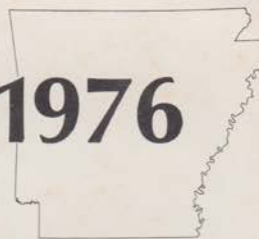
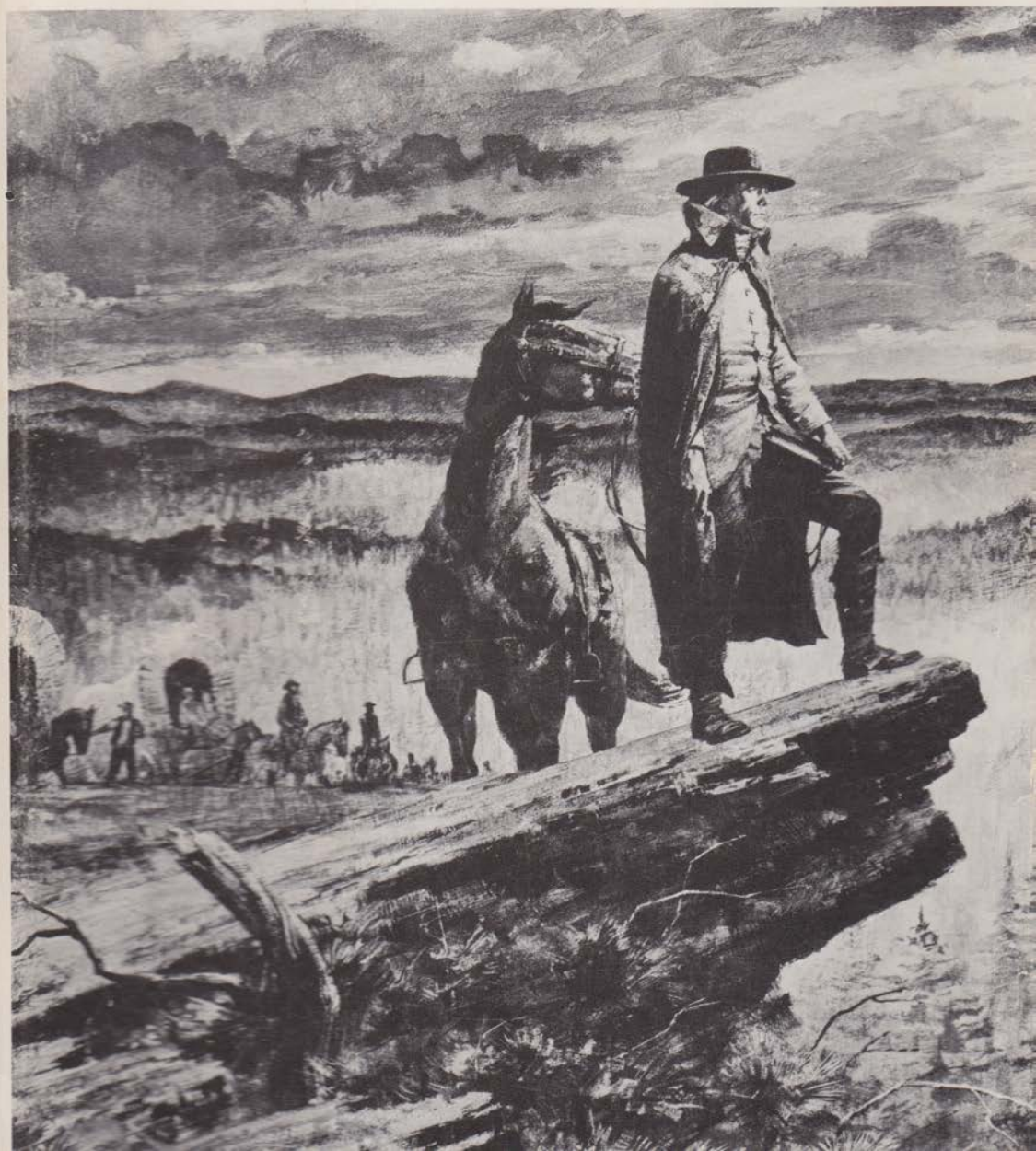


Methodism in Arkansas, 1816-1976



WALTER N. VERNON



Comments on This Book

For more than 150 years Methodists have had a vital role in the history of Arkansas. Dr. Vernon's book traces and analyzes this role in superb fashion. The result is a major contribution both to the history of our state and to an understanding of the continuing importance of Methodism in the life of America. Every Arkansan is indebted to Dr. Vernon for this fine volume—DR. JOHN L. FERGUSON, *State Historian, Arkansas History Commission*

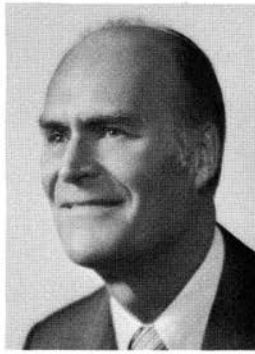
No one can fail to be impressed by the careful and far-reaching research which marks every aspect of this examination of Arkansas Methodism's development. What is equally important is the detailed and affectionate attention given to the human side of a great institution—to the individual records of sacrifice and devotion, defeat and triumph, by the men and women whose concern and labors have made the Church what it is today. One cannot escape the conclusion that the author's work has been so thorough that he himself has re-lived the exciting decades which he portrays. He weaves a vibrant, living tapestry which readers—Methodists and Arkansans especially—will receive with appreciation.—DODD VERNON, *Associate Editor, and Book Review Editor, Augusta (Ga.) Chronicle*

In this Bicentennial year of our life as a nation, how fortunate for the United Methodists of Arkansas that we have an inclusive and insightful record of the life and achievements of Methodists in this state by a church historian of proven competence. Even before he was chosen as the writer of this book, Dr. Walter N. Vernon, a Texan, had shown an unusual degree of interest in and acquaintance with the history of Methodism in Arkansas as revealed in his biography, *William Stevenson, Riding Preacher*. Assisted by his capable wife, Ruth, he has left no available source of relevant information unexplored in the effort to compile all the facts that are necessary for the writing of this record. This book, in the homes and in the church and school libraries of our people, will be a challenge to the recognition of the fact that an acquaintance with and gratitude for the sacrificial devotion of those who have gone before us is essential to the most faithful and responsible living in this and succeeding generations.—BISHOP WILLIAM C. MARTIN, *Little Rock, Arkansas*



About the Author

Dr. Walter N. Vernon is the son of the late Rev. and Mrs. Walter N. Vernon, Sr., of Oklahoma and Texas. Growing up in a parsonage, he spent all his adult life in the Methodist ministry, much of it as one of the editors of church school curriculum resources in Nashville, Tennessee. Educated in the public schools of Texas, he graduated from Paris (Texas) High School (where he met his future wife, Ruth Mason), and Paris Junior College. He graduated from Southern Methodist University (B.A., 1928) and from Perkins School of Theology (B.D., 1931 and M.A., 1934). In 1963 West Virginia Wesleyan College conferred on him the degree of Doctor of Letters. He is the author of *William Stevenson, Riding Preacher*; *Methodism Moves Across North Texas: Forever Building, the Life and Ministry of Paul E. Martin*; *United Methodist Profile*; and *Guidelines for Local Church Historians*. He is historian of the North Texas Conference, president of the Texas United Methodist Historical Society, and chairman of the South Central Jurisdiction's Commission on Archives and History. United Methodist Church.



“Deep Gratitude For Our Heritage”

This is the story of that incredible march of Christian missionary evangelists across the New World. It tells how the Wesleyan revival spread like a prairie fire across the Eastern mountains, into the mid-west and within ten years after the death of John Wesley had leaped across the mighty Mississippi River.

It is only part of our story, of course. But the powerful influence of the Methodist circuit rider, the Methodist evangelist, and the Methodist pastor, changed the frontier.

This part of the dramatic conquest of the continent by Christian evangelists is the history of Methodism in a true land of opportunity, the State of Arkansas.

The story has never been written before with the comprehension, the full attention to detail, the understanding of the far-reaching results of events and movements within the church and the clarity of an excellent authorship.

United Methodists in Arkansas are proud of the people who have brought our church to this hour of destiny. When we consider the past, we are filled with deep gratitude for our heritage. We are proud to present to the world this story of Christian heroism, missionary zeal, and moral struggle to match the gospel of Jesus Christ against the problems of their day and ours.—BISHOP EUGENE M. FRANK

COVER PICTURE: Circuit rider takes the gospel to the frontier. Art by Robert Addison. Copyright 1963 by The Methodist Publishing House.

Methodism In Arkansas 1816—1976

WALTER N. VERNON

Published by
Joint Committee
For the History of
Arkansas Methodism
Little Rock, Arkansas

METHODISM IN ARKANSAS, 1816-1976

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About This Book

"THERE IS A COLOSSAL ARROGANCE about sitting down and coldbloodedly assessing at 150 words the lifetime labors of some bygone saint who knew incredible hardships in taking the Gospel to desolate places—and even more about excluding some one of his colleagues altogether." So writes Dr. J. D. Douglas, editor of *The International Dictionary of the Christian Church*.

As author of this volume on the "bygone [and not so by-gone] saints" of Arkansas Methodism, I have the same feeling as Dr. Douglas, for the limits of space make it impossible to do justice to many fine persons who have labored long and faithfully in Methodist circles.

The story told here seeks to portray the *movement* called Methodism in the state. It tells what the conferences have done, though it is not a tracing primarily of conference history. It tells the story of many persons, though it is not primarily a series of biographies. Rather it seeks to focus on the larger movements of the era and to show how Methodists have dealt with them.

Many persons have contributed greatly to this project. Among the most helpful have been members of the Joint Committee for the History of Arkansas Methodism, under whose auspices the work has been done. Their names are at the front of the book. They have been unfailingly cooperative and supportive. Several of them have been readers of the manuscript as it developed and they have made valuable corrections in fact or in interpretation that are deeply appreciated. Special thanks are due Dr. Ray Hozendorf since, as chairman, he was the one to whom the writer turned with many problems and questions.

Special help in evaluating the manuscript, in addition to that of the committee, has come from Dr. John L. Ferguson, State Historian and Executive Secretary of the Arkansas History Commission, and from my brother, Dodd Vernon, a professional writer and a devoted churchman. They are not, of course, responsible for any errors or weaknesses that remain.

In the research for appropriate materials, the staff members at the O. C. Bailey Library at Hendrix College have been unusually helpful. Miss Frances Nix, Mrs. James S. Upton, and Mrs. Jo Ann McMillen have never failed to "go the second mile" in meeting my need for help. Mr. Russell P. Baker at the Arkansas History Commission Library, Miss Rosalyn Lewis and her associates at the library of The United Methodist Publishing House in Nashville, Tennessee, and the Rev. John S. Workman, editor of the *Arkansas Methodist*, have all rendered valuable service

Several persons have provided pictures, and special photographic help has been provided by Mr. Paul Faris at Conway and Mr. Bracey Holt of The United Methodist Publishing House in Nashville. We are also indebted to the late Stanley T. Baugh for the pictures he took in his lifetime, some of which are used in this book. We think he would be pleased at this use.

Bishops Eugene M. Frank, William C. Martin, and Aubrey G. Walton have been supportive at all times and have provided helpful counsel. Dean Francis Christie and Vice President James E. Major at Hendrix College have demonstrated how fully the college is an arm of Arkansas Methodism through their many examples of assistance. Dean Christie and Victor Hill, registrar, of Hendrix provided data on the conference boundaries on the maps carried in the book. Robert Hasley while a student at Hendrix College did a tremendous amount of work on the list of preachers who have served in Arkansas, found here in Appendix C. (Walter N. Vernon, IV of Kansas City also spent many hours on this list.) Others in the state, too numerous to mention, have given assistance. But one more must be mentioned: Mr. W. A. Lanier of Conway who provided a "home away from home" and sincere friendship during a month's work at the Hendrix Library.

In many phases of this task—travel, research, planning, analyzing, agonizing!—my wife Ruth has shared and is due much credit for what has been produced. She has proved to be a good "testing board" for some of the ideas—sound and unsound—that have been considered. Sylvia Marlow and Oma Vaughn are due thanks for their work in typing and otherwise perfecting the manuscript. We are fortunate to have the skilled assistance of Miss Selene McCall in selecting and placing pictures in the volume. Printers and other technicians at the United Methodist Publishing House have contributed much through the format and appearance of this book—helping the author to say what he wanted to say.

A special effort has been made in the book to include some reference to the work of all Methodist or Wesleyan groups in the state. This has proved to be only partially possible, chiefly due to the scarcity or the inaccessibility of data. This remains one of the unfinished tasks of Arkansas Methodism—especially of the work of the Methodist Episcopal Church and of the various Black Methodist groups.

All references to Methodist work from 1844 to 1939 will be to that of the Methodist Episcopal Church, South, unless it is otherwise identified as one of the other branches—since Southern Methodism was the predominant Methodist influence in the state before union in 1939 between the Southern and Northern and Methodist Protestant branches.

"To tell a story is to select, abstract, arrange, and interpret," observes Professor John B. Cobb of Claremont School of Theology. Each writer will do this selecting and arranging and interpreting from his particular angle. I have tried to be appreciative and objective at the same time. Chiefly I have tried to reflect what Arkansas Methodists have been like, what they did, what their impact has been and may yet be, and, to some extent, why they did what they did, in their effort to serve God as followers of Jesus Christ.

WALTER N. VERNON
Nashville, Tennessee

Prologue

A New Nation—A New Church

IT WAS THE SUMMER OF 1776. George Washington had been appointed Commander-in-Chief of the continental armies a year before; Paul Revere had made his famous ride to Lexington a year earlier. The Battle of Bunker Hill had been fought. Revolt against Britain was well under way.

On July 4, 1776, the Congress adopted the "Unanimous Declaration" that:

. . . all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness. . . . With a firm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

Thus was set forth the philosophical basis for the new United States of America. It was much more than a military revolt; John Adams put it well:

What do we mean by the American Revolution? Do we mean the American war? The Revolution was effected before the war commenced. The Revolution was in the minds and hearts of the people; a change in their religious sentiments of their duties and obligations. . . . This radical change in the principles, opinions, sentiments, and affections of the people was the real American Revolution.¹

A New Religious Force

As the new nation was coming into being, a new religious force—the Methodists—was also emerging in the life of the nation. The first Methodist societies were organized a decade or more before the Revolution. One group was established in New York by the fall of 1776, and later became the John Street Church. Robert Strawbridge organized a society on Sam's Creek, Frederick County, Maryland, by about the same date, possibly earlier. A Methodist meeting house was deeded to the Methodists in Loudon County, Virginia, in 1766.

English Methodist preachers were almost universally suspected of loyalty to England, and several of them were mobbed or otherwise persecuted. Eventually they all returned to England, except Francis Asbury, Robert Williams, and John King. The two latter men located, and ceased serving as circuit riders. One Methodist historian, the Rev. W. H. Daniels, has said that if any modern Methodist is moved to mourn when faced with the charge that so few of the fathers of his church had epaulets on their shoulders, he can comfort himself with the recollection that so few of them had blood on their hands! These early preachers were reluctant to become involved in military activities chiefly because as men of God they rejected violence in human affairs.²

Concerning Asbury's attitude on the war, Matthew Simpson has told us:

Mr. Asbury was a firm friend of American independence but deemed it imprudent to make any public declarations. . . . He was regarded with great suspicion by the officers of the army until a letter which he had written to one of his colleagues, in which he defended the course of the United States, fell by some means into their hands.³

Abel Stevens also pointed out that:

. . . The new church was to be the first religious body of the country which should recognize, in its organic law, by a solemn declaration of its Articles of Religion, the new Republic; [among] the first to pay homage, in the person of its chief representatives, its first bishops, to the supreme Magistracy.⁴

Methodists Call on President Washington

This latter reference was to an action taken in May, 1789, by the New York Conference, requesting Bishops Thomas Coke and Francis Asbury to call on newly-inaugurated President George Washington and assure him of the loyalty of Methodist people to the new government. The statement they presented to him referred to "the glorious revolution" and to "the most excellent constitution of these states, which is at present the admiration of the world. . . ."⁵

Methodists were formally organized as a church in America at the "Christmas Conference" which opened in Baltimore on December 24, 1784. The American Methodists were not fully "on their own" until the death of Wesley in 1791, and the creation of the first Methodist General Conference in 1792.

Thus Americans and American Methodists began at about the same time to walk unsteadily in their newly-found freedom from English guidance. American Methodists, still claiming their heritage from John Wesley, at the same time were determined to fashion their own structures, to create their own patterns of worship and polity, and to choose their own leaders.

These leaders included, as we noted above, their newly-elected (in 1784) general superintendent (soon to be called a bishop) Francis Asbury, and Thomas Coke, ordained by Wesley and sent by him to America. Asbury, the tireless circuit rider-bishop, soon became the accepted father of early American Methodism, and largely shaped the new church as it was emerging from infancy.

Bishop Asbury's labors are almost unparalleled in Methodist history. Again we turn to Abel Stevens for a description of his impact on the country:

And now [after the Revolution] began those incredible tours over the continent, averaging two a year, for the remainder of his life (to 1816), which . . . present perhaps the most extraordinary example of ministerial labor in the history of the Church. . . .

. . . The reader is bewildered with the rapidity of his movements; but through them all the tireless, the invincible, the gigantic apostle appears, planning grandly and as grandly executing his plans; raising up hosts of preachers; forming new churches, new circuits, and new conferences; extending his denomination, north, south, east, west, till it becomes, before his death, coextensive with the nation, and foremost, in energy and success, of all American religious communions."⁸

This extending of Methodism north, south, west, and east followed the course of empire in the expanding United States, eventually reaching the Mississippi River and pushing beyond—into that part of the Missouri territory now known as the Commonwealth of Arkansas.



The early arrivals in Arkansas before 1850 were not greatly different from these pictured in Harper's Weekly in 1874.

Section I. The Church on the Frontier

“Send Preachers After These People”

BISHOP FRANCIS ASBURY had reached Tennessee on October 14, 1803, on a trip that began in New England and brought him on horseback across New York, New Jersey, Pennsylvania, West Virginia, Ohio, and Kentucky. He commented on the sights and hardships of his trip:

What a road have we passed! Certainly the worst on the whole continent, even in the best weather; yet, bad as it was, there were four or five hundred crossing the rude hills whilst we were: I was powerfully struck with the consideration, that there were at least as many thousand emigrants annually from east to west: We must take care to send preachers after these people.¹

These were the people who were beginning to move into western Tennessee and the areas that are now northern Alabama, Mississippi, Missouri, and even Louisiana and Arkansas.

