counties of the State. As respects the Representative Churches, he asked each presiding elder in Arkansas to furnish the data of as many as three churches in his district. Later calls have produced no results. However, we present what we got, and this will be amply sufficient to give the reader a fair understanding of the character of our church buildings. The presentation of the buildings affords a convenient place to take account of the pastors who have served these churches and of the laymen who through the years have been their chief support. So we attach their names as an important part of our history.

Let us begin with our largest church.

FIRST CHURCH, LITTLE ROCK

The value of this property, exclusive of a \$25,000 parsonage, is \$240,000. Its membership is 2,764.

The pastors have been as follows: When First Church was a part of the Little Rock Circuit: William G. Duke, 1833-34; Martin Wells, 1834-35; William P. Ratcliffe, 1835-36. Since First Church became a Station: William P. Ratcliffe, 1836-37; Benjamin Jones, 1837-38; W. H. Bump, 1838-39; B. H. Hester, 1839-40; R. W. Cole, 1840-41; Andrew Hunter, 1841-42; H. R. Kern, 1842-44; Andrew Hunter, 1844-46; J. F. Truslow, 1846-47; C. P. Turrentine, 1847-48; John Harrell, 1848-49; William P. Ratcliffe, 1849-51; A. R. Winfield, 1851-52; W. C. Young, 1852-53; A. B. Winfield, 1853-55; D. L. G. McKensie, 1855-56; H. R. Withers, 1856-57; D. L. G. McKensie, 1857-59; J. A. Stanley, 1859-61; D. L. G. McKensie, 1861-63; R. F. Colburn, 1863-65; William P. Ratcliffe, 1865-66; C. O. Steele, 1865-67; R. S. Hunter, 1867-68; J. L. Denton, 1868-69; H. C. Frazee, 1869-71; W. C. Hearn, 1871-73; Andrew Hunter, 1873-74; James Atkins, 1874-76; L. M. Lewis, 1876-77; Alonzo Monk, 1877; E. N. Watson, 1877-78; C. C. Godden, 1878-80; Horace Jewell, 1880-84; Wesley G. Miller, 1884-88; M. B. Chapman, 1888-91; E. A. Tabor, 1891; R. D. Smart, 1891-94; C. E. Patillo, 1894-98; W. E. Thompson, 1898-

1902; Walker Lewis, 1902-04; W. F. Andrews, 1904-07; T. E. Sharp, 1907-10; W. R. Richardson, 1910-14; Forney Hutchison, 1914-17; P. C. Fletcher, 1917-26; H. D. Knickerbocker, 1926-28; W. C. Martin, 1928-31; C. M. Reves, 1931—present.

Prominent among the lay members of First Church have been the following:

Chief Justice Elbert H. English, Judge William C. Ratcliffe, Dr. J. J. McAlmont, John P. Karns, James W. Ward, William H.



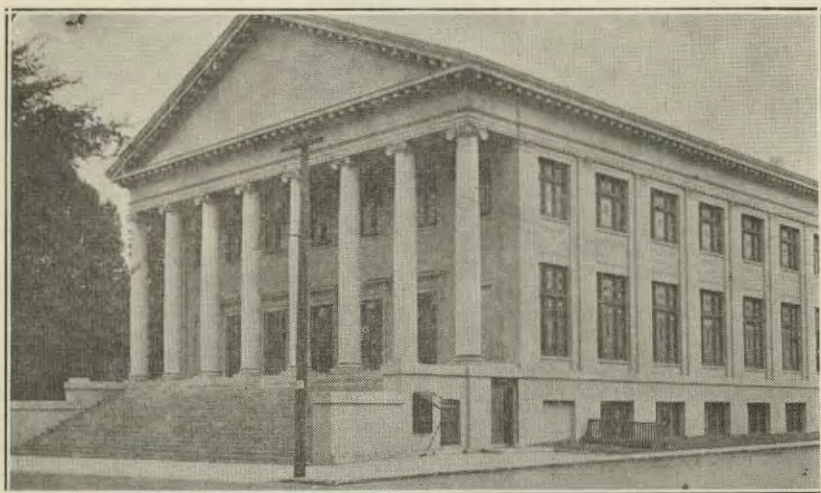
FIRST CHURCH, LITTLE ROCK

Field, S. S. Sanger, Mrs. Eliza J. Langtree, Dr. J. M. Pirtle, Frank Carl, D. G. Fones, Dr. John B. Bond, S. N. Marshall, Judge Richard Gantt, Creed T. Walker, John R. Sanders, L. B. Leigh, P. D. English, W. P. Field, Dr. T. E. Murrell, George Thornburgh, George L. Basham, John P. Lowry, J. S. Barkman, Gov. S. P. Hughes, R. C. Hall, H. L. Rimmel, J. T. Beal, L. P. Drake, Governor George

W. Donaghey, Mrs. W. H. Pemberton, Mrs. F. V. Holmes, Mrs. W. P. McDermott, Wallace Townsend, L. C. Holman, George Burden, H. T. and J. J. Harrison.

FIRST CHURCH, FORT SMITH.

This property is valued at \$200,000. Its membership is 2,583. This congregation is now about one hundred years old. We do not know who organized it. We have seen that Thomas Tennant in 1818 was traveling a circuit that reached from Arkansas Post to Fort Smith. It is probable that John Harrell organized a "society" here fifteen or twenty years later. At any rate, he had much to do with establishing this church. It is the "Mother Church" for a wide region. For nearly thirty years after 1887, up to 1916, there were two congregations, known as First Church and Central Church. In the latter year they were united and built the present



FIRST CHURCH, FORT SMITH

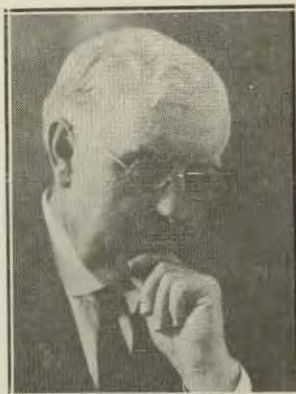
splendid plant. Meantime, Dodson Avenue Church, Midland Heights, and Second Church have been formed. The records are not complete, but the following preachers have served there:

Thomas Tennant, John Harrell, Levi Adams, H. C. Boyers, L. W. Moreland, John J. Roberts, H. W. Balch, H. W. Pogue, H. A. Sugg, Juba Easterbrook, Joseph Turrentine, T. E. Garrett, A. R. Winfield, R. F. Colburn, A. H. Kennedy, G. A. Schaeffer, Russell Renneau, John Rhyne, W. M. Wilson, Thomas Ruble, H. M. Granade, S. S. Key, S. H. Babcock, B. H. Greathouse, R. M. Tidings, V. V. Harlan, F. A. Jeffett, J. W. Boswell, J. L. Massey, James A. Anderson, Julien C. Brown, J. T. Bagwell, J. B. Stevenson (Cen-

tral), S. Anderson (Central), F. S. H. Johnston, T. J. Reynolds (Central), P. C. Fletcher (Central), O. E. Goddard, George McGlumphy (Central), followed at Central by C. P. Smith, C. S. Wright, E. R. Steel, and L. M. Broyles, J. M. Hughey, who later also served First Church, M. N. Waldrip, William Sherman, G. G. Davidson, J. S. Seneker, H. B. Trimble, J. T. McClure, who served his only four years and A. N. Evans who served his only six years in Arkansas at this church, George W. Davis, Dana Dawson, and H. C. Henderson.

These members have wrought in the making of First Church viewed from the beginning until now:

William H. Hunt, Dr. and Mrs. J. H. T. Main, William A. Jackson, S. S. Sanger, William Mickle, R. W. Lewis, Frank Parke, I. W. Bruce, B. Z. Gana-way, B. W. Bourland, S. D. McDonal, Jess L. Harper, Robert S. McCarty, Asa Clark, John R. Wren, J. W. Wright, W. A. Laster, A. B. Loving, J. G. Miller, M. T. Dyke, J. P. Collier, B. C. Blakely, James Wickersham, W. J. Fleming, Daniel Baker, B. R. Laws, Dr. Wyatt Slaughter, Dr. E. H. Stevenson, Dr. A. E. Hardin, T. P. Winchester, J. R. Stephens, A. A. McDonald and Dr. C. E. Laws, who helped compile this information.



DR. E. H. STEVENSON

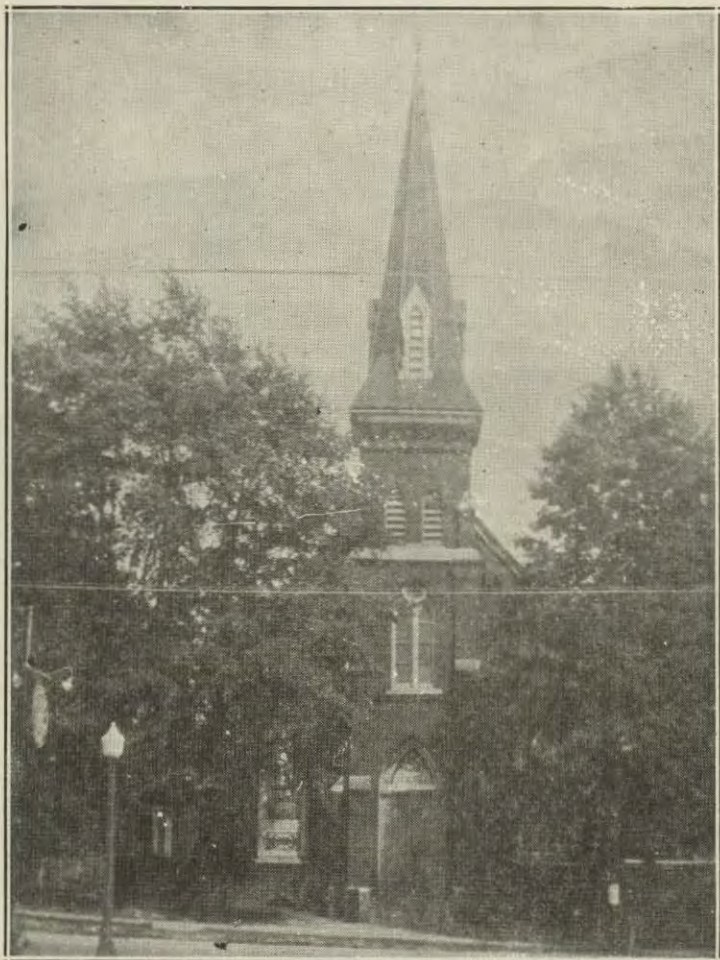
FIRST CHURCH, SEARCY

Value of Church, \$63,000. Membership, 538.

As early as 1836 this community was embraced in the Little Rock Circuit, and Henry Cornelius was preacher in charge. In 1842 it was in the Little Red River Mission, with A. I. Kavanaugh as pastor. Pastors following him were Henry Hubbard, John G. Alexander, L. C. Adams, Robert Martin, Robert G. Brittain, Jesse Boyd, Richard Dodson, John H. Mann, Edward T. Jones, and William T. Noe. In 1859 the Searcy church became a station, and was served in those early days by the following pastors in order: John Rhyne, S. R. Trawick, R. H. Dodson, George A. Schaefer, C. S. Floyd, James Markey, John H. Dye, Josephus Anderson, F. A. Jeffertt, E. A. Garrison, E. M. Pipkin, J. M. Talkington, and Horace Jewell. Later: F. R. Singleton, P. R. Knickerbocker, H. G. Henderson, R. P. Wilson, W. T. Thompson, R. C. Morehead, T. Y. Ramsey, J. T. Wilcoxson, Charles Franklin, H. C. Hoy, J. E. Cooper, W. V. Womark, W. P. Whaley, Warren Johnston, William Sherman, and W. C. Davidson.

Prominent laymen identified with the church in the early days

were J. P. Kellem, Judge Cypert, W. A. Yarnell, Dr. J. A. Snipes, A. G. Latimer, I. M. Moore, and Thomas B. King. In later years the church has been blessed by such laymen as Dr. P. A. Roberson,



FIRST CHURCH, SEARCY

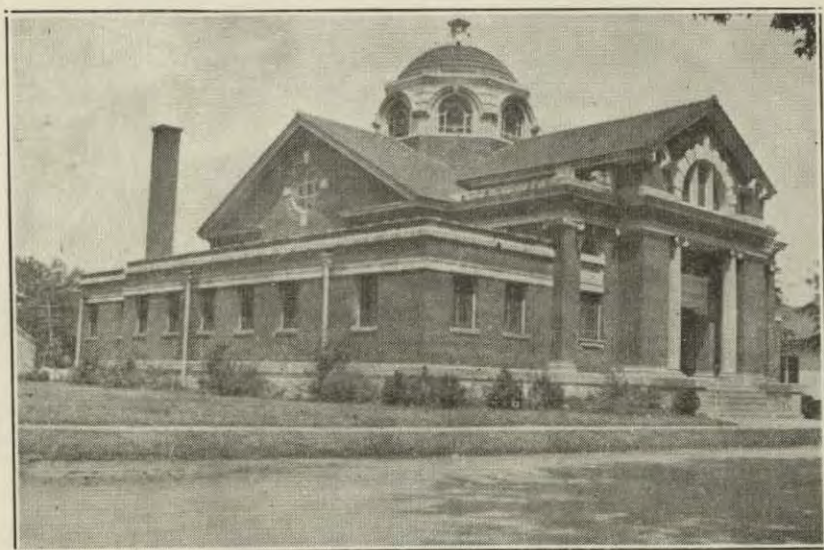
Dr. L. E. Moore, Dr. J. M. Williams, J. S. Sanford, E. A. Robbins, J. D. Pope, and B. R. Johnson.

CLARENDON CHURCH

Value of church building, \$25,000. Membership, 788.

The following is the list of pastors after the War between the States, with the years of their service:

H. Y. Garrison, 1866; T. H. Howard, 1867-68; E. M. Baker, 1869-71; W. W. Gillespie, 1872; T. A. Craig, 1873-74; T. J. Brickell, 1875; W. C. Malone, 1876; Samuel G. Shaw, 1877; Mebane F. J. Beasley, 1878-80; J. E. Gay, 1881-82; Frank Ritter, 1883; H. B. McNeil, 1884; C. H. Ford, 1885-87; S. L. Cochran, 1888-89; Frank Ritter, 1890-91; F. C. Sterling, 1892; R. G. Brittain, 1893; D. W. Reid, 1894-95; R. C. Morehead, 1896-99; W. B. Hays, 1900-02; Fred Little, 1903; C. P. Smith, 1904; A. M. R. Branson, 1904; J. K. Farris, 1905; R. B. McSwain, 1906-07; F. N. Looney, 1908-09; H. B. Trimble, 1910; L. H. Howell, 1911-12; F. P. Jernigan, 1913; H. B. Tririble, 1914-15; C. W. Lester, 1916; J. B. Evans, 1917-19; O. L. Cole, 1920-23; F. R. Hamilton, 1924; F. F. Harrell, 1925; G. W. Pyles, 1926-27; S. G. Watson, 1928-32; W. J. Spicer, 1933; Paul V. Galloway, 1934.



CLARENDON CHURCH

Outstanding laymen through the years have been: P. C. Ewing and wife, Mr. and Mrs. J. S. Thomas, Judge J. P. Lee and wife, Mr. and Mrs. W. L. Jeffries, the Bateman family, headed by P. T. and T. T. Bateman, and followed by the sons of P. T. Bateman, J. T. and Henry; Mr. Counts and Mr. Spencer.

WINFIELD CHURCH, LITTLE ROCK

Value of church building, \$300,000. Members 2,000.

Pastors: B. O. Davis, Josephus Loving, H. H. Watson, S. N. Burns, Alonzo Monk, C. F. Evans, A. R. Winfield, E. N. Evans,

A. D. Jenkins, O. A. Evans, R. R. Moore, E. N. Evans, J. M. Hawley, J. F. Follin, Andrew Hunter, Horace Jewell, James Thomas, O. A. Evans, A. M. Trawick, James Thomas, T. Y. Ramsey, R. W. McKay, S. H. Werlein, P. C. Fletcher, J. M. Workman, J. D. Hammons, W. B. Hogg, C. M. Reves, Paul W. Quillian, E. O. Heath, M. T. Steel.

Conspicuous laymen: Mrs. Harriett E. Rison, Dr. J. M. Park, J. E. Carden, Dr. R. M. Enders, Mr. and Mrs. J. J. Kimbrough,



WINFIELD MEMORIAL CHURCH, LITTLE ROCK

James Dickinson, E. D. Irvine, Mrs. Ella Hayes Thomas, C. E. Hays, Mrs. A. J. Snodgrass, Mr. and Mr. Thos. S. Buzbee, Col. and Mrs. George Thornburgh, Mr. and Mrs. Adam Weidemeyer, Mr. and Mrs. John R. Brown, Mr. and Mrs. J. J. Prather, E. H. Sanders, John W. Sanders, T. M. Mehaffy, Ben D. Brickhouse.

CENTRAL CHURCH, MARIANNA

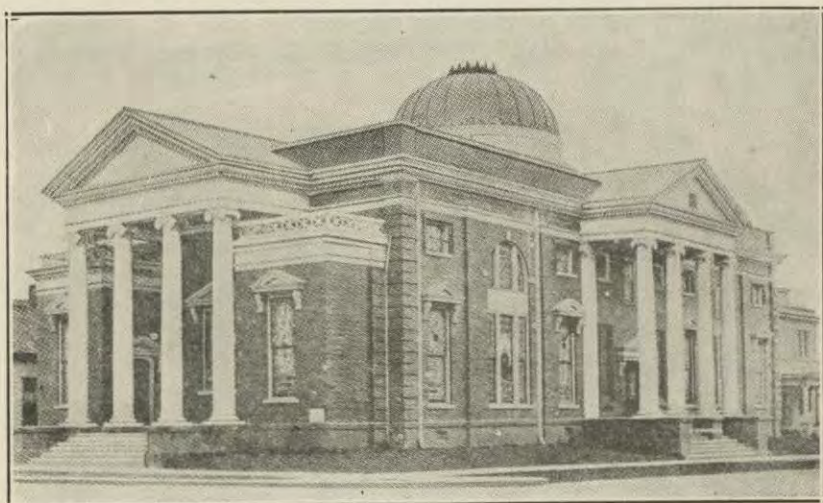
Value of church building, \$65,000. Membership, 468.

The first Methodist organization in Marianna was effected in 1858. From that time till 1881 Marianna was part of a circuit. The present commodious house of worship was erected in 1913 during the pastorate of W. F. Evans. In the same year the women of the Woman's Missionary Society built the splendid two-

story brick parsonage which makes a comfortable home for the pastor.

The following have been appointed as pastors to Marianna Church since it became a station:

M. J. F. Beasley, J. M. Clark, George M. Hill, A. M. R. Branson, N. B. Fizer, R. S. Deener, S. L. Cochran, H. M. Cryer, R. C. Morehead, Frank Barrett, Z. T. Bennett, R. A. Holloway, F. A. Jeffett, Fred Little, R. P. Wilson, W. R. Aggate, W. F. Evans,



CENTRAL CHURCH, MARIANNA

T. Y. Ramsey, A. E. Holloway, J. A. Womack, W. C. House, W. L. Oliver, H. K. Morehead, J. M. Hughey, and Jefferson Sherman.

Among the worthy laymen who helped in the work and maintenance of the Methodist Church in Mariana the following are mentioned:

H. M. Hutton, S. D. Johnson, E. A. Boykin, S. J. Harris, H. N. Word, D. H. Stayton (first Sunday school superintendent), R. Y. Longley, J. A. Plummer, R. D. Griffis, George Marchbanks, H. B. Derrick (many years Sunday school superintendent), O. E. Sutton, Julius Benham, E. W. King, H. S. Mixon, J. W. Peebles, W. S. Atkins, and W. R. Hancock, M. E. Newbern.

FIRST CHURCH, HOT SPRINGS NATIONAL PARK (Originally Central Church)

Value of this property, \$164,000. Membership 1,200.

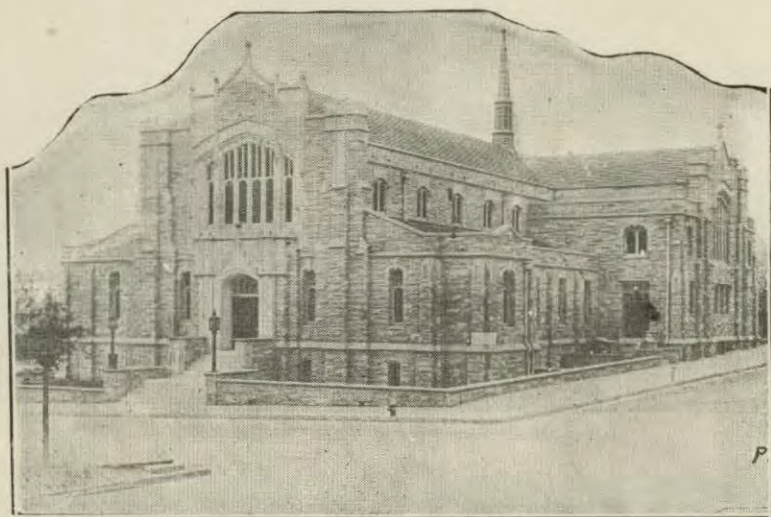
Hot Springs Methodism dates back to 1816 when William Stephenson was on the Hot Springs Circuit. Appointments were

made up to 1836, at which time Arthur Simmons was preacher in charge. For sixteen years no record was kept, but in 1852 Rev. Samuel Morriss was in charge of the Rockport Circuit, of which Hot Springs was a part.

In August, 1852, Central Church was organized with twenty-seven members. This was in a log house midway between the present Milwaukee Hotel and the Masonic Temple.

Pastors have been as follows:

William Stephenson, Arthur Simmons, Samuel Morriss, James E. Caldwell, W. A. Chamberlain, James M. See, R. F. Colburn, George Hare, F. D. VanValkenburg, S. G. Colburn, Thomas H. Ware, I. Z. T. Morris, S. G. Colburn, A. R. Winfield, C. F. Evans,



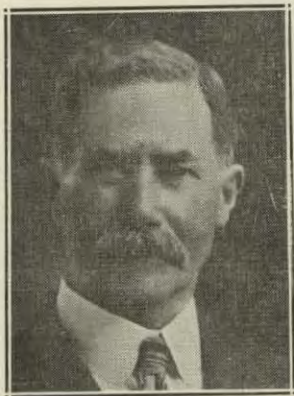
FIRST CHURCH, HOT SPRINGS NATIONAL PARK

C. O. Steele, H. R. Withers, A. Soule Scott (assistant), C. C. Godden, E. N. Evans, W. P. Whaley (assistant), W. W. Bays, R. R. Moore, Julien C. Brown, Lewis Powell, Forney Hutchinson, M. B. Corrigan, Forney Hutchinson, Alonzo Monk, H. B. Trimble, Theodore Copeland, Marion Nelson Waldrip, Marion S. Monk, J. J. Stowe, W. C. Watson, J. D. Hammons, J. L. Dedman.

Outstanding laymen through the years have been:

Col. Alfred Whittington, Judge Alonzo Curl, Mrs. O. A. Hobson, Mrs. Sue L. James, Mrs. Sue O'Bryant, Rev. E. B. Hotchkiss, Mrs. Lou A. Hotchkiss, A. E. Shippey, Tod Sloan, Col. J. J. Sumpster, Alf Woodcock, S. A. Sammons, Albert Barnes. Outstanding in these later days have been the following families: The Taylor, Houseley, Davies, Kirk, Sloan, Sorrells, Hallman, Belding, Dodson,

Greene, with W. C. Smith, Hamp Williams, O. L. Parker, L. S. Ramseur, H. L. Disheroon, E. H. Echler, F. M. Stigler, Judge C. T. Cothran, the Wadleys and their families, H. H. Haley. And the author will add the names of Dr. F. M. Williams and Mrs. F. M. Williams, which Mrs. Williams, who furnished the foregoing data, was too modest to insert.



W. A. WOODCOCK



HAMP WILLIAMS

Hon. Hamp Williams helped to make Arkansas great as Food Commissioner during the World War. He was chairman of the Board of Stewards of First Church, Hot Springs when he died May 16, 1931.

We should note that here is one city church that has sent out young men into the ministry: J. F. Taylor, Roy Farr, Dennison Barnes, C. D. Meux, Paul Eddy, Robert Pedersen, John W. Hammons, Alfred Doss, and Herbert McConnell—all licensed here.

MARKED TREE

The town of Marked Tree, some forty miles northwest from Memphis, is in a fine region but recently conquered from Nature. This church was organized in 1904. Its present membership is 256. The building is worth \$40,000.

The pastors have been: J. H. Barrentine, F. C. Sterling, T. O. Rorie, L. L. Pagett, Charles Brooks, J. F. Jernigan, A. B. Haltom, J. W. Thomas, E. T. Wayland, E. W. Faulkner, W. W. Allbright, E. G. Downs, Guy Murphy, Lester Weaver, and J. Abner Sage.

... The laymen who have been its chief support: Louis Ritter, A. R. Sherron, J. D. Dubard, Fred Procter, W. R. Payne, Lewis

Clark, C. A. Dawson, W. H. Harris, J. W. Shrum, C'yde Soule, E. A. Fullbright, Mrs. J. J. Hickman, Mrs. John Brunner, and C. J. Sow-



MARKED TREE CHURCH

ders. The greater part of these, with their wives and children, are still active in the Church.

FIRST CHURCH, JONESBORO

The First Methodist Church of Jonesboro is valued at \$250,000. This majestic structure is built of Batesville stone. John P. Almand, of Little Rock, was the architect. The present membership is 1300.

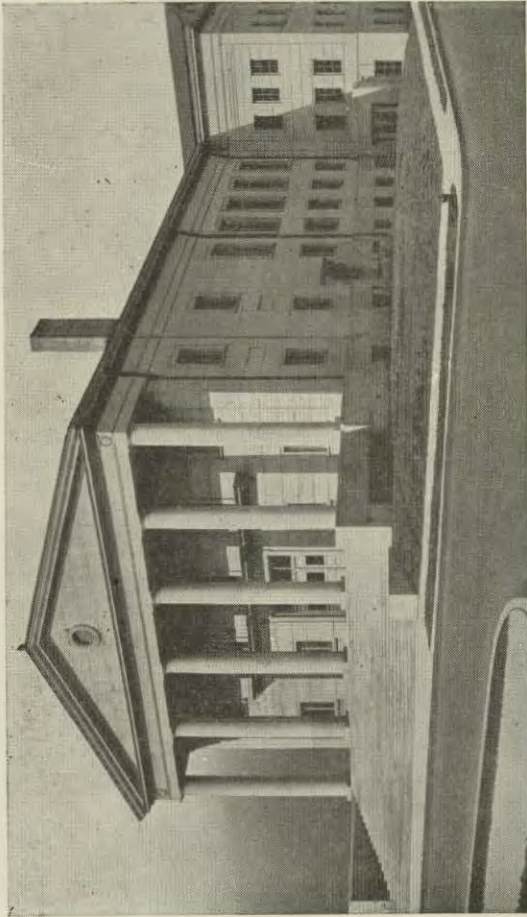
In the following roster will be found the pastors and key men of First Methodist Church, Jonesboro.

Pastors of Jonesboro Circuit: John M. Steele, W. R. Foster, F. E. Taylor.

Pastors of Jonesboro—Paragould: W. W. Anderson, S. L. Cochran, M. M. Smith, C. H. Gregory, W. D. Matthews, E. G. Kilgore.

Pastors of First Church Jonesboro: M. M. Smith, W. B. Ricks, Frank Barrett, R. C. Morehead, Julien C. Brown, Fred Little, W. C. Davidson, H. H. Watson, H. E. Wheeler, William Sherman, J. M. Hughey, G. G. Davidson, J. W. Crichlow, H. K. King, and H. Lynn Wade.

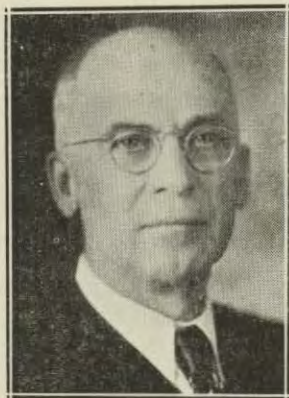
Leading laymen: J. C. Brookfield, E. F. Brown, Mr. and Mrs. G. W. Culberhouse, Mrs. Jane I. Armstrong, Mr. and Mrs. A. L. Malone, Mr. and Mrs. J. C. Knight, Mr. and Mrs. W. T. Lane, Mrs. S. A. Warner, now Mrs. Jas. A. Anderson, Mr. and Mrs. J. C. Hawthorne, Dr. C. M. Lutterloh, T. J. Ellis, Mr. and Mrs. W. F. Little, J. Hardy Little and Joe W. Little, Mr. and Mrs. J. B. Gregg,



FIRST CHURCH, JONESBORO

J. A. Gregg, Mrs. Bertha Gregg Elliott, Mrs. Preston Hatcher, Hamp Watson, Spencer Harris, C. J. Chapin, C. A. McMeen, Mr. and Mrs. Will R. Stuck, Mr. and Mrs. Alfred Symons, W. A. Somervell, H. F. Puryear, Taylor Puryear, Mr. and Mrs. A. P. Patton, Mrs. W. W. Jackson, George Fogle, Mr. and Mrs. C. M. Anderson, Dr. and Mrs. J. C. Young, E. T. Thomas, Miss Flora Stuck, R. E. Robertson, Dr. W. C. Haltom, B. T. Kehl, J. S. Anderson, Mrs. Em-

ma D. Frierson, Charles A. Stuck, son of W. R. and, on his mother's side, grandson of Rev. A. T. Goodloe, is at this writing Conference Lay Leader for the North Arkansas Conference and W. R. Stuck



W. R. STUCK



C. A. STUCK

has been chairman of the Board of Stewards since 1916. Mrs. Hattie W. Caraway, the only woman ever elected to the United States Senate, and worthy of her place there, is a member of this



MRS. JAMES A. ANDERSON



MRS. HATTIE CARAWAY

Church. Mrs. Jas. A. Anderson joined this Church sixty-seven years ago, when she was little Sarah Jane Culberhouse.

FIRST CHURCH, CAMDEN

This Church was organized in 1843, Andrew Hunter presiding elder, and Alexander Avery pastor. It was one of twenty appointments lying in Union and Ouachita Counties. A little log building served as the church. In 1845 it became a station, with C. P. R. Turrentine as pastor. Other pastors have been:

William Moore, Samuel Morris, T. E. Garrett, J. B. Annis, A. R. Winfield, James E. Cobb, W. P. Ratcliffe, H. Jewell, W. H. Browning, — Archer, Cadesman Pope, R. B. Alston, C. C. Godden,



FIRST CHURCH, CAMDEN

Alonzo Monk, A. O. Evans, Andrew Hunter, John McLauchlan, J. R. Moore, John F. Carr, R. R. Moore, W. E. Boggs, M. B. Corrigan, John H. Dye, W. F. Evans, Thomas H. Ware, W. C. Watson, T. O. Owen, Marion S. Monk, J. L. Cannon, W. C. Hillard, W. T. Wilkerson, F. F. Harrell, Paul W. Quillian, W. L. Blackburn, H. H. Griffin, W. C. House.