Bishop Asbury did his share of sending preachers after these westward-moving people. John Clark preached in Missouri in the late summer of 1789; Tobias Gibson and Moses Floyd were sent to Natchez in 1801; Benjamin Young went to Illinois in 1803. By 1805 five preachers were appointed to the Mississippi District; Clark and John Walker formed a Methodist class in Missouri in 1806, and by 1810 there were ten preachers in Mississippi and five in Missouri.

One of these families moving west in 1809 was that of William Stevenson, a local preacher who was nurtured in a remarkably strong Methodist area in Smith County, Tennessee, for nearly ten years. There he had served as a class leader and as assistant circuit preacher. He heard Peter Cartwright, Jesse Walker, William McKendree, and Bishops Whatcoat and Asbury preach. When he reached his new home in Belleview, Missouri, he continued actively in preaching and helping organize new Methodist congregations. He attended the camp meetings and went with the presiding elder on his quarterly round of meetings. He reported in his autobiography that on these travels he went “through rains, snows, high waters, swamps, and canebreaks.” This description fit the topography of northeastern Arkansas.²

So active was Stevenson that his presiding elder, Jesse Walker, urged him to be ordained a local deacon; he had already been elected to the office back in Tennessee. He consented and was ordained in 1813 by Bishops McKendree and Asbury when the conference met at Rees's Chapel near Franklin, Tennessee.

First Methodist Preaching in Arkansas?

Following ordination as a local deacon, Stevenson increased his church activities, preaching more and more and helping establish small congregations among nearby settlers. Some of this travel took him into northeastern Arkansas, only 125 miles south of Belleview. Evidently this was the first preaching in Arkansas under the guidance of a presiding elder or bishop. Some unknown local preacher, of whom we have no record, may have preached earlier. One widely-repeated theory is that of Dr. Horace Jewell in his *History of Methodism in Arkansas*, who ventured to suggest that William Patterson might have preached the first Methodist sermon in Arkansas as a local preacher about 1800-1804. William Patterson had moved to a settlement called Little Prairie on the bank of the Mississippi River near present-day Helena. Dr. Jewell concluded that this William Patterson was the same person as a William Pattison who joined the Western Conference in 1803.

For three reasons, the conclusion is herewith advanced that William Patterson of Arkansas was not the William Pattison who joined the conference: (1) The names are not spelled the same, (2) the William Pattison who joined the conference came from Miami Circuit, Ohio,³ and not from Arkansas, and (3) William Patterson of Arkansas died on February 7, 1809,⁴ whereas William Pattison continued preaching until he located in 1813. It seems to be true that William Patterson of Helena was a Methodist and a local preacher, but we have no data to substantiate this tradition that he joined a conference.

It is also possible that Lorenzo Dow could have preached in south-east Arkansas when he visited Greenville, Mississippi, in November or December, 1804, since he wrote regarding that period of time: "I crossed the Mississippi into Louisiana [and this included Arkansas at the time] and visited several settlements, holding religious meetings."⁵ But again, we have no certain evidence.

A Trip Across Arkansas

In the fall of 1814 Stevenson's brother, James, from Clark County, Arkansas, visited Stevenson in Belleview. This visit resulted in a trip back to Clark County by both William and James. William told in his autobiography how it happened:

In the fall of the year 1813 [actually 1814]° . . . my brother, James Stevenson, who then lived on the Ouachita River, now state of Arkansas, Clarke County, visited me . . . and seeing the great advantage of a preached gospel among the people, he lamented the condition of the wilderness settlements of the Ouachita, Red River, and Fort Caddo where he lived, and also the settlements of White River and many other settlements on the smaller streams of the West. . . . I felt a great desire for the salvation of these destitute people, and was pressed by my brother to go home with him, see the people, and preach to them. . . . I agreed to accompany him.

Stevenson then told about the actual journey:

We prepared for the journey, it being about four hundred miles, mostly wilderness except on the rivers and rich lands where we found settlements of industrious people, but among them many hunters. . . . We found them friendly and humane. Prayer in families and the gospel preached was a new thing. . . . At length we arrived in the settlement where my brother lived. . . .

He described the condition of the country at that time:

The people had made a great many small settlements all through the country from five to twenty miles apart. No wagon roads yet laid out, as they had generally moved on pack horses; nothing but horse paths. . . . No ferry boats except on one or two rivers. We had to cross by canoes or rafts or on horseback. . . . They pressed me hard to come, or get some preachers from the Illinois [District of the Tennessee] Conference to come and preach to them. I said . . . if I could not get a preacher sent to them, I would return next fall and stay as long as possible with them.

Arkansas as Stevenson Found It

When Stevenson described Arkansas as a wilderness and the people as "destitute" (though "industrious, . . . friendly and humane"), he was making a realistic appraisal. Scattered groups of Indians were still to be found over the state, as well as increasing clusters of hunters, trappers, and farmers who were settling along the streams.

Exploration of Arkansas by Europeans came as early as 1541 when Hernando de Soto, and his expedition, visited eastern Arkansas, starting near what is now Helena.⁷ Even then they complained about the swamps! Horace Jewell says the early Methodist preachers were called "swamp angels." The de Soto expedition went northwest, probably to an area now identified as North Little Rock, and on to Hot Springs, Benton, and Calion, near El Dorado. It left the state by way of Louisiana.

More than a hundred years later, in 1673, Jacques Marquette, a Roman Catholic priest, and Louis Joliet, a fur trader, came from Canada down the Mississippi River, stopping briefly near present-day Helena and at the Quapaw village of Arkansas near the mouth of the Arkansas River. Then in the spring of 1682 La Salle reached the same or a similar

Quapaw town and claimed the Mississippi River Valley for France, naming it "Louisiana" in honor of King Louis XIV.

One of La Salle's men, Henry de Tonty, was given a tract of land on the lower Arkansas River by La Salle, and he established a trading post on it in 1686, thus founding the "Post of Arkansas" or "Arkansas Post." In 1819-21 the Arkansas Territorial Legislature met here (with William Stevenson a member and first speaker of the Lower House). De Tonty gave land to the Jesuits for a church and in 1727-29 a priest was stationed there. In 1731 the area known as Louisiana Territory became a French colony. In 1762 France ceded her holdings west of the Mississippi to Spain.



Mrs. Mary E. Dickson heard William Stevenson preach in the fall of 1814 when he made his first trip across Arkansas. She later helped organize the first Methodist Church in Clark County, at or near Arkadelphia.



Rufus Milton Lindsey, son of Eli, was himself for a time a Methodist preacher in Arkansas.

Arkansas Territory

Hempstead County

I Do hereby certify that Peter Leatherman
and Mary Bassett were lawfully joined to-
gether as Man & Wife on ^{the} first day of
April 1817 By Me

William Stevenson

The earliest documentary evidence so far discovered of the presence of Methodists in Arkansas is this marriage certificate signed by William Stevenson, recorded in the Hempstead County Court House at Hope.

Under Spanish rule the "District of Arkansas" was supervised by a lieutenant governor at St. Louis, but Arkansas Post remained the center of local administration. In 1768 the Post had 138 inhabitants, including 30 Negroes and mulattoes and a few Indians. Americans east of the Mississippi were increasingly tempted to cross the great river and settle in the rich lands of Arkansas but in the main were restricted by the Spanish. A census in 1785 showed 196 white and Negro persons, and a generous estimate sets the number at about 600 by 1803.

In 1803 the United States purchased the Louisiana Territory from France, and the migration from the eastern states was accelerated. In 1812 Arkansas became a part of Missouri Territory, and the next year the District of Arkansas became Arkansas County, which included most of the present state. In 1810 the census showed 1,062 persons in the Arkansas area; by 1819 this had jumped to 14,000, and there were five counties.

Stevenson thus started to plant Methodist outposts in Arkansas just as the big expansion of white settlers began. This meant that there were no organized towns (though perhaps a few villages), no hostels or hotels, no schools, no road system, no postal system, no transportation facilities except the waterways and Indian trails. It also meant that he began his work from scratch; no pastors, no congregations, no church buildings, and no districts.

Lack of travel facilities was one of the most serious handicaps for a circuit rider such as Stevenson, whose whole plan of operation was based on going from place to place to preach to small groups of settlers. And eastern and southern Arkansas was plagued in those early

years—and for many years later—with swamps and lowlands that made travel difficult and dangerous. The Mississippi River would overflow into its wide delta and make a stream forty miles wide—all the way from the Chickasaw Bluffs (now Memphis) to Crowley's Ridge. There were many rivers in the state subject to overflow—the Arkansas, White, Washita, St. Francis, Cache, Red, Fourche LaPave, Little Missouri, and Saline. These waterways, along with the multitude of lakes and bayous, provided one of the easiest ways to travel in those early times. However, travel on land, usually by horseback, was the standard method for most circuit riders, since boat travel went in only specified directions and to certain places.

Much of the river lands of the east, southwest, and northeast, however, made good farm land and eventually brought many Negro slaves to help raise the increasingly profitable cotton crops. A letter writer in the *Arkansas Gazette* (February 4, 1823) said, "The red river bottoms . . . are as rich as human avarice can desire."

In the Northwest, on the other hand, the Ozark and the Ouachita mountain areas have specialized in fruit growing and lumbering, with great emphasis more recently on fishing, boating, and other recreational activities. "The typical Arkansawyer" of this area in early years, according to John Gould Fletcher,

was . . . likely to be a frontier settler in coonskin cap, blanket cape, and buckskin trousers. . . . Not alone a mountaineer, but still more, a frontiersman facing the semi-civilized Indian Territory. . . . The mountain region and the plantation region of this state might well belong to two different continents, to two different worlds.⁸

Spring River Circuit

While Stevenson was on his second trip across Arkansas, the Tennessee Conference met at Bethlehem Meeting House near Lebanon, Tennessee, October 20-29, 1815. There it was reported (presumably by Stevenson's current presiding elder, Samuel H. Thompson) that a Spring River Circuit had been created in Northeast Arkansas. It had a membership of eighty-eight whites and four "colored persons," as they were then described. So far as we can now determine, the members of the Spring River Circuit were likely those William Stevenson had recruited on some earlier preaching trip with Jesse Walker or Samuel Thompson, for Dr. D. R. M'Anally of Missouri wrote in 1881 that "Spring River [Circuit] had been formed by the indefatigable labors of William Stevenson."⁹ This circuit was in northeastern Arkansas, centered in present-day Lawrence County. Stevenson may have been assisted in organizing the circuit by the Rev. Henry Stephenson¹⁰ and the Rev. Eli Lindsey, both local preachers there.

At conference Samuel Thompson was thus faced with the need for a preacher to serve the Spring River Circuit, but there was none available he could appoint. When the appointments were listed, the circuit was shown as a preaching place, but the assignment of a preacher was left to Mr. Thompson to see if he could locate one upon returning West. This was not an uncommon practice by Methodist conferences, especially in the earlier years.

Thompson had asked William Stevenson (who could not attend the conference) if he would allow his name to be presented for conference membership, thus making him available for an appointment. Stevenson had agreed, and the conference voted him into membership. However, Thompson evidently felt that he needed Stevenson as pastor at Belleview, for that is where he was appointed. At the very time the conference was meeting, we noted above, Stevenson was deep in Arkansas, perhaps at his brother's home in Clark County, or beyond there at Mound Prairie, or even preaching at Pecan Point on the south side of Red River in Texas, according to his autobiography.

On this second trip into Arkansas, Stevenson reported:

We had a pleasant journey to the new circuit which I intended to form and travel, beginning on the south side of the Current River about one hundred miles from my family in Belleview. . . . We commenced where we could get a few people to preach to, exhort, and pray with.

Eli Lindsey First Appointed Preacher

Stevenson spent about six months on this trip, from about September 1, 1815, to about March 1, 1816. It is likely that as soon as he returned, Mr. Thompson asked his counsel about the supply preacher needed for Spring River. It is probable that he recommended Eli Lindsey as a promising young preacher. At any rate, tradition says that Lindsey was appointed, and he served the remainder of the twelve months.¹¹ One of the circuit churches was on Flat Creek (and probably called that), and its first members included Wayland, Rainwater, Stuart, Raney, Taylor, Findley, and Fortenberry families who had reached the area by 1815. Nevil Wayland's son, Jonathan, became a local preacher, as did Hugh Rainwater; Jonathan joined the Arkansas Conference in 1843. Wayland descendants are still influential in Arkansas and American Methodism.¹²

Eli (or Elijah, as the family Bible has it) Lindsey was born about 1797 in Rutherford County, North Carolina. The family moved to Kentucky in 1804 and to Lawrence County (now Randolph County), Arkansas, before 1820. His main vocation seems to have been as a farmer and a magistrate, for he served in that role in Lawrence County and after 1827 in Pulaski County.¹³

Early Arkansas Methodists were familiar with this story of Lindsey's activities long after his one year as supply preacher at Spring River:

Eli Lindsey began preaching on Strawberry . . . and his circuit ran from Little Red River north to what is now Missouri. He was a Methodist, and had his own methods. Colonel Magness states that the visits of Eli to Oil Trough Bottom were irregular; that he attended all the house raisings, log rollings, quiltings, marriages, and frolics. He would encourage the young people to dance and after they were through would preach to them. . . . In 1816 he visited the spot where Batesville now stands and found a man named Reed in possession of a new house he had just finished for a store. Lindsey asked the privilege to christen it, which was granted. He sent out to Miller's Creek, to Lafferty's Creek, to Greenbrier, and all around, and notified the folks to come out. They came with their guns, and a fine old crowd it was. Colonel Miller and his boys, Colonel Peel and sons, the widow Lafferty and sons, Major Robert Magness and his army of boys, the Craigs, Ruddells, Trammels, Beans, Gillets . . . were all there with their guns stacked around the walls. Old Eli began his sermon and in a short time the dogs started a bear. Old Eli said: "The service is adjourned in order that the men may kill that bear." They rolled out with alacrity, mounted their horses, pursued Bruin and killed him. Then they went back to the new house where Eli "thanked God for men who knew how to shoot and women who knew how to pray," and finished his sermon.¹⁴

At the end of the conference year (November 8, 1816) Eli Lindsey could report a small increase in membership: two new white members and one new colored member. We have no record that he served as appointed pastor after this year. But he evidently kept his local preacher's license, for we know that he performed occasional marriage ceremonies.¹⁵ He owned land and farmed to some extent. He owned a few slaves in 1822-23. In 1824 he was commissioned as adjutant of Arkansas Militia in Lawrence County. He died on May 2, 1834, on Fourche LeFave in Conway County and is probably buried in the "Old Tull" Cemetery near Tull, Grant County. His son Rufus M. Lindsey was a Methodist preacher for some years before the Civil War.

William Stevenson Moves to Arkansas

On September 23, 1816, the Missouri Conference was organized, being separated from the Tennessee Conference, and authorized by the General Conference to include western Indiana, all of Illinois, all of Missouri, and all of Arkansas north of the Arkansas River but with no firm western boundary. Philip Davis replaced Eli Lindsey as preacher at Spring River, and William Stevenson was sent to a new appointment called Hot Springs—evidently consisting of the small congregations (or societies, as they were often called) that he had organized in the southern part of the state. He soon made plans to move to the new country he was to serve and to settle at Mound Prairie in Hempstead County.



Marker to Henry's Chapel (near Washington, Arkansas) being dedicated October 10, 1961 by (left to right) Clem Baker, W. D. Golden, Harold Sadler, Vera Henry Webb (great granddaughter of John Henry, one of the early Methodist preachers in Hempstead County), Robert B. Moore, Sr., and Stanley T. Baugh.

By sending Stevenson south of the Arkansas River, the conference was going beyond its territory; but since there was no other preacher anywhere near, this was not considered a serious matter.

When Stevenson moved from Missouri to Mound Prairie (probably early in 1817) he was accompanied or followed by a large number of fellow-Methodists from Belleview. The Rev. Salmon Giddings had organized a Presbyterian church in Belleview in 1816; in January, 1818, he wrote to Abel Flint: ". . . When I formed the church there, there was a large Methodist society in the settlement. More than half of them have removed on to Red River about 160 miles south."¹⁶

This colony of emigrants took a month for their journey. Andrew Hunter, who later served in Mound Prairie as pastor to many of these persons, tells this about the trip of the group from Belleview:

This company formed a long train of wagons. . . . [They] entered Arkansas and crossed White River some ten miles below Batesville. . . . When they reached the Arkansas River at Little Rock they found a number of men at work on a ferry boat. They had to wait three or four days. They went down the River seven miles to a Horse Mill and supplied themselves with Meal for the rest of the journey. . . . The boat being ready they crossed over to the South side, the Road committee going on to open the way; of course, it was anything but a good road. They crossed the Saline where the present military road crosses. . . . They crossed the Washita, Caddo, and Little Missouri and reached their destination at the end of a month travel.¹⁷

While in Little Rock on the trip from Belleview, John Henry preached to a gathering of people, according to Dr. James A. Anderson¹⁸ who labels this the first Protestant preaching in that city. The Rev. Jacob Custer, who served later as Henry's presiding elder, wrote that Henry moved to Arkansas in the fall of 1818.¹⁹ We know from Hunter's account that Henry was in Little Rock for several days, and the likelihood is great that he preached there, but there is no documentation.

Stevenson was responsible for all Methodist work south of the Arkansas River—even though technically the river was the southern boundary of the Missouri Conference. Mrs. Stevenson is due much credit for managing the household and the farm; she and the children were able to make a living for the family, freeing Stevenson to ride and preach most of the time.

In the fall of 1817 the conference met at Bethel Meeting House, near Edwardsville, Illinois. Alexander McAllister was sent to Spring River Circuit; and Stevenson was reassigned to the Hot Springs Circuit, with John Harris as his assistant. All three preachers labored under difficulties: Protestants were in the minority; and many emigrants who entered Arkansas were unsure whether they would stay one year, ten years, or a lifetime. Consequently, it was hard to develop permanent churches. But at the end of twelve months the preachers reported 447 white members and 35 colored.

The preaching circuits widened, and the number of preaching places was expanded in spite of frontier conditions. In 1818 William Harrison Bailey moved with his family from Nelson County, Kentucky, to the area where Helena now stands, settling among a colony of Kentuckians already there. Bailey began holding prayer meetings for his neighbors and soon organized a Methodist society among them.²⁰

Since Stevenson had persuaded the group of friends from Belleview (most of them Methodists) to move with him to Mound Prairie, the area soon became a highly desirable one for settlement. In 1820 the Mound Prairie country was called "the most densely populated part of the Territory."²¹ Hempstead County in 1821 had 2,248 people, one-third of whom were there in 1817 and 1818; "they settled on Mound Prairie and spread like a great setting hen clear to Red River."²²

Mound Prairie, Gateway to Texas Preaching

In a short time the Mound Prairie area became a widely-recognized Methodist center. The friends of Stevenson who came from Missouri with him were the nucleus of this group. Among these, as nearly as can be ascertained, were Joseph Reed, Thomas Reed, Salmon Ruggles, Martin Ruggles, Philip Ruggles, John Johnson, Radford Ellis, William Craig, John Henry, William Ashbrook, Lemuel Wakely, O. T. Speaks, and possibly Alexander and Jacob Shook. The meeting house at Mound Prairie, called Mount Moriah, has been referred to as "the first Methodist church [building] in Arkansas."²³

Within a year the site of the church was abandoned and a new building erected nearby and renamed as Henry's Chapel in honor of the Rev. John Henry, the pioneer who was greatly respected for his long service to Arkansas Methodism.