Outstanding laymen through the years have been:

Mr. George Stinson, who came from the State of Maine at an early day, and was always of great service in the choir work of the Church, being organist for thirty years, in which capacity he was

followed by Mrs. Shade Proctor, who in turn was followed by Mrs. G. S. Rumph; Miss Lizzie Stinson coming South just after the Civil War, took her brother's class in the Sunday School, where she has been an outstanding teacher. Mrs. A. J. Marshall, whose husband's career is mentioned elsewhere in this book, and who was born in London, came to America for missionary service,



W. E. SILLIMAN

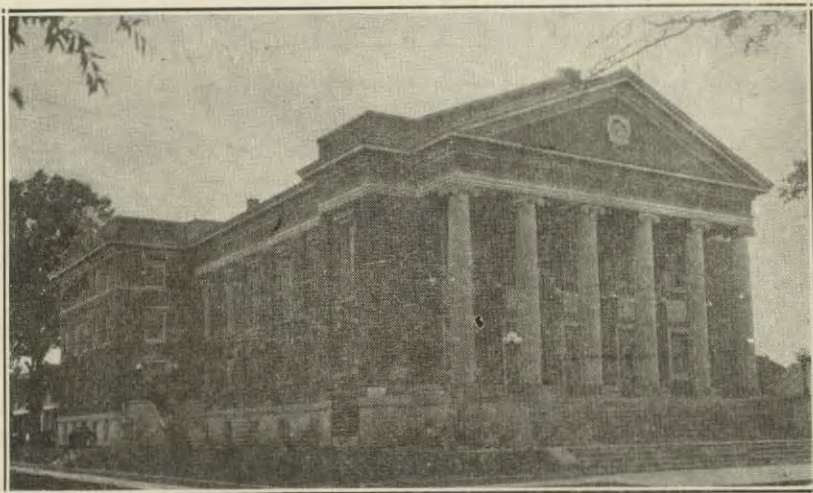
and was sent by a Missionary Society in Boston to establish a school at Fayetteville. She was married to Rev. A. J. Marshall in 1849, and was a notable figure in Camden, where she died in 1910. Mr. W. K. Ramsey, one of the pillars of this church, was also one of the leading citizens of South Arkansas. So also Charles D. Gee, John T. Sifford, Dr. J. W. Brown, a man of wide influence. Phillip Agee, H. T. Hodnet, John McGaughey, J. A. Proctor, and the families of Pope, Scott, Ashley, Rimes, Reynolds, and Ponder belong in this list. W. E. Silliman, a prominent layman of this Church is Lay Leader for the Little Rock Conference.

FIRST CHURCH, PINE BLUFF

Value of church building, \$200,000. Membership, 1,100.

First Church at Pine Bluff was one of the first Methodist churches in Arkansas, and as early as 1830 John Henry preached here, followed by Mahlon Bewley in 1831, and the latter part of 1831 William Boyce was appointed. Preachers following Boyce were Fountain Brown, James Essex, William P. Ratcliffe, Jacob Custer, Robert M. Cole, James Graham, Stephen Carlisle, David Crawford, Mason Lowery, Nathan Taylor, Gideon W. Catlington, Ambrose M. Bauington, successively until 1847 as circuit riders. In 1848 Bauington was appointed to Pine Bluff Station, and following him came Lewis S. Marshall, William T. Anderson, John Pryor, H. R. Withers, A. L. P. Green, James M. Goodwin, P. C. Harris, John M. Bradley, Columbus O. Steele, Cadesman Pope, James M. Pirtle, W. C. Hearn, Henry B. Frazee, Horace Jewell, Charles F. Evans, W. H. Browning, E. M. Pipkin, John F. Carr, A. O. Evans, James A. Anderson, James M. Hawley, J. S. Hawkins, T. Y. Ramsey, W. C. Davidson, J. W. Harrell, James Thomas, Edward R. Steel, W. P. Whaley, W. C. House, J. Lewis Cannon, John C. Glenn, and F. A. Buddin. Dr. Ed. R. Steel had the distinction of building the present house of worship and of serving the congregation eight consecutive years.

Three other churches were organized from First Church; they are Lakeside, Carr Memorial, and Hawley Memorial. The present



FIRST CHURCH, PINE BLUFF

membership of these is approximately 2,500, of which 1,110 belong to First Church.

There are no records of the members dating back farther than fifty years, but the leading families then were the Mills, Taggart, Van Valkenburgh, Thompson, Talbot, Loving, Wilkin, DeWoody, Hutt, Houstons, Claytons, Bradfords, Cross, Hyslop, Knox, Saunder, Voss, Gould, and others.

Among those who at this time are leading in First Church will be found W. W. Taylor, Roy G. Custer, V. D. Webb, A. W. Mills, John R. Sanders, Charles L. Whyte, A. R. Cooper, S. F. Hines, C. A. Illing, Robert E. Davis, James Gould, F. Finn Hutt, Dr. J. M. Lemons, J. L. Patterson, F. E. Renfrow, Alex H. Rowell, S. G. Seabrook, Mercer Sligh, W. A. Taggart, A. G. Wheeler and Tracy Mills.

Among the women who have wrought wonderfully in First Church are Mesdames H. O. Houston, W. D. Ferguson, Mary L. Dewoody, Emma C. Jones, Ella Talbot, W. F. Woodard, J. C. Fisackery, N. J. Gantt, Jr., J. B. A. Johnson, F. E. Renfrow, A. R. Cooper, and J. T. Bradford.

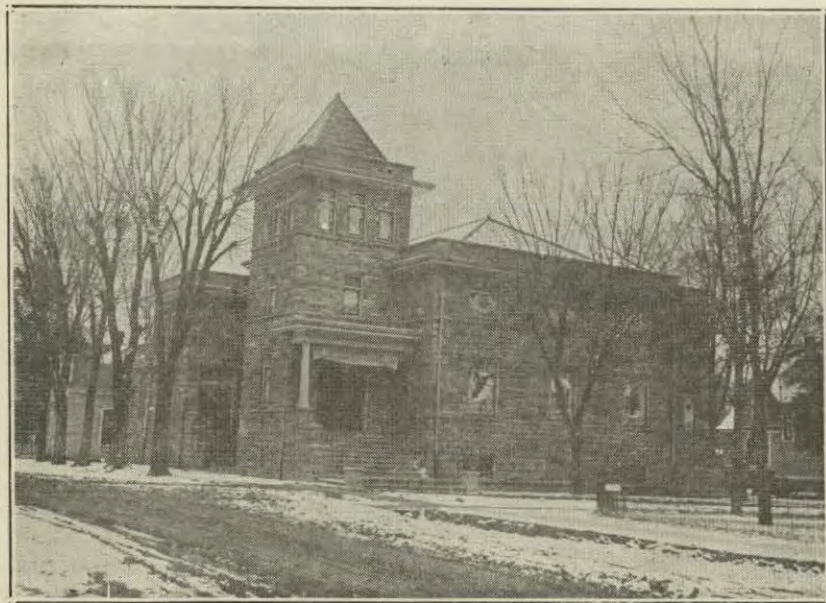


MRS. H. O. HOUSTON

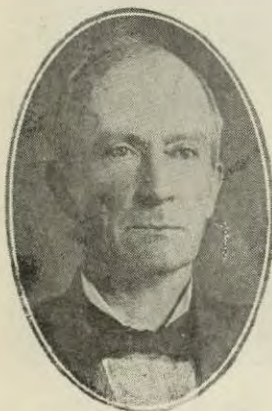
FIRST CHURCH, CLARKSVILLE

Value of church building, \$50,000. Present membership, 785.

This church was organized as part of a circuit in 1841. The pastors since then have been: J. F. Truslow, M. B. Lowery, W. T.



FIRST CHURCH, CLARKSVILLE



J. HUGH BASHAM

Anderson, James W. Shipman, Nathan Taylor, J. M. Steele, W. A. Cobb, J. J. Pitman, Young Ewing, W. T. Thornberry, C. M. Stover, James D. Anderson, James L. Denton, John M. Deason, George Emmett, Burwell Lee, C. M. Stover, William Shepherd, William Robins, Russell Renneau, C. H. Gregory, N. Futrell, B. Williams, (Made a station in 1872) H. R. Withers, I. L. Burrows, J. J. Roberts, T. M. C. Birmingham, Josephus Loving, B. H. Greathouse, S. H. Babcock, J. W. Kaigler, J. W. Boswell, W. D. Matthews, N. Futrell, R. M. Traylor, J. A. Walden, J. R. Harvey, Stonewall Anderson, W. F. Wilson, George W. Hill, N. B. Fizer, J. C. Sligh,

J. H. Glass, H. Hanesworth, J. J. Galloway, J. F. E. Bates, H. Lynn

Wade, J. T. Willcoxson, J. B. Evans, Lester Weaver, S. M. Yancey, W. V. Womack, Elmer H. Hook, and A. D. Stewart.

Some members who have made the Church through the years: First trustees: Thomas Powers, Robert Latimer, Andrew Brown, James P. King, Samuel Strayhorn. Early leaders: Redman Rogers, Jacob Rogers, Toliver V. Blackard, John G. Connelly, Judge W. W. Floyd (trustee of Vanderbilt University), Judge Jordan E. Cravens, Mary Moffitt, Henry B. Hays, Dr. Archibald McKennon, Capt. A. S. McKennon, Thomas May, T. K. May, John G. Hill, B. D. Pennington, Mary Harley. Later leaders: B. D. McKennon (steward for forty years), Judge Hugh Basham (outstanding for the length and loyalty of his service and still active), Mr. and Mrs. T. E. May, Mrs. J. A. Dowdy, Dr. W. Hunt, Sr., Mrs. P. M. Pinkard, Mrs. Ora Jamison, Green Logan, M. D. L. Clark, Mrs. Pearl Haigwood, Mrs. Emily Basham.

OSCEOLA CHURCH

Only the first unit of this building has been completed, the educational unit, at a cost of \$35,000. The auditorium, yet to be built, the front facade of which is here shown, will cost an additional \$40,000. The present membership is 316.



OSCEOLA CHURCH

We have not been furnished a list of its pastors, yet we recall as having been at Osceola: J. F. Jernigan, A. E. Holloway, S. F. Brown, Fred Little, G. G. Davidson, W. F. Rhew, Cadesman Pope.

H. B. Cox, A. C. Cloyes, F. B. Looney, E. M. Pipkin, E. K. Sewell, W. T. Martin, W. A. Lindsey, Guy Murphy, J. T. Willcoxon, Eli Myers, and R. C. Morehead.

Preeminently useful among the laity of Osceola have been Joseph W. Rhodes and his family, amongst them a son of the same name, perhaps the most beloved man in Osceola, who died a few years ago; and Dr. J. H. Dunavant and family, J. P. Keiser and family, J. F. Riddell, Mrs. Ada Roussan, John C. Brickey, and Mrs. G. R. Brickey. The Rhodes' family, the Dunavants, and the Keisers are still represented by influential people. Among the leading laymen of the present are J. T. Coston, Dr. C. M. Harwell, G. B. Seagraves, J. W. Edrington, H. A. Behrens, O. W. Knight, and A. S. Rogers.

FIRST CHURCH, BATESVILLE

First Church has erected three buildings. The first was a brick on College and Church Streets. The second was erected in



FIRST CHURCH, BATESVILLE

1882 on the same site, a two-story stone building. In 1913 the commanding gray brick trimmed in Batesville stone was erected on a different site.

The Arkansas Conference was organized here in 1836.

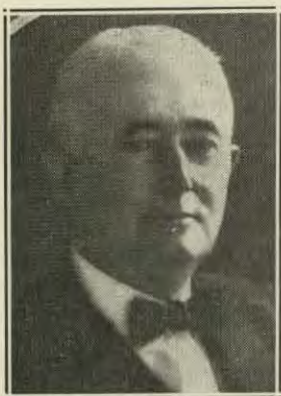
The records are incomplete but the following have served as pastors of this Church: Burwell Lee, John L. Irwin, Juba Eastbrook, Jacob Custer, John J. Roberts, Joseph N. Stephens, Augus-

tus R. Winfield, A. H. Kenney, John H. Rice, T. C. Ellis, E. A. Garrison, John W. Boswell, Julien C. Brown, Josephus Anderson, E. M. Pipkin, N. B. Fizer, S. C. Stone, Z. T. Bennett, S. H. Babcock, R. A. Holloway, James M. Hawley, R. C. Morehead, A. E. Holloway, T. Y. Ramsey (who was pastor when the present building was erected), W. T. Thompson, J. B. Stevenson, F. M. Tolleson, R. E. L.

Bearden, W. C. Davidson, W. V. Womack, and O. E. Goddard.

Some of the outstanding laymen who helped to carry on the work and build the church in earlier days were:

Mr. and Mrs. Thomas Womack, Mr. and Mrs. Isaac Fulsom, Mrs. Sarah Case, Mrs. Margaret Neely, Mrs. Mary A. Neill, Mrs. Byers, John W. Glenn, and Theodore Maxfield. Now for many years Mr. and Mrs. W. P. Jones, Mr. and Mrs. I. N. Barnett, Mr. and Mrs. R. A. Dowdy, Col. and Mrs. V. Y. Cook, C. D. Metcalf, Mr. and Mrs. J. C. Johnston, and Miss Eleanor Neil have been conspicuous members.



I. N. BARNETT

Through the courtesy of Mr. C. W. Maxfield, a prominent layman of Batesville, who now owns the lot on which it stood, we are able to present a picture of the house where the first session of the Arkansas Conference was held, 1836. Mr. Maxfield thoughtfully had a picture of this house made as workmen began to tear it away. It will be remembered that three years before 1836 and while we were still part of the Missouri Conference a session of that Conference was held within our bounds, near Cane Hill. But the General Conference of the spring of 1836 provided for the organization of Arkansas Methodism into a separate Annual Conference, and so our preachers met in Batesville the following fall and, sitting in the upper story of this building, organized the Conference, and so began the separate administration of Methodism in Arkansas. An account of this Conference we have already given. But we may add a few words about the building, taken from a local paper, published as the building was being demolished in 1920:

Today one of the oldest buildings of the town is being torn down and with it are connected many tales of the days long gone by. We refer to the old store building now on the corner of Broad and Water Sts., but which at one time had the place of honor of the town, the corner of Main and Broad Sts., facing the present Court House. This building is over 100 years old. In 1836 the first Methodist Conference held in the state met in its upper rooms, and among its members was Dr. Andrew Hunter, who afterwards was the pastor in charge of the station when a church was built along in the 40's. The second floor had several small committee rooms and one larger hall, all lathed and plastered and it made the best IOOF lodge room in the whole country. The U. S. Land Office was in

the building. It was in use along in the 20's and was the largest and about the only business building in the town. Along in the 40's, 50's and 60's and even in 1870 it was the leading house and its occupants did the bulk of the business of the whole country and Batesville then was a big trading point for the Indians and white settlers. All the old tenants with their help have long ago passed on and the old building will soon with them be gone from earthly scenes. Several Methodist Conferences have used gavels in their meeting made from pieces of the old frame and all the old



HOUSE IN BATESVILLE WHERE CONFERENCE OF 1836 WAS HELD

preachers and many of the younger ones know all about the history of the building. No other building in all North Arkansas could tell a tale like this one, it always headed the procession in affairs of the world of business and had its part in politics too, for in its rooms were held meetings of old leaders in that line, but they were of a different type from the present day herd. A long talk from its store of secrets would indeed be interesting and could come from no where else.

OZARK CHURCH

This is an elegant white sandstone building, erected in 1906 under the ministry of Dr. George McGlumphy, following plans made by Rev. W. T. Thompson. It is a low valuation at \$30,000. The present membership is 271.

Pastors of this Church have been: Hastings Pucket, B. H. Greathouse, Josephus Loving, F. M. Payne, H. M. Granade, B. L. Ferguson, Thomas J. Reynolds, George W. Hill, D. J. Weems, F. S. H. Johnston, W. J. Stone, Benjamin C. Matthews, C. E. McClintock, James A. Walden, W. H. W. Burns, W. B. Johnsey, J. L. Massey, S. F. Goddard, Jesse M. Williams, J. H. Glass, J. W. Keith-

ley, W. T. Thompson, George McGlumphy, J. J. Galloway, W. J. LeRoy, W. V. Womack, W. J. Faust, J. B. Stevenson, Grover C. Johnston, F. H. Cummins, C. C. Burton, C. R. Culver, and J. A. Reynolds. The most fruitful of all these pastorates was perhaps that of George W. Hill, who twice served this church, 1881-83 and again in 1885. During his first term he held a meeting for sixty days, resulting in 104 conversions, almost remaking the church and the town.



W. W. JENNINGS

Leading laymen of Ozark and its vicinity, several of whom had been connected with other points: W. W. Jennings (a rare man and Sunday school superintendent for thirty-five years, father of Mrs. F. M. Tolleson), Dr. H. H. Turner, John R. McIlroy, W. J. Glenn, Judge Nichols, C. F. Tolleson, Mrs. E. A. Montague, B. A. Hancock, Mrs. Ann Webb, M. B. Conatser, John A. Conatser, C. C. Colburn (the Christian editor of the town paper), J. B. Carter,



OZARK CHURCH

Mrs. T. H. Moore, Mrs. M. A. Hail, Mrs. Margaret Glenn, J. E. Bryant, L. D. Knox, J. M. Sutherland, W. W. Reed, A. W. Floyd.

HELENA CHURCH

Value of church building, \$75,000. Membership, 750.

The town of Helena came into existence about the year 1820, and the records of the church show that Benjamin Burrows was preaching in Helena as early as 1822. In 1823 or 1824 a society of Methodists was organized by local preachers, and it is probable



HELENA CHURCH

that local preachers filled the pulpit until about 1830. In 1830 the church was made a part of a circuit and supplied with regular pastors and presiding elders.

The pastors from 1830 to 1848 were:

John Harris, Fountain Brown, Michael Casteel, J. R. Neill, L. Wakely, J. R. Rives, J. L. Newman, Spencer Walters, William B. Mason, J. M. Steele, S. Freeman, R. R. Burts, C. H. Edwards, W. P. Ratcliffe, G. W. Cottingham, W. P. Ratcliffe. The presiding elders during the period were Uriel Haw, Jesse Green, Andrew D. Smith, M. Wells, Charles J. Ramsey, C. J. Karney, J. C. Parker, W. P. Ratcliffe, G. W. Morris, J. F. Truslow, Fountain Brown and J. M. Steele.

In 1848 Helena was made a station, and her pastors from that time until the Civil War were: J. Cowle, H. A. Sugg, John J. Roberts, W. H. Gillespie, John H. Rice, William Gilliam, R. Hammett, and J. J. Roberts. The Church organization was suspended

during the Civil War, and there is nothing on the records except "war", "war", "war". The presiding elders during the period immediately preceding the Civil War were J. M. Steele, J. Cowle, S. W. D. Chase, Stephen Carlisle, and J. J. Roberts.

The pastors of the Church since the war have been: George Shaeffer, William Sheppard, W. F. Noe, J. L. Denton, Edgar Orgain, Josephus Andreson, E. A. Garrison, Julien C. Brown, F. A. Jeffett, E. M. Pipkin, W. F. Wilson, J. C. Hooks, M. B. Corrigan, Julien C. Brown, H. R. Singleton, W. B. Ricks, H. G. Henderson, F. A. Jeffett, T. Y. Ramsey, J. D. Hammons, C. M. Reves, J. B. Evans, F. E. Singleton, L. L. Cowen, W. C. Watson, P. Q. Rorie, H. K. Morehead, C. W. Lester, and J. W. Crichlow.

Perhaps those who contributed most to Helena Methodism's early growth was the earliest Board of Stewards of which here is record. It is as follows: John S. Horner, James M. Hanks, H. C. Rightor, S. H. Horner, R. C. Moore, Ezra Sawyer, M. L. Burnett, George B. Kopps, G. B. Warren, and Alonzo Wooten. None of these men are now living, but their descendants carry on in Helena Methodism.

The First Methodist Church building in Helena was built in 1845. Judge James M. Hanks, though only twenty years of age, gave \$500 to the building of the First Methodist Church in Helena, served for more than fifty years on the Board of Stewards, and was Chairman of the Board for more than twenty-five years. He was also the first superintendent of the Sunday School.

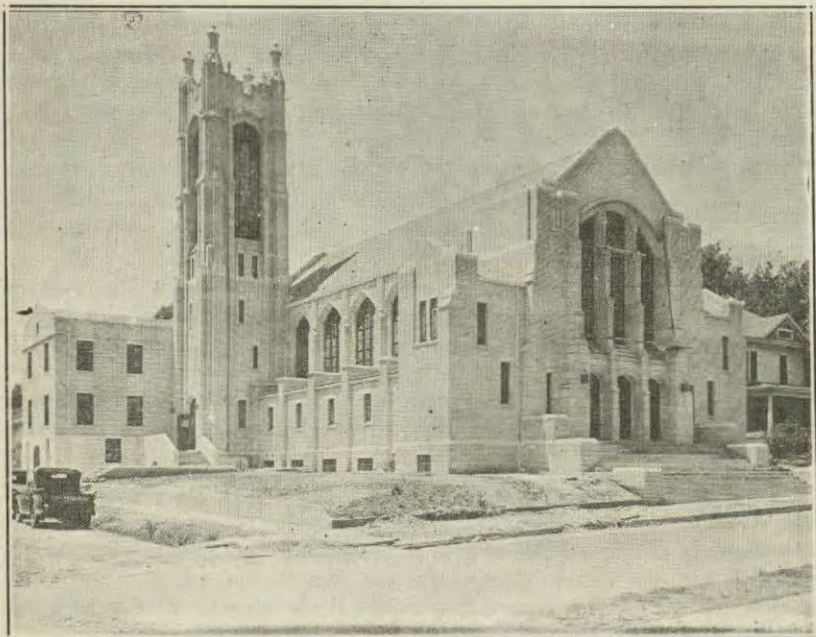
It is an interesting fact that only three men have served as Chairmen of the Board of Stewards since the Civil War: Judge James M. Hanks, Col. R. C. Moore, and Mr. H. G. Stephens, the present chairman.

Of the women of the early history of Helena Methodism, Mrs. S. E. Lanier and Mrs. S. E. Burnett were perhaps most prominent. Mrs. Lanier joined the Church in 1852 and Mrs. Burnett became a member in 1857. Both were active leaders among the women of the Church before the Civil War and for many years after. Mrs. Lanier passed away in 1930 and Mrs. Burnett in the spring of 1931.

DODSON AVENUE, FORT SMITH

In June, 1907, C. W. Lester, just out of Vanderbilt University, was assigned to a vacant lot on Dodson Avenue, corner of Jenny Lind Street. There stands now one of the most beautiful buildings in our State, worth \$100,000. The membership is 883. The pastors have been: C. W. Lester, George E. Patchell, F. M. Tolleson, W. V. Womack, T. I. Beck, George McGlumphy, J. D. Cunningham, R. H. Lewelling, E. H. Hook, George W. Pyles (under whose ministry the church auditorium was built), P. Q. Rorie, F. R. Hamilton.

Among the families in the beginning of the Church were the Furners, the Goodrichs, the Kings, the Tumblins, and the Yadons.



DODSON AVENUE CHURCH, FORT SMITH

Later came the Danners, the Owens, the Turners, the Lees, and the Traviges.

The building committee of the present Church were: T. L. Hunt, D. L. Ford, C. R. Barry, Luther Hopkins, Sheldon Adair, and J. F. Oglesby.

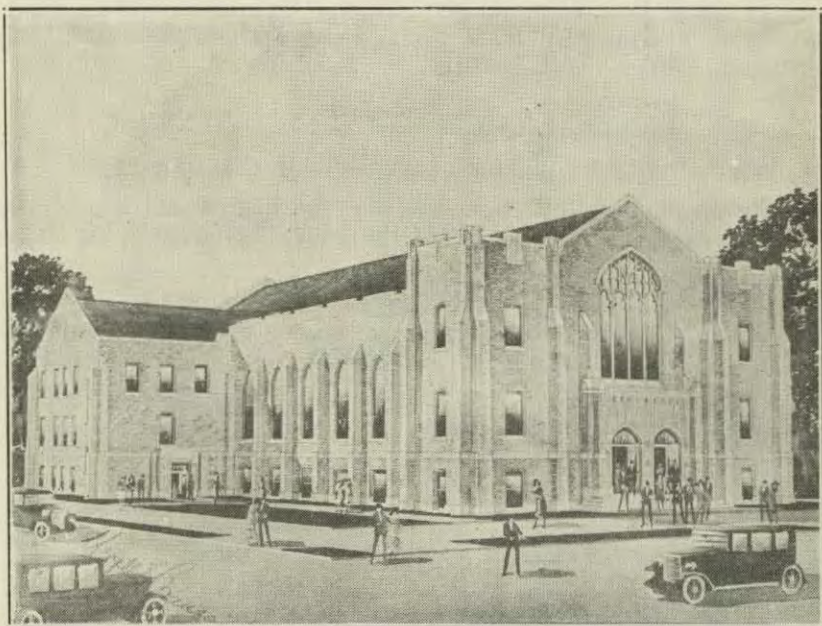
FIRST CHURCH, BLYTHEVILLE

A Sunday School was conducted in Sycamore School House before the War between the States, with J. F. Ruddell as superintendent. The school was disbanded during the war, but Mr. Ruddell returned home, immediately reorganized the Sunday school and filled the office of Sunday School superintendent until his death on April 16, 1905.

Blythe Chapel was the first church building in the town. It was erected in 1875 in the old cemetery, but was burned in December, 1891. The next building was erected in 1892 on Lake Street. In 1909 a brick church was erected at Main and Seventh Streets.

This building was burned in February, 1926. The present building was started in 1927.

Pastors and the years of appointment have been as follows: 1846, Calvin M. Slover; 1847, Alexander Avery; 1848, Theophilus E. Garrell; 1849, James Rice; 1850, Silas Spurier; 1851, J. M. Rogers; 1852, John D. Coleman; 1853, James M. Rogers; 1854, J. H. Rice; 1855, William Wood; 1856-57, Franklin W. Thacker;



FIRST CHURCH, BLYTHEVILLE

1858, James Mackey; 1859, John Rhyne; 1860, Benoni Harris; 1861, Abel C. Ray; 1862-63, H. T. Blythe; 1864, Dan W. Evans; 1865, H. T. Blythe; 1866, Benoni Harris; 1867-68, H. T. Blythe; 1869, M. B. Harris; 1870, L. D. Webb; 1871, William R. Young; 1872-73, W. R. Foster; 1874, F. M. Petty; 1875-76, Benoni Harris; 1877, R. M. McAllister; 1878, Z. T. Griffin; 1879-80, Richard D. Moon; 1881, Z. Q. Richardson; 1882-83, L. G. Rogers; 1884, Benoni Harris; 1885, J. R. Edwards; 1886, M. Martz; 1887-89, J. D. Rutledge; 1890, — Hendron; 1891, H. A. Story; 1892, R. M. Manly; 1893, A. E. Holloway; 1894, W. E. Webb; 1895, W. F. Walker; 1896-98, W. B. Roe; 1899-1901, J. T. Self; 1902-04, F. C. Sterling; 1905-07, F. E. Taylor; 1908-09, A. M. R. Branson; 1910-11, F. W. Gee; 1912-15, A. E. Holloway; 1916-19, R. E. L. Bearden; 1920, W. T. Thompson; 1921-23, W. C. Watson; 1924, G. G. David-

son; 1925, J. M. Hughey; 1926-29, Jefferson Sherman; 1930-31, Paul Q. Rorie; 1931— W. V. Womack.

Special mention should be given the following members who have passed into the Great Beyond:

J. R. Ruddell, Rev. H. T. Blythe (a local preacher), Mrs. Carter Davis, Mrs. Tobitha Jones, Mrs. Bettie Gosnell, Mrs. Dora Brisendine, Mrs. Kittie Triplett, Jim P. Sisk, A. M. Butt, J. G. Sudbury, William Bishop, Aunt Lottie Mahan (who married Rev. Benoni Harris), Mrs. Lou Allman, Mrs. Mattie Clements, Aaron Blackwell, Dr. J. T. Jones, Dr. E. D. Rhea, Sammy Thompson, Mrs. Polly Thompson, Oliver Thompson, and F. M. Mosely.

CENTRAL CHURCH, FAYETTEVILLE

Value of church buildings, \$100,000. Membership, 1,238.

The Methodist Church in Fayetteville has passed its century mark, having been founded about the year 1831 with John Kelley



CENTRAL CHURCH, FAYETTEVILLE

as its first pastor. It was than a part of the Washington Circuit in the Missouri Conference.

In 1872 the University of Arkansas was located here and during these years this church, in addition to having to minister to

students coming from all over the State has had many of the University faculty, including two of its presidents, John L. Buchanan and the present president, John C. Futrall, in its congregation.

Fayetteville church has sent three missionaries to the foreign field: Rev. and Mrs. A. W. Wasson, who went to Korea (Mrs. Wasson was Miss Mable Sutton), and Miss Cornelia Crozier, who went to China.

The following pastors have served this church: Washington Circuit beginning back in 1831—John Kelley, Alvin Baird, H. G. Joplin, John Harrell, William H. Bump, Hiram Gering, Jerome B. Annis, Andrew Hunter, Jacob Custer, W. A. Cobb, W. T. Anderson, William Cardwell, Stephen Carlisle, and H. Hubbard.

In 1842 Washington Circuit became the Fayetteville Circuit and the following pastors served this circuit: H. C. Boyer, Alexander Avery, Thomas Stanford, Lewis Marshall, R. M. Morgan, M. C. Manley, Lewis Lively, Young Ewing, and Walter Thornsby.

In 1857 Fayetteville became a station and the following pastors have served the number of years given: John Rhyne (1), George A. Shaeffer (1), R. W. Hammett (1), Thomas Stanford (2), W. M. Robbins (1), H. M. Granade (2), Jordon Banks (1), E. J. Daune (1), Jerome Harralson (1), S. D. Gaines (1), Thomas Wainwright (1), J. J. Roberts (2), S. A. Mason (1), R. S. Hunter (2), F. A. Jeffett (2), George W. Hill (1), T. J. Reynolds (2), William Penn (2), M. E. Butt (1), G. W. Evans (1), B. H. Greathouse (3), E. A. Tabor (1½), Stonewall Anderson (1½), Jas. A. Anderson (4), Henry Hanesworth (4), E. R. Steel (4), P. C. Fletcher (4), J. W. Herring (2), M. N. Waldrip (4), L. M. Broyles (1), W. E. Boggs (2), Ashley C. Chappell (2), H. E. Wheeler (1), John A. Womack (3), H. Lynn Wade (4), H. K. Morehead (1), William Sherman (4), and Warren Johnston.