The Mound Prairie area served for some years (roughly 1820-25) as the center of Arkansas Methodism. This was partly because Mr. Stevenson was presiding elder (or chief administrator) of all Methodist work in Arkansas for most of this time. It was his task to interest men in the ministry, enlist them in it, guide their training, and assign them to their circuits.

Many men came to the Mound Prairie area who were interested in entering the Methodist ministry. Among the ministers—part-time or full-time—who came or who were recruited there by 1835 were John Henry, Joseph Reed, Salmon Ruggles, John Harris, Benjamin Clark, Gilbert Clark, James Alexander, Gilbert Alexander, Reece Alexander, Thomas Tennant, John Henry, Jr., Lemuel Wakely, John Props, Louis Props, Benjamin Bland, Daniel Shook, Nathan Shook, Rich Shook, Jacob Shook, Henry Stephenson, John B. Denton, Washington Orr, Green Orr, and Rucker Tanner. Some were local preachers and did not serve long, if ever, as regular itinerants subject to ongoing appointments. But all were a part of the ministerial force available to Stevenson as he planned the spread of Methodism. Several of these became prominent and influential in Arkansas and/or Texas Methodism in later years.

Another element in the growth of Methodism in Hempstead County was the fact that the area was the gateway for some years to Texas, especially to the northeast and north central parts. The Rev. John Scripps, who replaced Stevenson as presiding elder for one year (1821-22), referred to "the migratory spirit of the people in southwest Arkansas among whom the Texas mania was then raging."²⁴ James Bryan wrote from Hazel Run, Missouri, to J. E. B. Austin, Stephen's brother, in 1822: "I have no doubt that the emigrants are arriveing daily as it appears to be the General rage in every quarter to Move to Texas."²⁵ And Clark Ward wrote that in 1824 in Hempstead County

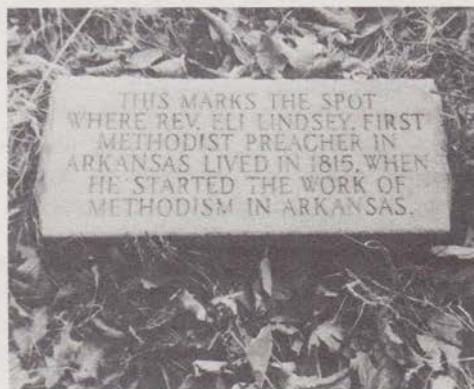
"movers were passing nearly every day going west."²⁶ Among the famous men who passed through the area on their way to Texas were James Bowie and Stephen F. Austin. Austin was a friend of Stevenson's from their Missouri days and was in Stevenson's home at Mound Prairie several times in the summer and fall of 1819 and the spring of 1820.

Methodism Spreads in Arkansas

By 1816 the western movement of Methodists was such that it was advisable, as noted previously, to create a new conference, called Missouri. In the fall of 1818 the four Arkansas appointments were placed in one district, called Black River, and William Stevenson was appointed presiding elder. These appointments were all circuits and thus had many preaching places on them. Names of these circuits were Spring River, Hot Springs, Mound Prairie and Pecan Point, and Arkansas. Stevenson served as presiding elder most of the time until the fall of 1825. He and the other leaders chose and assigned the preachers (in cooperation with the bishop, of course) in such a way that the Methodist societies spread and grew. Spring River, centered in Lawrence County, continued to thrive and had 125 members by 1820. Hot Springs Circuit, centered in what was then Clark County, had 139 members in the same year. Arkansas was the name of a circuit whose congregations were located chiefly along the Arkansas River, centered in Little Rock; it had fifty-five members in 1820. Mound Prairie and Pecan Point together had 217 members in that year.

By 1818 Pecan Point had become a strong enough Methodist area to be named the center of Pecan Point Circuit. Pecan Point was the name

This marker to Eli Lindsey's home and the church named for him are near Jesup in western Lawrence County.



of an area rather than a single village. The circuit included preaching places in "all the settlements on each side of Red River, above the mouth of Little River . . . up Red River to the mouth of Kiamitia."²⁷ By 1822 this circuit had 60 members, and by 1824 there were 103.

The important role played by women in establishing these early churches is illustrated by the fact that Mrs. Mary Dickson was instrumental in starting the first Methodist church in Clark County.²⁸ William Stevenson had met her on his first trip to Arkansas in 1814 when he preached on Fourche Caddo. He called her, in his autobiography, "an old mother in Israel . . . late from the states. She appeared delighted to hear that God was mindful of the country in sending the gospel to them." Jewell identifies her as the mother of Mrs. John Hemphill; the family settled near Arkadelphia about 1811.

Why Did They Sacrifice To Witness?

Some persons in our day may well ask why these early Methodists—preachers and laymen—sacrificed their comfort, their welfare, their very lives to help establish the Christian faith in Arkansas. It was a simple matter to them: There was a God of the Universe who willed that mankind should seek to be righteous, just, brotherly, and devoted to the ideals of God's Kingdom. Mankind was terribly lacking in these qualities. The gospel of Jesus Christ could help persons to begin to practice this better way of life through Christ. Therefore they must proclaim and live this Christian life that offered hope for persons, individually and socially.

Bishop Asbury in 1797 had written:

"I am of opinion it is as hard, or harder, for the people of the west to gain religion as any other. When I consider where they came from, where they are, and how they are, and how they are called to go farther, their living unsettled . . . and when I reflect that not one in a hundred came here to get religion but rather to get plenty of good land, I think, it will be well if some or many do not eventually lose their souls."²⁹

Even in those early days sin was seen as social as well as personal. The *Arkansas Gazette* reported on November 27, 1819:

A Methodist preacher, in an address to his brethren, calls them to take the field, with all their artillery, against the arch enemy of mankind—"Satan, (adds he,) must be beaten out of all his strongholds, viz. play houses, gin-shops, gambling-house, smoking clubs, etc. where his *agents* and *crimps* are to be found night and day."

Asbury testified to his own motivation in his terrific toils by saying, "Sure I am that nothing short of immortal souls, and my sense of duty, could be inducement enough for me to visit the West so often: O the roads, the hills, the rocks, the rivers, the want of water. . . ." ³⁰

And William Stevenson in his autobiography testified that what took him into Arkansas to preach was the plea of his brother, James, in telling about the need of Arkansas for religion:

"While conversing with him, I saw, as he described it, a vast region sitting in darkness and the shadow of death, scattered like sheep on the mountains, having no shepherd to guide their feet into the way: none to say, Behold the Lamb of God, that taketh away the sin of the world. I felt a great desire for the salvation of these destitute people. . . ."

By around 1820 Methodists had a toe hold in Arkansas. As the one denomination with an organized itinerant system in the state, it was regularly sending its preachers into small segments of the new mission field, as it was considered. At the meeting of the Missouri Conference in the fall of 1820, the Black River District (which embodied all the Methodist circuits in Arkansas) reported 511 white and 25 colored members. Asbury had, in fact, succeeded in "sending preachers after these people" who were migrating west.

2

A New Territory—And the Methodists Were There

ARKANSAS BECAME A TERRITORY of the United States in March, 1819. In November each of the five counties chose representatives for the territorial House of Representatives, and William Stevenson was one of the two from Hempstead County. He had been traveling over the state for several years, so it is not surprising that the other eight members of the body elected him Speaker of the House. "Mr. Stevenson was conducted to the Speaker's chair, made his acknowledgements to the House and entered upon the duties of his office."¹ However, he decided overnight that his health would not permit him to carry this responsibility and resigned as Speaker the next day. The House then requested him to open the daily sessions with prayer. He was active on several committees and occasionally served as chairman pro tem.

While in the first session of the House, Stevenson sponsored a bill regulating procedures for marriage and another to give counties, rather than the state, the right to choose the location of the county seat; and we can assume that he voted for a bill "Providing for keeping holy the sabbath day."² At the fall, 1820, session he had a hand in moving the location of the state capital from Arkansas Post to Little Rock: "On motion of Mr. Stevenson, the amended bill from the Council [the upper House] for the removal of the temporary seat of government of this Territory to Little Rock was taken up and read; and on the question being taken, Will the House concur with the Legislative Council in said amendment? it was decided in the affirmative, by yeas and nays [6 for and 3 against]."³ After Stevenson served his term, other Methodists were elected over the next few years to the legislature; among them were Clayborn Wright, John H. Fowler, James Clark.

The Use of Local Preachers

But Stevenson's main energies were given to preaching over the state, counseling the other preachers, planning new locations for Methodist societies, and recruiting additional preachers. He gave much

attention to encouraging the local preachers, for much of the success of the Methodist movement depended on them. They filled in during the times the circuit preachers were elsewhere on their rounds. Stevenson probably met the Rev. Timothy Flint (from the East) when he was preaching for a short time at Arkansas Post in 1819. Flint wrote later that he doubted that his few sermons had much effect on his congregations.

. . . Religion nowhere has much influence unless . . . the associations of awe, of tenderness, and of piety are established by frequent and long repetition . . . the transient labours of itinerants . . . seem to operate on a region over which it passes like the flames of a stubblefield.⁴

Fortunately the Methodist system of relying on local preachers (who farmed or otherwise supported themselves and preached on Sundays) proved to be ideal in Arkansas—as it had in John Wesley's England and in Francis Asbury's labors east of the Mississippi. These men carried much of the responsibility for nurturing the young congregations that the circuit riders planted. We have noted that Eli Lindsey was in this category. Local preachers also made it possible for many communities to have "resident" ministers who could represent the church. This was true at Arkansas Post in 1820, for the Rev. Cephas Washburn, on his way west to establish Dwight Mission, wrote, "At the Post we found hospitable friends, and a quiet and comfortable boarding place, in the family of a Methodist local preacher."⁵

For many years the number of local preachers in each congregation was listed in the annual conference minutes or journal. In 1844 (the first year such figures were gathered) forty-three pastors were appointed in Arkansas, and their efforts were supplemented by ninety-nine local preachers.

So important were local preachers that the General Conference of 1820 authorized an annual district conference made up of local preachers alone. We know of three of these held in the Arkansas District: September of 1822, 1823, and 1824. The first two were held at Ebenezer campground (then in Hempstead County and later moved to what is now Howard County) and the third at the Hempstead County courthouse.⁶ Their functions were to recommend new preachers, to oversee the spiritual life of the younger preachers, and to provide inspiration and fellowship.

Importing Preachers

But in spite of the excellent assistance by local preachers, the field needed regular conference members who could give full time to preaching. Most of these had to be recruited outside the state. Their names are legion and cannot all be listed; but among them in these years we find John Scripps, originally from England; Isaac Brookfield from New

Jersey; Andrew Hunter from Ohio; William P. Ratcliffe; John M. Carr; and the Bewleys (Nelson, Mahlon, Robert), from Tennessee.

Eight preachers went from Tennessee to Arkansas in one "mass migration" in 1831-32. The story of these eight who came in 1831 is an interesting one. John Harrell, one of the group, tells about the event:

In the year 1831 . . . when the Bishop [Robert R. Roberts] reached Paris, the seat of the Tennessee Conference, he began to beat up 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,* Harris G. Jopplin,



Signatures of several of the early Methodist preachers in Hempstead County in the 1820s.

Alvin Baird, William G. Duke, John N. Hamill, Wm. A. Boyce, Allen M. Scott, and John Harrell. We were to meet at Memphis by Christmas-day. At the appointed time, we were all present, and ready for the march west of the Father of Waters . . . the swamp directly in the route to Little Rock was considered impassable. Brother Smith** suggested the plan of purchasing a flat-boat

* Proper spelling of the name seems to be Smyth.

** *The Arkansas Methodist* for July 16, 1890, carried a letter by R. Abbey of Gulf View, Mississippi, who reported that he knew A. D. Smyth as a boy near Cairo, Illinois, in 1817. He and his brothers then ran a ferry on the Mississippi River and were familiar with handling boats. Mr. Abbey commented that "Andy" Smyth "was exactly the man to lead an expedition of that sort."

and going down to Helena. . . . A boat was purchased, each preacher bearing his part of the price; and, after adjusting our horses, saddles, and saddle-bags, we unloosed our moorings . . . 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 us a big fire, cut an armful of cane to make us a bed, and after praying together, we retired to sleep, using our saddle-blankets for a covering.

We arrived at Helena on the evening of the third day . . . We . . . reached the hotel. After breakfast the 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 into our new field of labor. Traveling westward a few miles, we reached the house of a Brother [Benjamin] Burress,* a good and useful local preacher . . . Here, we met Brother Fountain Brown, who also had been sent over [from Tennessee] to cultivate this wild and unsettled land . . .

Leaving Brother Smyth to hold a quarterly-meeting on that [Helena] circuit, we set out for our places of destination. After traveling two days Brother Boyce left us for Pine Bluff, Brothers Jopplin and Duke for Mount Prairie, Bro. Hamill to the Little Rock Circuit [listed in the *Minutes* as "Arkansas"] . . . Brother Baird went to the Creek Nation, J. N. Hamill** to the Cherokee Nation, and A. M. Scott to the Washington [county] Circuit. During the year, we had . . . a revival of religion through the whole Arkansas District. . . . These were days of labor and suffering. . . .⁷

The Expanding Circuits

People kept coming to Arkansas, and the Methodist circuits spread as the people did. Travel by boat increased gradually; the Waverly steamed up the White River to Batesville on January 4, 1831, the first to ascend so high—400 miles from the Mississippi.⁸ Even earlier, by 1828, the Military Road across the state enabled preachers, to some extent, to reach their appointments. It ran eventually from Memphis to Little Rock and from there to Fort Smith, with another branch southwest to Washington, Arkansas. One branch came to Little Rock from Southeast Missouri by Batesville. Stage lines also began about 1826. In 1832 a Congressional Internal Improvement Act scheduled the following Arkansas projects:⁹

- | | |
|---|----------|
| 1. To open Red River (from a mass of trees
and debris called the Raft) | \$22,628 |
| 2. To improve navigation on Arkansas River | \$15,000 |
| 3. To repair Memphis road to St. Francis River | \$20,000 |
| 4. To complete road from Washington, Arkansas, to Jackson | \$ 4,000 |

* *The Arkansas Gazette* for March 21, 1832, reported that late in January, evidently soon after this visit, Mr. Burress got lost, wandered for a time, and froze to death. He was fifty-four and, said the account, "has long been a useful member of the Methodist Church."

** This should be "John Harrell."

And, of course, horseback travel was still the most practical for the circuit rider. Perhaps that was why William Stevenson called himself a "riding preacher." By this time (1826), however, Stevenson had moved to Claiborne County, Louisiana, where he spent the rest of his life.

Meanwhile, Methodist preaching was spreading in Arkansas. In the fall of 1829 the Rev. Jerome C. Berryman was appointed to a combined Hot Springs and Mound Prairie Circuit. It was a 600-mile trip to get to all the preaching places, and it took six weeks to make it. When he was told this was his circuit he said to himself, "Five hundred miles [away from his home in Potosi, Missouri] and 'bordering Texas'! A land of red savages, and white refugees from justice. . . . And sure enough, some of my preaching places were on the Texas side of Red River."¹⁰ It was at about this time that James Bowie, of Bowie knife and Alamo fame, evidently spent some time in the bounds of Berryman's circuit (at old Washington in Hempstead County). We have no evidence that Bowie had any church connections, though his mother was described as being "a pious Methodist lady" when she lived in Louisiana some years earlier. Bowie's father was described by the same observer as "a benevolent man, but a desperate sinner,"¹¹ and James himself was called by another "at that time a civil young man."¹²

At that time, according to Berryman,

We [Methodists in Hempstead County] had almost entire possession of the ground [as a church] for a considerable time. [The territory around the town of Washington was] the central part of my circuit, a thickly settled and highly improved portion of Hempstead County. . . . The best class of immigrants laid the foundation of society in what was then known as The Mount Prairie Country.¹³

Methodist preaching and Methodist societies were soon found in all areas of the state. One account says that "As far back as 1820 Methodist ministers were preaching in northwest Arkansas;"¹⁴ and it seems certain the first congregation was organized in Fayetteville by 1831-32, when Washington (Washington County Circuit) first appears in the appointments with John Kelly as the preacher.

Methodist circuit riders preached in and around Fort Smith by or before the 1830s, some of them assigned primarily to serve the Indians to the west of the fort. John Harrell, John N. Hamill, Alvin Baird, and A. M. Scott were among these; they were in the area by January, 1832. Others in the area in the years following were Pleasant Tackitt, Learner B. Stateler, Thomas Bertholf, and Jerome C. Berryman. Both Fort Smith and Van Buren are listed for the first time in 1840.

One of the oldest preaching appointments in Arkansas that has almost continuously appeared on the conference record has been Hot Springs. William Stevenson, we have noted, was appointed there as his first

Arkansas assignment. After he served it for two years, Washington Orr, William Harned, Henry Stephenson, Isaac Brookfield, and Gilbert Clark served one year each.

There was evidently a nucleus of a congregation for these preachers in these early years. The Rev. John Scripps served as presiding elder in Arkansas for 1822-23; and he writes that "We had . . . some interesting meetings for two or three days together, at the Warm Springs, near the Washataw, among the invalids and their friends, who, to the number of from fifty to one hundred encamped there. . . ." ¹⁵ The 1830 census shows John L. Lovejoy to be a resident in the county; he was a staunch Methodist who later helped establish churches in North Texas. The Rev. Henry Cornelius retired from active preaching in 1838 and settled in the county and was "for more than twenty years . . . a faithful assistant to the traveling ministry." ¹⁶

Yet the increase in "permanent" residents was slow in coming; and there was evidently no sizeable Methodist congregation at the Springs in these years, but there is a record of a new start in 1852. In that year the Rev. Samuel Morris came from Rockport to preach to twenty-seven people who turned out to hear him in the town meetinghouse on Exchange Street. ¹⁷

An Organized Congregation in Little Rock

We know that William Stevenson preached at Arkansas Post while in the legislature, and it is quite likely that he also did so at Little Rock after the capital was moved there. We have noted the claim that John Henry preached in Little Rock in 1818 (though we have no documentation). In any event, we feel certain that "circuit preaching" began there as early as congregations could be assembled. In 1819 an "Arkansas" Circuit was named, with Thomas Tennant in charge; his area included "all the settlements on both sides that [Arkansas] river, from twenty miles below the Little Rock . . . up the river to Point Remove [and] extending westwardly to the Washitaw." ¹⁸ Other pastors were appointed in succeeding years. As presiding elder of the whole state of Arkansas for 1819, 1820, 1821, 1824, and 1825, Stevenson undoubtedly went to Little Rock from time to time to hold quarterly conferences; and the elder always preached at such times.