Prominent laymen have been: Stephen K. Stone and his wife, Lodowick Brodie, James Simpson, P. R. Smith, D. B. Jobe, Dr. J. W. Jones, John Kelton, Andrew Gregg, Capt. J. T. Eason, G. W. Droke, A. L. Trent, Frank Harrison, John P. Smith, W. G. Vincenheller, J. M. Hamilton, D. Y. Thomas, V. L. Jones, J. H. Reynolds, and Dr. J. L. Buchanan, and elect women of whom are Mrs. E. F. Ellis and Miss Lila Rollston. Dr. Buchanan, eight years president of the university, was of eminent service to Church and State.

FIRST CHURCH, EL DORADO

This Church was founded by a few spiritually vigorous people in 1833. The present building, which was erected and dedicated during the pastorate of Paul Q. Rorie, is the fourth built on this site. For almost a century a Methodist "meeting house" has stood on this spot as a silent reminder of the things of God. Today First Church, El Dorado, has more than 1,600 members and a plant worth upward of \$200,000.

The following pastors have served here:

Henry Cornelius, N. Keith, Fountain Brown, Enoch Whatley, Peter Gorman, James C. Gross, Ethan E. Brown, Arthur W. Sim-



FIRST CHURCH, EL DORADO

mons, A. Avery, J. Eastabrook, Nathan Taylor, Samuel D. Aikin, Mason B. Lowery, Calvin M. Slover, J. W. Shipman, Lewis P. Lively, John H. Blakeley, William Moores, C. P. Berrentine, J. C. L. Aikin, John M. Bradley, Benjamin Kellogg, A. Chamberlin, Thomas A. Graham, E. A. Stephenson, James P. Hulse, M. C. Manley, Burton Williams, J. H. Hall, J. R. Harvey, J. Terrentine, J. A. Parker, F. D. Van Valkenburg, A. C. Biggs, J. R. Sherwood, R. P. Wilson, J. M. G. Douglas, J. C. Rhodes, J. H. Gold, J. H. Bradford, G. W. Logan, C. D. McSwain, W. J. Hearon, L. B. Hawley, J. A. Sage, B. A. Few, John W. Harrell, W. A. Steel, W. C. Hilliard, S. F. Goddard, J. A. Henderson, Paul Q. Rorie, J. D. Hammons,



JAMES H. WATERS

W. C. Watson, John L. Hoover, C. T. Talley.

These are some of the many faithful laymen who have labored sacrificially down the years:

Benjamin F. Miles, Warner Brown, Mr. and Mrs. John H. Cornish, John Keating, John H. Askew, Dr. and Mrs. W. J. Goodwin, James Mellor, Henry C. Norris, J. Bascom Kinard, Mrs. Nancy O. Adair, Mr. and Mrs. C. P. McHenry, Mrs. C. W. Hearin, Judge W. M. Vanhook, Mr. and Mrs. Joe P. Wilson, Miss Lenora P. McHenry, Dr. and Mrs. W. J. Pinson, Dr. Oscar H. Tatum, Anthony Reynolds, W. H. Matthews, Sr., Mr. and Mrs. Jesse J. Craig, W. J. Miles, James H. Waters, Miss-Retta Brown, Judge Henry S. Yocum, Mr. and Mrs. O. A. Miles, Dr. and Mrs. Charles E. Taylor, Mr. and Mrs. Tom D. Greenhaw, Sr., Mr. and Mrs. R. J. Elder, the McKinneys, Mr. and Mrs. C. W. Phillips, Mr. and Mrs. George W. James, R. Burney Wilson, Dr. and Mrs. C. H. Williams, Mr. and Mrs. C. I. Russell, Mr. and Mrs. Ben R. McClanahan, Mr. and Mrs. T. M. Thompson, Mr. and Mrs. J. H. Alphin, Mr. and Mrs. J. L. Bond.

CONWAY CHURCH

This congregation was organized in 1871, and grew so rapidly that they could scarcely get one church building paid out before



CONWAY CHURCH

they needed another. The building here shown is their fourth, and really for the first time they have anticipated their needs and those

of the future. The membership is 1,218. The value of the building is \$90,000. It goes without saying that Hendrix College, with its faculty and student constituency, and also our constituency in the State Teachers' College, have been and are great factors in Conway. Moreover, since forty years ago, led by Capt. W. W. Martin, there has been a heroic spirit in this Church. When the Captain and his crowd made up their minds a thing ought to be done, they had a way of walking up to you and taking away from you about one-fourth of your assets, getting it done, and making you feel good that you belonged to their crowd. It is this spirit that made Conway the educational center of the State.

Pastors of this church (partial list only): J. H. Hall, J. J. Tarlton, Josephus Loving, G. W. Hill, R. M. Traylor, V. V. Harlan, Stonewall Anderson, F. S. H. Johnston (three times), James A. Anderson, J. M. Hughey, J. B. Stevenson (two times), E. R. Steel, H. E. Wheeler, C. M. Reves, O. E. Goddard, J. M. Workman, J. W. Workman, and Albea Godbold.

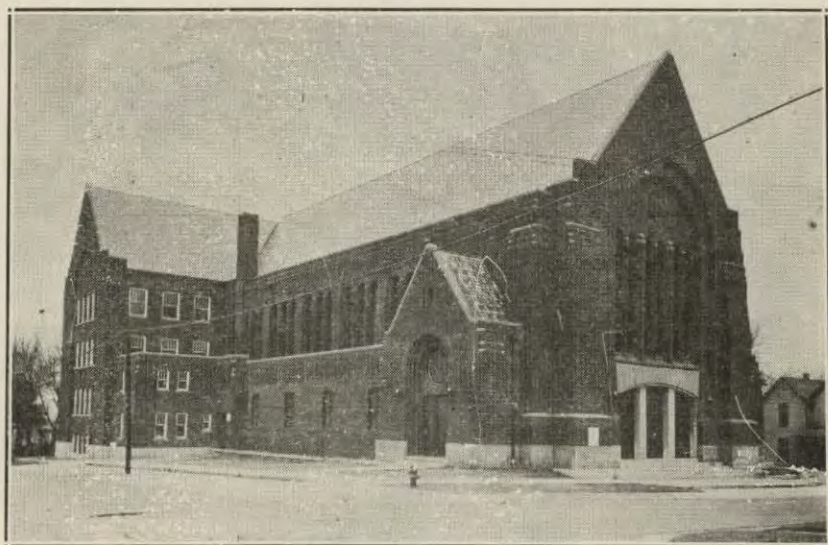
Superintendents of the Sunday School (partial list only): George Clifton, first superintendent; R. L. Massey, L. B. Griffin, J. D. Clary, L. C. Holman, M. J. Russell, C. C. Denney, W. D. Jeter, H. C. Johnston.

To the foregoing names add as leading laymen: W. W. Martin, D. O. Harton, J. C. Gist, Thomas Douglass, W. A. Isgrig, P. H. Prince, John E. Little, S. G. Smith, Gov. George W. Donaghey, the Duncans, the Lincolns, two families of Witts, the Hartjes, and the Dickersons, and the Curetons—these families date back into the years. After them have come the younger people who are now mostly in charge of the church, among them many of the descendants of the pastors and college professors there—making a really great and good church.

FIRST CHURCH, PARAGOULD

Rev. F. E. Taylor, of the Greensboro Circuit, preached one Sunday evening in February, 1883, in an unfinished store building in Paragould, then a growing town less than two years old. After a few visits he organized a church with thirteen members. Only two of these charter members survive, Dr. F. M. Scott and John N. Johnston. Dr. Scott was elected a steward at the time. In August of the same year the erection of a church was begun, and soon completed. The town grew like magic, and so did the church, the only one in town at the time. All denominations were extended the use of the new building. In 1886 the charge was known as Jonesboro and Paragould. The following year Paragould became a station. In 1894 an imposing brick structure was begun under the ministry of John C. Ritter, and was completed during the following two years under the pastorate of Z. T. Bennett.

Under the ministry of J. B. Evans, 1923-26, the present modern church was erected. Of rare beauty and churchly dignity, the total cost of the building, including furniture and other equipment, was \$125,000. It has a ten thousand dollar organ. The buliding committee that directed in this new enterprise was composed of R. W. Meriwether, Louis Linke, Clyde Mack, H. S. Trice, and L. U.



FIRST CHURCH, PARAGOULD

Stedman. The original plan of the building was drawn by John P. Almand of Little Rock. The church has a membership of 882.

The following pastors have served the church in the order given: F. E. Taylor, W. R. Foster, W. W. Anderson, W. L. Reedy, John C. Ritter, J. V. Mills, G. W. Smith, Z. T. Bennett, F. A. Jeffett, M. B. Umsted, R. C. Morehead, E. M. Pipkin, M. M. Smith, Fred Little, J. S. Seneker, C. M. Reves, T. Y. Ramsey, J. B. Stevenson, F. E. Singleton, J. H. O'Bryant, J. B. Evans, R. E. L. Bearden, W. C. Davidson, and G. W. Pyles.

In addition to laymen already mentioned, the following with their families have been outstanding in the history of the church: Dr. T. W. Wyse, Judge L. L. Mack, M. F. Collier, A. P. Mack, A. G. Dickson, J. A. Dickson, Richard Jackson, J. V. Landrum, W. H. Glasscock, J. M. Davis, M. G. Newsome, and J. M. Lowe. Others who have served as chairman of the board of stewards are J. E. Wilbourn, Guy Adams, R. L. Carpenter, T. L. Payne, and Sam M. Shane.

FIRST CHURCH, VAN BUREN

Value of church building, \$40,000. Membership, 400.

Pastors: Benjamin F. Harris, W. A. Cobb, H. Boyer, M. L. Moreland, J. J. Roberts, H. W. Balch, H. A. Sugg, J. Easterbrook,



FIRST CHURCH, VAN BUREN

L. P. Lively, Walter Thornberry, Jesse McAlister, Young Ewing, R. F. Colburn, Burwell Lee, A. H. Kennedy, J. L. Denton, Supply, 1859, G. A. Shaeffer, C. W. Coursey, L. P. Lively, Supply, 1865, S. S. Key, S. H. Babcock, W. T. Bolling, R. S. Hunter, B. H. Great-house, B. L. Ferguson, J. W. Kaigler, James A. Anderson, G. W. Boyles, F. S. H. Johnston, George W. Hill, D. J. Weems, R. M. Traylor, W. H. W. Burns, T. J. Reynolds, A. H. Williams, J. B. Stevenson, S. F. Goddard, William Sherman, F. M. Tolleson, J. F. E. Bates, William Sherman, W. T. Martin, W. L. Oliver, B. L. Wilford, F. A. Lark, Earnest Downs, Guy Murphy, A. L. Cline, J. A. Womack.

Outstanding members: The family of Laban Howell have, on the whole, been most influential in the Methodism of Crawford County. That of A. H. Lark comes next—but this in another place. A. B. Howell, son of Laban, is seen at Alma. One of the daughters married Mr. Ward; another, Mr. Southways; another, Mr. Watson, and went to Cane Hill; another, Rev. Peter Moses, and went to Oregon; all the “salt of the earth”. Others whose names are worthy to live: Alfred Wallace and his wife, who before the Civil War built Wallace Academy; Mrs. Elizabeth N. Dickson and Miss Mattie Southmayd, each leaving a substantial bequest to the

Church; C. F. Harvey, Mrs. Mary Dunham, A. M. Callahan, the Daughertys, Judge B. J. Brown and Mrs. Kate Brown, T. W. Davis, the Merrills, the Cordells, the Drewerys; later, the Lucases, Fergusons, the Furrys, of whom Miss Alice Furry comes, missionary to China; and the Steeles, W. A. and wife; and J. H. Butler.

FORREST CITY CHURCH

The church was organized here in 1870 and a church building was started the same year.

The first church was completed in 1873, valued at \$2,000; Arthur Davis, pastor. The second church was built in 1887, valued at \$4,000; M. B. Umsted, pastor. The third church was built in 1917, valued at \$40,000; J. F. E. Bates, pastor. Present membership, 714.



FORREST CITY CHURCH

List of pastors: W. T. Noe, C. J. Nugent, C. H. Ford, R. G. Brittain, G. W. Cottingham, James M. Clark, George M. Hill, N. B. Fizer, M. B. Umsted, J. M. Dempsey, W. D. Kelley, F. E. Taylor, James F. Jernigan, A. E. Hollaway, W. C. Davidson, W. H. Dyer, J. B. Andrews, S. H. Babcock, Jr., B. L. Wilford, F. W. Gee, J. F. E. Bates, G. G. Davidson, J. H. O'Bryant, S. M. Yancey, W. V. Womack, Charles Franklin, Eli Myers, James T. Willcoxon, R. S. Hayden.

List of laymen: J. P. Keathley and wife, Dr. George Laughinghouse, Mrs. Amanda Teal, Mrs. Elizabeth Cobb, Capt. and Mrs. J. W. Wynne, R. T. Scott, T. A. R. Davis, Calloway Casteel and wife, George B. Mallory, John E. Eldridge, B. F. McCreary, T. W. McLendon, E. P. Neeley, Eugene Rolfe, Capt. James Fussell, Fanner Laughinghouse, T. A. Buford, N. B. Nelson, Senator M. B. Norfleet, Mrs. G. B. Mallory, J. E. Eldridge, Mrs. J. W. Aven, Senator F. R. DeRossitt, the Sweets, and the Rauschers.

AUGUSTA CHURCH

Value of church building, \$30,000; value of parsonage, \$7,500. Membership, 283.

List of pastors: Edgar Orgain, T. C. Holmes, Josephus And-



AUGUSTA CHURCH

erson, John W. Boswell, Julien C. Brown, E. A. Garrison, A. S. Blackwood, A. M. R. Branson, N. B. Fizer, J. M. Talkington, W.

B. Hays, Thomas Whitaker, E. C. Castleberry, A. C. Graham, Henry T. Gregory, S. L. Cochran, Fred Little, W. M. Wilson, A. F. Skinner, A. E. Holloway, A. T. Galloway, H. H. Watson, T. Y. Ramsey, Thomas J. Beck, J. K. Farris, L. E. Mann, F. E. Dodson, W. F. Blevins, H. Hanesworth, W. W. Allbright, F. A. Lark, and J. F. Glover.

Leading laymen: W. L. Yancey, W. W. Garland, Phil H. Echols, G. M. Steward, P. L. Fakes, Jones W. Bonner, J. M. Taylor, J. T. Hamblet, E. W. Goodrich, John B. Wilkerson, C. W. Montague, W. M. Ellsberry, W. P. Morris, J. P. Penn, J. F. Price, B. F. Holland, M. A. Parks, W. W. Fulsom, J. H. Campbell, J. P. House, N. C. Barnett, Emerson Conner, J. L. Conner, Ed Roddy, J. P. Stacy, J. B. Airheart, A. L. Hutchins, W. E. Conner, W. J. Dungan, Dr. C. E. Dungan, C. S. Airheart, W. F. Shoup, C. C. Heckart, C. R. Stacy, S. Fitzhugh.

HARRISON CHURCH

Value of church building, \$30,000. Membership, 463.



HARRISON CHURCH

Since Harrison became a station the following have been its pastors:

T. J. Raynolds, C. H. Gregory, S. F. Dykes, J. A. Castell, W. B. Johnsey, J. M. Hughey, George McClumphy, A. E. Holloway, R.

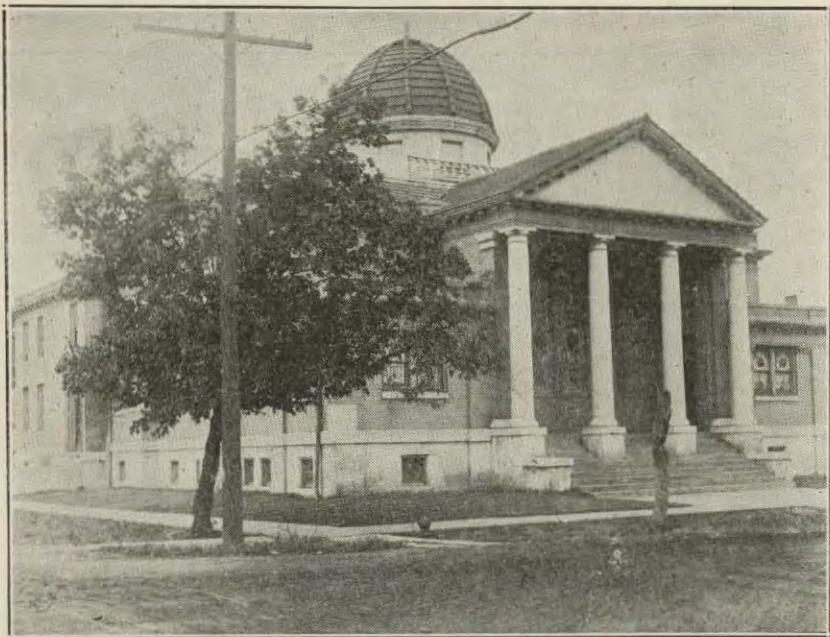
E. L. Bearden, G. G. Davidson, J. A. Womack, C. W. Lester, B. W. Dodson, W. T. Martin, E. W. Faulkner, W. A. Lindsey, James A. Reynolds, and F. E. Dodson.

Outstanding laymen have been: John Dodson, Dr. A. J. Vance, Henry Redus, W. F. Gordon, William Coffman, Senator J. S. Rowland, J. L. Shouse, J. O., and C. E. Wilson, M. A. Hathcoat, A. T. Hudspeth, Leslie Jackson, J. M. Wagley, Isaac Stapleton, W. E. Halbrook, N. N. Tims, T. E. Milburne, and John G. Suggs. An outstanding woman from an early day was Mrs. George J. Crump.

FIRST CHURCH, NEWPORT

Value of church building, \$50,000. Membership, 406.

This congregation was organized in 1874 by Rev. M. B. Umsted. The present building was erected under the ministry of Rev. E. M. Pipkin. We have not been furnished a full list of its pastors, but besides the two mentioned, we name, from memory, B. L. Wil-



FIRST CHURCH, NEWPORT

ford, W. B. Hays, J. F. E. Bates, W. F. Evans, H. H. Griffin, F. A. Lark, B. C. Few, A. E. Holloway, and F. M. Tolleson.

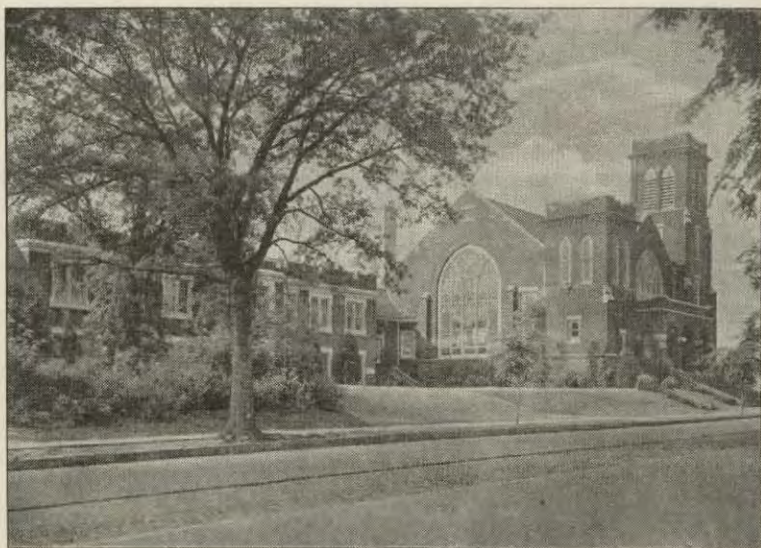
Among the laymen who have been most helpful we mention Mrs. Laura Dills, H. L. Rimmel and wife, L. B. McDonald and wife,

R. F. Drummond and family, James E. Wilmans and family. Particular mention is made of the worth of Judge J. W. Stayton, long superintendent of the Sunday School. It should be stated that Walter Martin and the children of Rev. M. B. Umsted have long been valuable members.

Newport absorbed old Jacksonport, with its church, when the railroad came through the land.

FIRST CHURCH, TEXARKANA

First Methodist Church, Texarkana, Arkansas, was organized by Dr. James Thomas in 1902. When he assumed charge the congregation had no place for worship, and when a very gracious invitation came from the Mount Sinai Synagogue through their Rabbi, Dr. Joseph Bogen, it was accepted, and the church service were held there until this church, or part of it, was ready for occupancy.



FIRST CHURCH, TEXARKANA

The first service was held in the new auditorium on June 16, 1904. Mr. J. A. Buchanan is the only surviving member of the original Board of Trustees. He also served on the building committee as did Q. O. Turner and Floyd Thompson. The pulpit of First Church has been occupied by some of the ablest men in Southern Methodism, in order as follows: James Thomas, Frank Barrett, T. D. Scott, James Thomas, Phillip Cone Fletcher, Forney Hutchinson, Theodore Copeland, J. D. Hammons, F. M. Freeman, Francis A. Buddin, John C. Glenn.

Rev. John C. Glenn is now serving his second year as pastor of this aggressive church. Under his capable leadership a church debt totaling approximately eighty-five hundred dollars (\$8500.00) has been paid. Many improvements and repairs have been made on the buildings, all of them being in almost perfect condition.

First Church has one of the most complete and beautiful church plants in Southern Methodism. The Education building is most beautiful and well-equipped. The parsonage is a lovely home being located in Glendale, one of the most beautiful sections of the city.

Leading officials of the church today include: Dr. T. E. Fuller, Chairman of the Board of Stewards, L. C. Cargile, Chairman of the Committee on Finance, R. E. Martin, Secretary-Treasurer of the Board; J. A. Buchanan, Sr., Chairman of the Board of Trustees; Q. O. Turner, Judge W. H. Arnold, Judge Pratt Bacon, Dr. T. F. Kittrell, Ben F. Smith, I. L. Smith, B. S. Atkinson, and Mrs. E. W. Frost.

First Methodist Church has a membership of 1,240. The main church building and the Educational building are valued at \$175,000, and the parsonage is valued at \$18,000.

A History of Arkansas Methodism would be incomplete without the mention of the Jacoway family. For three generations this family has furnished conspicuous laymen to the Methodist Church. First, Judge W. D. Jacoway, then his son, H. M. Jacoway, who was prosecuting attorney and then Congressman for twelve years. He is a prominent attorney of the Little Rock Bar. His son, Cooper Jacoway, a product of Hendrix College, University of Arkansas, and Harvard College, and with his father, a member of the Board of Stewards of the First Church, and its Secretary. Mrs. H. M. Jacoway is the daughter of Congressman S. B. Cooper of Texas, who passed the bill through Congress that won our Civil War claim of \$288,000 for our publishing house at Nashville, Tenn.

Chapter XXXVII

IN THE RURAL DISTRICTS AND SMALLER TOWNS

In the preceding chapter we had a look at representative town and city churches. Let us take a look at churches in the smaller towns and rural districts.

Craighead County

"Uncle" Lee Cook, recently deceased at the age of ninety-one years, a native of Craighead County, who for fifty years made it his business to follow the preachers around all summer and lead the singing in their meetings, gives an account of what he used to see when a boy, and the account is so characteristic of what existed in many places that we produce it. He says that the great majority of people in the country in those days cared very little for religion, being ignorant and much given to fiddling, dancing, and drinking whisky. The earliest preachers that appeared amongst them were spoken of as missionaries, and these usually walked through the country. One came along one day and offered to sell a woman a Bible. She did not wish to buy. He offered to give it to her. She did not care for it. He asked the woman if she did not know there was to be a day of Judgment; she asked if there would be more than one such day; and upon being told that there would be only one, she replied, "Well, I guess I'll not get to go; we hain't but one old mule, and John'll have to ride him; so that lets me out".

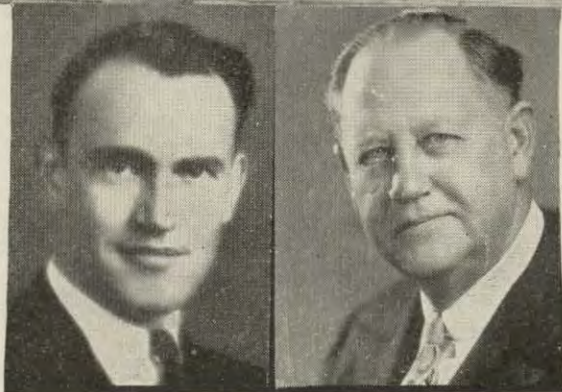
There were four churches in Craighead County in an early day. One was a log house near the present site of Jonesboro, known as Strawfloor, from the fact that its floor was of straw, an improvement over the dirt floors that usually prevailed in the country. It was of logs, one end occupied by a fireplace, with stick and dirt chimney, and that was characteristic. (At this point let any reader who is inclined to be pessimistic stop and look back). Belonging at Strawfloor were some faithful laymen, George Dammons, and Thomas Forrest, grandfather of Edward Forrest, deceased, of North Arkansas Conference.

The present Shiloh Church began in those early days; its leaders being Jasper Sibert, (father of Rev. J. D. Sibert), Dick and John Gambill, (from whom is Bishop Gambill, now a valuable layman at Shiloh), and Thomas Little, (whose sons are now good laymen in Jonesboro).

Another old church was New Haven, where Mike Dickson reared a large Methodist family, still carrying on there and elsewhere.



Top row,
left to right,
Rev. W. R.
Schisler,
Rev. Ira A.
Brumley,
Dr. J. Q.
Schisler;



Bottom row:
Rev. Vernon
Bradley
and
Dr. A. D.
Porter.

TRINITY CHURCH AND ITS PREACHER SONS

The other church is Trinity, out from the present Bono, now eighty years old. Heads of Methodist families here were D. R. Tyler, Reuben Cochran, John McKinney, Abner Hendrix, Thomas Patton, Lee Cook, Witt Stephens, (father of Rev. Joe Stephens), James Anderson, James Lamb, Walter Brumley, (from whom is Rev. Ira. A. Brumley), Henry Schisler, (from whom are our Dr. J. Q. Schisler and his brother, W. R., now a missionary in Brazil), W. B. Broom, A. J. Johnston, and William Dent. The descendants of these men are still carrying on, and Trinity is one of the few flourishing country churches.

Boone County

In 1846 Dr. John R. Vance, with his devoted wife, moved to North Arkansas and located on Hog Creek in the southern part of what is now Boone County. About the same time Mr. Allbright located on Terrapin Creek in the western part, and Mr. Redus in the northern part near Lead Hill. These families were distinguished for intelligence, thrift, culture, piety, and unyielding loyalty to Methodism.

Upon this tripod of Christian character stood the structure of early Methodism in Boone County. From the descendants and in-laws of these pioneers came teachers, preachers, lawyers, farmers, doctors, mechanics, and merchants, whose influence was felt in all the social, civic, economic, and spiritual activities, not only of Boone County, but of other sections far and wide. Of the Vance family five boys were named for Methodist bishops, and two girls for Methodist presiding elders. The Allbright family furnished three preachers and three of Arkansas' most efficient teachers, W. W. Allbright, now of the North Arkansas Conference, is a grandson of the original settler.

Later, churches were organized at Valley Springs under the leadership of such men as J. J. Sampley, T. L. Wilson, and T. J. Bentley.

At Bellefonte, Ross Ruble, Milton Oliver, W. A. Dees, and Dr. Robertson fostered the early Methodist Church.

While Harrison is not old enough to be called a seat of early Methodism, yet since Harrison now contains nearly one-third of the population of the county, more than half the economic wealth, and church buildings, costing more than all the other churches in the county, it is but fitting that we should refer to this center of Methodism.

The Church of Harrison, with its membership of one man and five women, was organized in the early seventies by Mrs. Josephine B. Crump in the prime of her strength and beauty. Mrs. Crump nourished the Church through its infancy, obeyed its ordinances, supported its institutions, and drew into cooperation men and women great and good.

Through process of consolidation, Methodism in Boone County has only three charges. Bellefonte Circuit, with six appointments, is caring for most of the rural work. Valley Springs, a new station, is being brought into the limelight as a Methodist center by the efforts of Mr. and Mrs. M. J. Russell through the Valley Springs Training School.

Bradley County

The first Sunday School of the Warren Methodist Church was organized by Mrs. Van Valkenburgh. There was no church building and the Sunday School was organized and taught in the home of Mrs. W. M. Van Valkenburgh. This godly woman with a band of faithful workers did a most wonderful and notable work in the beginning of Warren Methodism. One son, Frank Van Valkenburgh, was a Methodist minister of much note and Miss Emma and Mrs. H. D. McKinnon organized the first Missionary Society in our Church.

Mr. and Mrs. Hill Pennington were next among the workers in this little Church. "Aunt Polly" Pennington, as she was lovingly called, did a great work in building and molding the right influences and ideals in this community. A son, Joe Pennington, was a consistent worker. Following these were "Grandma" Jenkins, "Grandma" Bailey, and the Carrs. The first church, a little structure built of logs, was the scene of many love feasts and much devotion with these early saints. Mrs. Robertson, mother of S. W. Robertson, was a faithful and consecrated worker. S. W. Robertson was a layman who rendered valuable service to his Church. R. N. Koonce, who passed away in 1899, was one of the most faithful workers of our early Church. His home was the preacher's home. He was never too weary after a hard day's work to attend any service that might be held at his church. Uncle Hattie Blankenship was another of the pioneer workers; Also W. H. Wheeler, for a number of years the faithful Sunday School superintendent. Mrs. Wear, his sister, Dr. Watkins, J. T. Drummond, Uncle Hugh Bradley, Mrs. Blankenship, Grandma M. A. Price, Mrs. Sorrells, Mrs. Cook, Mrs. Harris, and many others blazed the trail and paved the way for great and glorious Methodism in Warren. Calvin Murphy, S. M. Jones, B. F. Langston, Mrs. Langston, Dr. S. M. Davis, B. F. Gardner, the Bradley's, E. E. Packard, Mrs. Mary Kemp, and the Hollis family were faithful workers during a later period.

Carroll County

Carrollton was the old county seat but it has now been many years since the seat moved to Berryville. It was a town of Methodist influence. Among the leading Methodists were Dr. and Mrs. Baker; Mr. and Mrs. Kim Hulsey; Mr. and Mrs. George

Reynolds; Mr. and Mrs. Yell Collier; Mrs. O. and Miss Phine Crockett; Mrs. Amelia Ratcliffe; Dr. and Mrs. Samuel Eddins; Rev. and Mrs. H. C. McQuown, Mrs. Jasper Cardwell, Mrs. Mattie McQuown Maples, the Mitchells, the Cummins, the Ash, and the Hancock families. It was from this community that Rev. James A. Walden, Capt. A. S. McKennon, and Dr. A. M. Trawick, later of Nashville, Tenn., enlisted for the Civil War, where they were messmates.