The *Arkansas Gazette* carried numerous announcements of preaching by Methodists in Little Rock in the 1820s. These include the Rev. John Scripps for a sermon on July 4, 1822; the Rev. Jesse Haile three times in 1826 and three in 1827; and others in 1826.

In the fall of 1830 Mahlon Bewley was appointed to serve the Arkansas Circuit; but he became ill (and died) during the year, and his son, Robert a local preacher, was secured to take his place. Robert is

quoted as saying later: "The only church in the place [Little Rock] was a log cabin belonging to the Presbyterians. It was in this house [in 1831] that the first Methodist society was organized, and worshipped for a long time."¹⁹

In the fall of 1832 a new district, Little Rock, was formed; and the church at Little Rock was listed as a station, or separate appointment. However, no preacher was immediately available, and the conference minutes give no record of who was secured. Andrew D. Smyth was the presiding elder, and he probably filled the pulpit some of the time. We do know that for a few weeks in the summer of 1833, the pulpit was filled by the Rev. Alfred W. Arrington, for a short time a Methodist preacher. Judge William F. Pope says that Arrington arrived in the fall of 1832, but the *Gazette* on January 24, 1834, says that he "resided in this town, for a few weeks, last summer [1833]." Pope says that he was brilliant as

preacher, lawyer, politician, and author . . . but a moral monstrosity. . . . His preaching was the sensation of the day, and hundreds flocked daily and nightly to hear him preach. His popularity, however, began to waver when it was found out that he was not all he professed to be, and he was requested to resign his pastorate, which he did and moved to Missouri. There he became involved in a scandal and was forced out of the ministry.²⁰

In the fall of 1833 William G. Duke was appointed to Little Rock. The Rev. A. D. Smyth, as presiding elder of Little Rock District, also lived in the city. Smyth announced a two-day camp meeting at the Little Rock church for April 12-13, 1834, and another three-day meeting for June 27-29.²¹ In September, 1834, the Rev. Martin Wells was named supply preacher for Little Rock church. Then on December 16, 1834 the *Gazette* announced that the Rev. Edward McNair was to preach on the twenty-first at the Methodist church; he had either replaced Mr. Wells as the pastor or was a visiting preacher. The possibility of the former is indicated to some extent by the fact that when Little Rock churchmen organized an antigaming association in August, 1835, Mr. McNair was one of the members.²²

In the fall of 1833 Little Rock Methodists numbered 194 whites and 15 colored (as they were designated). Among the white members in the early days (and probably by the 1830s) was "Mother Conway," mother of Congressman Henry W. Conway, and of Governors James S. and Elias N. Conway. Among the colored members was William Wallace Andrews, a slave owned by Chester Ashley, prominent and wealthy Episcopalian citizen of the city. Andrews was converted to Methodism in his youth in Little Rock—before 1840. Andrews became a Methodist preacher and served a black congregation called Wesley Chapel before the Civil War.

The Little Rock congregation was meeting in a warehouse in 1832.

According to William F. Pope, in 1833-36 they erected a plain little brick church on the north side of Cherry Street between Main and Louisiana Streets. By this time the congregation had survived the early hard days; it was now a station church, had prominent citizens among its members, had hereafter a full-time pastor, and could look forward to greater achievements, growth, and influence in the capital of the state.

Camp Meetings

Camp meetings were a standard part of church life in the early—and later—1800s. Methodists made large use of them. In some cases they were held in permanent or semi-permanent locations; in other cases they used temporary quarters.

Camp meetings in Arkansas were described by W. D. Lee of Center Point when he spoke at Ozan in October, 1917, at the centennial of Methodism in Southwest Arkansas:

"The cardinal purpose of the meeting was the conversion of the unsaved. This object was clearly understood, and was never lost sight of. Little effort was made to revive the church for it was presumed that it was on the ground for business, and therefore, in working condition. There were usually five services at the "Shed" or "Stand" during the day. The services began with prayer meeting at sunrise conducted by some one previously appointed, followed by preaching at nine o'clock, at three o'clock in the afternoon, and again at night. In the afternoons separate "Grove Meetings" for the men and women were held in the woods, or commons, hard by the grounds (usually at five o'clock in the afternoons), conducted by some voluntary leader, or by some one appointed by the preacher in charge. . . .

Ofttimes these meetings were the richest and most fruitful of the many services of the day. . . .

All classes of people in the neighborhood of a campground became interested as the time of the meeting approached. . . . The good people looked forward to the meetings with anticipations of great spiritual harvests, to the incalculable strengthening of the church, and to the imparting of vital energy to Christian living. The vicious and evil disposed also attended in numbers bent on mischief, and, when stimulated with whiskey, oftentimes caused trouble. . . .

The meetings were great occasions for the boys and girls, and especially for the young people of courting age. The indispensable amount of "sparking" was carried on in a quiet and modest way and many life partnerships were contracted, or formed. . . .

The camps were arranged in the form of a square, the "Shed" or "Tabernacle" occupying the center. The pulpit or "stand" was built at one side, or at the end, of the "shed." The seats were of split logs and were hewn smooth with the broad-axe. The ground served for the floor, which was covered with clean wheat straw. . . . The entire congregation joined in the singing of the old-time melodies, which stirred the hearts, and moved the souls of men and women. . . .

At each corner of the "shed," half way between the "shed" and the camps, scaffolds were built about four and a half feet high, and about three feet square, which were covered with thick layers of earth. At night, before the preaching



Wayland Springs Methodist Camp in Lawrence County commemorates a historic Methodist area, as well as the name of an early Methodist family, still active in Methodist circles. The Rev. Jim Beal is opening the gate.

service began, fires were made of light or rich pine wood on these scaffolds, which served to light the entire square. . . .

One of the main rooms of the camp was used for the sleeping apartment of the males and the other room for the females. The beds were of the most primitive kind, being scaffolds covered over with straw, on which quilts or sheets were spread. . . . The women . . . and the negro cooks took great pride in the spread of the tables, especially on the day the preachers, in a body, dined with each family, as the custom was.²³

In later years tents were often used in place of cabins, and sawdust replaced wheat straw. The early candles, kerosene jugs, and pine knots used to provide lights were later replaced with gasoline lanterns and then electric lights.

One of the earliest Methodist camp meetings in Arkansas was evidently located near Cadron in 1821. A report from Dwight Mission (then near present-day Russellville) tells of a visit there by "one of our Methodist brethren, living near Cadron . . . who before leaving us . . . urged very importunately that one of us should attend their next camp meeting. . . ." ²⁴

Evidently this camp meeting preceded one that Josiah H. Shinn called "the first religious campground in Arkansas that "opened . . . on May 24, 1822." In a similar camp meeting in 1825 Baptists, Methodists, Presbyterians and others "united in a great season of love." The preacher was the well-known Cumberland Presbyterian, John P. Carnahan. "The testimony of John Carnahan to the zeal and good offices of those kindred Christian bodies on that occasion is one of the sweetest records of those early days." ²⁵ The 1822 meeting was at Crystal Hill.

Also in operation by or before 1822 was the Ebenezer Camp Ground,

already mentioned as the site for a Methodist conference in Hempstead County on September 6, 1822. It is now located north of Center Point and is reputed to have been started by "Father [John] Henry." The Rev. William Mulkey lived near the present location and his son Abe was born here, as was Forney Hutchinson. In 1949 a celebration was held in honor of Mrs. Spencer Graves ("Aunt Spencer") who had attended this camp meeting for eighty consecutive years. She was then eighty-four.

Numerous campgrounds sprang up near Washington in these and later years, some of which were short-lived. Bailey campground was established about 1827, Clear Lake about 1832.

Salem Camp Ground was evidently established about 1837 as Scott's campground ten miles north of Benton. It has been one of the longest lasting. Andrew Hunter was pastor of Benton Circuit in 1838 and helped strengthen it then. "Uncle Henry" Scott described the early days of the camp in these words:

I have seen the time when hundreds of people came in ox wagons, horse and mule wagons, and many walked for miles to come to Camp Meeting. Most of the preachers came on horse back. Down near the spring we built a corral where the preachers' horses were kept. Every camper brought a load of corn and hay to feed his stock and all of us would chip in enough corn and hay to feed the preachers' horses. Some one was appointed to see that they were properly cared for during the meeting, so the preachers would not be disturbed by having to look after them. I have seen as many as twenty-five preachers' horses in that corral at one time.

In those days every one came to worship. When the horn blowed everyone left their tents and came to the shed and stayed until the service was over. The preachers preached a convincing gospel of Jesus Christ and I have seen mourners pour into the altar in groups of fifty at a time. Old Dr. Hunter's favorite sermon was on the Prodigal Son. When he reached the climax and called for mourners they filled the aisles.²⁶

Creating a Good Society

The early residents of Arkansas—including those with a Methodist connection—were concerned to help create a good society in the territory and state. They gave of their time, their energies, and their influence to achieve such a society. We have already noted the territorial law in 1820 "for keeping holy the sabbath day." In 1828 the town of Little Rock adopted its own regulations about the Sabbath day, some quite stringent. It became unlawful to haul or unload a wagon on the Sabbath . . . "to perform any other manual labor . . . unless it be for the necessary wants of a family," or "to run, gallop, or canter a horse, mare, gelding, mule, jack or jenny in the streets or alleys of Little Rock."²⁷

In the June 22, 1830, issue of the *Arkansas Gazette* the Rev. John A. Henry, Jr., pastor of Arkansas Circuit that included Little Rock, had a letter opposing the carrying of mail on Sunday. Henry was the son of the well-known "Father" John Henry of Hempstead County and had just joined the conference the preceding fall. Andrew Hunter called him a very promising young preacher. Tragically, a few months later while on his way to conference in St. Louis he fell ill and died at Batesville, where he was buried.

A new congressional law required that mail be carried every day and that post offices be kept open at least a part of every day. Presbyterians in Arkansas had objected; and Governor John Pope had replied by saying that "with *Sunday*, as a religious matter, Congress have nothing to do." Henry vigorously attacked the governor's position, saying:

He [Governor Pope] had certainly forgotten that 'the powers that be are ordained of God,' and should therefore have respect in their official capacity, and in *all* their legislative and executive acts. . . . The plain truth is, the state councils, and the national councils of this, and of all Christian nations, have ever recognized the first day of the week, as the proper day to be observed, in obedience to the Divine command, as a holy rest. . . .

At a less serious level was another letter to the *Gazette* (April 11, 1832) objecting to the practice of taking dogs to church.

We who visit the places of *Divine worship*, are very much annoyed by the growling, fighting and ill-bred conduct of the canine race on every Sabbath day . . . I would recommend the utility of tying them at home until after church and Sunday school hours have passed.

Another church-sponsored movement for the good of society (undoubtedly joined by many Methodists) was revealed in an anti-duelling resolution adopted first by the Missouri Synod of Cumberland Presbyterians and later by the Arkansas Presbytery. Arkansas was plagued with several duels, especially among its more prominent citizens—since this was a practice distinctive among "Southern gentlemen." John Gould Fletcher in his *Arkansas* devotes an entire chapter to Arkansas duels. Mrs. Margaret Ross in *Arkansas Gazette: The Early Years* lists at least a half dozen such encounters by 1832, several resulting in deaths—including that of Judge Joseph Selden of the superior court; William O. Allen, member of the state House of Representatives; Fontaine Pope, nephew of Governor John Pope; and Henry W. Conway, a brother of the state's first governor and himself the territory's representative to Congress for three terms.

The Cumberland Presbyterian resolution referred to duelling as a "pernicious, barbarous, suicidal and murderous practice" that was perpetuated by a "perverted . . . and immoral public opinion." Declaring

that since laws were ineffective and only public opinion could "put it down," the churchmen called on citizens to refuse to vote for any candidate who would engage in a duel and to "regard him who *refuses* a challenge as having acted more honorably than he who gave it." Finally, it was declared that every Christian who failed to use his influence against duelling was "in some sense, guilty of the BLOOD of those who fall in such deadly combat."²⁸

Church members in early years in Arkansas were committed to maintaining stable family life; one way they felt this could be assured was to oppose divorce. Consequently they opposed liberalizing divorce laws. One writer in the *Arkansas Gazette* in the fall of 1831 (Oct. 12 and Nov. 2) stated that divorce was already easier in Arkansas than in neighboring states. Furthermore, he wrote,

When it is known that [marriage] can be dissolved for light causes—adverse dispositions when they are joined in marriage, are sure to produce disunion, for neither party then feel bound to give up what offends the other, but do those things which are most pleasing to themselves however displeasing to the other. . . .

In the second letter the writer insisted that in a case of desertion, one must remain unmarried, quoting 1 Corinthians 7:10-11: "Let not the wife depart from her husband. But and if she depart, let her remain unmarried. . . ."

Society generally approved of marriage, as evidenced by this verse carried under a marriage notice in the *Arkansas Gazette* on March 15, 1836:

Huzza for the married men true!
 Huzza for the men who have wives!
 It's better to stick to your dearies like glue,
 Than to live single the days of your lives.
 So down with the bachelors gloomy and sad
 And up with the married men, merry and glad!

Temperance and Bible Societies

Another example of the effort to create a God-fearing population was the creation of many interdenominational—and denominational—temperance and Bible societies.

On April 29, 1829, the *Arkansas Gazette* reported the organization of the White River Circuit (Methodist) Bible and Tract Society. Officers were Lewis T. Waugh (a brother to Methodist Bishop Beverly Waugh), C. H. Pelham, and J. D. Gibbons; and others on the Board of Managers were the Rev. Isaac Brookfield (a member of the conference for a few years who located and settled near Harrisburg), the Rev. H. S. Lafferty (a local preacher), Whitmill Leggett, Joseph Taylor,

John Penter, Robert Bruce, Ambrose Cheswell, and Robert Caldwell.

On May 6 the *Gazette* reported an Arkansas Bible society at Little Rock and on October 6 another Methodist Bible society in Hempstead County. On November 17, 1830, it announced an interdenominational society in the same county; John Shook, a Methodist, was among the directors. Other societies were reported organized in Washington County (March, 1831), and in Crawford and Pope Counties (April, 1831).

In 1831 the *Gazette* reported (July 20) the formation at Batesville of a temperance society. Evidently a similar society was organized at Little Rock in April of that year, for it held its first anniversary on April 21, 1832, with Presbyterian W. W. Stevenson and Methodist Benjamin Clark from Hempstead County as speakers. In its August 1, 1832, issue the *Gazette* reported on a "temperance celebration" at Batesville on July 4, at which Methodist preacher Burwell Lee gave an address, handling "the subject with much skill and effect." The same issue told about a temperance society at Rolling Fork, Sevier County, of which two Methodists Green Orr and Gilbert Clark were officers. By 1836 there was a temperance society among the soldiers at Fort Towson;²⁹ Dr. J. W. P. McKenzie was then the pastor of Choctaw Circuit and likely a moving force in any such movement.

Churchmen were also active in several anti-gaming associations in the territory. The hanging of five professional gamblers in Vicksburg in the summer of 1835 precipitated demands in Little Rock for similar action there against characters considered unsavory. Editor Albert Pike of the Little Rock *Advocate* pointed out the dangers in such lynchings and offered to join any movement that would provide legal means of getting rid of the gamblers. On July 26 an anti-gaming association was formed; it was addressed by Presbyterian pastor J. W. Moore, and among its signers was the Rev. Edward McNair, evidently the supply pastor at Little Rock's Methodist church at that time.³⁰

Similar anti-gaming associations were soon formed at Helena and in Hempstead County. In the latter area leaders included Methodists George Conway and the Rev. John B. Denton,³¹ a brilliant and eloquent young preacher who soon moved on to Texas where his career came to a tragic end, with death at the hands of Indians.

Slavery Becomes An Issue

We have records that a number of early Methodists brought their slaves with them to Arkansas. Especially in the rich bottom lands, slaves were considered essential to raising the profitable cotton crop. Among representative Methodists who brought their slaves with them—or later acquired them—were the Nevil Waylands on Spring River and the Lewis Waughs of Batesville—and, of course, many more.

The church at large had taken a position against slavery at its na-

tional organization in 1784, calling on its members to set free their slaves within a five-year period. But the rule proved unenforceable and was largely ignored, except in certain areas or at certain times. Arkansas citizens were divided on the slavery issue; in the northern parts of the state and in parts of Hempstead County there was considerable anti-slavery sentiment. Advertisements were fairly frequent in such papers as the *Arkansas Gazette* offering rewards for runaway slaves. In 1820 Edward Bradley of Hempstead County filed a document setting free a "malatto boy child known by the name of Eli, eighteen months old.

" 32

The Rev. John Scripps was presiding elder of the Arkansas District for two years, 1822-23. He was anti-slavery but was able to maintain his opinions without seriously offending his hearers. A good example of this ability is shown in the sermon he preached in Little Rock on July 4, 1822. The *Gazette* on July 9 referred to his role as being "at once . . . the scholar, the republican, the patriot, and the Christian." He adroitly emphasized the well-accepted American doctrine of freedom in terms that were unmistakably anti-slavery—yet in such terms that few could object. He declared:

[God] . . . 'hath made of one blood all nations of men for to dwell on all the face of the earth' For every species of oppression . . . debases, humbles, enervates, and enslaves the faculties. . . . A state of vassalage never fails . . . to affect [one's spirit], depress its energies, darken its pathway, and contract its range. . . . [Our task as free people is] to break the fetters of oppression, to break the prison doors, and to let the oppressed go free. . . . The evangelical conquests hitherto obtained . . . have been gradually increasing . . . breaking the shackles of satanic slavery . . . and entering into the glorious liberty of the heirs of heaven. . . . Free and untrammelled, we rejoice in the land of liberty!³³

When Presiding Elder Scripps held the Arkansas District Conference of preachers at Ebenezer Camp ground in Hempstead County on September 11, 1823, one of them was charged with owning a slave:

Bro. [Joseph] Reid stated that he would give up the slave, Jeffrey, to the Conference, provided they would not bring him in any obligation with which he could not possibly cope.