Berryville has been the home of some important Methodists. Among them Rev. and Mrs. Martin Trantham, Rev. R. W. Goude-lock, J. W. Whitson and his wife, Sarah J., and George Whitson; A. W. Clark, largely influential in a school he conducted, and his wife, Mary; the Meeks family; the Phillipeses, Mr. and Mrs. Riley; Mrs. Minda Black, Mr. Bradley Bunch, Mr. and Mrs. Lafayette Champlin; the Hodge family, and the Haley family.

Eureka Springs sprang up almost overnight in 1879, and has been an important town of this county. For years we have had some excellent people there, among them Editor S. A. Diehl and Senator F. O. Butt.

Carroll County Methodism owes much to Bradley Bunch, who came to the county from Overton County, Tenn., in 1846, was always a staunch member of the Church, and several times served his county in the State Senate and House of Representatives.

Clark County

To a woman, Mrs. Mary Dixon belongs the honor of being instrumental in the establishment of the first Methodist church in Clark County. She is said to have come to the State in 1811, and to have purchased "the first tract of land sold by the government in Arkansas Territory. It was 320 acres eight miles south-west of Arkadelphia, near the Bozeman farm. It was probably in this vicinity that the first Methodist Church in Clark County was established. Mrs. Dixon died in 1843.

Among the heroic laymen who helped to lay the foundations of Methodism in Arkadelphia were J. B. McDaniel, J. F. Hart, T. B. Sloan, E. W. Gantt, P. M. Carmichael, A. G. Hearn, and T. F. Hart. Other names that appear among the early settlers and supporters of the Church are the Calloways, Husbands, Crows, Hearn, Crouches, Butlers, Spencers, Barkmans, Thomases, Greens, Holm-eses, E. H. McDaniel, Hon. C. V. Murry, R. W. Huie and his son, Hon. R. W. Huie, Jr., Capt. C. C. Henderson, R. B. F. Key, and W. E. Barkman.

Some fourteen miles west of Arkadelphia and near Hollywood is located the well-known Davidson Camp Ground, which takes its name after two of its founders and supporters, Jerry Davidson and his son Paul Davidson who later became a resident of Arkadelphia.

Another outstanding layman of Hollywood Methodism was Sanford Pennington, exhorter and local preacher.

East of Arkadelphia about seven miles is another historic old church, Bethlehem. The laymen who figured chiefly in building this church and laying the foundation of Methodism in what became one of the choicest rural communities of the county were Chapman Williams, Jessie R. Harris, Charles Henry Blacknall, John W. Davidson, Alse Hunter, Colonel Kyle, and James Wyblood. Other laymen who became outstanding supporters of Methodism in this community were H. G. L. Holmes, C. B. Blacknall, W. R. Harris, (father of Miss Gilberta Harris, who spent years as a missionary in Korea), Ruff Parker, Dr. Blacknall, Henry Davidson, Luther Gordon, John W. Haltom, C. C. Williams, and W. F. Davidson, whose son, W. C. Davidson, has been an itinerant Methodist preacher in Arkansas since 1892.

Clay County

As in many parts of Arkansas, local preachers pioneered the work in this county. Prominent among them were: C. N. Cummins, Ira O. Ellis, Dennis Burchett, L. J. Burchett, E. E. Emmons, L. L. McCord, and W. T. McClesky. To them we owe the building up of early congregations and church buildings.

J. T. Siddell was the moving spirit at old Chalk Bluff, and later at Mount Zion. To James Blackshare and his son, W. S., we are indebted chiefly for the Mars Hill and Boydsville churches. The widow of W. S. still survives. W. E. Renfro was influential in organizing and building Cummin's Chapel, while Cullen H. Mobley promoted Oak Bluff Church. Samuel E. Ebbert, a Southern Methodist and a Confederate soldier from the North, converted in the Army under John B. McFerrin and W. B. Palmore, was the main pillar of St. Francis Church. Later he moved to Jonesboro, where his widow still lives, with her daughter, Mrs. A. L. Malone and her husband. An important layman at Piggott has been J. H. Thomas. So also there the Scurlock family and the Harlans.

When the Iron Mountain Railroad was built in 1873, a string of towns grew up in the western part of this county—Moark, Corning, Knobel, and Peach Orchard. Rev. James F. Jernigan organized the church in Corning in 1878. Meanwhile the circuit preachers reached towns still farther west, Success, Reyno, Datto. Corning became a station in 1894, N. E. Skinner, pastor. A few years later John B. Andrews held a revival that brought in 150 members, and we have had a strong church there ever since. Its leading members have been J. M. Oliver, G. B. Oliver, the sons of both the Olivers, Charles Beloate, the Popes, the Phippses, the Wests, the Thomases, the Adamases, Woodalls, Strattons, Browns, Ratcliffes, Winns, Letbetters, Henrys, Gallaghers, Jernigans, and Bridgeses.

Cross County

The first Methodist Church in Cross County was Mount Zion, near where Vanndale now stands. There were three local preachers by the name of Hare (Jacob, John, and Thomas), who belonged to a numerous connection of that name, which connection has been and is still quite influential in this county. Besides them, there was Col. D. C. Cross, Rensalier Vann, I. N. Deadrick, the Maggets (Charles and John), and others of influence. It was in this Church that the White River Conference was organized in 1870. When Vanndale was build up most of the members of Mount Zion were transferred thither, and some of the timbers of the old church are now in the excellent church at that place.

Wittsburg, the old shipping point on St. Francis River, was occupied by our church as early as 1854. Hosea McGee, Eli Sigman and J. H. Simmons were its main support.

Rev. Thomas Hare opened the work at Cherry Valley in 1871 and organized the church there four years later. He had the help of some of his Hare relatives, of W. W. Cavaness, A. L. Brown, W. M. Taylor, Nathan Halk, George Stacy, and W. O. Mitchell.

Rev. James F. Jernigan held the first meeting of consequence at Wynne in 1884. He had the backing of Isaac Block, a Jew. Out of this meeting the Church was organized. J. C. Brookfield, J. W. Frazier, and Peter Brown were leaders.

Rev. R. G. Brittain, with the help of W. W. Kernodle, J. W. Sharpe, I. P. Akin, and the Hintons, organized Pleasant Hill Church in 1886. The Cook family have been valuable in this church.

Our church at Parkin came in 1903. D. Minnie, R. W. Minnie, Gregory Carey, Frank Stoner, R. E. Arnold, and Ed Pierce were its early promoters. They now have a good congregation under capable leadership.

Rev. M. A. Graves organized the church at Birdeye in 1923. Col. Smith, Mrs. W. M. Smith, E. A. Sharpe, Mrs. I. N. Deadrick, Mrs. Cato, and Mrs. R. C. Young have been its promoters.

Marion County

Surely a county that has produced fourteen itinerant Methodist preachers since the reorganization of the Church in 1866 must have a virile and faithful lay constituency. Here are the names of the preachers as remembered: John Cantrell, John Watts, George Wade, Bascom and David Summers, J. M. Williams, J. W. Black, Roy M. Black, Lee Bearden, L. L. Sewall, Thomas L. Wilson, Lee Hunicutt, Grover C. Johnson, and H. Lynn Wade. R. C. Cantrell, son of John M., is now presiding elder of the San Francisco District.

This county was on the border line between the North and

South during the Civil War. It was overrun by both armies. We take account of the churches since the war.

Yellville: The little frame church was burned by the bushwhackers in time of the war. J. H. Wade held a revival meeting under a brush arbor and reorganized the Church in 1866. Such names as the following have come down with reverence from the first: Isaac C. Wilson, William Sewall, Henderson Fee, Martha Tatum, Grandma Pugh, (sister of the pioneer preacher, Ben Hall), Missouri Layton, Agnes Hurst, Willis and Matilda Williams, John Cowdrey, Gus Layton, Mrs. Sue Layton, James Berry, and wife, J. W. Black, J. C. McDowell, Henry Young, Bob and Alex Hurst.

Pleasant Ridge: Elisha Melton reared a large family near Pleasant Ridge. He was an exhorter for years, known for his love and loyalty. Uncle Billie Simms was a very successful farmer, a friend to the preachers and their families. His wife, "Aunt Mary Jane", was a saint. The Watts family came from Georgia. They were devout folks, and from this home came the preacher, John Watts, who later transferred to Texas. Calvin Summers was a farmer and country merchant. He was frugal, industrious, and with his wife served the Church in great faithfulness, and gave to the ministry two sons, David and Bascom. The Doshiers were a numerous and faithful Methodist family around Pleasant Ridge.

Liberty: There are four families that stand out among those who made Methodism possible here. They were the Adamses, the Keeters, the Pattersons, and the Cantrells. Adams was for years a steward and class leader. He was grandfather to Rev. H. Lynn Wade. His name stood for all that was highest and best in the county.



MRS. ELIZABETH CANTRELL

Probably the most potent religious and spiritual personality in this whole section was Elizabeth (Grandma) Cantrell, wife of William Cantrell, a Baptist preacher. They remained true to their respective churches. They reared a large family about equally divided between Methodist and Baptist churches. Grandma Cantrell, mother of Rev. John M. Cantrell, a shouting Methodist, was a real leader. She would go from church to church on the circuit during revivals and pray, exhort, and shout till victory would result. She was worth more, many times, than all the preachers, in turning the tide of battle for the Lord. She was known and loved

by all, and was the counsellor for the distressed and troubled everywhere.

Ware's Chapel: Newton Bearden, father of Rev. R. E. L. Bearden, was for years Sunday School superintendent and steward in Ware's Chaple. He had come from Tennessee, and was a real foundation stone in the church and community. Ammon Thompson, father of Mrs. J. M. Cantrell, lived a long and useful life here as a member of the church. Dr. J. C. Ware, the beloved country doctor, gave much thought, time, money, and prayer to the church which he loved.



SHILOH CHURCH

Shiloh: We note here the Brookshers, Burlesons, Browns, and Pierces. It dates back to 1850 when Mrs. J. B. Burleson joined the Church. This church produced one local preacher, R. L. Croy. John M. Cantrell and George Wade were both licensed here. In 1920 when H. Lynn Wade was holding his first service in the church as presiding elder, Jasper Burleson asked to speak. Said he: "Did you know that the first sermon I ever heard, your grandfather, J. H. Wade, preached it where you now stand? That the first sermon your father, George Wade ever preached, I heard where you

stand? That the first sermon you ever preached, I heard where you now stand?"

Lafayette County

Another outstanding example of what a small country church can accomplish is found in Walnut Hill Church, in Lafayette County. This was a church surrounded by and maintained by a few Methodist families of a substantial sort, and conducted in the old-fashioned way. Perhaps its most significant member was a godly woman, Mrs. Mary E. Dickson, who was the teacher of the boys in the Sunday School for many years. Out of this class came eight preachers, two of whom have since given a son to our ministry in Arkansas. The eight preachers were Revs. Robert W. Evans, F. V. Evans, E. N. Evans, W. F. Evans, L. W. Evans—five brothers and A. O. Evans, a double first cousin of the five; and A. P. Few and Ben C. Few. The group have cut no small figures in our Methodism. The two sons mentioned are Rev. J. B. Evans and Rev. B. C. Few. The parents of these boys were godly people, but Mrs. Dickson seems to have been their spiritual mother.

We ought to add that this same church gave Arkansas valuable laymen, such as Hon. J. H. Hamiter and Hon. Allen H. Hamiter, both well known in Arkansas.

Mississippi County

Nature dealt so bountifully with Mississippi County that its conquest by man has been an enormous task. For thousands of years regions as far away as Montana have been sending down rich alluvium. The whole county was covered with a growth of enormous trees. The earth-quakes of 1811-12 lowered the level of a great section. There were lakes and lagoons. Except along the river front, and in many places along this front, the wilderness was not subdued till in recent years. It was as late as 1894, for example, when J. R. McGaughey came over from Tennessee and settled a few miles northeast of Blytheville, making an opening in the forest near Promised Land. His sons, Wiley and Walker, are still effective laymen. It was the wives of these two who managed to get the first church built there. It was Rev. Henry T. Blythe more than any other man to whom this whole region was indebted during the years before, during, and just after the Civil War. He was a heroic local preacher, and operated from where Blytheville now stands to Marion. So slow was the development that there arose a purpose to "throw out" the region. Mr. Blythe got Col. J. F. Smith, of Marion, and Rev. Benoni Harris to go with him to the bishop and plead for the continuation of the work. The bishop formed for them a new district, Mississippi District, and appointed Benoni Harris presiding elder thereof.

However, Mississippi County is now the richest agricultural

county in the world, literally so, and has a heavy population, producing more cotton than any county on the planet. Aside from Blytheville and Osceola, elsewhere spoken of, the centers are Luxora, where we have had laymen like J. W. Lynch, J. W. Spann, the Bowens, the Bozells; Manila, where have been the Ashabraners, B. W. Cowan and his descendants, the Kings, the Huttons, Beards, and Pierces; the town of Wilson, where the family of R. E. L. Wilson and the Culloms have been mainstays; the town of Keiser, where H. P. Dunavant and W. M. Taylor and their families have been important; Leachville, where Editor B. L. Appleby, Mrs. C. L. Smith, Mrs. J. F. Roderick, Mrs. E. M. Howard, Mrs. A. A. Anderson, W. R. Willis, R. W. Spence, W. A. Rodgers, and others are carrying on well. D. G. Moore, Jerry White, Mrs. H. L. Halsell and others are at Promised Land; B. B. Akin, A. S. Dean, J. H. Henderson, and J. W. Widner at Yarbrow; J. R. Gill, Earle Majors, L. W. Moody, and J. V. Henderson are at Dell.

Monroe County

The chief centers of this county, aside from Clarendon of which we speak elsewhere, are Holly Grove and Brinkley. As for Holly Grove, there was no organization that we know of till about 1866, and no church building till about 1873, our people meantime worshipping in their houses, in schoolhouses, and later in a Presbyterian church. The leading Methodists at that time were the Hesses, James Kerr, Isaac Pride, Dr. Bennett, and their families. The town of Holly Grove was laid out in 1872, and soon there was a church building, which burned in 1883, but was replaced by a better one. Meantime Judge T. G. Trice had joined the Church, soon to be followed by his wife, who had been bred a strong Presbyterian; and these two have counted for much. Years ago Pat Mayo and his family also became identified with this Church and have been very valuable. Of course there are others of worth also.

Brinkley has always been blessed with some good laymen. Among the early ones: T. J. Brickell, the Emmonses, the Manlys, W. W. Folsom, the Cargills, Lawnsberrys, Gardeners, Hendersons, Gibsons, and others. Mrs. Jennie Brown is at present their oldest living member. Of late years T. C. Simmons, L. K. Brown, George Reid, and Jack Lineback have been leading men.

Nevada County

Lorenzo Dow Womble, local preacher, was born in South Carolina in 1803. He moved to Nevada County and helped to organize Ebenezer Church about 1850. All of his five sons and five daughters became members of Ebenezer Church. One of his granddaughters, Jared Beulas Edmondson was married in 1897 to John

Wesley Cline and went immediately with him to China, where she died March 14, 1931.

Jesse Beauchamp was a lay preacher of Harmony Church from before the Civil War until his death at the age of seventy about twenty years ago. For a local preacher he was considered to be unusually able. Robert Lowry was a leading layman of this Church from sometime in the forties until his death a year or two after the Civil War. All his six daughters and four sons became members of his own Church. "Tip" Franks, born in Louisiana June 25, 1841, was brought to Nevada County in 1848. In 1869 he was converted in a Baptist meeting and joined Harmony Methodist Church. He laughingly says that his Baptist conversion has helped him to be a more faithful Methodist. In 1879 he was made a steward, after which he missed only four Quarterly Conference in forty-four years. He asked to be retained as steward as long as he should live, so he came to be called a "superannuated" steward.

Crawford County

A. B. Howell, son of Laban Howell, one of Crawford County's pioneers, and one of its very greatest early settlers, so impressed himself upon the church and community in and around Alma that his name is "as ointment poured forth", though he has been dead for more than fifty years. His saintly wife was also one of God's noblewomen. Later Methodism in Alma was enriched by such lives as the McGehees, husband and wife, and by Mrs. Dr. Reves, mother of Dr. C. M. Reves.

Just northwest of Alma is old Newberry Chapel, one of the oldest churches in the county. James Newberry and "Uncle" Milton Razelle, two rugged old saints of the hills, stood valiantly by the church and the kingdom in that community.

In the southeastern part of the county stand three churches which have been writing Methodist history for fifty years and more—namely, Shiloh, Mulberry, and Dyer. Shiloh, now Vine Prairie, which is one of the oldest churches, if not the oldest, lives because such outstanding Christians as Wesley J. Henson and Rev. John Hammons wrought mightily for God through it. At Mulberry such loyal Methodists as T. A. Marlar, James Pendergrass, Captain Holden, and "Aunt Ceph" Bledsoe put the stamp of their noble lives on the living church, while the Dyer church lives through such loyal pioneers as J. W. Moss, James Davidson, Mrs. Harden, and the Dyer family.

Just to the southwest of Alma stood Prairie Grove Church, now Kibler, which has had a long and useful existence through the consecrated lives of such men as Henry Kibler and the Greigg brothers and others.

Perhaps the church that has had the most far-reaching influence of any other rural church in the county is Mountain View,



A. H. LARK, MOUNTAIN VIEW CHURCH AND ITS PREACHER SONS

Top row: J. H. O'Bryant, Paul V. Galloway, J. J. Galloway, A. H. Lark.
Bottom row: F. A. Lark, M. R. Lark, J. E. Lark.

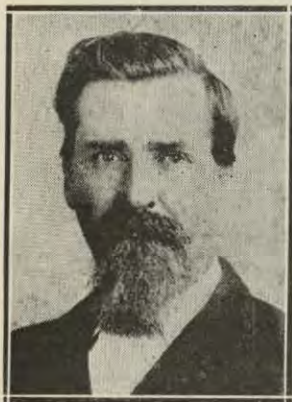
situated just about the center of the county, and this influence cannot be adequately accounted for without giving a large place to A. H. Lark, pioneer citizen, saint, great local preacher and soul winner, (neighborhood physician and surgeon), who not only contributed his own splendid life to the Church and kingdom, but also three sons to the Methodist ministry, and six other sons and daughters, all of whom are official members of the Church. Other pioneers who helped to make Mountain View Church important were: J. C. Galloway, who contributed a son and a grandson to the Methodist ministry, S. N. O'Bryant, who contributed three preacher boys, W. L. Shull, who made the church building possible, the Littletons, and the Lawsons, stalwart Christians, and of course Mrs. A. H. Lark, who still abides at a great age, to bless all who come in contact with her.

Accompanying the sketch of the Mountain View church is a picture of the building and of some of the nine preachers who have come from that historic church.

Crittenden County

The Church at **Marion**, first located on Lake Grandee, or Marion Lake, was the first church organized in Crittenden County, about 1837. Its building was destroyed by cyclone in 1873, but later rebuilt on the same site. In 1922 this church was located on the present site and replaced with a brick building.

Some laymen are as follows: Peter Berry, William Rieves, Mrs. Armilda Rieves, Mrs. M. E. Butler, B. F. Koen, S. Frazee, B. W. Johnston, Col. J. F. Smith, T. A. Garrett, Ben Allen, Albert Sinclair, W. F. Mobley, Dr. W. M. Bigham, Mrs. Kate Brown, Dr. Lyons, Dr. Thomas Whitsitt, Mrs. Mary Whitsitt, Mrs. Dell Swepston, A. B. Rieves, L. P. Berry, John K. Malone, R. F. Ward, Mrs. R. W. Barton, Mrs. Lula Scott, T. F. Koser. Col. J. F. Smith, father of Supreme Court Justice, Judge Frank Smith, also of Mrs. Louis Barton, came to Marion about the year 1875, and died in 1916. He and his family have been of great value to this whole region. Mr. J. F. Fogleman has been superintendent of the Sunday School for about a score of years. Mr. Allison B. Rieves' family has had connection with this church through six generations, beginning with his mother, who had to do with the founding of the church, and extending to his great-grandchildren who now worship there.



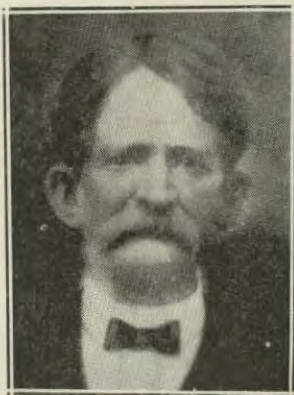
J. F. SMITH

Present laymen: W. B. Rhodes, S. V. Neely, F. G. Smith,

Louis Barton, S. A. Johnson, J. F. Fogleman, W. A. Koser, T. J. W.



J. F. FOGLEMAN



ALLISON B. REIVES

Devlen, J. F. Rieves, W. J. Harden, E. J. White, Dr. R. J. Purnell, Zach Bragg, Claude Cooper.

The first Church, known as Bethel organized at Crawfordsville, was a small log house built about 1850 one mile from the town on the banks of the Alligator Bayou. The present church in Crawfordsville dates from about 1880. Laymen for the two churches were as follow: Dr. J. R. Jenkins, W. T. Smith, Mrs. Fannie Locker Smith, Mrs. Malinda Lack, Robert Wallace, Mrs. Annie Wash, Dr. J. T. Hayden, John Denton, Mrs. Willie Denton Swebston, Dr. J. W. Guerrant, D. S. J. Knott, Dr. G. T. Stull, Mrs. Fannie Barton, Ben Williams, W. R. Jelks, William Brown, Mrs. S. J. Knott, Guy Blann, Joe Mosby, Lee Swebston, Pierre Swebston, Mrs. Dolph Smith, H. F. Avery, C. L. Campbell, Knox Morris, Swain Morris.

Gilmore: the Church here was established about 1874 about one mile west of the town, known as Gilmore Chapel. The church was moved to the present site in 1897. Laymen are as follows: S. A. Gilmore, Mrs. S. A. Gilmore, Mrs. Dora Hamlin, George Loyd, Mrs. Ed Boyd, Emaline Loyd Klein, Mr. and Mrs. Hall, Mr. and Mrs. J. H. Bullard, Mrs. Fannie Allen, J. B. Thompson, Mrs. J. B. Thompson, T. C. Williams, J. L. Davis, Ed Talbott, Mauldwyn Corbitt, Ira Corbitt, Fred Boone, Alex Stirewalt, Mrs. T. F. Dresbach, James Patton.

Franklin County

Franklin County is bisected by the Arkansas River. Ozark is the center for the northern district; Charleston for the southern. Our informant, W. C. Bill of Ozark, says Hastings Puckett established Methodism in North Franklin in 1871. The centers occupied were Ozark, Altus, Gar Creek, Granade's Chapel, and later, Pleas-

ant Grove. Names of leading Methodists of Ozark and vicinity will be found listed with Ozark Church.

South of the river, we make note of John Armistead at Charleston; W. M. Jones and Newton Porch at New Prospect; Joel Bumpers, father of Rev. C. H. Bumpers, at Cecil; John Pendergrass at Lowe's Creek; the Hamptons at Elm Vale; Jonathan Cole, father of Rev. O. L. Cole, at Cole's Chapel. A local preacher of fine standing was Micajah Southard, of Charleston.

Fulton County

At **Salem**, the county seat, is an elegant stone church. Capt. J. M. Archer and D. P. Tunstall were early supporters, both godly and effective. This region produced Andrew Hemphill, long in charge of the music department of Birmingham-Southern College. It has produced also preachers: S. L. Cochran, J. D. Roberts, W. E. Hall, Louis Lafevers, Cecil Culver (Hall and Culver being more immediately connected with Mammoth Springs), W. S. Southworth, and Morris Clark, the last two being from the neighborhood of Camp, where the Sutherland family and Moses Clark were influential people. Mr. G. T. Cunningham and Hon Horace Northcutt, (whose wife has long been district secretary of the Women's Missionary Society), and other Northcutts, with the Castleberry family, have been supporters of our Church in Salem.

Viola has been a fine old neighborhood. Here flourished several local preachers: T. J. Franks and W. E. Watson, in particular. Here were Doc Jenkins and Squire J. A. Jackson. These men built a church in 1878 and made a good community.

Union-Bexar community became one of the best in the county, made so by such men as Joseph, Sidney, and James Harkleroad, William and Buck Gilstrap, George and Robert Sears, J. L. Welch and the Lafevers.

Mammoth Spring, so named from a spring that is a river when it emerges from the earth, one of the largest in all the world, running 22,000 cubic feet to the minute, has had some good men from its beginning. Among the earliest were Capt. Archer, already mentioned, and F. M. Daniel. Other valuable laymen have been and are Thad Rowden, S. P. Head, H. M. Erwin, William Lytle, H. J. Nemnich, and Monroe Pettigrew, who contributed the stone work on their excellent church building.

Hempstead County

John H. Propps immigrated to the present site of the town of Centre Point in 1836, and in 1839 assisted in organizing the "Sevier Mission", the original name of the Centre Point Circuit. Moses Hill came to this section from South Carolina in 1854. He was the father of George W. and Moses B. Hill, the latter long a missionary to China, who were members of the Arkansas Conference. He was

very active and prominent in Church work. He erected and conducted the first steam sawmill in this country. He was a splendid carpenter and in 1858 erected in Centre Point the present church building, which is still in a good state of preservation. He was prominent in Masonic circles and an able local preacher.

John Henry, familiarly known in the last twenty-five years of his life as "Father Henry" was born in North Carolina in 1779 and moved with his parents to Belleview, Mo., some years later. In 1818, with quite a colony of Methodist people, he emigrated to Hempstead County and settled five miles west of the present Washington. En route to Hempstead County he spent a Sabbath in the village of Little Rock and there preached the first sermon ever delivered in that place. Within a year they organized a church and erected a house of worship which they called "Mount Moriah". The building was of hewed pine logs and its demensions were twenty-eight by thirty feet. A door in one side of the building faced the pulpit and there was a large fireplace with stick and dirt chimney at one end. The floor was of puncheon and the seats were made of split logs, the split and upright side dressed smooth with a broadaxe. This was the first Methodist church in Arkansas. This colony was called Mound Prairie. In 1847 John Henry moved to the town of Centre Point. He died there on the 17th day of September 1872 at the advanced age of ninety-three years. He and his wife are buried in the cemetery at Centre Point. More has been said about him in a preceding chapter, where we spoke also of his contemporaries, Propps and others.

William J. Lee moved with his family from Estill Springs, Tenn., to Mineral Springs, Ark., in 1870. He assisted in the organization of the Methodist Church in this place and was the first Sunday School superintendent, which position he held for many years. He was a local preacher and often walked many miles into the country to preach to country churches. There was no trouble to locate him where moral issues were involved. He died in 1904.

Major H. A. Jones moved to Mineral Springs from South Carolina in 1869. He was active in the organization of the Methodist Church at that place. He was a lawyer and a polished, courtly gentleman. His influence toward the progress of the Church was far-reaching.

Dr. Madison P. Mulkey, an early resident of Mineral Springs, was prominent in the support of the Church. He practiced medicine for many years and was well known and revered.

Rev. Bascom Ward, a local preacher, brother of Mrs. H. D. McKinnon, was long a useful citizen.

Other laymen were: H. W. Carter, Thomas Whitmore, Benjamin Start, Daniel Reeder, John H. Hughes, Charles Smith, Archibald Turrentine, and R. W. McFall.

Johnson County

Sidney B. Cazort, from North Carolina, arrived in Johnson County in 1850, and settled some three miles east of Lamar. He at once joined with the Methodists and they built a churchhouse. Mr. Cazort was a fine specimen of southern manhood, faithful to his friends and an earnest worker for and a liberal contributor to his Church. He reared three sons (J. R., G. T., and W. A. Cazort, the two last now deceased), who have always been leaders in the community and devoted to the Methodist Church at Lamar.

James B. Wilson came from Virginia to Johnson County in 1834, and settled about eight miles northwest of Clarksville in the Harmony Community. He was a leader among the early Methodists in Johnson County and his membership was at Bethlehem Church. He was a man of sterling character, devoted to his church and community, loved by all regardless of church affiliations, and was for many years Sunday School superintendent. There are living a large number of great-grandchildren who are members of and faithful workers for the church.

Hays Chapel: In 1830 H. B. Hays came to Arkansas. In 1838 Dr. King came to Arkansas from Tennessee and in 1857 A. J. Clemmons came from North Carolina. These three men settled in and near Horsehead Prairie. All being Methodists, they begun having Sunday School and prayer meetings in homes, groves, and bush arbors in that community. Dr. King was a class leader. The church was organized before the Civil War and meetings were held in the school house for some time. Finally these three men decided that they needed a churchhouse and they met and each agreed to give \$100 to start a fund to build, and in a short time, the present church was built, and it has had a wonderful influence during all the years. Some seven or eight preachers have been recommended from this Church for license to preach, and from the Clarksville Circuit some eighteen or more preachers have been recommended for license to preach. Four children and three great-grandchildren of Dr. King are officers and earnest workers in the church. The only son of A. J. Clemmons has been a member of this church fifty-seven years.

Lawrence County

Lawrence was one of the first counties to be organized in Arkansas. Through part of it flows Spring River. It will be remembered that Spring River Circuit was the first pastoral charge organized in Arkansas, 1815. It was this same year that Nevil Wayland came to Arkansas, and his son, Jonathan Wayland, with Hugh Rainwater and Terra Stuart, and their families organized a church on Flat Creek. Jonathan Wayland became a local preacher and so did Hugh Rainwater. Hugh Rainwater's sons were high-class citizens and loyal Methodists. Rev. E. T. Wayland is a grand-

son of Jonathan. To him and to the present generation of Rainwaters belongs the distinction of being descendants of the First Methodist church organized in Arkansas. Jonathan Wayland joined the Conference in 1843.

Hopewell Church was organized in 1843. Robert W. Moore and James Weir were its leaders, each of them followed by three sons, staunch Methodists. The sons of Moore were Jonathan, Moses, and Z. W. Jonathan became a powerful local preacher. The sons of Weir were: J. H. S., Robert, and James, and their sons are at this day good Methodists in Imboden, Hoxie, and Walnut Ridge.

Smithville Church was organized in the early fifties. Eli Thornburgh, his son, Hon. George Thornburgh, Mrs. Emma Burns, Jack, Green, W. F., and Joe Raney, Henry Steadman and Mrs. Steadman; J. M. Self, W. C. Sloan, L. T. Andrews, J. R. Burns, and J. N. Barnett were its members.