After some desultory remarks on the subject, a motion was made, seconded and carried, that Bro. Reid retain the slave; and his license was accordingly renewed.³⁴

John Scripps was replaced as presiding elder by William Stevenson for two years, and he in turn was followed by Jesse Haile. For three years (1826, 1827, 1828) Haile conducted a militant campaign against slave-holding by Methodists. So vigorous was his anti-slavery activity that it was referred to as the "Hail Storm" in Arkansas. Andrew Hunter reported concerning Haile:

... He had a most inveterate hatred to African slavery and he felt in duty bound to preach against the institution on all occasions. ... The rich lands on the Red River and Mound Prairie ... had drawn quite a number of slave holders to South Arkansas. These families were the most intelligent and composed the best population in the Territory. ... The Presiding Elder never held a Quarterly Meeting that he did not fire into the peculiar institution ... there was constant friction. The result was that many of the best Methodist families left the Church ...

Hale was in advance of the abolitionists of the north. ... When this writer was in charge there in 1841 there was still evidence that there had been a hail storm in the years gone by.³⁵

The vigor of Jesse Haile against slavery evidently caused one of the local preachers—Thomas Tennant—to leave the ministry. Tennant had served as a conference member in 1818-20 and then evidently located but continued active as a local preacher, for he was listed as present at the district conferences in 1822, 1823, 1824, mentioned above. Horace Jewell says that Tennant was induced by Haile to emancipate his slaves, but James A. Anderson gives this account:

I think it was while Thomas Tennant was on [Pecan Point] 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

Artist's drawing of a family going to church about 1820 in the Missouri-Arkansas area.



on freeing a slave to give bond for his good behavior. This he could not do. Neither could he afford to keep him; so he sold him. . . . Some time after this event charges were proferred against Brother Tennant for selling a slave, and he was expelled from the ministry. He felt a great injustice was done him in this matter, and he never asked to be reinstated.³⁶

A significant footnote to Tennant's case, however, is a letter written by him to Ambrose H. Sevier, referred to as Tennant's "old acquaintance, and a long-trying friend." Sevier was a delegate to congress from the territory of Arkansas and later senator from the state. Tennant referred to Sevier's reference in a speech to "*fanaticism* on the subject of slavery." Tennant then wrote:

. . . Are all fanatics who are opposed to slavery? . . . Who, then, I would ask, are *fanatics*?—Every philosopher that ever lived? every true republican on the surface of the globe? the people? . . . the Methodists, the Quakers, whom you eulogize . . . ? . . . A Webster, a Wilberforce, a Finley, a Bascom, . . . a Jefferson, a Franklin, a Washington? If all these are fanatics, let me be a fanatic also. . . .

Do you know, sir—why all the world knows—that slavery is wrong! morally, religiously, politically wrong! . . .³⁷

The Rev. John H. Carr, while pastor in Miller County, received by mail an unsolicited copy of an abolitionist paper and reported this in a letter to the *Arkansas Gazette* (Feb. 16, 1836). He denied any sympathy with the cause of abolitionism, which he referred to as "unprincipled, unchristian, inhuman, and diabolical." The *Gazette*, commenting editorially on the incident, stated that "the agitators of the slave question at the north, are attempting to tamper with the clergy of Arkansas."

When in 1835 the Missouri Conference, of which Arkansas was a part for the last time, met at Arrow Rock, Saline County, Missouri, it adopted a motion of "avowed disapprobation of the course pursued by the 'Abolition Society' and its agents; and that we consider it as mischievous in its character . . . and has a tendency to sow dissension among the people of these United States. . . ." ³⁸ The harvest of that dissension will be seen in the years to come.

Arkansas Moves Toward Conference Status

"Arkansawyers" steadily joined the Methodist churches in Arkansas, under the preaching of the circuit riders—some at Sunday or weekday services, some at camp meetings. Starting with 88 white and "colored" members at Spring River in the fall of 1815, the membership had increased by 1833 to 1,779 whites, 237 colored, and 494 Indians. There were nineteen circuits, or pastoral appointments. Arkansas Methodists were beginning to talk about having their own Arkansas Conference.

The increase in the number of Methodists and their influence as good citizens was a part of the development that would soon bring statehood for Arkansas.

This talk of a separate Arkansas Conference was accelerated by the holding of the Missouri Conference in the state—near Cane Hill in Washington County, at Salem Camp Ground (now known as Salem Springs),³⁹ and otherwise known as Mountain Spring Camp Ground. Bishop Joshua Soule presided; he arrived traveling in a "Jersey" wagon, pulled by a "pair of beautiful Canadian ponies."⁴⁰

Three significant items marked this conference. First, one of the great leaders for the next thirty four years joined the conference—W. P. Ratcliffe. Second, the conference had an offer from one of its laymen to launch a conference newspaper. Third, the conference reaffirmed its confidence in the merit of the standard, Wesleyan hymns.

Ratcliffe was actually a transfer from the Tennessee Conference, which he had just joined. "No man among us occupied a more prominent place," said Andrew Hunter. "He was a born captain of the Lord's hosts."⁴¹

The proposal to launch a conference news organ was made by Charles P. Bertrand of Little Rock, editor of the *Advocate* there, and a member of the Methodist church in the capital. The offer was not accepted because the *St. Louis Christian Advocate* seemed to have wider scope, but it revealed something of the growing strength and confidence in Arkansas.

The decision to reaffirm the use of hymns from the Methodist hymn-book was based on a feeling, expressed in a resolution, "that we consider the singing of fugue tunes and light and unmeaning choruses, a departure from the true spirit and solemnity of Divine worship. . . ."⁴²

Holding this conference in the bounds of Arkansas brought the first bishop of any church to the state; it revealed to Arkansas preachers how much better it was to have a conference session nearer at hand, and it made them more aware of their own resources for their own conference.

When the General Conference of the Methodist Episcopal Church met in May, 1836, in Cincinnati, it authorized the creation of an Arkansas Conference. Hereafter, Arkansas Methodists would be on their own and would chart their own course.

3

Red Man Confronts White Man—and White Man's God

INDIANS HAD, OF COURSE, occupied Arkansas before the white man reached it. As whites entered the area, there were occasional encounters—usually peaceful, sometimes hostile. There were few open hostilities between the two groups, but there was constant fear of Indian depredations on the part of the whites.

The *Arkansas Gazette*, perhaps understandably, seemed to be constantly nervous over the presence of Indians in the area. The Indians, on the other hand, were frequently complaining about the encroachment of whites into areas that had been solemnly allocated to them by the government.

Conflict Between Whites and Indians

In May, 1817, John Jamison, Indian Agent at Natchitoches, Louisiana, wrote to the Secretary of War about his efforts to keep peace between whites and Indians. He described the situation he found at Pecan Point on Red River, then a part of the Arkansas region—and a place where William Stevenson had already been preaching. He wrote:

Sir, Hordes of hunters and licentious traders have entered the Indian Villages and camps on red River above this place, who bids defiance of the laws of the United States, of which the Indians have frequently complained. . . . I hope we shall be able [with a detachment of troops] to teach some of these intruders what sort of respect ought to be paid to the laws of our country.¹

Two years later Jamison's successor, John Fowler (who was, at least later, an active Methodist in Arkansas) wrote the Secretary of War:

. . . In truth, sir, the well disposed Indians are most shamefully treated. They bear every injustice and are finally plundered of everything they have of value in endeavouring to maintain a good understanding with the whites. . . . It is time a just and liberal protection should be extended to these unhappy beings—Justice and our National character require it. . . .²

Whites Uneasy Over Indian Presence

These encounters were on the frontier of Arkansas territory, where the whites were usually more predatory than in the more settled areas. In the latter areas, relations were more friendly. But Arkansans displayed anxiety about Indian presence in the area. The *Arkansas Gazette* stated on January 6, 1821, "a very large part of our Territory is already occupied by Indians." It had already complained about the plans to send more Indians west of the Mississippi River:

It is no doubt good policy in the states to get rid of the Indians within their limits as soon as possible; and in so doing they care very little where they send them, provided they get them out of the limits of their state. The practice, therefore, has been to remove those poor deluded wretches into the weakest and most remote territories. . . .³

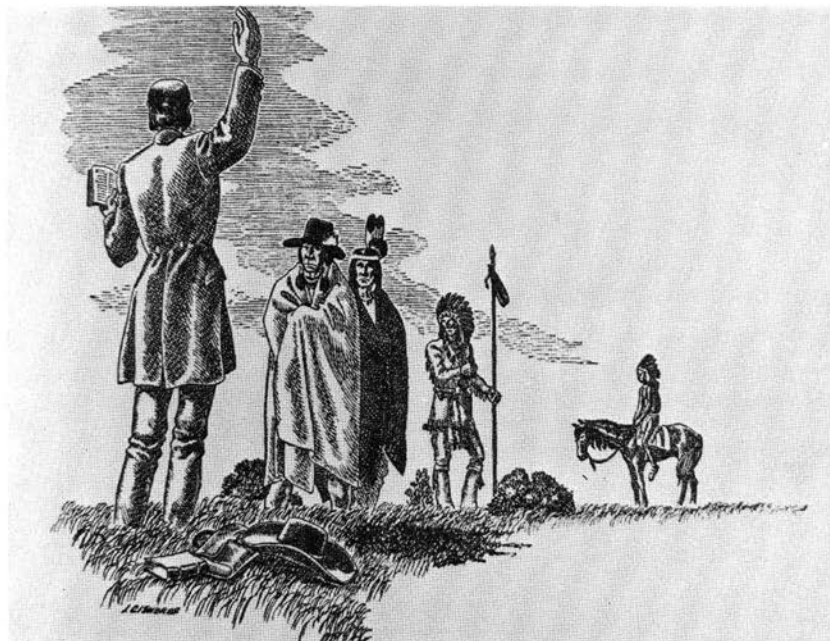
A few weeks later the *Gazette* (Dec. 16, 1820) observed that "There are already more Indians in this Territory than can well be kept in subjection." However, later when groups of Indians were moved across Arkansas to the Oklahoma region, the *Gazette* served to reassure Arkansas whites that these Indians were peaceable and not to be feared. In fact, the *Gazette* pointed out, the whites might well profit by selling meat and other foodstuffs to the travelers.

Methodists Preach to Arkansas Indians

The Methodist preachers in Arkansas began to try to minister to the Indians soon after they arrived. In his early years in Arkansas, William Stevenson preached at least occasionally to Indians, or had them in his audiences at times. Here is one account he gives in his autobiography:

One poor Indian, a Choctaw, was converted under preaching; he could speak but little English, but I saw by his looks that he understood truth. . . . He came to me, took hold of my hand, looked up and by signs told me that the Great Spirit had come down into his heart and he now loved him. This he told in his own tongue to an interpreter. Afterwards he was always glad to see me. I saw him a year after, with some eight or ten Choctaws; he ran to meet me, held me by the hand, spoke to the others and they all came up and took me by the hand and, in their tongue, called me brother. None can tell how I felt on this interview.

In 1823-24 the Missouri Conference appointed the Rev. Jesse Walker as "Missionary . . . particularly . . . to the Indians. . . ." Bishop William McKendree wrote on December 1, 1823, that "The attention of our missionary, Jesse Walker, has been directed to those Indians who may be found inclined to hear the word of God within the bounds of this Conference. He has laboured the last year . . . with considerable success."⁴ Walker's most recent biographer, Almer Pennewell, is "convinced that



Drawing by Jose Cisneros. From A. W. Neville, *The Red River Valley—Then and Now*. Paris: North Texas Publishing Co. © 1968. Used by permission.

Methodist circuit-riders from Arkansas preached to the Indians in Arkansas and in what is now Oklahoma until the Indian Mission Conference was organized in 1844.

Jesse Walker was the first Methodist missionary to the Indians west of the Ohio.”⁵

Government officials, in the main, encouraged religious activities by Christian missionaries among the Indians. Thomas L. McKinney wrote to Governor Cass Clark Edwards on November 4, 1817:

... My conviction [is] that we all, as Americans, owe the Aborigines a debt, which cannot be more acceptably, or justly cancelled, than by the promotion of those means which tend to Civilize and Christianize them. And what means are more likely than those which are used by men who go amongst them as messengers of peace and goodwill? without one mercenary consideration or desire for gain, but only to impress upon them the superior excellencies of the civilised over the Savage state. . . .⁶

Not all persons in Arkansas gave entire approval to such mission work. Matthew Lyon wrote from Spadre Bluff, Arkansas Territory, on July 22, 1822, to Secretary of War John C. Calhoun:

The Missionary System is doubtless doing good wherever it extends [The Dwight Mission; Congregational] is doing much good here. . . . There is, however, one unavoidable misfortune attending the System. Those who devote

themselves to this Service are generally Sectarians whose zeal for the prevalence of the peculiar tenets of their faith has induced them to enlist; thus the bent of their minds inclines them to dwell upon their darling doctrines rather than the Beneficence, the superior excellence, and rectitude of the Christian System of Morality on its broad extended base.⁷

Indian Removal Across Arkansas

When the government finally carried through its plans for removing Indians in the Southeast to what is now Oklahoma, many of the emigrants moved across Arkansas, some by land and some by boat on the Arkansas River. The major removal began in the early 1830s. This event has significance for the story of Arkansas Methodism because (1) the removal route was through Arkansas, and (2) the Methodist responsibility for ministering to these Indians was placed upon the leaders in Arkansas (and to some extent, in Missouri) until 1844.

Between the years of 1830 and 1840 approximately 60,000 southern Indians were moved across Arkansas, some by boat, some by wagon or horseback, and many on foot. The enterprise was poorly planned, inadequately managed, and haphazardly financed. Disease, poor food—or none at all, and inadequate shelter all combined to make this an unbelievably tragic and pathetic tale of unnecessary and sometimes cruel suffering for the emigrants.⁸ It is understandable that some parts of this migration were called "The Trail of Tears."

By about 1830 the Methodists in the Southeast reported around a thousand members among the Cherokees, more than three thousand among the Choctaws and Chickasaws, and smaller numbers among the Creeks and Seminoles.⁹

Hardship, confusion, and mismanagement were prevalent as the Indians were moved across Arkansas. The *New York Observer* for March 3, 1832, reported on a group of 1,950 emigrants at Vicksburg, just before crossing the Mississippi into Arkansas: "They have taken their annuity for this year; much pulling and hauling, swearing and drinking. The Indians are in a great hurry to spend the little money they have, and the whites are quarreling for the privilege of cheating them."¹⁰

Emigrating Indians who had Christian leadership sought to avoid some of the problems as they crossed the state. In one group, we are told, "the Christian Indians appointed a company of light horse to prevent the introduction of whisky into camp by white men which was accomplished with difficulty."¹¹ One observer testified that another group of Choctaws, traveling part way by boat, showed excellent conduct: "They had morning and evening prayers and spent much of their time on board the boat reading and singing hymns; a part of this company belong to the Methodist church."¹² Several groups of Cherokees

were led on their way west by ministers; three of these were Evan Jones and Jesse Bushyhead, who were Baptists, and Stephen Foreman, a Presbyterian. They had an agreement that they would stop to rest on Sundays and hold religious services. One sympathetic traveler wrote his impression of this practice:

One fact which . . . seemed a lesson indeed to the American nation is, that they will not travel on the Sabbath . . . when the Sabbath came, they must stop, and not merely stop—they must worship the Great Spirit too, for they had divine service on the Sabbath—a camp meeting in truth.¹³

Methodist Involvement

We have found some details of occasions when Methodists in Arkansas showed a spirit of compassion and helpfulness toward the Indians moving through or living in the state, and there were undoubtedly others not recorded. In 1827 the people of Hempstead County, whom we have noted included a strong Methodist element, sent food to a group of neglected Quapaw Indians and enlisted governmental concern for them.¹⁴

A group of Cherokees on their way west reached Batesville, Arkansas, on December 15, 1838, and stopped to get wagons repaired and horses shod. Here some of them had an unexpected welcome from an old friend, the Rev. George W. Morris, newly appointed presiding elder of the Methodists in the Batesville District. Morris had first known the Cherokees when he and his wife taught in a Methodist mission school at the "lower mission in Creek Path" and maintained three Methodist societies.¹⁵ Now he was able to bring a friendly greeting and welcome to the tired travelers and to find encouragement himself in learning that many of the early converts were still faithful. He wrote an account of the visit for the local newspaper and closed with these lines:

O Jesus, the Cherokee save
And bring them at last to thy rest;
And when they shall leave the cold grave
May they then be found with the blest.¹⁶

The most prominent of all Cherokee Methodists at that time, Chief John Ross, had a hard and also a sorrowful experience in the removal. The leaving itself was a distressing occasion. One of the soldiers assigned to help with the removal, John Burnett, later wrote about his recollections:

I saw the helpless Cherokees arrested and dragged from their homes and driven by bayonets into the stockades . . . I saw them loaded like cattle or sheep into six hundred and forty five wagons and started toward the West . . . Chief Ross led in prayer and when the bugle sounded . . . the wagons started rolling.

Burnett referred to the "beautiful Christian wife of Chief John Ross" and her hardships on the trip:

The frail condition of Quatie, John Ross's wife, prompted Ross to abandon the overland route . . . at Paducah, Kentucky and to continue westward by boat. . . . Sleet, snow and cold winds from the north forced the detachment which Ross and his wife were in to land and go into camp near Little Rock.

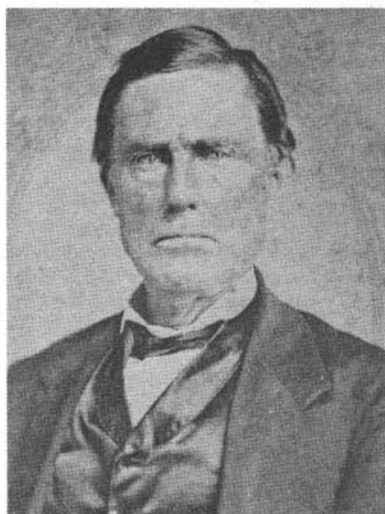
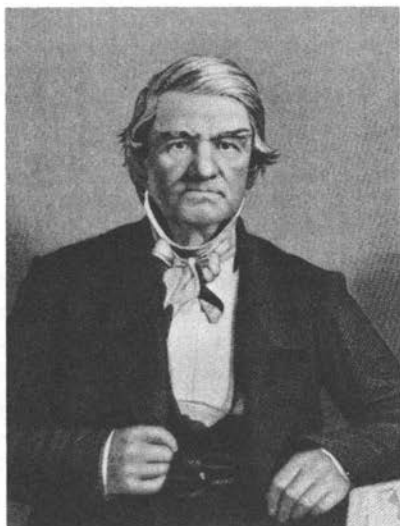
Encamped on a bluff overlooking the Arkansas, Quatie gave her blanket to a sick child who, like Quatie and many others had contracted a cold. The child . . . recovered, but Quatie's illness developed into pneumonia and caused her death.