The **Imboden Church** was organized in 1886. Its human strength has lain in Dr. A. G. Henderson, J. A. Sullivan, W. J. Hatcher, Mrs. M. F. Sloan, Mrs. William Childers, Mrs. S. B. Henderson, A. W. Lindsey, H. M. Orville, R. S. Rainwater, J. A. McCarroll, J. L. Polk, J. C. Eaton, H. J. Nemnick, M. F. Henderson, W. W. Hatcher, Robert McKamey, and J. R. Wells.

The history of our Church in Lawrence County could not be written without taking account of Ben A. Morris, a local preacher who powerfully influenced its life. To him we owe the organization of Mount Zion Church. He was born in Tennessee in 1840, spent his active years in Lawrence, and passed to the Beyond some years ago.

Little River County

There were organized Methodist churches at Rocky Comfort and Richmond antedating the Civil War. Among the first Methodist families located at Rocky Comfort was the Hamiter family. Another prominent Methodist family there was that of Judge Sampson Dollarhide. Among others of his children who were prominent in Methodist Church life there were D. S. Dollarhide, Mrs. L. B. Hawley, wife of Rev. L. B. Hawley, and Mrs. S. B. Schoolfield. Closely associated with her in every department of local church work was the sainted Mrs. N. A. George. David Schoolfield and his family, Dr. and Mrs. Gray and F. A. McIver and family were also loyal members. One of the most loyal laymen in Southwest Arkansas is Jesse L. DeLoney, born and reared at Mineral Springs, Ark., who went to Little River County while a young man, and placed his Church membership at Rocky Comfort. He has devoted his life unstintedly to the cause of Methodism. The Cannon family grew up here.

At **Richmond** the Methodist families that have stood by the Church are the Joyners, among them being Henry Joyner, Walter

Sykes and his family, and Benjamin Love. Here also lived the Mims family, who were vigorous supporters of the Church. Richmond is honored by having been the boyhood home of Dr. Edwin Mims of Vanderbilt University.

The Methodist Church at Ashdown was organized about 1896. Among the families who gave liberal support to Methodism there may be mentioned the Johnsons, T. B. Cook, Seth C. Reynolds, Judge A. P. Steel, Lon T. Jones and his sainted mother, Mrs. N. C. Jones, whose life was full of good works.

At **Wade's Chapel**, near the center of the county, its founder, Benjamin Wade, was a vigorous and loyal layman. His daughter, Miss Lucy Wade, is now one of our missionaries in Brazil.

At **Wilton** the Mills family were loyal Methodists. Joel Mills was one of the efficient members of this Church.

The Methodist Church at **Foreman** was a literal transfer of the membership of old Rock Comfort to the new town on the Frisco Railroad. The following laymen with their families have made up the active forces of this Church. J. L. DeLoney, D. S. Dollarhide, Edward Cannon, A. N. LaGrone, L. J. Atkinson, Wade Atkinson, Fred Gantt, Andrew Waters, L. T. Campbell, Robert Shackelford, Dick Hopson, William Hopson, and N. A. George.

Perry County

The first Methodist Church in Perry County was organized by Andrew Hunter in 1850. It was New Tennessee Church, sixteen miles west of Perryville. This Church is still active and is now called Nimrod. Some of the charter members were the Holmeses, Hills, Kings, and Cherrys.

The second Church was organized in 1852 at Pleasant Grove, eight miles west of Perryville by Andrew Hunter. Some of the charter members were the Smythes, Creaseys, Popes, and Duboses.

The third Church was organized at Perryville in 1853 at the old historic Rison home. Some of the charter members were the McBaths, Risons, Clements, and Vaughts. This Church was also organized by Andrew Hunter.

About the time that Dr. Andrew Hunter organized the Church at Perryville, James D. Adney, a local preacher, came from Alabama and settled in the northern part of Perry County. Also Rev. Hardy Fowler, another local preacher, came to the county from Tennessee just before the Civil War. He,



MRS. ANN ADNEY

together with Brother Adney, preached and organized churches in the northern part of the county.

Brother Adney had two sons who were also local preachers, A. E. Adney in Perry County, and Mark Adney in Yell County.

Along with other prominent laymen who helped to establish Methodism in this part was Robert N. Turner, who, with his family, came from Alabama just after the Civil War. Miss Ann Turner, "Aunt Ann" as she is called, who married a son of James Adney, lived at Adona and was one of the charter members of the Adona Church. Aunt Ann has been all these years a great power in the Church, teacher in the Sunday School, and no one in the community is more help during a revival meeting than she.

Pike County

Methodism in Pike County dates from the year 1819, when the Rev. Wesley Sorrels, who was the first County and Probate Judge of Pike County, preached the first Methodist sermon ever preached in the county, near the old Saline Camp Ground in that year. He was later a member of the Conference

The second Methodist minister in the county was Jesse Jenkins, who came to Murfreesboro from Jackson County, Ala., in 1837. He was a son of Lieut. William Jenkins, who was a member of the 10th Virginia Regiment, Revolutionary War. He was the father of A. D. Jenkins, deceased, a well-known member of the Little Rock Conference.

The third Methodist minister in Pike County was Madison Ewin Alford, who came from Alabama to Murfreesboro in 1841. He and Jesse Jenkins organized the first Methodist Church in Pike County at Murfreesboro in 1841. The early membership was composed of the Rev. Mr. Alford and family, the Rev. Mr. Jenkins and family, Mrs. Lucinda Davis, William Orrick and family, and William Kizzia and family.

The Rev. Amariah Biggs, one of the most prominent early-day ministers of the Methodist Church in Southwest Arkansas, whom we met in an earlier chapter, came from Tennessee to Amity, Clark County, in 1850. Dr. Biggs always preached the annual sermons at Sweet Home, Pump Springs, and Saline Camp Grounds on Monday afternoon of the camp meetings at these places. He preached the annual sermon at Pump Springs each successive year for more than fifty years. His family consisted of seven boys, five of whom, Reuben, John Fletcher, William Henry Harrison, Curtis, and Joseph A., were Methodist ministers, and five girls.

Methodist Churches have existed at the following places in the county: Murfreesboro, Delight, Antoine, Glenwood, Sweet Home, Bethel, Orchard View, Biggs' Chapel, New Hope, Langley, Kirby, Star of the West, the Old Factory Site, Pisgah, Bowen, Saline, Bills,

Japany, Hurricane School House, Pike City, and Bethel, near Glenwood. Many of these are not now in existence.

The following are among those prominently identified with the Methodist Church in Pike County: The Bakers, near Amity, the Bowens, the Brocks, the Hendersons, Carters, Cooleys, Davis family, Hughes family, the Goulds, Hamiltons, Kizzias, the Stevens family, the Thomasons, Thompsons, Willetts, Sanfords, Scotts, the Hutsons, the Webbs, the Cokers, Q. H. Lewis, the Branch family, the Covingtons, Mauneys' the Owens family, the Higgins family, the Stell family, the Pinnix family.

Poinsett County

Bay Village, the first Methodist Church in Pionsett County, was organized in 1837 by Rev. John M. Steele and Rev. Markley S. Ford. The leading laymen at that time were Charles Ashley, James C. Isom, and Wesley Shaver, Hanan James, and W. C. Thrower. Later leaders were: A. C. Shaver, J. G. Dobson, G. W. Graves, T. J. Graves, J. W. Kaisner, W. L. Harlan, Robert Shaver, J. W. Goodwin, R. M. D. Norris, A. C. Cooper, F. F. Tillery, W. L. Bledsoe, N. J. Shannon, and Dr. A. A. Berry.

Bolivar, a strong church for several years, was merged with Harrisburg in 1858. It was reorganized in 1870 and moved back to a point near the old site in 1907. The name was changed to Pleasant Valley. The Ainsworth, Beard, Griffin, and Smith families have been leaders in the Church since its organization. Five preachers have gone out from the membership of this church: Asbury Brookfield, Thomas Stanford, A. C. Griffin, E. N. Bickley, and R. W. Minton.

The first Methodist Church was organized at Harrisburg in 1845 by Rev. Jacob Shook and Rev. John M. Steele. The leading laymen were Benjamin Harris and W. C. Thrower. The present building, a brick, was erected in 1900. The leading laymen at that time were: T. A. Stone, J. W. Rooks, J. J. Mardis, M. D. Simmons, G. T. Garvey, T. B. Steele, T. B. Sparks, J. G., J. B., and J. W. Gant, A. C. Thrower, J. A. and J. W. Hazlewood, and W. W. Nelms. T. A. Stone taught a Sunday School class for more than forty years, and for more than thirty years did not miss a Sunday School session.

Marked Tree, an important town of Poinsett County, is spoken of in another place.

Rev. Jerry Claunch, a local preacher, settled nine miles north east of Harrisburg, in 1840. He organized a church and erected a church building near his home in 1846. It was named Claunch's Chapel. William G. Arledge erected a building at Holly Springs, four miles east of Harrisburg, in 1846, for church and school purposes. A Methodist Church was organized the same year. Dr. John P. Mardis settled five miles south of Harrisburg in 1842. In

1844 he erected a church and school building near his home, and named it Farm Hill. A Methodist church was organized here in 1854. The leaders of this church were John P. Mardis and J. T. Haley, a local preacher. A frame church building was erected in 1888, and is still used. The leaders at that time were J. T. Haley, J. D. Hall, and E. A. Bradsher.

Thomas Seaton, Jr., held a revival meeting and organized the first church at Trumann in 1897. The leaders were W. A. Lunsford and wife, and James Glassgrow and wife, R. L. Davis, Dr. B. L. Harrison, B. W. Sorrell. Later came Dr. G. O. Campbell and O. O. Moore. Later still, the Couchmans, parents of Rev. Herschal J. Couchman, W. R. Melton, C. W. Head, M. L. McKinney.

Rev. L. F. Taylor and Rev. D. S. Buck held a revival meeting and organized the first Methodist Church at Lenanto in 1900. The leaders were D. S. Buck, Eliza Buck, Lora Buck, C. B. Greenwood, and Mary E. Greenwood. The present church building was erected in 1920 by W. R. Payne, S. H. Stuckey, and Bud Blunt, as the building committee.

Tyrone is comparatively new town. Our Church was organized there in 1901. The first members were W. M. Webber, W. A. Beasley, Oliver Davis, Dr. E. C. McDaniel, John East, and their families. Later came in L. M. Wood, J. L. Dean, W. W. Barton, C. M. Beley, W. F. Fant, Mrs. Alex East, Albert Fair, H. B. Branan, H. D. Price and John H. Emrick, with their families. The father of John H. Emrick, Mr. J. A. Emrick, a broadminded Baptist, has put more money into the building of the excellent Church we now have at Tyrone than any other man. Two other non-Methodists, Mr. W. W. Warren and Mr. C. B. Boyd, have been especially helpful. The Church was built under the leadership of Rev. W. E. Hall, who made a record as a church builder.

Pope County

A number of families from North Carolina came to Pope County in 1539 and settled near where Russellville now stands. Rev. Mr. Emmett, a Methodist minister, came and held a revival meeting. A Methodist Church was organized with the Howells, Shinn, Brooks, Harkeys, Reeds, Maddoxes, and Hollingers. Rev. James Madison Shinn came from this group.

Not till 1873 was the M. E. Church, South, organized in Russellville. J. B. Erwin was for several years Sunday School superintendent. An outstanding member of this Church was J. F. Munday. Born in 1842 in North Carolina, he came to Arkansas in 1871 and became a charter member of the new Church. He was choir leader, steward, trustee, Sunday School teacher, and for about twenty-five years superintendent of the Sunday School.

The Gravelly Hill Camp Ground, located about eleven miles

northeast of Russellville, was made possible through Uncle Jackey Bowden, who gave to it eleven acres of land and about \$500 in money. Many gracious revivals were held here. Licensed in 1848 as a local preacher by Dr. Andrew Hunter, Brother Bowden did valiant service in the communities within his reach. After the war he served the Dover Circuit, which then consisted of twenty-four appointments. Dover, the center of Pope County Methodism at that time, had a number of true, loyal members among whom should be mentioned John Rye, superintendent of the Sunday School for a number of years.

What is now the Pottsville Church was first organized at Bradley's Cove. The Bradleys, Harkeys, Reeds, Bakers, and others made this little church a power for good. M. C. Baker, Cicero Harkey, George Reed, as stewards, and James Potts, as superintendent of the Sunday School, worked splendidly here for the kingdom.

The lots on which the first church and parsonage stood at Atkins were donated by William Reynolds. A. M. Gibson was for years superintendent of the Sunday School. J. A. Bost and W. L. Sibley were also leading men. They laid secure foundations.

St. Francis County

St. Francis County is much indebted to two local preachers, Frederick Miller and Allen Jones, whose activities ranged from about Marianna clear through St. Francis to Wynne in Cross County. They were pillars in the Church. A number of the people who were known in the north part of this county in later years seem to have belonged to Mount Zion Church, in Cross County, where Mrs. Catherine Cross was so influential. Among these people was Mrs. Permelia Fitzpatrick, mother of T. O. Fitzpatrick, who lived many years near Forest Chapel. The principal supporters of Forest Chapel have been: Abijah Allen, William A. Jones, J. M. Eldridge, Mrs. Nancy Longridge, Dr. C. L. Sullivan, Cyrus C. and Robert Oliver. Mrs. Margaret O. Alexander, daughter of Mrs. Longridge, is revered as the most influential member that Church ever had. In later years Capt. J. W. Stout, James P. Beard, R. W. Peevey, and Joshua Fitch were good members.

Wesley Church was organized in an early day. Benjamin May, Ben Giles, Evan and Thomas Hughes were its mainstays. Colt Church was organized about 1888. Its leading spirits were S. G. Yarbrough, William Stone, and N. G. Williams. Tuni Church is one of the oldest, and Dr. J. T. Brown has always been its chief stay.

Emory Sweet moved from Haywood County, Tenn., into St. Francis, and he and his family have been no little help in building up the churches in several places, particularly at Forrest City and Widener, while at Madison the Joneses and the Butlers have been pillars for years back of this time.

Saline County

The first sermon delivered in Saline County was preached in 1817 at the home of William Lockhart by William Stephenson, who was the first pastor on the Hot Springs Circuit, a charge created by the Missouri Conference in 1816. This circuit covered most of what is now the south half of Arkansas. Only six families were close enough to attend this service. Lockhart's home was near the place where the old Military Road crosses Saline River, a mile or so southwest of the present town of Benton.

Saline County was a part of Hot Springs Circuit during the Conference years 1816-37. Benton Circuit was created in 1837 and most of the work of Methodism for many years in the county was closely connected with this circuit. In 1838 Andrew Hunter was assigned to this new charge and in 1872 he established his home near Collegeville and Salem Camp Ground and lived there the rest of his effective ministerial life and for several years after he was superannuated.

In 1833 William S. Scott settled in Saline County and for a hundred years the name Scott has been a familiar one in Methodist circles. At least ten Methodist preachers have come out of this family and others closely related. The church at Salem was established through the efforts of William M. Scott and his relatives and other neighbors. They first built a church in the late thirties and some say also a parsonage.

The first camp-meeting place in the county was probably near the Lee cemetery just east of Benton, but later it was abandoned and in 1867 permanently established at Salem where, for sixty-eight years without a break, the people of that and surrounding communities have gathered for the annual event.

Saline County Methodism owes much to the families of Bell, Buzbee, Cameron, Cline, Godbey, Harvey, Henderson, Hockersmith, Hughes, Harris, Hunter, Medlock, Moore, Mehaffy, Orr, Pack, Parham, Prickett, Russell, Steed, Sweeten, Shoppach, Thompson, Tull, Tarpley, Thomas, Tackett, Wilder, Wright, Willis, Wise, Zuber, and many others equally deserving.

Churches at Benton, Salem, Mulberry Grove, Pleasant Hill, Collegeville, Wesley's Chapel, Russell Schoolhouse, Lost Creek, New Bethel, Piney Grove, Ebenezer, Thompson Schoolhouse, Oak Hill, North Fork, Mill Creek, Traskwood, and Sardis have been prominent in the growth of Methodism in Saline County.

Scott County

In the year 1837 Col. James F. Gaines, a staunch Episcopalian, brought his eighteen-year-old bride, Pamela Frances (Halley) Gaines, to Fourche Valley, in Scott County. The Colonel was from Fauquier County, Va.; the bride from Lynchburg. Within a year

they were joined by the father and four brothers of Col. Gaines, and soon after this John and James Caviness, who had married sisters of the Colonel, and also Robert and Jefferson Halley, brothers of Mrs. Gaines, arrived.

The country and the people were very rough, amid true pioneer conditions, God being scarcely known. But this woman, Mrs. Gaines, never rested till she got a church organized, all her Episcopalian relatives coming into it. So began Methodism in Scott County. The descendants of the Gaineses are active to this day. The Cavinesses have been a great force lower down the Valley, in Yell County. There were added to this church, at Parks, later, the Jamisons, the Houghs, the Sullivans, the Crowleys, the Forresters, the Thompsons, and these continue useful to this day, some still in the Valley and some at Waldron. Mrs. Lora Gaines Goolsby, of Fort Smith, is a granddaughter of the original pair of Gaineses. John T. Forrester married one of the daughters of Mrs. Gaines. He moved to Waldron; was Sunday School superintendent there for forty-five years and was absent from the school only twice. Charles E. Forrester, the most conspicuous business man in Scott County and a loyal Methodist is a son of this marriage.

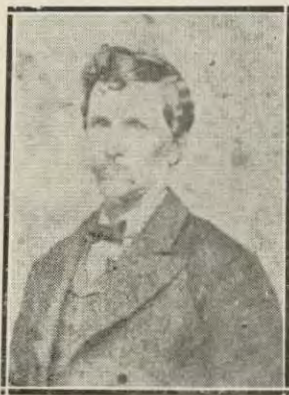
In and around Waldron the staunch Methodists of the older days were the Taffs (Rev. Asbury, Calvin, Harrison, and Albert), in the Square Rock community. East of town, in the Mount Pleasant community, Joseph Self and Stanley Johnson; in Pilot Prairie community, Joseph Self and Stanley Johnson; in Pilot Prairie community, Frank Fair. West of town, in Poteau Valley, Moses Smith, J. P. Hall, A. F. Johnston, Joe Weeks, Gus Morgan, the Bethels, and the McDaniels. In the northern part of Scott, around Center Bluff (now Abbott), the Fullers, the Lewises, the Sorrellses (Dr. J. W., Dr. Royston, and S. D.), with quite a connection of relatives, among them Sam Simpson. The town of Mansfield has drawn upon them for good Methodists.

Many of these people sooner or later drifted into Waldron, the county seat, and helped to build up the Church there. They had the fellowship there of Mrs. Mary Cox, George Caver, the Bells, the Birds, Dr. J. O. A. Sullivan, Dr. G. Cox, the Smiths, of whom came several fine women, among them Mrs. Dora May; the Haleys, the Bateses, Malones, Carutherses, Bells, the Harrises, relatives of the celebrated family of Tennessee, the Harveys, the others of later time.

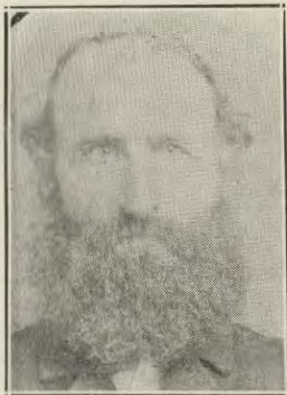
Sebastian County

Going in an early day down the west line of Sebastian County for about thirty miles one would have encountered staunch Methodist families whose heads were Mr. McCarty, Mr. Mickle, J. R. Leard, at White Church; Dr. Ward H. Bailey and S. S. Sanger, at Enterprise; the Johnstons and McConnells, at Hackett; C. W. Bish-

op, his three brothers, David, Robert, and George, and the Kirsh family, at Mount Olive; C. E. Goddard, Rufus West, and C. A.



C. W. BISHOP



C. E. GODDARD

Davis, at Center Point Church; James and N. A. Dorsey, Mrs. Wills and Mrs. Williams and the Hills, at Hartford.

In and centering around Greenwood would have been found Dr. W. F. Blakemore, Maj. M. T. Tatum, John S. Little (afterwards Governor), Jonathan Bassett (whom we once heard described as "six feet of solid goodness"), the House connection (from whom was Rev. J. W. House), a connection of Bells (which extended into Scott County and was headed by "Uncle Jerry" and "Uncle Jesse") all fine people, their descendants still carrying on. Rev. C. W. Lester's people are also from this region.

Going east from Fort Smith, one would have encountered J. W. Maddox and family at Spring Hill; the Woodruffs (from whom was Rev. J. E. Woodruff) and the Ingrams and the Cokers, at Lavaca. Southeast of Fort Smith was T. W. Rye.

In the region of Salem was "Mammy" Heath, a saintly woman, one of whose daughters married John Williams, later high sheriff, Another married John Caldwell, all good Methodists. Also south of Salem the Brewsters, excellent people, near the present site of Huntington.

Of course there were hundreds of other good people in Sebastian, but we have named here those to whom we owe most, so far as we can recall the past.

Sevier County

The first Methodist Church in this county was at Paraclyfta, the original county seat. The Norwoods and the Gilliams were

its leading families, and they followed the county seat to Lockesburg. Here they and the Lockes have been prominent Methodists.

The old center of Gravelly Point was the home of the Steels, the Turrentines, and the Cannons, whose descendants are so well known in the Little Rock Conference. The head of the Steel family was T. G. T. Steel, who transferred from the Tennessee Conference in 1842, and located in Sevier County in 185. His sons Custer and James became strong lawyers and fine laymen, while W. A. and E. R. made names for themselves as preachers.

The head of the Turrentine family was Rev. Archelaus Turrentine, who came to Sevier in 1836 or thereabout.

The head of the Cannon family was Nahum Cannon, who came from South Carolina in 1832. His son John now has four sons in our ministry; George N. is a lawyer and a local preacher; James M., (deceased), John L., and Robert H. are members of the Little Rock Conference. It is small wonder that these families intermarried. Both T. G. T. Steel and John Cannon married Turrentines. First and last, these families have produced fifteen preachers.

Chapel Hill and Ben Lomond are other old points in Sevier County. At the former lived a local preacher, Capt. J. G. McKean; also the father of Rev. C. F. Mitchell, of Oklahoma, once an itinerant, then a local preacher physician. At the latter point lived W. I. Beck and Thomas Beck, a local preacher; also William Ritter, father of our preachers, Frank and John Ritter.

There were other laymen who were prominent and active in the pioneer church in Sevier County as follows: William Stanlee, James M. Coulter, James Turrentine, Jacob Keister, Josiah Corbell, Josiah Patterson, William Scott, Samuel Leslie, B. F. Robinson, W. C. Graves, James May, W. H. Rector, S. S. Sanger, R. M. Kennedy, A. Boyd, J. W. Talbolt, the Williamsons, and McKears.

The Churches at DeQueen and Horatio are newer and belong to the period when the railroad came through the country, about 1898. But they are good churches.

Few counties in Arkansas have made so heavy a contribution to our Methodism.

Sharp County

Our leaders were and are:

Evening Shade Church: Early—John Wesley Shaver, Miranda A. Shaver, Charles W. Shaver, charter member of church at Evening Shade, a Methodist for sixty-four years, steward and trustee sixty-one years, recording steward fifty-four years. Seventy-one years in his wheel chair. John R. Metcalf, C. J. Wilson, R. D. Williams, James P. Jones, P. H. Wilkerson, M. B. Coger,

Neely Shaver, Later—W. N. Metcalf, R. G. Davidson, Mrs. W. A. Edwards, Mrs. J. R. Edwards.

Flat Rock Church: Early—George Laman, James A. Laman, J. W. Laman, T. A. Laman, W. R. Lewis, T. H. Stewart, James Laman, Mrs. Leacy Witten, Mrs. Mary Wooldridge, Mrs. Tabitha Jackson, Mrs. S. A. Brewer, E. J. Brewer, W. R. Albright, M. G. Wainwright. Later—Ed Johnson.

Maxville (Watson's Chapel): T. F. Simpson, J. T. Harrell, Russell Jordan, Levie Watson, Ira Johnson, Rev. Thomas Witten, Robert Carpenter, Lewis Williams (State Senator, member Constitutional Convention of 1874), W. C. Kent.

Bear Creek: W. R. Williams, John Moody, John Sanders, George W. Cathey, Allen Fowler, Mrs. Peggy Barnhill.

Ash Flat: T. V. Stephens, J. L. Overton, R. E. Semple, T. T. Stephens, L. J. Worel, the Bristows.

Hardy: S. P. Turner, G. R. Scarborough, Dr. William Johnson, S. A. Kelley, David King.

Williford: Dr. G. H. Myers, Mrs. Mary Meyers, Mrs. B. N. Yates.

Sidney: G. W. P. Oliver, G. P. Oliver, E. G. Ball, L. P. Griffin, Dr. John Johnston, Mrs. Mattie Conyers, P. M. Wiles, S. L. Arnn, Albert Mullins, J. W. Bruce, J. L. Askew.

At other points in Sharp County: Rev. George Rogers, Rev. David Rogers, David Spurlock, D. D. Spurlock, I. N. Foreman, O. M. Rogers, F. P. Smalley, H. A. Paysinger, W. E. Paysinger, F. L. Lambert, Jasper Hutchison, J. O. Hoggard, W. H. Kelley, H. J. Howard, Mrs. Beatrice Shaver, John Stinnett, R. W. Hall, Lewis Smith, Mrs. E. L. Sullivan, G. W. Franks, Marlton Runsick, Orvin Anderson.

Data for this county was furnished by O. C. Shaver, Recording Steward of Evening Shade Circuit.

Van Buren County

(Data furnished by Garner Fraser)

James Harrison was a distant relative of President William Henry Harrison. He removed from Tennessee to Van Buren County in the early forties and settled on Archey's Fork of Little Red River. He was a local preacher, filling many appointments in this and Searcy Counties, a man of bright intellect; a strong type of



CHAS. W. SHAVER

the pioneer local preacher; consecrated, erratic, powerful. He died about 1890.

Hartwell Greeson, son-in-law of James Harrison, was one of the staunch and reliable laymen of the early days. He migrated to this county from Tennessee before the Civil War, and was a mighty pillar in the early church. One of his sons, Dr. William R. Greeson, was an honored member of the medical profession at Conway. Another son, Hon. M. W. Greeson, is located at Prescott, a lawyer of ability.

Haywood Hatchett was another son-in-law of James Harrison. He was a native also of Tennessee, but located in this county some years before the Civil War. He was a local preacher of much power and eloquence. He died about the year 1897. His widow, "Aunt Sarah" Hatchett still lives.

Jesse Sykes came to this country before the Civil War. He was a spiritual man and a successful revivalist, preaching over a large section of the State.

John W. Bowden was a native of Pope County. He settled here about 1872 as a local preacher. He was recognized far and wide as a wonderful revival preacher. He lived to a ripe old age and died in Texas in 1930.

James C. Bradshaw was a man of great ability not only in business but also in the church as a local preacher. He first settled in White County and removed to Van Buren County after the war. In the late eighties he moved to Montague, Tex., and lived to be an old man. His stepson, Hon. W. V. Tompkins, of Prescott, is a man of wonderful ability, charm, and personality, and has achieved success at the bar.

Henry Hardy, a local preacher, migrated to Van Buren County from Mississippi in 1868 and built up a reputation as a pulpit orator. After preaching in this section many years he removed to Montague, Tex., from there to Oklahoma (then the Indian Territory). In Oklahoma he took up the law for a profession and was appointed by President Cleveland to a Federal judgeship in that State.

A. P. Starnes, of Archey, was one of the most robust and striking figures among the early Methodist laymen in this county. He was a man of strong personality, decisive and positive. He was absolutely loyal to the Church and to the Masonic Lodge and was one of the chief supports of each. He frequently swam his horse across swollen streams in order to reach a preaching service or a lodge meeting. He died in 1900.

Washington County

James Kinnebrugh came to Washington County in 1833, settling near Farmington. He was one of the original founders of old Ebenezer Church which was built at Farmington in 1833.

William Woodruff located near Farmington, where he reared a large family, all devout Methodists, and many of his descendants are still filling places in the Methodist Church.

William H. Engels came to Washington County when a child, married a daughter of James Kinnebrugh, reared a family of six children and died at the ripe age of ninety-five years.

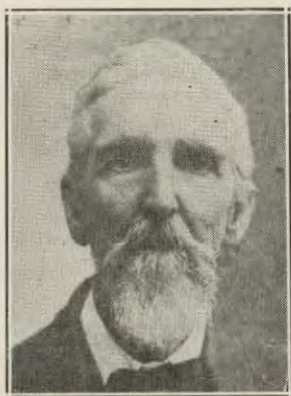
Dr. Samuel Rogers was born in South Carolina in 1834, but came to Arkansas in 1851. His wife was a Miss West, daughter of a staunch Methodist family, and these families combined had much to do with planting and maintaining the Methodist Church at Prairie Grove.

Barton Carl was one of the charter members of the Church at Prairie Grove.

John Mock and his wife, Margaret (Rogers) Mock, settled near Prairie Grove in 1851. They were charter members of the Church at that place. Mrs. Mock died a short time ago at the age of ninety-nine years. Their daughter, Mrs. Martha Baggett, now seventy years of age, is still a member of the Church at Prairie Grove.

John B. Webster came to Elm Springs in an early day and reared a splendid family of Methodist children.

Abner W. Wasson was born in Tennessee in 1820, and came to Washington County in 1842, where he married and reared a family of eleven children, all of whom were interested in the Church and lived useful lives. He filled the place of steward, trustee, and was for many years Sunday School superintendent at Elm Springs.



"UNCLE BOB" GREATHOUSE



MRS. MARTHA P. SHERMAN

He was the grandfather of A. W. Wasson, for many years a missionary to Korea and now Missionary Secretary.

Among the most valuable and faithful lay people of Wash-

ington County of the past generation were Robert Greathouse and Mrs. Margaret (Blount) Greathouse, living halfway between Fayetteville and Elm Springs. They reared a large family of faithful Methodist children, of whom Rev. B. H. Greathouse was the eldest. They were maternal grandparents of our Missionary Secretary, A. W. Wasson. "Uncle Bob" was born near Little Rock in 1825; Mrs. Greathouse at Lewisburg, in 1831.

Mrs. Martha Pyatt Sherman was born in Cherokee County, N. C., January 1, 1843; came to Arkansas in 1862; joined the Methodist Church at Elm Springs in a revival held by M. D. Steele in 1866. She is the mother of William and Jefferson Sherman, of the North Arkansas Conference, and the grandmother of Harvey and Oscar Anglin, of the St. Louis Conference. In addition to her children, who were all active workers in the Church, she mothered and taught "Our Little People" in Elm Springs Sunday School for more than twenty years and from her class came a number of preachers.

Alexander and Martha Neill came from Russellville, Ky., about 1832, settling in the eastern part of Washington County and they, with James and Hettie Oxford and Jake and Lydia Denton, founded the Church at Goshen, Ark. This is one of the old churches of the state.

Mrs. Lewis S. Marshall's name, though mentioned elsewhere, must not be omitted from the Washington County annals. Rev. W. E. Bishop has made the following summary from her autobiography:

She was born in London, England, February 1813, and died at Camden, Ark., September 10, 1910. She says: "About the year 1830 I became very unhappy. I knew and felt that I was a sinner. It was not until years of contrition that I was enabled to look by faith to a loving Savior bearing my sins in His own body on the tree. The joy that filled my soul in that look cannot be expressed or understood except by those who have experienced it."

She spent some years in religious work in London. She finally secured the consent of her mother to go to Canada to assist her brother-in-law, Mr. Dyer, in missionary work. On coming to New York, Mr. Dyer took work in the State, where she lived and studied until 1847, when she was sent to Fayetteville, Ark., to assist Miss Sawyer in a school for Indian girls. She landed at Van Buren, February 4, 1847, and reached Fayetteville the following Sunday. She taught until vacation. In the summer she visited the missions in the Indian Territory, Park Hill, Dwight, and others. In the spring of '48 she established a school of her own at Mount Comfort, three miles northwest of Fayetteville. There she was married to Rev. Lewis S. Marshall, no date given. Lewis Marshall was admitted to the Tennessee Conference, 1818; located 1834, readmitted to the Holston Conference, 1832, again located 1837, readmitted in

the East Texas Conference, 1847; and transferred to the Arkansas Conference, 1849. He died in 1862, having completed his last round on the Carolina Circuit, reaching home on Saturday; was dead the next Saturday. In 1836 he officiated at the marriage of the noted William Brownlow. Dr. McFerrin says of him: "He was a sound and successful minister of the Gospel."

Yell County

The Methodist Church had a small beginning in Yell County before 1860. In 1865 S. S. Key was sent into the county as a pastor. We note the following churches and early leaders: In **Dardanelle**: H. A. and Mrs. Howell, William and Mrs. Varnell, Samuel Strayhorn, Joseph Evans, Dr. Andrew J. Dyer, Thomas Cox, Judge W. D. Jacoway, Mrs. Kimball, the Loves, and the Harmons. A later group: T. A. and Mrs. Viola (Boles) Johnston, T. E. and Mrs. Wilson, G. A. Harmon, and Wiley Cotton, the last named now deceased. The oldest living member is J. J. Jackson, now around ninety years of age.

In **Carden's Bottom** were Peter Stubbs and Louis Branson. At Oak Grove: Rev. Martin V. Adney. At Pisgah: Dr. J. E. Scott. At Centerville: Dr. and Mrs. M. A. Worsham. At Danville: the Jameson family, the Field family, the Howell family, Dr. J. F. Stafford, Billy Briggs, Dr. J. H. McCargo, Mrs. Julia Swilling, James M. McCarroll, Joseph and Mrs. Malezern Pound, and Mrs. Eliza Keathley.

The Belleville Church: W. L. Heck, John F. Choate, Asa and Simeon Pledger, Dave Russell, Prof. J. G. Smyth, M. A. and Newt Martin, Henry W. Melton and Twigs Brown.

On **Dutch Creek**: Geigersville: Phillip and Elizabeth Zorn, Turner Ivy, Camilia Denton, and Martha Ball. Walnut Tree: Jim Hutchins, Rev. Martin Havner, local preacher, J. E. McCall, local preacher, J. J. Jackson, and Isaac Ladd. Egypt: James Millard, J. H. Watson, Obediah Havner, C. C. Moore, and later, R. N. (Bob) Millard and George Denton, the latter being a local preacher and teacher, now seventy-five years old.

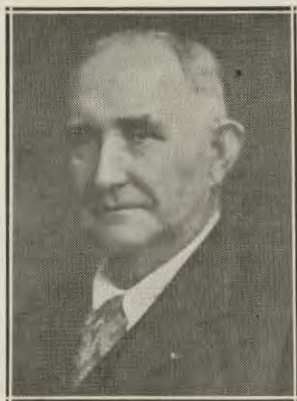
Salem: Zimri P. Ford and George Fox.

Liberty Grove: Jacob McCarty, local preacher. **Rover**: Dr. W. A. Clement, local preacher, John H. Hunt, Sidney L. Crownover, John Albright, L. P. Conley, and John Kinser. **Wing**: Rev. W. L. Buford, local preacher, Robert T. and Mrs. Fanny Compton, J. M. (Miles) Hunt, John and Mrs. Frankie Walden. **Briggsville**: W. D. and Mrs. Briggs, Uncle Bud Coleman, and Mrs. J. B. Stevenson. **Bluffton and Gravelly**: W. L. and Mrs. Anna Parks, Mrs. N. M. Cockerham, Ben Start, William Garner, Ichabod Peters, Dr. John

Montgomery, Sr., local preacher, James M. Caviness, George M. Sides, Schubert Robinson, and Lon Monroe, local preacher.



DR. W. A. CLEMENT



JUDGE R. T. COMPTON

Randolph County

The first Methodist Church, probably the first church of any denomination, ever built in Randolph County, was known as Siloam Methodist Church. It stood in the northeastern part of the county, on a spot where now stands a little two-story framed structure, bearing the same name. It was a log building, eighteen or twenty feet square, with a "stick chimney" and open fireplace, hole cut in the back wall for a window, minus glass. The promoters of this church were Rev. Jesse Robinson, Rev. Philemon Wright, Rev. L. F. Johnson, L. B. Johnson, who was father to Rev. Larkin Johnston, a useful local preacher still living in that neighborhood, and of an excellent layman, C. G. Johnston, who recently died in Pocahontas. Other promoters were Judge Ingram, Daniel Rupert, J. H. Barton and Carroll Thompson. Here lived, and here was buried also, the mother of Rev. Ankrum Hilburn, who had much to do in the making of Hurricane Church, Greene County, from which went out the Hilburn preachers who have been so useful in our Methodism in Florida and Texas. Still others were John Roach, Rev. W. H. Phipps, Rev. W. A. Downing, father of Henry Downing, now of Hoxie, J. A. Spence and William Luter, whose posterity still live to maintain the church in that and surrounding regions.

The founding of this Siloam Church was somewhere around seventy years ago, but it may be considered the mother church of our Methodism in Randolph County, contributing to the building up of churches at Middlebrook, Attica, Pocahontas, Biggers, Maynard and other points in the county.

Conway County

There have been many in Conway County who deserve mention, had we space. At Plumerville the Malones have been conspicuously useful. Living between that town and Morrilton field, the Yanceys, the Browns and the Cathcarts.

But there have been four or five men at Morrilton who have wielded great influence in Conway County. We refer to H. W. Burrow, W. M. Clifton, W. W. Garland, R. A. Dowdle, and J. M. Moose.

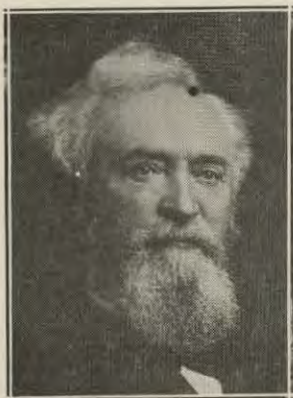
H. W. Burrow.—Col. Burrow came to Conway County, Ark., in 1868, and made his home in Lewisburg, where he identified himself with the Methodist Church, and served in almost every capacity in the church. He was always a most liberal giver of both his time and money to the Church. He reared four children in the Church, Charles C., Tom and Oscar, with one fine daughter. His name was a symbol for staunchness and integrity. His whole county felt his influence.

William M. Clifton. The history of Methodism in Conway County would be incomplete without mention of Brother Clifton. Active in all the local work of the Church, always at the Quarterly and District Conferences, rarely missing an Annual Conference, he was recognized as one of the staunchest laymen in the Conference. His character is illustrated in this incident. At an Annual Conference it was made known to him that a certain pastor was about to be sent to Morrilton. He opposed it strongly, protesting in person to the bishop. The preacher was a great preacher, but had some weaknesses that Brother Clifton felt disqualified him for Morrilton. But he was sent there in spite of Brother Clifton's opposition. When Brother Clifton stepped off the train on reaching home a number were at the train to find out who the new preacher was. "Dr. So-and-So", said Brother Clifton, "the biggest preacher in the Conference". Neither people nor preacher knew of Brother Clifton's opposition and the new preacher had no more loyal supporter than Brother Clifton.

W. W. Garland. William Wirt Garland was born in Madison County, Tenn., January 3, 1835. He was married on December 19, 1854, to Mary Elizabeth McKnight, and moved to Arkansas in 1858. After the war between the States they settled in Augusta, Ark. Mr. Garland was superintendent of the Methodist Sunday Schools for about thirty-five years. About ten years of this period was in Augusta. In 1880 he moved to Morrilton, and was superintendent there for about twenty-five years, resigning on account of ill health in 1906. During these twenty-five years in Morrilton he served on various important committees. Many incidents in his life proved his devotion to his Church and a great blessing to the

community and his home. He passed to the Abundant Reward on December 20, 1908.

R. A. Dowdle, of sturdy South Carolina ancestry, was born in York District, in South Carolina. When he was twelve years old his parents moved to Prairie County, Ark., simultaneously, there came to the same place, another historic family, the Taylors. On November 16, 1858, R. A. Dowdle and Miss Rebecca Taylor were married. Their offsprings are: Marion Allen (unmarried), Taylor Aylett (deceased), Kate Embry (Mrs. S. P. Davis), Florence Emaline (Mrs. Black Brown), Rebecca Robert (Mrs. Loid Rainwater), and Joseph H. Mr. Dowdle enlisted in the B-15th Regiment Mounted Militia in the Confederate Army, where he was cited for brave and valiant service. In 1882 the family moved to Morrilton. They immediately identified themselves with the Methodist Church, in which he held many official positions, such as chairman of the Board of Stewards, Chairman of the Building Committee, and Chairman of the Board of Trustees. His wife, Rebecca Aylett



R. A. DOWDLE

Taylor Dowdle, received the best educational advantages the times afforded, attending colleges in Kentucky for three years. When returning from Kentucky she was converted on board the steamer, all worldly amusements losing their attraction for her. One of her hobbies was the culture of flowers, and she delighted to share them with all. One of her pastimes was the game of chess, a game in which no one ever defeated her. Mr. Dowdle died March 29, 1913; Mrs. Dowdle, on November 29, 1906.

J. M. Moose and wife were original members of the Lewisburg Methodist Church, which was organized in 1869. Before that they had worshiped with a Union Church erected in Lewisburg in 1850 or sometime in the fifties. In 1880 the church was moved to Morrilton and built on lots donated by Mr. Moose. He reared a family of eight children, who were brought up in the Methodist Church and all of them who are living are faithful members of the Church. Mr. Moose and his family came to Conway County very early. He was always a most liberal giver to all Church enterprises.

In Other Counties

The record here made for the counties already named is brief. Yet it may well serve to reveal what has been going on all over our State for the past hundred years or more. We have found it difficult to get extensive data from many other counties. But the

writer's own wide acquaintance all over Arkansas enables him to mention other people who have meant much to the Church and whose memories should be preserved. We take them rather at random.

Let us begin with Ashley County, which held many strong Methodists in the early days, among them the De Yamperts and the Pughs, centering around Hamburg and Portland. Quite as significant in Ashley has been the remarkable contribution of the Crossett Lumber Company, headed by the Gates Brothers and the Trieschmanns, Adam and J. W., one of the greatest lumber companies in the world, with 243,000 acres of timber, building a model town, Crossett, run in a model way, with a model church and all that pertains to it. They have done a great work.

In **Drew County**, the Hardys and Cothrans at Monticello; the Tillars at Tillar; Capt. W. H. Isom at Selma; J. T. D. Anderson and Judge I. A. Bird at Wilmar; the Cammacks.

In **Desha County**, the McGehees at McGehee; the Trippes at Trippe.

In **Arkansas County**, J. I. Porter and the Prices at Stuttgart.

In **Cleveland County**, the Renfroes.

In **Izard County**, Ransom Gulley, in the Philadelphia neighborhood; Rev. Thomas S. Evans, who served the church as a local preacher sixty-four years; Westal E. Davidson, prominent both in Church and State, as was Ransom Gully.

In **Grant County**, Samuel N. Watson (father of Rev. E. N. and Rev. H. H. Watson, grandfather of W. C. Watson and Rev. W. M. Crowson), who reared thirteen of his own children and six orphans; forty-three consecutive years a steward, known locally as "Bishop Watson", in view of his sterling Methodist qualities, though "just a local preacher"; and J. Oliver Tabor, sixty years a faithful Methodist, always holding family prayers, as did Samuel Watson. Brother Watson died in 1879; Brother Tabor in January 1931. In **Phillips County**, J. M. Countiss and the Craigs at Elaine; the Clatworthys and the Maddens at Turner; the McKinneys, a strong Methodist connection, at Marvell. In **Cleburne County**, and around Quitman, Capt. J. M. Jenkins, Sam Jenkins, Nathan and Henry Martin, the Hammocks, the Bateses, from whom came our preachers, the Harons; the Doctors Guthrie, Dr. Avery Moore, the Trawicks, represented strong Methodist stock.

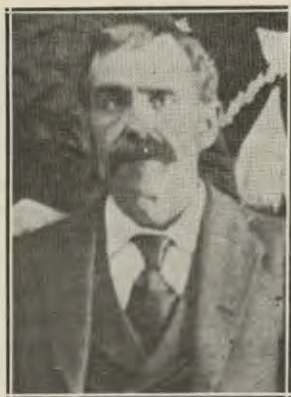
Searcy County, the Brattons, the Greenhaws, at Marshall; the Griffins, of whom some of our preachers came, and the Redwines, at Leslie. In **Stone County**, whence came Jonathan Cole, was Dan McCurry, of Mountain View. In **Newton County**, the Villineses, of whom our preachers of that name. In **Madison County** was a wonderful old Methodist woman, "Aunt" Bettie McConnell, for whom McConnell's Chapel was named in 1836. **Benton County** has always been a Methodist stronghold. At an early time Judge Greenwood

and Judge Ellis, the Armstrongs and the Corleys were leading members in Bentonville; the Buttrams, Mike and Rev. Elijah, the Rices, the Mizers, and the Wintons (near kin of Dr. George B. Winton), were prominent on Pea Ridge. About Center Point were gathered the Womacks, from whom we got our present preachers and teachers; and John F. Hurst also belonged there. "Uncle" Joe McAndrew, a staunch Methodist, lived at Osage Mills. His son, Greer McAndrew, moved into Bentonville, where he and George P. Jackson long led our forces. At Rogers were the Huffmans, W. F. Rozell, the Cowans, Edwin Jackson, son of George P. Jackson.

In **Chicot County**, let us not forget J. T. Crenshaw; in Ouachita, A. T. Blount; and there are many others in that county outside of Camden who are worthy to be mentioned, as there are also in Chicot.

In **Hot Spring County**, our interests center at Malvern, which church is really the successor of old Rockport Church, of an early day. We have a good membership there, and the following are held in honor: Mrs. E. K. Barbee, Mrs. A. M. Strong, Mrs. L. L. Smith, Mrs. J. W. Williams, Mrs. Sarah Draper, H. A. Butler and wife, W. H. Hunter and wife, S. H. Emmerson and wife, Judge A. Curl and wife, E. H. Vance and wife, Rev. J. Frank Williams, Ambrose Taylor, W. H. Smith and wife, Dr. S. Reamey and wife, R. S. Smith, John A. Miller, John Morrison, Mrs. Clara Cooper, and J. E. Young.

In **Logan County** for seventy years past, you could scarcely have fired a gun for fear of hitting a Sadler, a family influential in all parts of the county, staunch Methodists all. Its members could have been found also in Mansfield, Van Buren, and Little Rock. In the northeastern part of the county, the Cravens; in the southwest,



DR. G. J. MURPHY

the Scotts. In and around Booneville the following and their families: Marval Rhyne, M. P. Venable, Oscar L. Miles, W. D. Sadler, D. B. Castleberry, G. J. Harvey, Dr. G. J. Murphy, W. R. Bevens, Wright Thomas, Judge J. H. Evans, R. M. Harvey, W. T. Roberts, H. G. Sadler, Doak Sadler, N. A. Dorsey and C. S. Greenway. There were and are yet some of the McConnells, the Lees and the Armstrongs, all valuable members. At Paris were to be found the following and their families: Mrs. Amanda Harley, George Wolfe, A. S. Bennett, L. F. A. Holleman, Anthony Hall, G. S. Minmier, W. R. Cherry, Bob Waddell, Dr. R. C. Thompson, L. P. Jacobs, L. B. Crenshaw and the Coch-

ran family. At Prairie View, Houston Rogers, the Cummins,

the Walkers. At Delaware, the Johnsons and the Utleys. At Waverly, the Hargers, of whom came Rev. J. W. Harger.

In **Lee County**, aside from Marianna, during recent years the Missouri and North Arkansas Railroad gave us a string of new towns, and churches of importance are growing up in them. At Aubrey we find Dr. Snipes and the Pitchfords; at Moro, R. L. Hartley and Dr. Willsford; at Rondo, the McGinnis family.

Greene County

Outside of Paragould, of which we speak in another place, there have long been staunch Methodists in Greene County. One of the earliest was Captain Crowley, from whom Crowley's Ridge took its name, and from whom descended a rather large connection; also the Cothorn family, rather numerous, the chief living representative being R. M. Cothorn; these in the Warren's Chapel community; the Gramlins, Spillmans, Selfs and Gregorys, in the Stan-ford community; the Diggs and the McDaniel families, at Woods Chapel; the McKelveys and the Blaylocks, at Campground; the Johnsons, the Martins, Dr. Wise and the Yearginses, at Gainesville; the Bradshers, the Burks and the Vowells, at Marmaduke; J. P. Thompson's family, the Days, the Ellingtons, at New Liberty; J. H. Breckenridge, Revs. E. R. Stalcup and George Butler and the Williamses, at Beech Grove.

It will be observed that we have not given in this chapter an account of all the counties in the State. There might have been more, if we could have secured response to our calls for data. Many thousands of devoted laymen have labored through the century past, and their names are written above. We must add that the data has been gathered in so many ways that it is probably we have failed to give credit in all places where credit is due, though in the Preface we have tried to keep the record on this point substantially straight.

Chapter XXXVIII

METHODISM AND MOUNTAINS

The quadrangular northwest fourth of Arkansas is a land of mountains, beautiful to behold. It is dissevered by the Arkansas River, whose valley, measured from the watershed on the north to that on the south, is practically one hundred miles wide, including, of course, the foothills on either side. The extreme northern slopes of these mountains are, for nearly their whole length of about one hundred and fifty miles, drained by our beautiful White River, which rises in these mountains, to the south of Fayetteville, runs north into Missouri, and then bends back through the mountains, its chief tributaries being Buffalo River, lying wholly in the mountains, Little Red River, which also rises amongst their south slopes, and Black River, coming out of the Ozark Hills of Missouri. The extreme southern slopes are drained by another beautiful river and its tributaries—the Ouachita, the Saline, and the Caddo. Along these tributaries there are rich valleys of varying width. There are also, particularly in the north, in the counties of Washington, Benton, Carroll, Boone, Baxter, Marion, and Fulton, rich plateaus, and on some of the mountains themselves are table-lands of good quality. At an early day these valleys and plateaus attracted settlers of excellent stock, and their descendants are found there to this day. It is not of these that we are to speak in this chapter, for they are like the rest of us, and they present no mountain problem.

But back from the plateaus, in the rough mountains, with their narrow valleys and less extensive table-lands, we have people whom it has been difficult to serve effectively. There is in the northwest an area about fifty miles wide by one hundred miles long, stretching from Stone County to the Oklahoma line, and another similiar area, though of less extent, south of the Arkansas River, stretching from the region of Hot Springs west to the State line, and in neither of them has the church as yet found a way to establish a permanent and effective organization; the people being left to the mercy of a sort of hobo gospel, preached by some crank who happens to drift in among them. It is these two areas that give us our mountain problem.

It is to be remembered, to begin with, that these mountain people are not degenerates, either physically or morally considered. By far the greater part of them have good red American blood in their veins. Yet by their isolation and by reason of their lack of economic resources they are disadvantaged and under-privileged. It is a notorious fact that out of just such regions, when given an opportunity, have come some of the most significant men known to

American life. John Henniger Reagan, Postmaster General of the Confederacy, was one of them. So was Admiral Farragut. So was Dr. Milton W. Humphreys, long Professor of Greek in Vanderbilt University, and later holding the same chair in the University of Texas and of the University of Virginia. What these people need is opportunity.

Mountains have a peculiar appeal, of various sorts, establishing a law of natural selection which determines the types of people who are to occupy them. Some people are there for reasons of health; some are the descendants of early hunters and trappers; some are there from love of adventure; some love the isolation; some love the charm of mountain scenery. Always there is marked tendency to independence, self reliance, individuality, which often runs to accentricity. One need never be surprised at the type of men he meets in the mountains. And it is precisely these qualities which make it hard to organize them, on the one hand, and make for strong personalities, once you get hold of them, on the other hand.

From time to time there has arisen the suggestion that we should organize in the mountains a whole presiding elder's district, to be maintained as mountain work. But experience in other fields has not justified the experiment. The Holston Conference tried it and abandoned the plan. So did the Western North Carolina Conference. So the Kentucky Conference, and so the North Georgia Conference. As a matter of fact the Arkansas Conference tried it for over fifty years, and found it would not work. We finally distributed our mountain district, long known as Yellville District, and later as Harrison District, attaching parts of its territory to surrounding districts, and leaving parts of it unsupplied.

The best solution of the problem seems to lie in an adequate mountain school. We have had several of these: Yellville District High School, Sloan-Hendrix Academy, and our present Valley Springs Academy. But there have never been sufficient resources back of any of them. There lies now at Valley Springs a rich opportunity for some man to put a half million or so dollars back of a school that will train and educate young folks over a wide scope so that they can adjust themselves to the economic conditions of their own region, utilizing the resources they have, fruit lands, great supplies of hardwood timber, lands for stock-raising, the splendid resource for hydroelectric power in their streams. When we look at a highly successful country like Switzerland, we need not despair of making something out of our own mountain regions.

Our preachers have had many rare experiences in this mountain country, often not without heroism on their own part. Some of them we may record here. In the early seventies of the last century Rev. C. H. Gregory was sent as presiding elder of Yellville District. His family lived on a little farm he owned in John-

son County. He left them there, and set out on his district, covering about seven mountain counties. He was gone three months on his first round. The preachers were getting so little that he took no quarterage at the Quarterly Conferences, and came through the round with twenty-five cents as his total compensation. Meanwhile he had pressed for better pay for the preachers, but with little success. He closed this round at Carrollton, now about extinct, with a lecture on "Methodism", in which he told the people what Methodists ought to be and to do. "But", said he, "that does not suit you people. I will tell you what suits you," and he proceeded to give them a Hardshell performance, pacing up and down the rostrum, bawling, spitting, and rubbing his foot on the floor, like a typical Hardshell preacher, all of whose ilk think that it is a sin to pay a preacher and a sin in a preacher to receive pay. In a day or two he set out for his home. About sundown he reached the house of an old Methodist brother where he had stopped as he went up to his work, and where he had been regaled with sweet milk and mountain honey. This old man had a Hardshell wife. It happened that she had a brother, who was a Hardshell preacher, in that Carrollton audience of Gregory's, and this brother had passed on down ahead of Gregory, stopping at the house of his sister, and had told them of Gregory's performance. This was unknown to our traveler, and so when he reached the house, he dismounted, went in rather nonchalantly, and said to the old man, "I thought I would stop and eat some more of your good sweet milk and honey". The old fellow looked at him and said gruffly, "You'll not eat any more of my honey". Gregory looked straight at him, saw that he meant it, turned and mounted his horse, although neither he nor his horse had eaten anything since early morning, and rode for home, yet some fifty miles away, for this old man lived exactly on the divide of the mountains.. The road went down on the headwaters of Big Mulberry River, and again and again crossed the stream. A terrible storm of rain soon arose. The thunder bellowed in the gulches, and the lightnings flashed on the darkness of the night. The stream was soon a roaring torrent, the fords becoming more and more uncertain. The forlorn and somewhat desperate preacher would arrive at a ford, wait for the lightning to flash, so that he might see where he was to come out, and plunge in. About four o'clock next morning he reached home. Imagine his feelings!

It was in the fall of 1881 that a most excellent young man, Rev. B. C. Matthews, was transferred to us, having just been admitted on trial. He was dressed, after the fashion of those days for the preachers, in a broadcloth Prince Albert suit. He was assigned, strangely enough, we have always thought, to the very roughest of this mountain work, a world of which he knew nothing. On his way to the work he stopped overnight at the house of this same man with the Hardshell wife. At breakfast next morning she rath-

er slung than passed his plate to him, with its bacon and grease. The plate fell over into the preacher's lap on his broadcloth clothes. She consoled him by telling him he would have to "get used to them things". The poor boy tried to adjust himself to the people, going with them into their fields and helping pick cotton, and such like. But it was too much for him, and after a week or two he abandoned the work. But it ought to be added that he lived to do many years' faithful service, finally returning to the Memphis Conference.

In the fall of 1886 John S. Hackler was sent to this same work, though it had been meantime thrown out. Hackler was to reorganize it. His appointment was on this wise: He had applied for admission, and failed to get admitted because the committee did not approve his examination. This writer had been appointed presiding elder of the district. This charge, now newly brought in, had been left to be supplied. The morning after Conference Hackler came to see me, riding up on a little old "biscuit-footed mule", and wearing a hickory shirt. I had never known him. He asked to be placed on the vacant charge, the location of which he seemed to know, though I did not, not having discovered that it was an old work brought forward under a new name, and, moreover, it was a hundred miles up in the mountains. He seemed to be a solid man, though he spoke with a low and smooth voice. I asked him how much family he had, and he said he had a wife and six children. Asked how soon he could get to the work, if appointed, he said: "If I had fifteen dollars more than I have, I could go right away; but I owe fifteen dollars where I am living, and I am not going off owing anything. I am working at a sawmill for fifty cents a day and it will take me thirty days to pay what I owe". That speech went to my heart, and I said in my soul, God can use a man who has a wife and six children, wants to preach, but will work for fifty cents a day to pay a debt before he will stir. I said to him, "Suppose I give you the fifteen dollars", and he replied, "I will go right away". "Here's your money; get on the job", said I.

I still had little idea where this charge was located. But after writing and searching the maps, I at last got a letter from Hackler, and found him away up in the mountains. High waters shut me off in a first attempt to get to him. Sickness shut off the second attempt. Need for the presiding elder in the protracted meetings shut off the third, as I had foreseen would be the case. So I had written him to arrange for me a full round on his whole charge when I should go up for his fourth quarterly meeting. Meantime, shortly after he arrived on the charge had reported that he had organized six churches, with six Sunday schools, and that if he had twenty-five dollars he would take that whole country for Methodism. I promptly sent him thirty-five dollars, and a little later some more money, telling him to "Lay on, MacDuff", or words to that effect.

I went up to him in October. It was considered dangerous for a man who did not himself look like a mountain man to go through that country alone. Moonshiners might get him, for it had not been long since they had killed one of our preachers, supposing him to be a revenue man. So I took with me one of the preachers, Rev. A. M. Elam, a man of grit; and we went armed, though, as it proved, we needed no arms. We were out two nights on the road, lodging among rough mountaineers. The third day we reached Hackler. He had grit like a grindstone. He had walked the circuit, not having a horse; he had one appointment to reach which he had actually to climb a ladder up a cliff, though he might have avoided the ladder by going fifteen miles around; he had received from the people fifty-six dollars, "chips, whetstones", and all.

He borrowed a horse for the "elder" to ride, Elam having gone on beyond to attend to some business. He himself would walk on the round we were to make. I told him we would "ride and tie". We made the round. We went for supper one night to the house of a good woman who bade us welcome, yet was much embarrassed because of lack of good food to set before us. She had come in some months before from Southwest Missouri, for reasons of health, leaving behind for sale what they had, and had received nothing from it. We assured her that we were accustomed to take things as we found them, and that she need not be troubled. After preaching that night in a log house with no door shutter and a few puncheon seats, we went home with the chief steward. When we got to his house we climbed over the rail fence surrounding his yard, he never having provided a gate. They set out supper. There was not a whole piece of crockery nor a whole piece of cutlery on table, nor was there a cloth on his table of native and unpolished walnut. Still it was soon apparent that here was a leading citizen. Upon inquiry he told us that he was pretty well fixed. I had gotten wet in going up on that trip, had a cold, inquired whether my host had any quinine, and was told that he never had any use for quinine. Asked if he had any pills, and got the same answer. Asked if he had any coal oil, and again the same answer. But he said he had plenty of tobacco.

The next day we were to preach at one of the leading churches. Four or five men met us there, and about as many women and two or three children. Just after the sermon was begun a man stuck his head in the door and began talking in a low voice to the one sitting near. I stopped and inquired what was the matter. The man said, "Brother Phillips is dying." "Those of you who think you ought to go, go", and all but about three of the women and the children left.

We went for dinner to the house of another leading man. He and his wife were not at the service, but the preacher thought we should go to their house. They showed no enthusiasm about our

arrival. The house was a jumble of cabins, set without order in the yard. The old lady was getting dinner on the fireplace, never having had a stove. The old man was sick in one of the two beds that stood in the same room with the dining table. The bread was baked in an oven, and was torn into crumbs when it was taken out. There were some strips of dried beef and some strips of bacon floating in grease in a bowl. There was something that seemed to have been intended for an apple cobbler—a lot of dough and apples stirred together, made black with smoke as it cooked. I tried a little of the dried beef and cornbread. Thinking the cobbler might be better than it looked, I took a little, but just as I was putting it into my mouth, the old man leaned over the side of the bed with a terrible spell of retching and vomiting. Ah, well, what's the use?

That night we were to preach at another place. We came to the home of Rev. Dan Evans, a good local preacher, twelve miles south of Harrison, and had a good night of it, preaching at his church, and faring on our way. The next night we slept in a bed that was "inhabited". Such was mountain life. Still, all praise to Hackler. He was finally admitted to Conference and did many years' useful work. As for the country, I ought to add that I have been in that region several times since; found things much improved, received abundant hospitality, and enjoyed my trips. Still we have no organized work there.