I was on guard duty the night Mrs. Ross died, [Burnett continued in his recollections]. When relieved at midnight I did not retire but remained around the wagon [occupied by Mrs. Ross] out of sympathy for Chief Ross and at daylight was detailed . . . to assist in the burial.¹⁷

The *Little Rock Advocate* for February 4, 1839, reported the burial in "the little cemetery at this village" of Mrs. Ross, with a marker reading: "Elizabeth Ross, wife of John Ross." Elizabeth was the American equivalent for Quatie. The grave is now located in the heart of Little Rock in the Mount Holly Cemetery.

Several Cherokee Methodist ministers migrated across Arkansas with their Indian members. Among these we know of are D. B. Cumming,

John Ross, Cherokee chief who led his people across Arkansas to what is now Oklahoma in the 1830s, was a Methodist. His wife, Quatie, died on the trip and is buried in Little Rock.



John Harrell gave many years of service to Methodism in Arkansas and to the Indian Mission Conference.

A. Campbell, Weelooker, Turtle Fields, Young Wolfe, William McIntosh, Tussawalita, and John F. Boot. Boot was ordained in 1832 and was the first Indian to administer the Lord's Supper to Cherokee Methodists. At least one Methodist minister, the Rev. Hosea Morgan, died on the trip to the West.¹⁸

From among the Choctaws there were several white Methodist leaders who accompanied their converts west across Arkansas. Chief among these were Alexander Talley, assisted by two Choctaws, Thomas Myers and William W. Oakchiah; and Moses Perry, Talley's interpreter who had married a Choctaw wife and because of this relationship had become a tribesman.

Talley assumed large responsibilities in assisting in the movement of the Choctaws from Greenwood LeFlore's district in Mississippi. He personally advanced his own money to feed some of the Indians in this group as they crossed Arkansas.¹⁹ He helped them get settled near the site of Fort Towson (then in ruins) and elsewhere on the Kiamichi and Little Rivers. He went among the white settlers along the way in Arkansas and contracted for 1,000 bushels of corn, at one dollar a bushel, to help feed the migrants. He employed a blacksmith to make implements with which the Indians could plant crops.²⁰

Much of the plundering, harassment, and sale of alcohol by whites during the removal experience involved transient hangers-on who followed the emigrants for whatever they could greedily gain. And there were, as we have seen, frequent instances of kindness by local residents, though perhaps fewer than we might wish.

The removal experience was not helpful to the cause of Christianity among the Indians. In fact, it was called

disastrous to the cause of religion and ruinous to the missionary work which had been so hopefully carried on . . . before . . . removal. Disheartened by their suffering and embittered by the sense of wrong inflicted upon them by the white man, many of them lost faith in the white man and they distrusted the gospel because it came through him. The Christian religion was rejected by many who turned away from the new faith, which they had once accepted, and went back to their old ways.²¹

Renewed Methodist Effort Toward the Indian

But the leaders of the church in Arkansas set out promptly to meet their responsibility to minister to the Indian. In the fall of 1830 a Cherokee Mission and a Creek Mission were created but no regular pastor was available. And the Indian people were calling for the preaching of the gospel. Henry Pengum, a Creek, wrote to the Rev. Jacob Sexton of Washington County on May 1, 1831:



Smithsonian Institution

Samuel Checote, great Creek Indian preacher and statesman, was greatly influenced by John Harrell.

Chief Ma-nuncue, a local Methodist preacher, came to Indian country in 1843 when the Wyandotte tribe moved west, settling near Kansas City.

. . . Myself and my people want to know when the Methodist missionaries will come into our nation. All will be glad to see them . . . I think I . . . perhaps desire to attend the Methodist Conference with you. . . .²²

In view of this need for more preachers, we have already noted that Bishop Robert R. Roberts (who was in charge of Arkansas Methodism) went to the Tennessee Conference in the fall of 1831, appealing for volunteers to serve in the West. Eight preachers responded, and three were assigned to serve the Indians: Alvin Baird to the Creeks, John Harrell and Allen M. Scott to the Cherokees (along with Washington County Circuit). In addition, the Rev. Alexander Talley, whom we have noted came west with the Choctaw Indians, was officially appointed to serve the Choctaw Mission, along with the assistants mentioned above.

The Rev. A. D. Smyth was not only presiding elder of the Little Rock District but also superintendent of Indian Missions. He made plans at once to serve Indian needs and held a two-day meeting in the Creek Nation on May 19-20, 1832. He was assisted by "Mr. Vaill of Union Mission, Rev. Mr. [Alvin] Baird, the Methodist Missionary, and Mr. Addear, from the Cherokee Nation [evidently one of the numerous Adairs and a lay preacher.]"²³

The account of the two-day meeting, sent to the *Gazette* by Mr. Smyth, continued:

. . . Seriousness arrested many under the first sermon, and it continued to increase . . . until our ears were saluted with the cries of penitents and the shouts of converts. About 32 joined the Society; 75 communed at the Lord's table, spread in the wilderness; 33 spoke in Love Feast on Sunday morning 12 of whom spoke through an interpreter. Two of the latter were Chiefs, who did not profess to have religion, but . . . wished . . . the prayers of the church for their salvation. . . .

In the fall of 1832 the Indian appointments in the Missouri Conference were listed separately, in two categories: Creek Mission and Schools, and Cherokee Mission and Schools. Choctaw Mission west of the Mississippi was carried in the Mississippi Conference appointments. The schools were a major part of the church's work for several years and were usually an adjunct to the preaching services. The schools in 1832 numbered six in the Creek Mission and four in the Cherokee Nation.

A sermon to the chiefs of the Creek Nation was delivered by the Rev. A. D. Smyth in the summer of 1833 and printed in the *Arkansas Gazette* on September 4. It seems to be the only sermon by any minister in the *Gazette* from 1819 to 1866. Presumably A. D. Smyth lived in Little Rock, and he evidently had a close friendship—or influence—with the editor! The sermon is long and by our standards today, not too well adapted to an Indian audience. But it did make clear the honest and friendly intent of the Methodist missionaries to the Indians:

We came to you as Missionaries, not to take citizenship in your country, but to remain on our mission, visiting your different neighborhoods, and publishing to you the goodness of the Gospel. Our Saviour ate with publicans and sinners; we only want to mix with you in the same way that he did; to do you good, and such fare as you set before us, we partake thereof with hearty thanks.

Only look back to last year, when brother Baird came to your nation, your people were in darkness and sin; but now look around you, and you will find many who have turned their backs upon the things of the world and are trying to serve God and get to heaven. . . . We have . . . selected a place to hold Camp meeting. Now we want you to grant us the privilege of holding Camp-meeting at this place.

Mission Schools for Indians

The mission schools were an important part of the church's work in these years before 1844. This emphasis on education for the Indian was general among whites who wanted to see the Indian incorporated into white society. The *Arkansas Gazette* as early as March 31, 1821, reprinted a sentiment from *Niles Weekly Register* that declared:

In general the missionaries [to Indians] are in too great a hurry; they desire to build the structure before they have laid the foundation. Hence it is that we are always more pleased to hear of the erection of a school house than of

the building of a church and to learn that an Indian had been holding a plough than listening to a sermon. He must be civilized before he can be a fit subject for Christianity.

The Methodists usually provided both the plough and the sermon. The schools in the main were practical; the children were taught basic English and agricultural and homemaking skills—all from the white perspective, of course. Names of some of these schools in the 1830s were McIntosh, Wyans, Hawkins, Hardridge, Lewis, South Arkansas, Adair, Bayou, Bernard, Chism, and Fort Coffee.

In the next few years we find many other names of Methodist schools for the Indians, some perhaps new names for previous schools, but a number of them new schools. These include Key, Lee Creek, Cell, Van, North Canadian, Cany Camp Ground, Hitchcitytown, Shawnee Mission, Delaware Mission, Peoria Mission, Kickapoo Mission, Kansas Mission, Shawneetown, McDaniel, Bethel Camp Ground, Beattie's Prairie, Eagletown, Holoteihomo, and Seneca.

An indication of the work done in these schools is found in this report from Moses Perry, an itinerant preacher-teacher, who signed himself "USS Teacher:"

My school is prosprou [.] my number of pupils is thirty [;] eighteen males [.] twelve females that reads [;] twenty that spells in four syllables [.] five in two letters [;] four that spin [.] one that weaves [.] their ability for learning is very good [-] all except one [.] I teach by the word of mouth [.] I spend one hour in each day to learn them to talk english [.] it pleases them verry well. . . .²⁴

Noteworthy Leaders

The ministry to the Indians attracted capable and dedicated persons. Perhaps chief among them was John Harrell who came from Tennessee in 1831-32. He had a long and fruitful ministry and was a confidant of Cherokee chief John Ross. He was elected three times as president of the Indian Conference in the absence of the bishop; served several times as secretary; was presiding elder for fifteen years; was director of schools for five years; was a delegate in 1845 to the Louisville Convention that created the Methodist Episcopal Church, South; and was a General Conference delegate seven times—thrice from the Arkansas Conference and four times from the Indian Mission Conference.

Another valiant servant in the Indian conference was the Rev. John H. Carr, who joined in 1845 and served until 1867. He, too, was presiding elder, and director of schools (chiefly Bloomfield Academy). He was a good carpenter and often made the coffins of those for whom he was asked to conduct funeral services.

We have already mentioned Alexander Talley. He was the chief architect of Methodist progress among the Choctaws. The bulk of his

work was done in Mississippi before the removal, but he came to the Indian country and helped to replant the churches there. He began as missionary to the Choctaws in Mississippi in 1828 and retired due to declining health in 1834.

John N. Hamill was a faithful minister among the Indians, serving them in 1832-5 and again in 1858-66.

Andrew Hunter, who became perhaps the most influential preacher in Arkansas in the Nineteenth Century, was led into the ministry by an interest in teaching the Indians. He tells it in his own words:

It was a letter written by the Rev. P. M. McGowan [presiding elder in one of the Indian districts] and published in one of the church papers, that influenced this writer to offer himself as a Missionary among my Red brethren. . . . When McGowan's call for teachers for the Indians reached me, I felt that I could enter that field, and if I could not preach, I could teach in one of these schools. . . .²⁵

Hunter went to the Indian country, was placed in charge of the school at Hitchcitytown, began preaching, liked it, and joined the Arkansas Conference when it was organized at Batesville in November, 1836. We shall hear more of him in the further story of Arkansas Methodism.

Among the noteworthy Indian preachers before 1844 (after which Indian work was no longer a part of Arkansas Methodism) were William Oakchiah, John F. Boot, John Page, Isaac Sanders, Turtle Fields, and Samuel Checote, at that time a local preacher.

William Oakchiah became a Christian against his father's wishes and was even threatened with death for his decision. He stood erect before his father, and said, "Shoot, father, no forsake my Lord." "Seeing the bravery of his son, the father dropped his gun, fell on the neck of his son and kissed him. He was later converted to Christianity."²⁶

John Fletcher Boot began his ministry among the Cherokees in the East and "became the most noted preacher among his tribe. . . . so far as known he was the most potent factor our church had among the Cherokees."²⁷

John Page was sent to college by a woman in Mississippi noted for her generosity; he became an effective leader there and later in the Indian Conference. He was later elected treasurer of the Choctaw Nation. After some years as an effective pastor, he was accused of drinking alcohol; and he withdrew from the conference.

Isaac Sanders, Cherokee, was effective as an interpreter and served the conference for thirty-two years. He was especially helpful in the rebuilding of the church after the Civil War.

Turtle Fields had been called an excellent preacher among the Cherokees "back east," and he continued his service in the West.

Samuel Checote was one of the great leaders among the Creeks—both in religious and in civic life. The product of a Christian home and

of the Asbury Manual Labor School in Alabama, he helped check the Creek persecutions of Christians. Later he was pastor and presiding elder (the first Indian to serve in this office) and was chosen chief of the Creeks three times.

Among the laity John Ross; Joseph and/or William Shorey Coody (Joseph's wife was Jane Ross, a sister of John Ross, and William Shorey's wife, Elizabeth, was a sister of Turtle Fields); Miss Catherine (Katy) Gunter; and Standing Man are only a few known to have been loyal and effective workers. Ross, as chief of the Cherokees, had many civic duties but was known as a regular church attendant. His home was often the lodging place for the visiting bishops and the missionary secretaries. He contributed heavily to such enterprises as the building for Sehon Chapel (1856). His daughter Annie married the Rev. Leonidas Dobson who had been pastor of Sehon Chapel (Methodist) where the Ross family belonged.²⁸

Moving Toward Autonomy

By 1840 there was growing sentiment that the Indian work was so distinct in its character and needs that it should be organized as a separate conference. The General Conference of 1844 authorized the organization of an Indian Mission Conference; and this occurred in Riley's Chapel, near Tahlequah, beginning on October 23, 1844. In many senses the new conference was the daughter of Arkansas Methodism. Across the years the relationship has been a close one. This work was the first major missionary activity attempted by Arkansas Methodists, and the two conferences still have many ties that bind.

In the main, Methodist work with Indians in Arkansas and in what became Oklahoma may be considered successful. In most cases Christian leaders, clerical and lay, were accepted as sincere and trustworthy. They created in the Indian a desire for education—and helped to provide it. They lifted moral standards by discouraging theft, fighting, and drunkenness. They assisted the Indian in adapting to a more settled life.

But there were problems and failures as well. The Methodist itinerant system, so well adapted to pioneer conditions in general, did not fit a ministry to Indians where a longer tenure was needed to understand and appreciate Indian culture and language. The failure of many whites with whom the Indians had contact to live up to their Christian profession made it hard for the missionaries to explain the discrepancies. Not all Indians welcomed the new faith, for this meant giving up their earlier faith.

But overall, the efforts to educate and Christianize the Indians for whom Arkansas Methodists were responsible brought genuine benefits. The strength of Indian Methodism now may be due in part to the strong foundations laid before 1844 by members of the Arkansas Conference.

4

A New State—And a New Conference

IN 1836 ARKANSAS CAME INTO STATEHOOD and Arkansas Methodists came into "conferencehood." The area formerly had been organized as a territory, as we have seen. The Methodists in the state formerly had been organized on a district basis in the Missouri Conference. As the Arkansas District, it served the whole state until 1832 when the state was divided into two districts, Arkansas in the north and Little Rock in the south. (In 1835 the Arkansas District was renamed Batesville.)

Growth in State and Church

Arkansas and Methodism in Arkansas had been growing in the years before 1836. Sentiment for statehood had steadily increased as citizens realized the benefits it would bring, plus the enhanced status of being a state. The five counties of 1819 had grown to thirty-four by 1836. The Territory's 1819 population of some 14,000 had expanded by 1836 to about 50,000.

In the fall of 1818 the Territory had only three Methodist circuits—Spring River, Hot Spring, and Arkansas—with a total of 312 white and 10 "colored" members. By the fall of 1836 membership had increased to 2,042 white and 423 colored members in the state.

Several factors accounted for the growth in the general population and in Methodist membership. New lands in the West offered the allure of new opportunities. Peck's *New Guide for Emigrants to the West*, issued in 1837, described the soil along Arkansas rivers and creeks as "exceedingly fertile, not surpassed by any soil in the United States"; its watersource as abundant; its principal crops as cotton and corn; and its climate as mild and healthy (except that the flat and southern areas were "subject to agues and bilious fevers"). Concerning the "State of Society" in Arkansas the *Guide* declared:

The general character of the people is brave, hardy and enterprising, frequently without the polish of literature, yet kind and hospitable. The people are now rapidly improving in morals and intellect. They are as ready to encourage schools, the preaching of the gospel, and the benevolent enterprises of

the age as any people in new countries. The consequences of living here a long time . . . destitute of the means of grace, are, among this population, just what they always will be under similar circumstances. Ministers of all denominations are few and far between.

. . . We want settlers—we want physicians, lawyers, ministers, mechanics and farmers. We want such, however, and *only such*, as will make good neighbors. If any, who think of coming to live among us, are gamblers, drunkards, Sabbath-breakers, profane, swearers, or the like, we hope that when they leave their *old* country, they will leave their *old* habits.¹

Arkansas Conference Authorized

In the process of reaching statehood, a constitutional convention adopted a new state constitution for Arkansas on January 30, 1836, and the Methodist General Conference, meeting in Cincinnati, Ohio, in May, authorized the formation of an Arkansas Conference. Thomas A. Morris, newly-elected bishop, was assigned to preside over and organize the new conference. Batesville was set as the meeting-place, and there the preachers gathered in the first week of November, 1836.

Some preachers had difficulty in traveling to Batesville—including Bishop Morris. He was traveling with four of five preachers from the Tennessee Conference who had volunteered to serve in Arkansas. They were Erastus B. Duncan, Arthur W. Simmons, Richmond Randle, and Robert Gregory. The bishop's account of the trip is graphic and detailed, and we can repeat only portions here. He described the travelers' dilemma when they came to a great expanse of water:

In a few minutes our road disappeared under water. What does this mean? Why the Black River Swamp. . . . The horses sank more and more. . . . Nick [his horse] went down till he was nearly buried alive in quicksand and water. . . . My heavy saddle-bags were left behind in the mud. Having recovered them, we resumed the journey, but soon reached another slough, where . . . I dismounted, drove the horse, and followed on foot, through mud and water to the knees. . . . We had . . . entered a dismal swamp, thirty-two miles wide, and . . . unusually full of water . . . varying in depth from six inches to three feet. . . . Night closed in on us. . . .

The bishop continued for several pages along the same line, concluding, "Had I been offered one thousand dollars to retrace my steps, it would have been no temptation."²

The conference session was held in "the courthouse, a brick building in that part of Batesville that was then in the River bottom."³ The church at Batesville had been organized soon after Eli Lindsey's preaching on Spring River, and at the time of the conference was a fairly strong one, for those times. An indication of its relative strength is that in 1835 Batesville had been selected as the headquarters for the Methodist district surrounding it. At the conference William P. Ratcliffe was elected secretary, and the minutes he took are in a ledger that is housed in the library of the Arkansas History Commission in Little Rock.