Fifty years ago while holding a quarterly meeting on top of the mountains pastor and presiding elder spent the night with a kind family who were living in a one-room house, with no ceiling either on the walls or overhead. The winter wind was howling out of the northwest. There were only two beds. The preachers slept in one; the man and his wife and three or four children, in the other. We had one quilt for cover. In those days we wore double-breasted Prince Albert coats, and I had with me a heavy chinchilla overcoat. I did not undress for bed. I reversed the Prince Albert, pulling it on "hind part before", apron fashion, threw the overcoat over me, and got through the night with comfort. The preacher's anticipatory faculty did not seem to be quiet so alert, and he rose with a cold. The good woman had nothing but a little corn meal, a strip of bacon and some coffee with which to make a breakfast; but I have always remembered how smart she was about it, as she cooked the meal on the fireplace: We had corn cakes, fried mush, bacon and coffee for our breakfast; she gave us the best she had.

Our mountains, like those of Virginia, Kentucky, Tennessee, and North Carolina, have had the curse of illicit whiskey. Mountains and swamps are good hiding places always for that business. We have seen that the death of George Pledger came from this source, and that it was really dangerous in former years for a man who did not look like a mountaineer to go through these

regions. Some thirty-five years ago Dr. Goddard and the writer were coming through the mountains. We spent two nights on the trip. The first night we found good entertainment at a farm house before we really took to the rough mountains. The second night we had great difficulty in finding lodgings; no one would admit us. We finally begged our way into a house. We asked the woman why it was that we had been so many times turned away. She told us, "They's skeered; the fact is they's all whiskey men, that is they's all been whiskey men, but the Gvymment came in here and tuck 'em all up and told 'em if they'd quit they'd let 'em off. My man was a whiskey man, but he's done quit, and he's gone to the 'sociation now".

The records show that long before the Civil War we were from year to year sending some good men into the roughest of these mountains. While we have not been able to maintain there much that still stands, our efforts have not been entirely fruitless. Besides those who were saved by the ministry of the earlier preachers, the Villineses, from Newton County, and the second and third generation of these are now represented on the rolls of our North Arkansas Conference.

Chapter XXXIX

SOME DISTINGUISHED METHODISTS

We collect into this chapter short accounts of a few persons who do not fall in the catagory of the ordinary, some unusual people. They have come to some distinction in various ways. Nearly all of them are native sons of Arkansas. Some are preachers, whose services have won distinction in fields outside of Arkansas, reflecting honor on their home State. We are happy to be able to furnish the pictures of nearly all of them, some from cuts furnished us, of varying size, and some from cuts we have had made, all of uniform style with others in this book.

Distinguished Ministers

This list includes Dr. Ivan Lee Holt, Dr. Stonewall Anderson, Dr. George Sexton and Dr. A. M. Shaw, of Louisiana; Dr. Marion N. Waldrip, Dr. J. Q. Schisler, Dr. W. C. Martin, Dr. A. D. Porter



REV. E. L. MCCOY



REV. W. C. MARTIN

and Dr. J. N. R. Score, of Texas; Dr. Forney Hutchinson, Dr. S. H. Babcock, Dr. M. L. Butler, Rev. W. U. Witt, Rev. J. E. McConnell, Rev. W. B. Hubbell and Rev. C. F. Mitchell, all of Oklahoma; four men who have done conspicuous service outside the State, but are now back in Arkansas: Dr. O. E. Goddard, Dr. C. M. Reves, Rev. A. W. Martin and Rev. J. Abner Sage; Dr. E. L. McCoy, of South Carolina; three sons of Rev. J. C. Rhodes, Moffett, James and Robert; two sons of Rev. J. M. Workman, M. T. and George, the latter belonging to the group of Missionaries that follows: Dr. John W. Cline, Rev. C. B. Moseley, Dr. A. W. Wasson, Revs. Moses B. Hill,

T. A. Hearn, W. R. Schisler, Henry Smith and Clarence N. Weems; Rev. J. Mack Jenkins, of the Memphis Conference; and Rev. H. S.



REV. J. ABNER SAGE

Shangle who has for a half century been a leader in our Northwest. We add the name of Miss Rolfe Whitlow, the one woman who has gone to the Mission Field from Arkansas under the General Board. Most of these have appeared in our record of the doings of the Conferences. But some of them have made so large a part of their records in other fields that we attach more particular accounts of them.

We have seen that Dr. Holt and Dr. Waldrip have been for some years prominent in Missouri; Waldrip now in Kentucky; Drs. Babcock, Butler, Hutchinson, and Reves, in Oklahoma; Dr. Wasson and Rev. J. Abner Sage, professors in Southern Methodist University; Dr. Sexton, as President of Centenary College; J. Q. Schisler and A. W. Martin, officers in our General Board of Education; Dr. God-

dard, as Secretary of the Foreign Department of our Board of Missions; Dr. Anderson, now deceased, as Secretary of the General Board of Education. At this writing, Dr. Goddard, Dr. Reves, A. W. Martin, and J. Abner Sage have returned to service in Arkansas. Sage has the further distinction of being a member of the Joint Commission that is just now releasing from the press a great Methodist Hymnal, to be used in common by the Methodist Episcopal Church, the Methodist Episcopal Church, South and the Methodist Protestant Church. Moffett Rhodes has won his place in California and Arizona; Robert, as a professor in Emory University. James R. Rhodes, who died only recently, and all the rest either have been or are missionaries, and a credit to their Church.

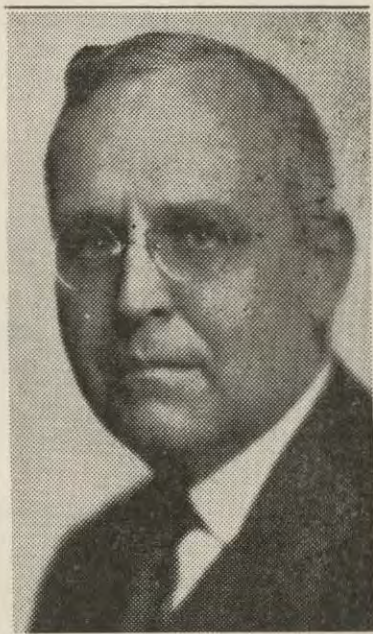


REV. A. W. MARTIN

Because they have been less among us than others, we attach sketches of several of these brethren.

Ivan Lee Holt

Dr. Holt, one of the favorite sons of Arkansas, though yet a young man, has had a distinguished career. He graduated at Vanderbilt when eighteen years of age; taught Greek and Latin at Stuttgart, Ark., took his Ph. D. at Chicago in 1909; has traveled and studied abroad for a number of years; was three years Professor of Old Testament at Southern Methodist University, where he was also chairman of the theological faculty and chaplain; has



DR. I. L. HOLT

been highly successful as a pastor at Cape Girardeau and in St. Louis, in which latter city he has been pastor of St. John's Church since 1918.

He takes a lively interest in all matters of human interest, and is useful in many directions. His scholarship, upright life, and gentility bring him many calls for service. These calls come from all parts of the world, and have taken him to England, Australia, Shanghai, China, and other points. His latest distinction, and a great distinction it is, has been election as President of the Federal Council of Churches of Christ in America.

George S. Sexton

Dr. Sexton did not have the good fortune to be born in Arkansas, yet he is a product of Arkansas Methodism, for he came to us when a boy, had his second birth in our midst, was educated at Hendrix College, began his ministry in the Little Rock Conference, and it was because of his gifts that he was soon called to other fields. He served in Texas for a number of years, and became well known throughout that State. When we were building our Representative Church in Washington he was assigned the task of raising the money. He was for years the President of Centenary College, at Shreveport, La. Energy, hard work, good sense, and a gift for getting close to men have given him success in every undertaking.



DR. G. S. SEXTON

J. N. R. Score

Dr. J. N. R. Score is a man of unusual force. He is the son of Rev. John Score, of whom we have had record in these pages. He has seen service in Arkansas and California, later in Texas, where he has been pastor in Houston and Fort Worth. As this book is going through the press he has been made President of Southwestern University, Georgetown, Texas.

Other Outstanding Men

Of Stonewall Anderson (now deceased), of Waldrip, Babcock, Butler, Hutchinson and J. Q. Schisler, all now beyond the limits of the State and all distinguished sons of the State, we have elsewhere spoken. Rev. C. F. Mitchell, mentioned in an early chapter, in connection with his father, is a delightful superannuate of the Oklahoma Conference. He has been of large service there. We note a book of sermons which he has just passed through the press, entitled "Gather Up the Fragments." The book is very characteristic of the author, the artless outpouring of a fervent and guileless spirit. W. U. Witt is a graduate of Hendrix College, as are a number of the others among these men. He has rendered conspicuous and unselfish service in Oklahoma for many years, having in later years much to do with our Indian work. J. E. McConnell is a graduate of the University of Arkansas, and an ex-student of Hendrix. Nearly his whole active life has been given to Oklahoma, as pastor and presiding elder, commanding respect in both capacities.

A. W. Wasson

Alfred W. Wasson was born near Fayetteville, Ark., May 7, 1880, the son of Alfred W. and Dora Greathouse Wasson. He was



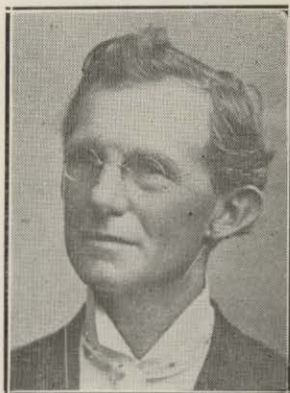
DR. STONEWALL ANDERSON



DR. M. N. WALDRIP



DR. S. H. BABCOCK



DR. M. L. BUTLER

graduated from the University of Arkansas in 1902 and from the Biblical Department of Vanderbilt in 1905. He was married to

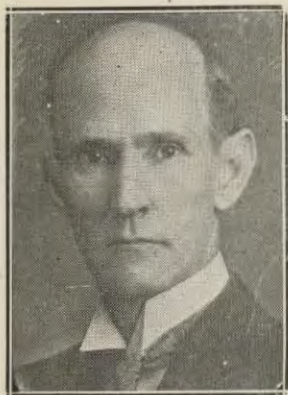
Mabel Sutton in 1905 and went to Korea as a missionary, supported by the Fayetteville District of the Arkansas Conference. He



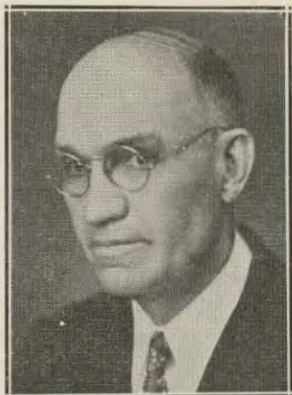
REV. C. F. MITCHELL



DR. F. HUTCHINSON



REV. J. E. MCCONNELL



REV. W. U. WITT

served as a missionary in Korea from 1905 to 1926. He was stationed at Songdo, Korea, in 1905-22 and engaged in evangelistic

and educational work. Together with Hon. T. H. Yun he founded the Anglo-Korean School, and in 1912 succeeded Mr. Yun as principal. He was stationed in Seoul, Korea,

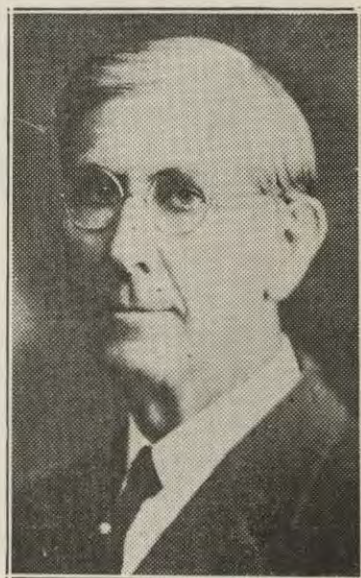


DR. A. W. WASSON

1922-26 and served as President of the Union Methodist Theological Seminary. He was a member of the General Conference of 1926, and was awarded a parchment and an inscribed silver cup by the Governor General of Korea for valued services in education. In 1926 he became professor of Missions in the School of Theology of Southern Methodist University. He is now Foreign Secretary for the Board of Missions. Academic degrees: B. A. and LL. D., University of Arkansas; B. D. Vanderbilt University; S. T. M. Union Theological Seminary; New York; Ph. D. University of Chicago.

J. W. Cline

Dr. and Mrs. Cline are among our leading missionaries. He is the son of Rev. J. M. Cline, long time a member of the Little Rock Conference. "John" and "Beulah" as they were called in their childhood, after being graduated from local high schools, attended Hendrix College, from which both were graduated. After some graduate study in universities and some teaching in this country, they were sent to China in 1897. They taught in the Anglo-Chinese College in Shanghai. Then he became president of the college. Thence to Soochow, where he taught for some years. Later he became President of Soochow University. After more than a quarter of a century of faithful work, having won a large place among foreigners and natives, Mrs. Cline passed to her reward. Dr. Cline is noted for his sanity, poise, and fairness. In acute crises—and he has passed through numerous crises—he has been looked to by Chinese and foreigners as a safe counselor. Dr. Cline



DR. JOHN W. CLINE

is highly honored by his colleagues abroad and his many friends at home. His life has been a real constructive contribution for the establishment of the Kingdom.

T. A. Hearn

Brother Hearn has the distinction of being among the very first missionaries who ever went from Arkansas to a foreign field.



OUR MISSIONARIES—GENERAL BOARD

Top row: Geo. Workman, M. B. Hill, T. A. Hearn, R. H. Lewis
Bottom row: Miss Rolfe Whitlow, Henry Smith, Clarence N. Weems.

A man in those days, some forty years ago, who was willing to go, was looked on as a prodigy of consecration. Another distinction won by brother Hearn was his native-like pronunciation of the Chinese language. It was often said that he spoke it just like the Chinese. He was noted for his evangelistic efficiency. Brother Hearn has had an unusual amount of sorrow in his life. He is now living in Arkadelphia, Ark., and has three small motherless children. He should have the tenderest sympathies of our State-wide Methodists.

M. B. Hill

Brother Hill was born at Center Point, Ark., November 24, 1856. He went as a missionary to China in 1888. In 1896 he was

stricken with paralysis, from which he never recovered. He returned to the United States, and died in 1901. It will be seen that his missionary career was brief. During this period he had more than his share of bereavements. He buried in China, his wife and two children. He was known as a man of definite convictions and sterling worth. His honored brother, Rev. G. W. Hill, is remembered as one of Arkansas' most erudite preachers. Moses Hill was not regarded as a scholar—nor was he brilliant or eloquent, but he was faithful.

Ralph Henry Lewis

Brother Lewis was born at Carlisle, Ark., January 30, 1899, where he received his elementary education. He was graduated with the A. B. degree from Henderson-Brown College. Then he worked his way through the Theological Department of Emory University, from which institution he received the B. D. degree. He was then sent to Korea. As soon as she could finish her course in nursing, Miss Anna Mae Atchley went to Korea and they were married during the summer of 1925. In his application to the Board in answering the form question as to motives he said: "I hope to share Jesus and his gospel through the avenues of foreign missionary work." Soon after his marriage he wrote: "We have every hope for the future, which seems bright, and we are supremely happy. We shall be happier when we acquire a knowledge of the Korean language." Arkansas expects good service on the part of these young people.

C. B. Moseley

Brother Moseley was appointed to Japan in the fall of 1887, the year following the opening of the Mission, and for more than twenty-four years rendered valiant service in that field. In February, 1912, he was compelled by failing health to return to the United States, where until his death he waged a brave and determined fight for recovery, in the hope of returning to his work in the East. He passed away at his home in Seattle, Wash., August 17, 1916.

Henry Smith

Brother Smith was born March 27, 1877. After securing his education in Hendrix College, he was sent to Cuba in June, 1907. Before sailing he was married to Miss Beulah Smith. He served faithfully in Cuba for sixteen years. He came home in 1823 on account of illness and on March 7, 1924, he went to his reward. Broth-



REV. C. B. MOSELEY

er Smith's widow and daughters live in Conway, Ark., where they are useful members of our First Church.

W. R. Schisler

Mr. Schisler was born near Marianna, Ark., in 1889. He was graduated from Hendrix and Mrs. Schisler from Galloway. They did some graduate study in Chicago University and in Peabody College. Confidential letters which the Board always gets concerning candidates before they are accepted, had such statements as these from presiding elders, college presidents, and pastors: "The family of Schislars is remarkable for their common sense and sane judgment. There is no pretense about them. They understand things as they are and live in the realm of reality." "Mr. Schisler was among the strongest students in the college and was a leader." "May I add that his wife is one of the finest characters I have ever known." "Mr. Schisler is a rare character. He is substantial, conservative, and full of energy." "His qualifications are one hundred per cent good." They are true prophecies of what has really transpired. For many years he was president of Union College, Uruguayana, Brazil. Mrs. Schisler's health demanded a change of climate and they were moved to Passo Fundo. Schisler is a genuine educator.

The Workman Brothers

Mims Thornburgh Workman is an A. B. of Henderson-Brown College, and A. M. of Emory University and a B. D. of Southern Methodist University. He has taught is the last named, in Vanderbilt, and in the University of North Carolina, and is now a pastor in the Missouri Conference.

George Workman is an A. B. of Henderson-Brown and an A. M. from Yale University. He is now one of our missionaries in China.

Miss Rolfe Whitlow

Since she is not embraced in the work of the women, we include here Miss Whitlow. For the women serving under the Woman's Missionary Society, the reader is referred to another chapter. Miss Whitlow was sent by the Men's Section, General Work, to China in 1929. She was graduated from Galloway College with the A. B. degree and then from Iowa State University with the A. M. degree. She was a successful teacher in English High School for a dozen



REV. M. T. WORKMAN

years. She gave up a good position and a good salary to go as a teacher of English in Soochow University on the meager salary of a missionary. In answer to the question of motive, she wrote, "I desire to serve God and humanity as broadly as possible and to make my life count for the most." She has made an auspicious beginning and President Yang of Soochow University speaks in the highest terms of her work.

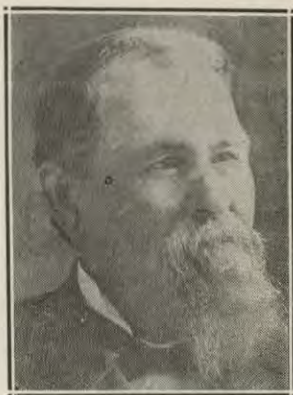
C. N. Weems

Clarence N. Weems, son of D. J. Weems, after years of service as a professor in Galloway College, went to Korea where he is now one of our veteran missionaries.

DISTINGUISHED LAYMEN

George Thornburgh

Colonel Thornburgh was born in Havana, Ill., January 24, 1847, and moved with his parents to Smithville, Lawrence County, Ark., in 1855. He was Secretary of the first Sunday School organized at that place in 1865. He attended law school at Cumberland University in Lebanon, Tenn., and was admitted to the bar in 1868. He moved to Powhatan, where he practiced law for fifteen years. He was superintendent of the Sunday School and was identified with every phase of Church work, sometimes being called on, in the absence of the pastor, to conduct a funeral. He was Secretary of the Batesville District Conference fifteen years and White River Conference ten years, and was a delegate from the White River Conference to General Conference in 1882 and from the Little Rock Conference in 1910. He moved to Little Rock in 1899 to assume the business management of the Arkansas Methodist in partnership with Dr. Z. T. Bennett, and later with Dr. J. E. Godbey. He helped organize the State Sunday School Association and was three times its President from 1906 to the time of his death, and as a labor of love raised the money to build the house now occupied by the Methodist Orphanage. He served as Sunday School superintendent and steward at both Winfield and First Church in Little Rock, and was serving on the Board at Winfield when he was taken to the Church Triumphant March 9, 1923. He was twice married; in 1868 to Miss Margaret Self and in 1903 to Mrs. Lucy Gibson Green, both daughters of Methodist preachers. He prepared the Bone Dry Bill presented by Senator



COL. GEORGE THORNBURGH

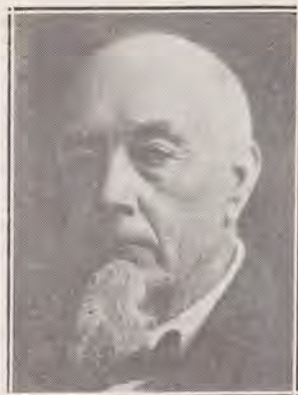
Greathouse, and the Little Rock Conference at Malvern in 1916 passed the following resolution:

"WHEREAS, the greatest moral victory in the history of our beloved commonwealth has recently been won in the defeat of Act No. 2, which, had it passed, would have again fastened upon this fair state the infamous saloon; and, whereas, the one man who is due the greatest credit for this splendid achievement is Colonel George Thornburgh, the intrepid leader of the temperance forces of Arkansas, a man who has given the best years of his rich and unselfish life to warfare against the common enemy of our homes and the Church of the Living God; therefore be it

"Resolved, That the Little Rock Conference hereby express its great appreciation of the great work of Brother Thornburgh in leading our people to so decisive a victory, and that we assure him anew of our sincere love and admiration."

W. W. Martin

A ten-acre field full of ordinary men are not worth as much as he. In early life he might be seen trudging along with an ox team hauling his father's farm products from the region of Quitman to Little Rock. He enters the Confederate Army and emerges a Captain. He and D. O. Harton, also of Quitman, form a mercantile partnership, and do business for years at the village of Springfield, finally moving to Conway, at that time an unsightly village and cursed with a set of bullying saloon keepers. It was not to remain so; Captain Martin was soon mayor of the town, an office he held for many years, putting on no airs and allowing no pettifoggings in his court, going always straight to the merits of the case, saying, "If you don't like it, appeal!" The appeals were seldom taken, though his chief law-book was Webster's Blueback Speller, from which he would cite the story of the Boy Robbing an Apple Tree and the story of Old Tray, the dog that got into bad company. He was a man always of action and of few words, dependable to the core; always at church service; never made a talk; never led a prayer; yet a born leader.



CAPT. W. W. MARTIN

When the opportunity came to bring Hendrix College to Conway, the first thing to be done was to clean out the town, physically and morally. It was speedily done, though in the process Captain Martin must walk toward a man who had a rifle leveled on him, looking into the muzzle of the gun and collaring the man. The next thing was to find the money necessary, and in this he was equally heroic. On the physical side he was the father and more than once the savior of Hendrix College, as A. C. Millar was on the

spiritual side. He very largely put his fortune and his life into this institution, and for many years, after Captain A. S. McKennon left Arkansas, was President of its Board. Once when the college was in a close place and there was doubt whether we could save it, he said to this writer, "When I look at the men it has produced, I am amply repaid for all I have done for it, if it shall be wiped from the map."

There came a time when his gifts to the college had weakened his credit till by all ordinary rules he was bankrupt. He sent for his creditors, laid out all he had, and told them to take it if they wanted it. They looked straight into his face, and told him to go on with business. They knew a man when they saw him. He went on, and he pulled through. Such was W. W. Martin, of Conway.

Dr. John L. Buchanan

We have given in the chapter on Educational Interests some account of Dr. Buchanan, an eminent layman coming from Virginia to be President of the University of Arkansas. He well deserves a place in this gallery of distinguished laymen. Through the courtesy of his daughter, one of the leading spirits in our church at Fayetteville, Mrs. Grace Buchanan Reynolds, we are able to show here his noble face.

A. S. McKennon

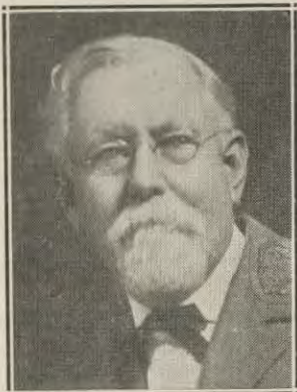
Many years ago Dr. A. M. Tra-
wick, then a prominent Methodist
layman of Nashville, Tenn., told the
author of this History that, along with
himself and Rev. James A. Walden, A.
S. McKennon enlisted in the Confederate
Army from Carroll County. When
the war was over Captain McKennon
located in Clarksville as a merchant. Upon the advice of Rev. Dr.
H. R. Withers, himself a brilliant lawyer, he entered the practice
of law; was by his probity and high courage an ornament to the
profession; was soon District Attorney, in which office he was the
admiration of all good citizens and the terror of evildoers, like his
bosom friend John S. Little, also a Methodist layman on the Dis-
trict west of him, he and Judge Little being among the earliest and
deadliest foes of the whisky dealers—a battle in which neither of
them ever surrendered.



DR. J. L. BUCHANAN

When the Church enterprised Hendrix College, Capt. McKennon became President of its Board of Trustees. As secretary of

that board, the writer had opportunity to know his value there. He held this position till President Cleveland appointed him on the Dawes Commission, the duty of which was to negotiate a treaty with the Indians allotting their lands and opening for settlement Indian Territory. Though Senator Dawes of Massachusetts was the technical head of this Commission, it was the courage, the kindliness, the tact, and the transparent honesty of Capt. McKennon that opened this territory, where the tribal governments had been as rotten as any ever seen in a civilized land—subjects he more than once discussed with this writer. It was his connection with these matters that finally moved him to Oklahoma, South McAlistar, where he spent in honor the evening of his life. His name will long live in Arkansas, as well as in Oklahoma.



HON. A. S. MCKENNON

Harvey C. Couch

Harvey C. Couch was born near Magnolia, Ark., the son of a Methodist minister, who farmed during the week and preached on Sunday. His boyhood was spent on a farm in Southwest Arkansas. He attended the public schools at Magnolia. His first employment off the farm was as fireman at a cotton gin. Later he worked in a drug store, and then became a mail clerk. He conceived and built the first rural telephone line in Southeast Arkansas and North Louisiana and later extended the system through Louisiana to Texas and Oklahoma. He entered the electric power field in 1913, with J. L. Longino and other associates, organizing the Arkansas Power and Light company and building the first transmission line in Arkansas. He and his associates built the first major hydro-electric plant in



HARVEY C. COUCH

the State and the system now serves more than two hundred cities and towns in Arkansas, and is interconnected with the Louisiana Power and Light and Mississippi Power and Light Companies. Mr. Couch is president of all three companies for supplying electric power and other utility services for some six hundred communities in the three States. Immense lakes formed by the Rammel and

Carpenter hydro-electric dams on the Ouachita River have created additional recreational facilities for this part of the country. In cooperation with the Bureau of Fisheries State Game Commission, and the Isaac Walton League, the lakes are kept stocked with fish and the opportunities for boating, bathing, fishing, and hunting attract people from a wide area, with the result that many homes and cottages have been built on the Ouachita mountain sides and along the shores of the lake. He was the first to conceive the idea of making the advantages of the North Louisiana gas fields available to communities outside of the field, constructing the large electric power station at Sterlington, which uses natural gas for fuel and is inter-connected with the three-state system.

Mr. Couch has served as president of the Chamber of Commerce of Pine Bluff, Ark., and was awarded the commercial citizenship cup, as being the citizen who rendered greatest service to the city in 1925. He has brought many millions of dollars into Arkansas.

He is a member of the Board of Trustees of Peabody College at Nashville, Tenn., and is director of several banks.

He served as fuel administrator for Arkansas during the World War, as director of flood relief in the State in 1927, and is chairman of the Red Cross in flood relief work.

In 1928 Mr. Couch and associates acquired the Louisiana and Arkansas Railway and control of the Louisiana Railway and Navigation Company, merging the two roads as the Louisiana and Arkansas Railway Company, providing a system that extends from Hope, Ark., and McKinney, Texas, to Vidalia and New Orleans, La., some eight hundred miles of lines.

More recently Mr. Couch was elected Chairman of the Board of the Louisiana and Gas Fuel Corporation, a new company that acquired large holdings in the Louisiana natural gas fields.

More recently still, he gave several years service to the United States Government as a member of the Reconstruction Finance Corporation in its efforts to relieve the depression of the last few years; but his heart is in Arkansas, and he has returned to aid in developing its resources.

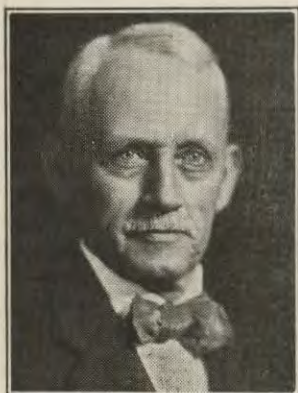
His wife was Miss Jessie Johnson, of Athens, La. They have four boys and one girl: Johnson, Harvey, Jr., Kirke, William Thomas, and Catherine. He has two sisters and three brothers, Mrs. C. D. Thorpe, Mrs. George W. Monroe, C. P. Couch, George B. Couch, and Pierce Couch.

Above all, Mr. Couch is a loyal Methodist, the most conspicuous and valuable layman in Arkansas. Besides being connected with the heavy electrical and railroad and banking interests of the country, he is President of the Board of Trustees of Hendrix Col-

lege and a liberal supporter of that institution. All in all, he is our first Methodist citizen.

H. L. Rummel

Harmon Liveright Rummel well deserves a place among our distinguished laymen. He was a New York State man, who came in rather early life to Arkansas, and was eminently useful in the Church first at Newport and even more so in our First Church in Little Rock. He was a great business man. He told the writer once that his father had a rule that none of his sons should be considered free from parental control till he had saved and delivered to his father quite a sum of money, and that as for himself, he actually complied with this before his father "set him free." Mr. Rummel had the good sense when he came to the South to do what any Southern Methodist ought to do when he goes North, join the Methodist Church of that region, and go to work in it. He was a very prominent leader in the Re-



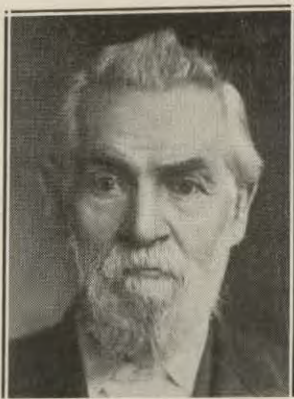
H. L. RUMMEL

publican party, and was of such high character that he commanded the respect of men of all parties.

Mrs. Rummel has been very useful in the church. And a sister, Mrs. J. G. Benson, wife of a superannuated minister in Little Rock, is also highly regarded among us.

Captain Frank Parke

Captain Parke was a native of the North of Ireland. He was a pioneer citizen of Fort Smith, a man whose influence reached far beyond the limits of that city. As a churchman, he was not only loyal to his local church, but took an interest in all the affairs of the whole Church, supporting the Church with his means and his sound moral influence. He left behind him a family of like mind.



CAPTAIN FRANK PARKE

Edwin Mims

One of the most noteworthy products of Arkansas Methodism during all its history, is Edwin Mims, for many years head of the English

Department of Vanderbilt University. He has won recognition, and that by the highest minds, throughout our nation as an erudite scholar, a philosopher, and author of great ability, a lecturer, and a constructive critic in all fields that make for progress in our modern life, a perfectly sane and balanced optimist. His books, "The Advancing South" and "Adventurous America," mark his place in the very front line of high American citizenship, and have caught the eye and ear of the real leaders of America.