The Conference Membership

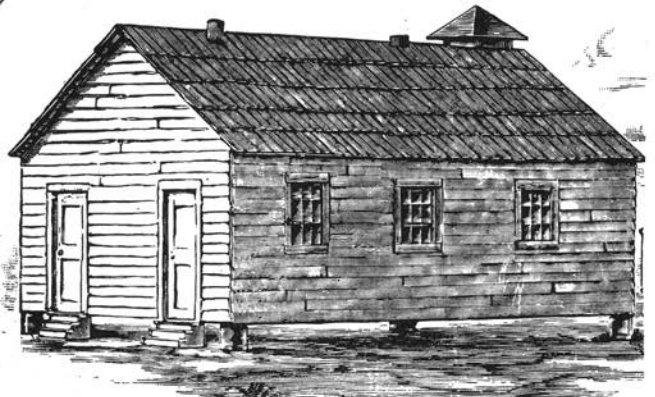
Most of the preachers who had been serving in Arkansas (and Indian country) continued as members of the new conference. There were fifteen of these: Thomas Bertholf, Fountain Brown, John H. Carr, Henry Cornelius, James Gore, John N. Hamill, John Harrell, John L. Irwin, Burwell Lee, John Powell, Charles T. Ramsey, William P. Ratcliffe, Andrew D. Smyth, John H. Rives, and Lemuel Wakelee.

It was decided to include in the new conference the Methodist circuits in the northern two-thirds of Louisiana, previously a part of the Mississippi Conference. This meant two districts: Alexandria and Monroe. In the main, the preachers previously serving the Louisiana circuits were simply transferred by Bishop Morris to the Arkansas Conference. These men were John A. Cotton; Jesse A. Guice; Benjamin Jones; Charles P. Karney (or Carney); John R. McIntosh; Moses Perry; Winfred Scott; Sidney Squires; William H. Turnley; and William Stevenson, the



Ann Conway was the mother of Congressman Henry W. Conway and Governors Elias N. and James S. Conway, and a faithful member of the Methodist Church in Little Rock, where she was called "Mother Conway."

Sketch of the first building used by the Methodist church in Little Rock.



patriarch whom we previously saw as the founder of Arkansas Methodism, now retired and living in Claiborne Parish, Louisiana, but serving as a supply.

After the conference adjourned two other preachers, Cotmon Methvin and Henry B. Price, were transferred into Arkansas from the Mississippi Conference and stationed at Little River and Lewisburg Circuits, respectively.

Part of the Indian work stayed with the Arkansas Conference, and part went to the Missouri Conference. A South Indian Mission District in the Arkansas Conference included most of the area later known as Indian Territory, serving the Cherokees, Choctaws, Creeks, and some others.

We have noted four transfers from Tennessee, who accompanied Bishop Morris to Batesville. In addition, Ansel Webber transferred in as a member on trial.

Finally, eight new members were received on trial. These were Philip Asborne, Thomas Benn, William H. Bump, James Essex, Andrew Hunter, J.W.P. McKenzie, James Newman, and Enoch Whatley. Hunter and McKenzie were sent to work with the Indians and labored together among the Choctaws. After a few years McKenzie transferred into north-east Texas and founded McKenzie College at Clarksville, one of the best schools west of the Mississippi at that time. Hunter, as we shall see, became the grand old man of Arkansas Methodism.

The conference began with 668 white and 146 colored members in Louisiana and 1,225 Indian, 23 white, and 36 colored members among the Indians, in addition to the 2,042 white and 423 colored members in Arkansas, for a total of 4,563.

Efforts at Higher Education

One of the forward-looking actions at the first conference session was a proposal to establish a manual labor school and two female academies, one in each end of the conference. The conference designated the presiding elders as trustees and authorized them to start soliciting and receiving funds and to consider the best location(s).⁴ Unfortunately, it was many years before the conference with its own funds established a college, though it did commend and encourage several institutions operated privately, usually by Methodists and sometimes by preachers.

For example, on April 18, 1837, the *Arkansas Gazette* reported that the Female Academy at Fayetteville was under the patronage of the Methodist Episcopal Church, with the Rev. Andrew D. Smyth as chairman of the Board of Trustees and the Rev. John Harrell as secretary. Operation of the school was reported to be in charge of "Mr. and Mrs. Mecklin."

The following year, according to the *Gazette* (July 25) a Male and

Female Seminary at Pine Bluff had among its trustees and supporters the Rev. William P. Ratcliffe.

By another year, 1839, the *Gazette* (November 27) reported that the Arkansas Conference had recognized the quality of the Batesville Female Academy by voting to recommend it to the patronage of Methodists. It was operated by the Rev. and Mrs. W. H. Hunt; he was a Methodist minister, formerly a member of the Kentucky Conference, but now a local preacher. The conference appointed a committee to conduct annual examinations, consisting of the Rev. George W. Morris, presiding elder at Batesville; the Rev. Burwell Lee, assistant pastor in the town; and the Rev. J. C. Parker, presiding elder at Little Rock.

In 1843 a letter writer identified in the *Gazette* (July 12) only as "B" from Batesville wrote urging the establishing of a Methodist college in Arkansas. But, alas, the time was not yet.

Methodist Churches Multiply—and Grow

The circuits spread and churches multiplied. The congregation at Pine Bluff, organized probably about 1830 by John Henry, erected its first building by 1837. Peter German, a blacksmith there and later a member of the conference, was active in the purchase of the building lot.⁵

When German joined the conference in 1838, he was sent to Columbia Circuit, on which the area that is now Camden was a preaching place. The first Methodist church building there was erected in 1839 and was used for school, court, church, and other community purposes—the first public building in what is now Ouachita County.⁶ Camden Church has been outstanding across the years. Among its pastors have been such persons as Charles P. Turrentine, William P. Ratcliffe, Alexander B. Winfield, Horace Jewell, Alonzo Monk, Andrew Hunter, John H. Dye, Paul W. Quillian, W. Kenneth Pope, Claude M. Reves, Kenneth L. Spore, W. Neill Hart, R. B. Moore, Francis A. Buddin, Roy I. Bagley, George F. Ivey, Edwin Dodson, and Clint D. Burleson. The history of the church, written by the late Dr. Kenneth L. Spore, is one of the best local Methodist church histories produced in Arkansas.

A congregation was organized at Rockport about 1832, as nearly as can be determined. Rockport was an important crossing point on the Ouachita River near Malvern. The Rev. John Henry is credited with the organization, in the home of Christian Fenter. The town was evidently a strong Methodist center, for in 1852 it was the center of a circuit that included Hot Springs.

Religion in Hempstead County in this period fluctuated. After a strong surge of Methodist piety in the Stevenson years, it had declined by 1838, when John B. Denton wrote a friend in Texas: "The state of religion in Hempstead [County] is anything else than very favourable.

The love of many is truly waxed cold, others have backslidden and so our Divine Master has suffered in the house of his friends."⁷ Denton had been one of the effective preachers in Arkansas in earlier years. Speaking in praise of another preacher, Andrew Hunter wrote that the other man "never had a peer west of the Mississippi as a pulpit orator except John B. Denton. . . ." ⁸ Denton had a brilliant mind; after serving as pastor a short time in Red River County, Texas, he became a lawyer. We have already noted his death in Texas.

As early as 1839 the Blue Bayou Circuit (in Sevier County) decided to provide a parsonage for its pastor. On the committee from the quarterly conference were well-known names in Arkansas Methodism: J. H. Carr, A. Turrentine, James Henry, L. C. Props, Lemuel Wakelee, John H. Props. They found a house for sale for \$50; it was "eligibly situated, well furnished with water of an excellent quality, and comfortably improved."⁹ By 1842 the quarterly conference secured a district parsonage. This was also a time of new church buildings. The conference recorded "new meeting houses" at Temperanceburg and plans to erect a "contemplated chapel in the neighborhood of Bro. T. L. Patterson's." The conference named trustees for Ebenezer Meeting House, presumably already built.

An institution that had considerable influence on Arkansas Methodism was "Woodard's Class," organized in 1837 on the Green Circuit in Boonville District, Missouri.¹⁰ The Rev. Harris G. Joplin, who had come to the Arkansas Conference in 1831, was by 1837 in the Missouri Conference; and he helped organize this class at the home of Pitt and Elizabeth Woodard on Little Sac River. Charter members included the Woodards, Thomas and Susan White, Jacob and Margaret Vann, Pitt Woodard Vann, Martha McKnight, and four slaves: Jacob, Agnes, Jenny, and Chloe.

In July of 1837 William and Mary Winton came from East Tennessee to the Woodard's community and joined the class, as did these others in their party, related by blood or marriage: John Nix Winton, George Mitchell Winton, Anthony and Jane (Winton) Bewley, Asbury and Clementine (Winton) Bewley, and others. The Wintons came from Muddy Creek, Roan County, where they maintained one of the early camp meetings. John Winton was ordained local deacon by Bishop Asbury in 1800.¹¹ The two Bewley brothers mentioned above served later in the Arkansas Conference. Mahlon Bewley and his sons, Nelson and Robert had come to Arkansas by 1829 and served pastorates including the church at Little Rock. Most of these stayed in the Methodist Episcopal Church when division came in 1844. One of the most widely-known ministers coming out of this area later was Dr. George B. Winton, who taught at Hendrix College and was editor of the Nashville *Christian Advocate*, 1902-06.

Residents of western Arkansas heard Methodist preaching by the mid 1820s. The Rev. Cephas Washburn at Dwight Mission wrote on January 2, 1832, that some of the recent converts "have united with the Methodists and Cumberland Presbyterians in the adjacent white settlements."¹²

After occasional preaching in the area of Fort Smith and Van Buren, each was listed as an appointment in 1840. In 1850 a building committee was named at Fort Smith that included the Rev. John Harrell, who lived nearby; William M. Hunt; William A. Jackson; Reuben Lewis; S. S. Sanger, Sr.; and a cornerstone was laid on April 15, 1853, for Harrell's Chapel.¹³

By 1839 a colony of emigrants from North Carolina had reached what is now Russellville. They secured a preacher named Emmett (probably local) to come over and preach for them, and he organized a small Methodist society. Camp meetings were held and a cemetery established. Evidently preaching continued across the years, but it was 1873 before a formal church organization was made.¹⁴

The church at Clarksville began in 1841, and the first building was erected in 1843. Before this time Methodists worshipped at least some of the time at a camp meeting site west of town.¹⁵ Since then this church has been served by such pastors as I. L. Burrow, F. M. Paine, B. H. Greathouse, Sidney H. Babcock, Stonewall Anderson, J. J. Galloway, H. Lynn Wade, Sam M. Yancey, Elmer H. Hook, Ethan W. Dodgen, Paul M. Bumpers, and W. Henry Goodloe.

When the conference met again at Batesville in 1841, Bishop Morris noted that the society of Methodists there had erected a handsome and spacious brick chapel. He commended the citizens of Batesville and of all of Arkansas for their intelligence and friendliness. Preaching to the Negroes was carried on at the courthouse at the same time as it was for whites in the chapel.

Conference Sessions

The one-year-old Arkansas Conference met in Little Rock in 1837. Dr. Andrew Hunter recalled some details in his *Recollections*:

The Conference held its sessions in the Campbellite, or as we say now, the Christian Church. It was a small frame building on an alley between Main and Scott Streets. . . . Little Rock was then a small village, about 2000 or 2500 in population. Very few houses above 4th Street. . . . The old Second Street Church [Methodist] as it was called, was in an unfortunate condition. It had just been covered and floored and windowed, and doors hung but no seats. Temporary seats had been prepared for the conference occasion. Blocks had been sawed off the proper length; on these planks had been laid, rough, undressed planks; on these were seated the congregations that assembled. Sunday was a great day as it always was. . . .

In 1838 the conference met at Washington, Hempstead County. Since

there was no church building, the conference sessions were held in "a small room on a back street," as Dr. Hunter put it in his *Recollections*. Public preaching sessions were held in the courthouse. Dr. Hunter described what must have been one of the memorable aspects of the conference:

At this conference, William Stevenson, the pioneer preacher, made us a visit. I think he hailed from Texas or some outside place.* Twenty one years before he was sent to the Hot Springs Circuit with John Harris to plant Methodism in the wilderness, and now he meets an annual conference in the bounds of the old Mound Prairie Circuit that he himself had formed more than a score of years before. He was a tall old man, had lost one eye, thin-visaged and looked like a battle-scarred soldier who had seen service in the Army of the Lord. His presence did much to inspire those of us who were younger.

In 1840 the conference met in Little Rock at the time the legislature was in session—and the Methodists had a chance to participate in state affairs. Dr. Hunter is still our informant in his *Recollections*:

Gov. James S. Conway had served the first four years of Arkansas statehood and Archibald Yell had been elected and was to be inaugurated. One morning a committee from the legislature appeared in the conference, and addressing the President [Bishop Beverly Waugh] stated that they had been sent to invite the Conference to the Inauguration of the Governor-Elect, and to invite the President to offer prayer on that occasion.

Of course the Conference gave consent and at 3 p.m. we all assembled at the principal hotel. The Masons, Odd Fellows, the Conference, and Citizens formed the procession and march two by two to the hall of the representatives. . . . [when all were in place] it was announced that Bishop Waugh would offer Prayer. Such a prayer is seldom heard. It opened with confession of sin, personal and national; thanksgiving for our form of government, for material prosperity, and invocation for each department of government . . . and then for him who was to take on himself the responsibility of Chief Executive of a sovereign state. A more appropriate prayer never was heard. . . .

The State of the Church—and the State

As Bishop Thomas A. Morris concluded his visit in 1841 to the Arkansas Conference, his memory turned back to 1836 when, also in Batesville, he organized the conference:

Very few of the original members remain. . . . Still they are a choice band of brethren, and are accomplishing a good and glorious work. . . . [But] We would not deceive any brother. . . . The country is yet comparatively new, and, consequently, that chapels are scarce, and parsonages are scarcer; that the currency is depreciated . . . and that some of the circuits are situated in a latitude low and sickly. . . . Methodism, I am sorry to say, appears to be less efficient in its operations, and therefore less influential, in Arkansas generally, than it should be, but there is no reason for this state of things being perpetuated. The people are generally well disposed to receive our views of Christianity.

* It was Claiborne Parish, Louisiana.

At least some persons were buying and reading religious books, for they were being offered for sale in Little Rock by Lincoln's Book Store. The store advertised these titles in the *Arkansas Gazette* for January 24, 1838: Dick's *Philosophy*, Harvey's *Meditation*, Campbell's and Purcell's *Debates on the Roman Catholic Religion*, *Trial and Acquittal of Lyman Beecher*, Wilson's *Plea in the Case of Lyman Beecher*, Abbott's *Young Christian*, Hunter's *Sacred Biography* and Barnes' *Notes on the Gospels*.

Other strong influences for a "good society" were manifested. The Masonic Lodge in Little Rock held a celebration in June, 1838, of the birth of John the Baptist, conducting a procession through the principal streets of the city and "holding religious exercises and an address at the Methodist church."¹⁷

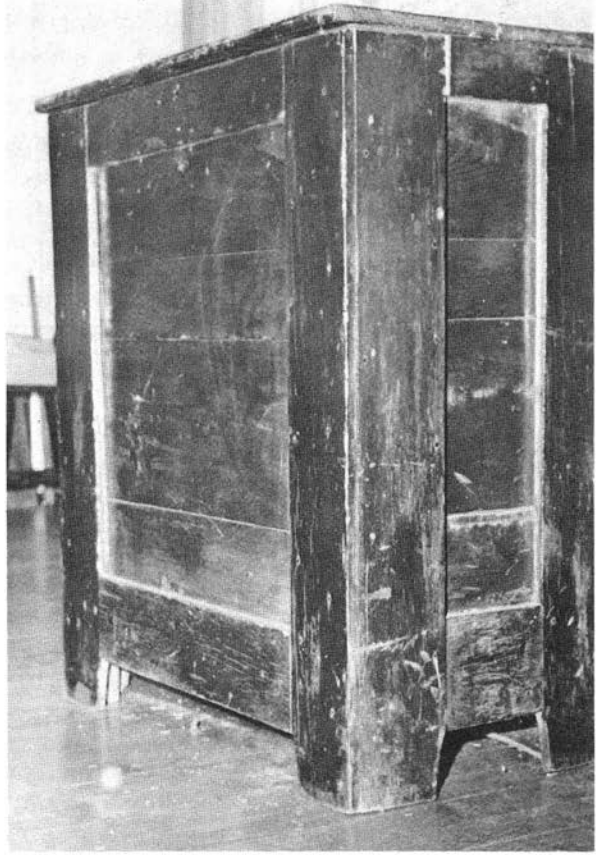
The press and pulpit gave much consideration to ways of controlling excessive drinking. Church members were moving toward a position of total abstinence on a personal level and the curtailment, if not prohibition, of liquor sales on the public level. The *Gazette* editorialized (February 27, 1839) about efforts to suppress the "pernicious practice" of drinking intoxicants, especially to excess. "God knows we have our share of drinkers in Arkansas, and any plan for lessening the number will meet the approbation of the public." Some doubt was expressed whether prohibitions alone would do the job. "There is a certain spirit of independence which prevents men accepting even an acknowledged benefit when it is attempted to be forced on them against their will." A report in the *Gazette* for 1849 (August 19) stated that whereas Mississippi and Tennessee, more heavily populated than Arkansas, shipped in 2,326,000 and 1,365,000 gallons of domestic spirits, respectively, Arkansas was getting 3,800,000 gallons annually.

All the major towns reported temperance societies and Bible societies. The *Fayetteville Witness* (quoted in the *Gazette* for February 24, 1840) said, "The general appearance of our town is quite altered" after getting fifty new members of the temperance society. The Rev. Pleasant S. Tackitt, Methodist, reported a temperance society organized at a camp meeting at Boiling Springs on Illinois Bayou, Pope County. Other Methodists involved were George W. Morris and D. W. Colquette.¹⁸ Incidentally, Tackitt was elected to the state legislature that fall. No wonder the *Gazette* had a headline on September 21, 1842, "The Temperance Ball Rolling Over Arkansas." One letter writer in the *Gazette* (October 12, 1842), signed only "XX," questioned the right of a person to sell alcoholic beverages because of their effect on human life.