Professor Mims was born at Richmond, Ark., in 1872, of godly Methodist parents, Andrew Jackson and Cornelia Williamson Mims, who were always devoted to the Church. The boy had close contact with the ministers always, a contact he preserves to this hour. Educationally, after T. T. C. Anderson in Arkansas, he fell under the care of the famous Webb Brothers; then under Chancellors Garland and Kirkland, along with Charles Forster Smith, W. M. Baskerville, W. J. Vaughn, and W. L. Dudley. He had held fellowships in Vanderbilt and Cornell, a professorship in Trinity (now Duke), and the same for two years in the University of North Carolina, which gave him a year for travel and study in Europe; and has been in his present position in Vanderbilt since 1912.



PROFESSOR EDWIN MIMS

John H. Reynolds

Dr. Reynolds was reared on a farm within a few miles of the place where now stands the institution of which he is the head, Hendrix College, the son of an old-style country doctor of stalwart character. His education was derived from Hendrix College, University of Chicago, and Oxford University (England). He began his teaching career with the public schools; became a professor in Hendrix; later professor of History in the University of Arkansas; later still, acting President there; and in 1913 became President of Hendrix. His teaching had been mostly in the fields of history and political science.

Throughout his career he has been a recognized force in the general educational work of the State, trusted by his co-laborers in that field, holding many positions of responsibility. Since he

took charge at Hendrix his administration has been characterized by good common sense, great industry, and an honest but very diplomatic handling of the hundreds of problems that have entered into the building up of a great institution. His name is placed here among those of distinguished laymen for the very simple reason that it well deserves it.

John M. Williams

Dr. Williams is a native of Mississippi (1874), and was, like so many of our strong men, reared on a farm. He was educated, first under the famous Webb Brothers—than which there is no finer credential in the South—then at Vanderbilt University. He came to Arkansas in 1894, and became assistant to J. D. Clary in a training school which he had established at Fordyce, and so

was joined with one of the finest educators we have ever had in the State, himself likewise a Webb-Vanderbilt product. He went thence to Harrell International Institute, Musgokee; thence back to Fordyce; thence to Magnolia, as principal of the High School; thence to Henderson-Brown College as Dean and Professor of Latin; and from 1906 he was the honored President of Galloway Woman's College, till the reorganization of our educational work into the Trinity System, when he became Vice-President of the system.



DR. J. M. WILLIAMS

Dr. Williams has made his own distinct contribution to educational work in Arkansas. Born with good tough fiber, he bears the marks of his great teacher, Professor W. R. Webb, who knew so well how to bring out the highest that was in his students; and these qualities Dr. Williams has carried into his work in the education of women. No man has ever made a larger contribution toward building up in Arkansas a great womanhood.

Professor W. E. Hogan

The name of Professor Hogan deserves a place among the distinguished sons of Arkansas. He was long Professor of Mathematics in Hendrix College, and has been for many years connected with the General Board of Education at Nashville as its Treasurer. He is quiet, unobtrusive, efficient and of high character.



DR. J. H. REYNOLDS

F. M. Daniel

A layman whose usefulness has reached beyond his local Church at Mammoth Spring is Mr. F. M. Daniel. For sixty years he has been outstanding in Fulton County. Meanwhile he served



DR. W. E. HOGAN



F. M. DANIEL

for many years as secretary of the White River Conference; was President of the Board of Trustees of Galloway College; delegate to General Conference; member of the Board of Missions; and prominent in the Laymen's Movement.

OF DISTINGUISHED LINEAGE

We have in the North Arkansas Conference at least three preachers of distinguished lineage: E. T. Wayland, M. F. Johnson, and Warren Johnston.

Rev. E. T. Wayland goes into this list because he is the grandson of Rev. Jonathan Wayland, who was one of the leaders in the organization of Flat Creek Church, on Spring River Circuit, the first pastoral charge ever organized in Arkansas. It will be recalled that Eli Lindsey organized this circuit in 1815. So the Waylands, along with the Rainwaters, and the Guthries of Lawrence County, are entitled to be considered "charter members" of the Methodist Church in Arkansas.

Rev. Milton F. Johnson belongs to this list by virtue of his being a lineal descendant on his mother's side from John Robinson, pastor of the church at Leyden, whence came the Pilgrims of the Mayflower in 1620. This John Robinson was, says Fisher's "History of the Christian Church," the real father of Independency, an able and very excellent man. He is perhaps best remembered by his exhortation to the departing Pilgrims "to receive whatsoever

light or truth" might yet break out of God's written Word, warning them that more was to break out than we had yet known.

Milton Johnson has still another distinction: On his father's side and through the mother of the latter he is a direct descendant of Ethan Allen, the hero of Ticonderoga. It may be added also that one of his brothers spent forty-two years in China as a medical missionary, dying in May, 1931.

While the proof for this History was being read, Rev. Milton F. Johnson passed away, July 19, 1935, at his home in Berryville, Ark. He leaves behind him a stainless name, a record of fidelity and a widow who is a woman worthy of all praise.

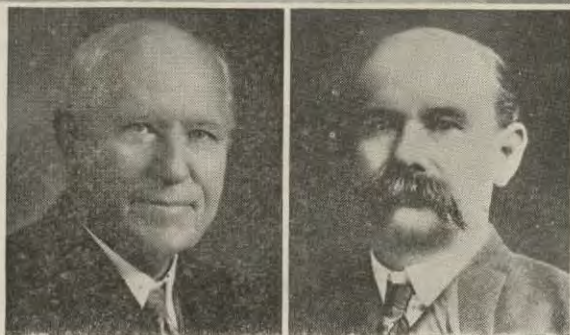
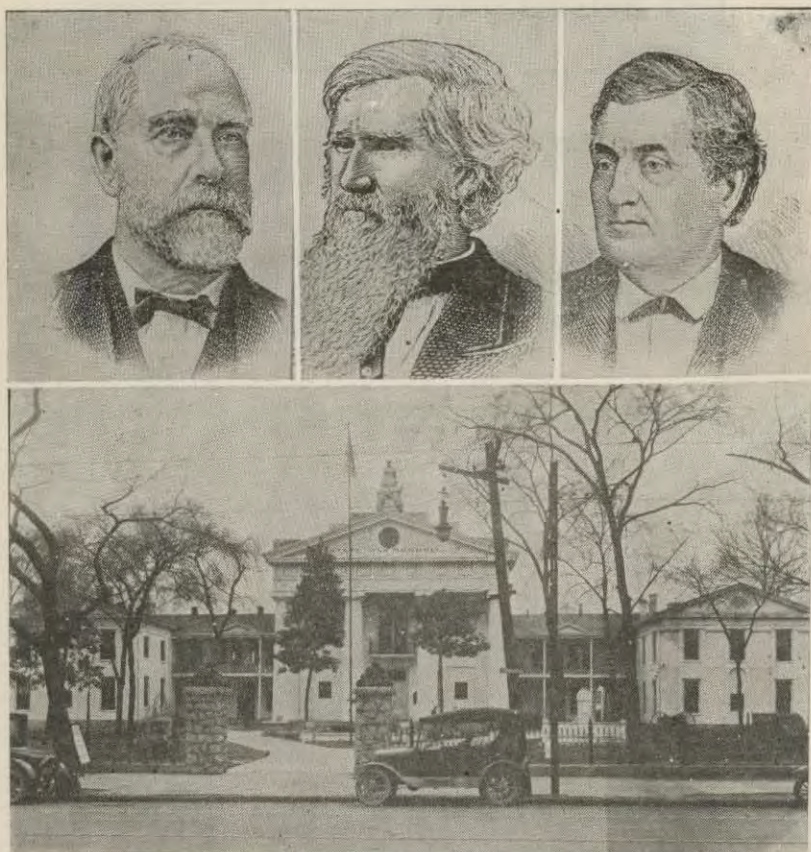
Rev. C. Warren Johnston, besides being the son of Dr. F. S. H. Johnston, which is no small honor, is through his mother a direct descendant of the seventh generation from John Bunyan. His mother was a Benbrook. One of the daughters of John Bunyan married a Brown, and Stephen Benbrook married a daughter of this union. From Stephen came Ezekiel, from him came Nathan, and from Nathan came Quicny, who was the father of Warren Johnston's mother. Of course, Mr. H. C. Johnston, the present Treasurer of our Conference Board of Missions, has the same descent.

Through the aid of ex-Governor George W. Donaghey, one of the most constructive citizens of this State and one of the best Governors the State has ever had and, withal, a staunch Methodist, we have been able to secure the pictures of the Governors Methodism has furnished to Arkansas. They belong among our distinguished laymen and their faces should appear in our Methodist picture gallery.



METHODIST GOVERNORS WHO SERVED IN THE PRESENT CAPITOL

1. Gov. Geo. W. Donaghey.
2. Gov. J. T. Robinson.
3. Gov. Harvey Parnell.
4. Gov. John E. Martineau.



METHODIST GOVERNORS WHO SERVED IN THE OLD STATE SAPITOL

Top row: Gov. S. P. Hughes, Gov. Henry M. Rector, Gov. Elisha Baxter.
Bottom row: Gov. Geo. W. Donaghey, Gov. John S. Little.

Chapter XL

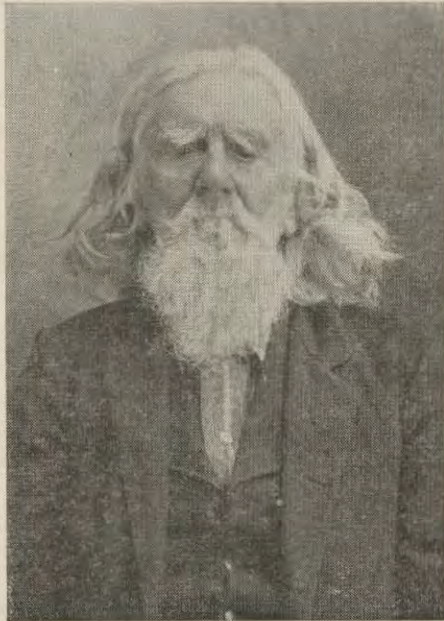
EXTRAORDINARY PEOPLE

The Oldest Methodist Preachers Who Ever Lived

It would be some distinction for any State to have been the home of the oldest Methodist preacher that ever lived. It is a distinction still more unique to have been the home of the two oldest that ever lived. It is probable that Arkansas has such distinction. We herewith present these venerable gentlemen, Rev. George Washington Brinsfield, who lived to be 108 years old, and Rev. Thomas Hardester Tennant, who lived to be 114 years old, each having lived from young manhood in Arkansas.

George Washington Brinsfield

This venerable patriarch was born May 16, 1799, and was therefore 107 years, nine months, and eleven days old at the time



G. W. BRINSFIELD

of his death, near Huron, Izard County, February 26, 1907. His early boyhood was spent in Guilford County, N. C.

In 1818 he was married to Miss Charity Skipper, and to them

were born six children. His wife having died, he married a second time, and of this union eight children were born.

Mr. Brinsfield joined the Methodist Church when he was only twenty-one years of age, and was soon after licensed to preach, and as a local preacher had been active in the work of his Church until the last two or three years when his great age forced him to relinquish his arduous duties.

Of the descendants of this good man now living, there are fifty grandchildren, eighty-seven great-grandchildren, twelve great-great-grandchildren.

Although a man in the humble walks of life, the people who knew him best delighted to honor him, and now that his long pilgrimage is ended he is mourned by countless numbers to whom his gentle, peaceful presence was a benediction.

When he was seventy-eight years old, a county newspaper, *The Monitor*, gleaned from him the following story. It said:

"Mr. Brinsfield was born in North Carolina seventy-eight years ago, but removed to the north end of Izard County, near Wild Cherry, forty years ago, and has resided in that locality ever since. He says game used to be more plentiful than it is now, and that during his life he has killed more than three thousand deer.

"About twenty-five years ago," he said in talking, "I was out hunting in a deep snow and shot and stunned a large deer, dropping him in his tracks. Going up to the deer, I took hold of his hind leg, whereupon he immediately jumped up and ran off. I held on like grim death, and he dragged me about eighty yards down the hillside, leaving a track in the snow similar to where they dragged a big pine saw log through the sand to Benbrook's mill. I expected every instant to be butted against a tree and killed; but coming to a log the deer jumped over, but by good fortune I didn't. I still held fast, because I had started in to win. Reaching around to my shot pouch, I got hold of a little old shoe knife which I used to cut bullet patching with, and I cut his hamstring. The minute the knife touched him he jerked loose and ran. I followed him all day, and simply worried him out, and late in the evening I knocked him in the head with a pineknot and carried him in home."

In his younger days he was a powerful man, and even now he does lots of work and frequently spends a whole night tramping through the woods coon-hunting. "It frets me", says he sometimes, "when I try to do things that I used to do, and learn that I am not as strong as I once was. I sometimes shoulder backlogs that I can't get up with."

He was a crack shot with either shotgun or rifle and invariably carried his gun with him. He has been seen sitting on top of a wagon loaded with deer to the top of its sideboards.

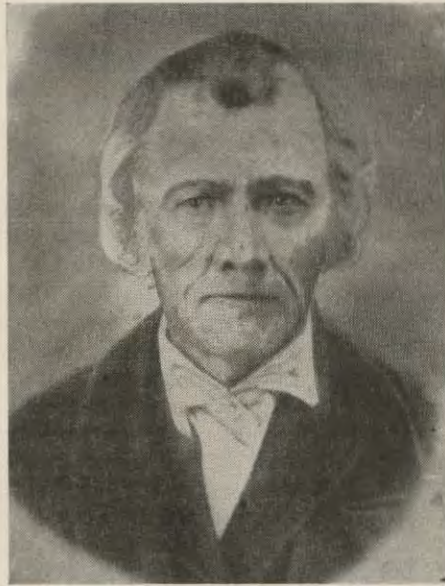
The following notice of him appeared in the Arkansas Gazette twenty-five years ago.

George Washington Brinsfield, the oldest preacher in the world, who lived near Huron, Izard County, celebrated his 107th birthday anniversary on May 16. He always attended the Annual Conferences of his Church, and when he was one hundred years old walked from his home to Batesville, distant fifty miles, to attend the Conference at that place. Early in 1820 he joined the Methodist Church and was licensed as an exhorter shortly thereafter.

One of his daughters, Mrs. M. F. Kamkey, now living at Wideman, Ark., has co-operated in furnishing the data here given the author, through Rev. J. F. Jernigan.

Thomas Hardester Tennant

Thomas Hardester Tennant was born in Virginia in 1772, and died in Washington County, Ark., in October, 1886, having



T. H. TENNANT

reached the advanced age of one hundred and fourteen years.

A local history says he was a great hunter of deer, a man of great strength, and that his voice in the hills would carry seven miles.

He left Virginia when he was between seventeen and twenty years of age, and came to Kentucky, where he remained for

some time, and then removed to Tennessee. It was there he was converted and joined the Methodist Episcopal Church and was licensed to preach, and presumably he was received on trial in the Tennessee Conference.

He was admitted on trial into the Missouri Conference in the fall of 1818 and appointed to the Arkansas Circuit. The Arkansas Circuit lay on both sides of the Arkansas River from Arkansas Post to Fort Smith. In the fall of 1819 he was appointed to the Pecan Point Circuit, on the Mississippi River about fifty miles above Memphis; the circuit extended to Little Rock, Ark. From here on, dates and definite facts are wanting to the writer. I think it was while Thomas Tennant was on this circuit that he was married to Miss Christine Haek. She owned a few slaves. One of these, a negro man, was very stubborn and unruly. Brother Tennant could not control him. But he could not free him, because the law required the owner on freeing a slave to give bond for his good behavior. This he could not afford to do. Neither could he afford to keep him; so he sold him. Here again dates and facts are confusing. But some time after this event, charges were preferred against Brother Tennant for selling a slave, and he was expelled from the ministry. He felt that great injustice was done him in this matter, and he never asked to be reinstated.

He retired to Washington County, Ark., where he secured a little farm, and lived there a quiet retired life. He held family prayers, regularly without variation, every night and morning as long as he was physically able to do so. He preached occasionally as opportunity presented and took an active part yearly in the Bethlehem Camp Meeting near his home.

By his first wife he had eight children—three boys and five girls. His eldest son, John A. Tennant, was graduated from Cane Hill College in 1856 or 1859 and immediately went out to Washington Territory where he lived a desultory life for several years. He married an Indian and finally settled in Walla Walla. He was converted in a camp meeting held near there, joined the Methodist Episcopal Church, was licensed to preach and received into their Annual Conference, and for several years filled important circuits and stations.

All of Rev. Thomas Tennant's children were converted at an early age and all of them became devout Christians.

His fourth child, Paulina, married William McClure of Washburn, Mo., and became the mother of three children, Edna Byron, Lafayette, and Walter Tennant; the latter for forty-nine years has been a member of the Southwest Missouri Conference, Methodist Episcopal Church, South.

Paulina was a devout, sincere Christian woman. She had very meager educational opportunities, but she was a great reader and an earnest, persistent student to the day of her death, and

she wrote some fine things for the papers in her day and among them some poems.

After the death of Grandfather Tennant's first wife, he married Mrs. Clarisa Isabel Slover. By her he had five children. One died in infancy, leaving two boys and two girls. The eldest of these is Mr. Adison C. Tennant, a farmer, in his ninetieth year, living at Farmington, Ark. He is a good man and true and strong in the faith of his father. To him the writer is indebted for most of the information in this sketch.

The foregoing is the final draft by Dr. Walter Tennant McClure, grandson of Thomas Tennant, of such items as he and the author have been able to secure. But something more should be said about the expulsion of Mr. Tennant.

From the beginning of organized Methodism in America the question of slavery gave the Church trouble. In the year 1800 the General Conference prohibited the traveling preachers from owning slaves when the State allowed emancipation. But there were many complications, and the agitation went on. In 1816 this law was so modified that no slave-holder could hold any official position in the Church if the State permitted him to free his slaves. But this did not set the matter at rest. In truth, we had come to "the irrepressible conflict." It was under this law that all ministers owning slaves were thereafter held responsible. The proceedings of the General Conference of 1844 in the case of Francis A. Hardin and in the case of Bishop James O. Andrew were based upon this law. So must have been the proceedings against Thomas Tennant, by this time a local preacher; for the record shows he located in 1823.

Now the facts surrounding each of these cases were substantially the same. Each had become a slave-owner by marriage; each lived in a State whose statutes, in the judgment of each, made emancipation impracticable, if not impossible. In the General Conference of 1844 the delegates from the North felt that they could do no otherwise than uphold the sentence of the Baltimore Conference, which had expelled Francis Hardin and do no otherwise than depose from his office Bishop Andrew. The delegates from the South regarded this as an attitude on slavery which would at that time have ruined our prospects for carrying on in the South. On this issue the Church was divided and really there was nothing else to do.

As respects Thomas Tennant, Jesse Haile, an uncompromising abolitionist, was at the time his presiding elder, 1825-29; the only time the slavery issue was ever acute in Arkansas. It must have been during this quadrennium that he was expelled. But was he ever lawfully expelled at all? According to the view of the South, no; but he was in law, as he continued to be in fact, a preacher to the end of his days. Taking this view, was he not

the oldest Methodist preacher that ever lived? This question we have submitted to the Christian Advocate, Nashville; to the Christian Advocate, New York; and the Methodist Recorder, London. No reader has yet called attention to any older Methodist who has ever lived.

The Longest Beard That Ever Grew on a Methodist Face

In digging about for the material for this History we have come upon many interesting things, some bearing directly upon the purpose in hand and some having interest from other points of view. The case of Dr. B. A. Bugg, a valuable layman of the early days of Blytheville, carries interest in both these directions. He was of no small consequence in the work of his Church, first in Blytheville and later in Eureka Springs, to which latter place he later removed. The second point of interest was the extraordinary beard which the good Doctor wore. Standing ten inches above the ground his beard would sweep the ground. This fact is without importance in religious history, of course; yet it is a fact so extraordinary that we think John Wesley would certainly have made a record of it in his Journal had he come upon it. It was a freak, to be sure, but the freak was Nature's freak, not Dr. Bugg's, and he may be pardoned for indulging it. Mere freaks have nothing to do with moral character, and there have perhaps been as many of them in the religious sphere as in any other. No doubt John the Baptist, with his raiment of camel's hair and a leathern girdle looked a little freakish. So did many an old Hebrew prophet. So did many a medieval saint. So has many a modern Methodist preacher. Rev. James F. Jernigan is authority for the statement that Rev. Benoni Harris, who was so valuable in our Arkansas ministry and of whom we have made record in a former chapter, was in the habit of tying up the long beard he wore with a common corn shuck. Dr. Bugg's beard was his own property. He may leave record of it as a reminder that while Mississippi County could grow more bales of cotton than any other county in all the world, it could also get the blue ribbon for growing beards.

Dr. Bugg in later years lived at Eureka Springs.

Mrs. Mary A. Schoolfield

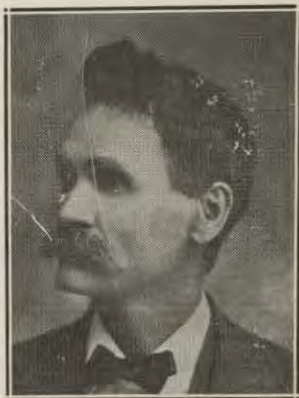
Perhaps the oldest member of the Church in Arkansas is Mrs. Mary A. Schoolfield, of Fayetteville. She was born in Tennessee, on March 1, 1829. She was married to R. E. Schoolfield on July 5, 1849, and five children were born to this union, two of whom are still alive.

When about twenty years old she was converted and joined the Methodist Church, of which she has been a life-long member. She came to Arkansas with her husband during their early married life and settled at Fulton, Hempstead County, where her husband died and she lived until 1883, when she brought her family to

Fayetteville. (Since the foregoing was written Mrs. Schoolfield has passed away, aged 102 years.)

Jonathan Cole

Jonathan Cole grew up in the mountains of Stone County, where he enlisted in the Confederate Army. After the war he settled in (South) Franklin County as a farmer and as a dairyman. He had very meager opportunities for an education, but he was a successful man, rearing a large family, one of whom, Rev. O. L. Cole, is prominent in the Little Rock Conference. For many years the surroundings of this good man were very rough, he being almost the only man in his neighborhood that seemed to care for religion. What makes him an unusual man was his unwavering fidelity through all these conditions. He was one of the best men we have ever known. Another thing that marked him was his peculiar way of "shouting." He was a silent shouter; made no outcry. It usually happened during the sermon, and one could tell when it was coming on. You would see his elbows go to his knees, his face buried in his hands, till he filled up, and then he would suddenly spring straight into the air, pick up one foot in his hand, and leaping about the place, sometimes along the tops of the benches—you would have thought he would hurt himself, but he never did. When he had had his round of shouting, he would resume his seat. But there was one thing you could count on—nobody questioned his right to shout, in any way that suited him, such was his life before all men. Long before he died there was a good church known as Cole's Chapel.



JONATHAN COLE

Mrs. Margaret (Rogers) Mock

We have mentioned her in the account of laymen of Washington County. The wife of "Uncle Johnny" Mock, she was the mother of a large and influential family, with numerous descendants now living. It was her fine sense, her hospitality, especially toward the preachers, whom she always loved and hundreds of whom her roof sheltered, and her great fidelity in all the relations of life, together with the fact that she remained vigorous till she was ninety-nine years of age—these things entitle her to be put in this list of the extraordinary. She passed away only five or six years ago, at Prairie Grove, near the home she kept for more than a half century.

John Henry Mann

One of the most vivid personalities that has figured in the Methodist ministry of Arkansas was John H. Mann. He came from the mountains of East Tennessee, where he was born April 12, 1812. Converted in early life, he entered the Tennessee Conference. Sometime in the forties of the last century he was transferred to the Arkansas Conference. He was in other parts of Arkansas, but his labors were most abundant in the counties of Izard, Stone, Fulton, Baxter, and Searcy, where he did much to lay the foundations of Methodism. He was a tall, gaunt, and rugged figure, with unconventional manners, unswerving integrity, and with a kindly heart that won people, especially young preachers, to him. He was a dreadful antagonist in debate. "Who are you," he said to a young fellow sitting in front of him taking notes of his sermon, to be used against what he was preaching, "You look like the butt cut of depravity." He possessed a strong analytical mind and a vivid imagination, which took fire when playing around such themes as death, the resurrection, the crucifixion and the final judgment, till the scene stood in clear outline for his hearers. He cared little for earthly distinctions or titles. A man was just a man. He would rise on the Conference floor and address the chair: "George Pierce, look John Mann in the eye," and proceed with his speech. At a Conference at Clarksville in 1870 Bishop Keener had preached on the Rich Man and Lazarus, while John Mann was preaching in another church. Mann asked him next day what he preached about; the Bishop told him. Mann said to him, "Brother Keener, did you treat it as literal history?" "I did, Brother Mann," said the Bishop. "Then you are on safe ground," said John Mann. So also at a Conference where Bishop Kavanaugh was presiding, he arose saying, "Brother Kavanaugh, look John Mann in the eye." Such was John H. Mann. After some years in Arkansas he located, but was back in the Conference in 1856, for two years. Whether as a traveling or a local preacher, he was greatly admired and loved. When he finally settled, he bought a farm near Mountain View, where he spent his last days.

The Womack Family

As this chapter is dealing with the unusual, we take account of an unusual family. In Benton County has been a large connection of Womacks, there since early days, a staunch stock of people. They have all been useful; but the family of James W. Womack has turned out rather remarkably. One of his daughters, Miss Stella served long and well as a deaconness. Two of his sons, J. P. and R. E. have made a large place for themselves as school men. Each of them served long and well in the public school work; J. P. became Superintendent of Public Instruction and is now President

of Henderson State Teachers College. R. E. Womack, LL.D., has held important professorships and is now President of Lambuth



College, Jackson, Tenn. John A. Womack and W. V. Womack are prominent members of the North Arkansas Conference.



Index of Persons

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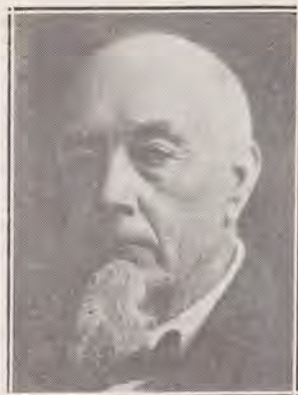
Greathouse, and the Little Rock Conference at Malvern in 1916 passed the following resolution:

"WHEREAS, the greatest moral victory in the history of our beloved commonwealth has recently been won in the defeat of Act No. 2, which, had it passed, would have again fastened upon this fair state the infamous saloon; and, whereas, the one man who is due the greatest credit for this splendid achievement is Colonel George Thornburgh, the intrepid leader of the temperance forces of Arkansas, a man who has given the best years of his rich and unselfish life to warfare against the common enemy of our homes and the Church of the Living God; therefore be it

"Resolved, That the Little Rock Conference hereby express its great appreciation of the great work of Brother Thornburgh in leading our people to so decisive a victory, and that we assure him anew of our sincere love and admiration."

W. W. Martin

A ten-acre field full of ordinary men are not worth as much as he. In early life he might be seen trudging along with an ox team hauling his father's farm products from the region of Quitman to Little Rock. He enters the Confederate Army and emerges a Captain. He and D. O. Harton, also of Quitman, form a mercantile partnership, and do business for years at the village of Springfield, finally moving to Conway, at that time an unsightly village and cursed with a set of bullying saloon keepers. It was not to remain so; Captain Martin was soon mayor of the town, an office he held for many years, putting on no airs and allowing no pettifoggings in his court, going always straight to the merits of the case, saying, "If you don't like it, appeal!" The appeals were seldom taken, though his chief law-book was Webster's Blueback Speller, from which he would cite the story of the Boy Robbing an Apple Tree and the story of Old Tray, the dog that got into bad company. He was a man always of action and of few words, dependable to the core; always at church service; never made a talk; never led a prayer; yet a born leader.



CAPT. W. W. MARTIN

When the opportunity came to bring Hendrix College to Conway, the first thing to be done was to clean out the town, physically and morally. It was speedily done, though in the process Captain Martin must walk toward a man who had a rifle leveled on him, looking into the muzzle of the gun and collaring the man. The next thing was to find the money necessary, and in this he was equally heroic. On the physical side he was the father and more than once the savior of Hendrix College, as A. C. Millar was on the

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SOME AMENDMENTS TO ARKANSAS METHODIST HISTORY

In the last issue of the ARKANSAS METHODIST there appears an account of the planting of Methodism in Arkansas. It was written by Rev. William Stevenson. So his name is spelled by those who have preserved this account; though we have it spelled in our histories "Stephen-son." The account is taken from the files of the New Orleans Christian Advocate of 1858, of which Holland N. McTyeire was at that time editor. It is a statement of facts the record of which can probably be found nowhere in the world except in the files of the New Orleans Christian Advocate; just as I recovered from the files of the Southwestern Christian Advocate, Cincinnati, December 20, 1844, the only record we know of the doings of the Arkansas Conference of 1844. It is a pity that I knew nothing of this record when I was writing the Centennial History of Arkansas Methodism. But I must amend my record in what is now the best way known by asking all who now own a copy of my history to make certain corrections on pages 42 and 45. For Stevenson's account shows that he was in Southwest Arkansas in the fall of 1813, remaining to the dead of winter in 1814, returning again, from Missouri, in the fall of 1814, spending six months preaching in settlements on the present river, on Ouachita, on the Arkansas, and many other streams which alone people then were found. He organized societies of them being south of Red River and in what is now Texas, and Point. He ran into Rev. Henderson on Spring River; he

The expense is very little, only \$3.50 for board at Hendrix and \$1 registration fee. Please send the mind to attend, to Mrs. Lester Weaver, W. Helena. The committee, Mmes. Graham, Dowdy and Hendrix and every detail is being arranged, physical as well as spiritual. Meet me there.—Ethel K. Miller, Supt. Publicity.

(3) I need the uplift that I expect to receive, for my own personal growth and for my work in the Missionary Society.

(2) I have heard and been inspired by most of the leaders, Miss Daisy Davies, Mrs. R. A. Dowdy, Mrs. Jas. Graham, Mrs. B. W. Lipscomb, Miss Pearl McCain, Miss Edith Martin, Miss Eleanor Neill, Mrs. Lester Weaver. I want their help again. Dr. Rumble is to be at the School of Spiritual Living at Scarritt in the fall. That is sufficient introduction to make me eager to hear him.

(1) The Retreat at Sequoyah was a "different" experience, a most profound spiritual event.

I am planning to attend the Prayer Retreat of the N. Arkansas Conference at Hendrix College, June 26-27; because:

WHY I AM GOING TO THE PRAYER RETREAT

Woman's
Missionary Department

MRS. A. C. MILLAR, Editor

Communications should be received
Saturday for the following week.
Address 1018 Scott Street