About this time Alfred W. Arrington reappeared on the Arkansas scene as a great friend of temperance. We saw him last ten years earlier as he hastily departed from the pastorate of the Little Rock Methodist Church. Later his ministerial credentials were withdrawn, and he was expelled from the church for irregularities in his marital status. Even-



This pulpit, made by Caleb Davis (left) about 1840, was used for many years in Davis Chapel near Russellville. Mr. Davis was a Methodist for 75 years and a Sunday school teacher for 55. His wife was Elizabeth Tackitt, a sister of the Rev. Pleasant Tackitt.



tually he returned to public life, became a lawyer, and was elected to the Arkansas legislature from the Fayetteville area. In this capacity he served brilliantly; and when he offered to speak at a temperance rally in Little Rock on November 17, 1842, he was chosen. The rally was labeled the First Annual Celebration of the Arkansas State Temperance Society; following a downtown parade, a mass meeting was held at the Methodist church where Arrington gave the major address. Chairman of the rally was the Rev. W. W. Stevenson, Presbyterian, and among other members on the committee was W. E. Woodruff, editor of the *Gazette*. The paper reported (November 23) that Arrington's "address was delivered with great power and effect, and abounded in chaste, picturesque, and eloquent diction. It was listened to . . . with much admiration and applause, by a large assembly." Methodists were undoubtedly embarrassed by Mr. Arrington's reappearance in Little Rock and by his obvious effectiveness as a temperance speaker. His earlier indiscretions continued to dog his political career, and he withdrew from politics and moved out of the state. Yet he still was heard from—in Texas, Boston, New York, and Chicago.¹⁹

What It Meant to Be a Preacher in Arkansas

We have already seen examples of early-day preachers' difficult times in Arkansas. One student reported that "Resistance to preachers in the early years [1822] was so strong that it led the legislature to enact a law punishing any person who maliciously or contemptuously disturbed a congregation of worshippers."²⁰

Bishop Thomas A. Morris, who organized the Arkansas Conference at Batesville in 1836, wrote a few years later that adventurous young preachers who wanted to learn the nature of frontier preaching should come to Arkansas or Texas and they would soon learn. "Let them camp out, kill, roast, and eat wild meat, study their Bibles, pray, and sleep with their feet to the fire. . . . One such campaign . . . would make them sound men, buoyant in spirit, and ready for a frontier circuit or mission." The bishop also commented, "Any man who has intelligence enough to be a Methodist preacher, knows that ours is not a lucrative profession."²¹

The early preachers needed moral stamina and a certain amount of physical fearlessness. Some were better endowed than others in these qualities. In the 1830s the Rev. William Mulkey assisted the Rev. J. W. P. McKenzie in an appointment in the conference just north of Red River. He was an efficient boxer and could look after himself quite handily when necessary. Once he was asked what he would do if someone threatened to whip him, and his reply was: "I would say to him, Sir, if the Lord give me grace I will bear it, but if he don't, woe be to your hide."²²

Yet the way, though hard, was not without compensations; and the preachers did not lack for appreciation by the members of the churches—and many from outside the churches. In most cases, the home of a member was, when needed, the home of the preacher. The people shared generously their small possessions. Most of all they shared their faith and their hope, and they joined hands—laity and ministers—to witness to their Lord and to serve him faithfully.

Status and Prospects by 1844

The year 1844 was a turning point for Arkansas Methodism because of three major external and several internal, changes or developments that occurred. First, American Methodism was split asunder in 1844 over issues related to slavery. We noted in Chapter I the beginnings of tensions over this issue; we have purposefully left out such references in this chapter in order to devote all of a later chapter to this subject. Slavery and its aftermath had deep and abiding consequences for Arkansas Methodism.

A second external turning point was the removal of Indian mission

work from the Arkansas Conference through the creation of the Indian Missionary Conference. While the removal meant giving up the responsibility for this large mission field, there was left a residue of missionary concern that resulted in (1) continued assistance to Indian Methodists across the years, and (2) stimulus for an outstanding record of persons going from Arkansas to overseas mission work.

A third external turning point was the splitting off of all Northeast Texas Methodist groups and placing them in the East Texas Conference. This, too, was logical, since the Texas boundary line had by 1844 been clearly defined. Earlier this area was in dispute between Arkansas and Texas and had been in what was then Miller County, Arkansas, which included a large area south of Red River.

These last two events reduced the area and temporarily the membership of the Arkansas Conference. But it made the conference area more compact and thus the scope of its responsibility was clearer.

Certain internal developments in the conference and among the membership also could be considered determinative for the future of the denomination. First, Methodism had planted its roots firmly in Arkansas soil. Methodists, as we have noted, were among the responsible citizens of the state and were a functioning part of a society that was thriving, becoming stabilized, and on the way to being educated and cultured.

Second, Methodism in the state was developing an established, professional ministry. Much glory goes to the early preachers; they were sacrificial, underpaid, ill-housed, and endured untold hardships in merely traveling the circuits. Gradually, as many of the early preachers dropped out for reasons of health or family support, they were replaced by others who could give full and undivided attention to the pastoral and preaching ministry.

These early years, as we have noted, saw the beginning of constructive ministry by several preachers whose labors continued to help build Arkansas Methodism for many years to come. Among these were such persons as Mahlon Bewley and his sons, Nelson and Robert, who pioneered in the northwestern part of the state; Burwell Lee, who preached for nearly fifty years; William P. Ratcliffe, for many years secretary of the conference; Andrew Hunter, called by James A. Anderson "the patriarch of Arkansas Methodism" because of his fifty-three years of active service; John J. Roberts, who won over 6,000 converts in his forty years of ministry; Jacob Shook, who was especially instrumental in helping to rebuild the church after the Civil War; Jonathan Wayland, whose father helped Eli Lindsey organize Flat Creek Church in 1815, with the Wayland ministry continuing through Jonathan's son, E. T. Wayland, and his great grandson, Ewing T. Wayland, editor of the *Arkansas Methodist*, later editorial director of *Together* and *The Christian Advocate*, national publications of the church, and now a high official with

the Council on Finance and Administration; and Thomas George Tucker Steel, who came from the Pittsburgh Conference in 1842 and whose legacy has been carried on by his son, Dr. Edward Robert Steel, and grandson, Dr. Marshall T. Steel.

A third development was progress in building church structures adequate for worship and for nurture. This made possible more effective church programs and enabled members to express their Christian profession through a greater variety of activities.

A fourth indication of a maturing Methodism in the state was the proposal in 1836 to establish a manual labor school and two seminaries of learning. The two institutions were not established, but the goal had been set of providing education for the rising generation.

A final influential factor in shaping Arkansas Methodism at this point in history was that the people were beginning to have their elemental needs for food, shelter, and clothing met. They could now turn their attention more easily to cultural and religious activities.

The Methodists of Arkansas by 1844 were established in strategic parts of the state and were ready to expand their presence and influence in the years ahead.

Section II. The Church in Years of Turmoil

5 | A Time of Adjustment

CONSIDERING THE PREOCCUPATION with the pros and cons of slavery and with the approaching clouds of war, the Methodists in Arkansas, especially those in the new Methodist Episcopal Church, *South*, went through a time of adjustment between 1844 and 1861.

Membership increased from 9,481 to 24,164, plus 5,169 probationary members. This growing membership and the difficulty preachers faced in traveling to conference sessions led to the division of the Arkansas Conference into two conferences in 1854. The Methodist Episcopal Church made brave but not too effective efforts to revive its ministry in the state. Local churches were gaining strength, though troubled with the necessity of disciplining some members who violated certain regulations of membership.

Education and Travel

Methodists were finding more and more public schools which their children could attend. In 1848 the first semi-public high school in the state was established at Little Rock, supported by subscriptions and donations.¹ By 1851 the state legislature authorized a district school for every Arkansas township, and by 1854 a fourth of the children in Arkansas were enrolled in public schools and another fourth in academies. In the fall of 1850, the Rev. James Champlin spoke in the Little Rock Methodist Church urging the legislature to provide finances for the Clarksville Institute, which had been incorporated as a state asylum for the blind. He had with him a small boy whom he had instructed for six months, and the audience was impressed with the child's progress in reading.²

The Rev. William P. Ratcliffe and the Rev. A. R. Winfield were both engaged in the early 1850s to help raise funds for St. John's College in Little Rock, though the school was then a Masonic Lodge and

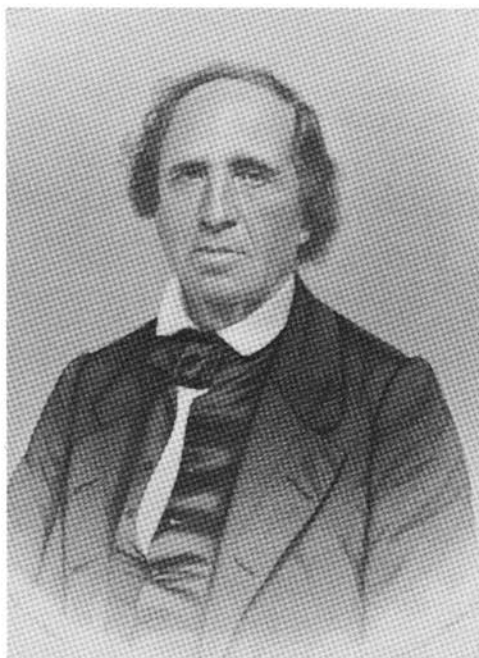
community enterprise and not primarily a church project. The two men may have been interested as members of the Masonic Lodge rather than as church members. It opened its doors in 1859.

Ministers were finding travel relatively easier, though by no means comfortable. Steamboats were still the major conveyance to river towns. Yet travel was still a trying experience. Bishop George F. Pierce tells about his experience in reaching the conference at Batesville in 1856:

We reached Jacksonport about the dawn of day, and went ashore. In the hotel we found a drinking, swearing, rowdy crowd. The passengers from the boat at that early hour must have taken the establishment by surprise, or else the superintendent is a bad judge of the rule of proportion. At any rate, the

The Rev. Thomas Tennant was dropped from the itinerant ministry because of owning and selling slaves. Later he was a strong opponent of slavery. (Left)

Bishop James O. Andrew of Georgia held the Arkansas Conference in 1837, 1838, 1843, 1848, and 1853. His ownership of a slave (through marriage) was the circumstance that precipitated the organization of the Methodist Episcopal Church, South.



company *oversized* the supply upon the breakfast-table. My portion was a half-cup of coffee, so called, and one small potato. . . .

On going out to hunt a conveyance, I met several of the preachers, all on their way to Conference. It proved to be one of the days of the tri-weekly hack, so I engaged our passage. When all was ready, we found *eight* passengers; and the utmost capacity of the coach would not admit more than *five*. Being the last who had spoken for a seat, I considered myself anchored for that day. I asked the driver who had precedence. He replied. "Those who get in first: that's the rule in this country." Four of us were in in a twinkling; and, with a bad road ahead, the driver declined to take any more.³

In leaving Batesville for Little Rock, the bishop and others went in a horse-drawn conveyance called a "trick" or "go-cart" or "peddler's wagon." He commented thus on it:

A few days of my life's travel are memorable to me. The day we left Batesville is one of them. Road rough, broken, even mountainous; cribbed so close together in that little *trick*, that we had to get out every few miles to straighten and rest our aching joints; nothing earthly could have made it tolerable, save good, cheerful companionship. The physical discomforts of the ride were numerous; yet we enjoyed ourselves, and all, doubtless, remember it only as one of the rough incidents of itinerant life.⁴

However, a new mode of travel was being planned for Arkansas—the railroad. But it was late in the century before railroads ended the era of steamboats.

A Second Conference—Ouachita

The General Conference of 1854 authorized the creation of a second conference in Arkansas; and Bishop H. H. Kavanaugh organized it as the Ouachita Conference in Washington, Hempstead County, on November 22 of that year. It contained roughly the southern part of the state (see map on page 80). The Rev William P. Ratcliffe was elected secretary, an office he had held many of the years in the Arkansas Conference after it was organized in 1836.

The conference debated the spelling of its name, taken from the river, and voted down a proposal to simplify the spelling to Washita. The conference was made up primarily of circuit churches, demonstrating its rural character. Only five "station" churches had full-time pastors—Little Rock, Washington, Camden, El Dorado, and Pine Bluff. In the (north) Arkansas Conference, the station churches at this time were Helena, Jacksonport, Fort Smith, Van Buren, and Batesville.

Moral Standards

Moral and ethical requirements were strict for both clergy and laity. In this period of 1854 to 1861 in the Ouachita Conference, one minister was censured for breaking abruptly his engagement to a young

woman; and two were expelled under serious charges against their moral and ministerial character. In the Arkansas Conference two ministers were expelled—one under charges of bigamy, falsehood, and obtaining money under false pretenses; and a third was severely censured for his actions.

Local churches also had their cases of discipline. On the Gainesville Circuit, Batesville District, charges were brought by Jesse Sullens, a local preacher, against the pastor, the Rev. Thomas B. Hilbern. Sullens charged in a sermon he preached at a Baptist meeting that Hilbern had been neglecting his appointment while making temperance speeches "and as a consequence some soles [sic] might die and go to hell." When the matter was aired at a quarterly conference on October 15, 1853, at Straughan's Chapel, Sullens conceded that he had said that "it was no more . . . to drink a Dram than to eat provided to much was not used," and also that he had always taken his dram when he pleased and always intended to. The conference found Sullens guilty of speaking against Hilbern's character, "but do not consider the crime sufficient to Exclude him from the Kingdom of grace and glory." But the conference refused to renew his license as a local preacher.⁵

The following year the same conference heard complaints against another local preacher "for rising ardent spirits contrary to Disciplin." He was found guilty and expelled from the fellowship of the church.⁶

Denominational Rivalry

Feuding attended the denominations' process of learning how to relate to each other. The Rev. J. E. Caldwell of the Ouachita Conference has documented several of his encounters.

One other meeting I mention. It was held by the Campbellites, near Red Oak [about 1857]. Rev. Mr. _____ discoursed, in the main, upon the subject of baptism. . . . At the close of one of his sermons, and just before "going down into the water," he asked me if I wished to make any remarks in reply to what he said. I Cor. 1:17 was at my tongue's end, "Christ sent me not to baptize but to preach the gospel," and I added, "You would do more good by following the Apostolic example—preach Christ more, water less."⁷

October 4 [1857] heard an excellent sermon at Princeton by Rev. Mr. Hartwell, a Baptist minister. Would that all the ministers of that denomination would forget their fight about water—and preach in earnest, the glorious truth, "Christ and him crucified."⁸

Caldwell also testified to the genuine faith found among Blacks. He wrote about preaching at Howard Taylor's farm while serving the Tulip Circuit in 1858:

I found a great number of colored people congregated in a good comfortable church, all apparently anxious to hear the word. Frequently the owner of these slaves would be present, and share in these services with religious relish. Many

The Rev. Andrew Hunter was one of the three delegates from Arkansas to the 1844 General Conference at which the slavery issue broke into the open—and caused the division of the church.



of these dear [colored] souls were of undoubted piety. I mention one especially—Uncle Stephen—belonging to W. L. Somervill; his demonstrations of religious enjoyment were of genuine type, and his everyday life was exemplary. When one Major E., not a religious man by any means, got sick he wanted to see Uncle Stephen and have him pray for him.⁹

Arkansas Methodists in a Mormon Massacre

A dramatic and tragic event in 1857 (related to religious animosity) resulted in the deaths at the hands of Mormons in Utah of a large number of Arkansas and Missouri emigrants (mostly Methodists) enroute to California. In the caravan were 135 or 140 of all ages, many related by blood or marriage. The caravan contained forty wagons and several carriages for women and children, seven hundred head of cattle and several hundred horses, worth altogether some \$70,000. Among them were two Tackitt families, one headed by Pleasant Tackitt, a nephew of the Rev. Pleasant Tackitt, mentioned earlier as an Arkansas pastor.

Various stories are given to account for the attack, one being that it was in retaliation for an earlier attack on Mormons by persons in Missouri or Arkansas. In any event, 120 of the emigrants, including many women and children, were shot down in cold blood. Twenty years later a Mormon leader John D. Lee was convicted of instigating the crime and was executed. Seventeen or eighteen children survived, and Congress appropriated \$10,000 to return them to Arkansas. Among those returned were Milum and William Tackitt, children of Pleasant Tackitt, and Sarah Dunlap, later connected with the School for the Blind at Little Rock. In 1955 a monument was erected in Harrison, Arkansas, in memory of those killed.¹⁰

Methodist Episcopal Preaching Continues

Arkansas at this time also had to make room for two episcopal Methodisms. In spite of the provision in the Plan of Separation of 1844 that a boundary line between the two Methodisms would be respected, the agreement was soon violated. Each side accused the other of being the first, or chief, offender. Northern supporters charged Southern Methodists with having failed to follow the provisions of the Plan of Separation because they moved so quickly to form a separate branch; they also charged that by espousing slavery, the Southern Church had disqualified itself as an evangelizing agency in slave territory, and, furthermore, they said there were still northern sympathizers in the South to whom the Methodist Episcopal Church must minister.¹¹

We will trace in Chapter 6 the steps in re-establishing Methodist Episcopal churches in Arkansas and the tragic death of Anthony Bewley. No further effort was made to carry on this work until after the close of the Civil War. In 1848 the Arkansas congregations in the northern church's Missouri Conference had 450 members; in 1857 there were 685. It was obviously true, as the Rev. George R. Crooks wrote in his *Life of Bishop Matthew Simpson*, that the Methodist Episcopal Church had only "a precarious footing in . . . Arkansas."¹²

Methodist Protestants Enter Arkansas

Space for a third Methodism in Arkansas was also required. The Methodist Protestant Church was organized in 1830 at Baltimore by the merger of several dissident groups that had left the Methodist Episcopal Church. Chief complaint of the dissenters was the strong—and in some ways unassailable—power of the bishops and the consequent lack of power on the part of lay members of the church. The new church replaced the bishop(s) with elected presidents of annual and general conferences and provided for lay representation in all conferences.

The first organization of Methodist Reformers [later Methodist Protestants] in Arkansas . . . was made at a place called Cane Hill [southwest of Fayetteville], December 11th, 1830. Five or six members of the Methodist Episcopal Church, two local preachers and one exhorter, being convened, called Jacob Sexton to the chair, and appointed B. T. Newlin, secretary. After prayer, resolutions were adopted to withdraw from the Methodist Episcopal Church. . . . This feeble organization, in the far western border of Arkansas . . . proved a success. Yet they had to encounter serious difficulties and much opposition. . . . Yet they had good congregations, and their society proved steadfast and harmonious, and had a steady increase.¹³

Jacob Sexton applied to the Tennessee Conference of the Methodist Protestant Church for the Arkansas church with its thirty-five members

to be accepted as a mission. The Tennessee Conference acquiesced; Jacob Sexton was ordained in 1833; and in 1837 an Arkansas Conference was organized.

In 1845 John Miller of Cane Hill wrote about progress in the area, noting a hundred new members in recent months. Two camp meetings had been held—one on Washington County Circuit resulting in twenty-five converts and eight new church members and the second on Lee's Creek in Crawford County where twenty-five new members were received.¹⁴

When the Methodist Protestant Arkansas Conference met in October, 1853, at Mt. Zion Chapel near Brownsville, the preachers reported 1,117 members, an increase of 324.¹⁵ Preachers were not appointed by a bishop but by a Stationing Committee named by the conference from among its own members. Appointments for 1853-54, with an indication of membership, were as follows:

<i>Appointment</i>	<i>Members</i>	<i>Superintendent (Pastor)</i>
Cane Hill	222	Jacob Sexton
Ozark	219	Redman Boyd
Fort Smith	259	Wm. Nicholson
		E. T. Walker, assistant
Clarksville	45	G. C. McWilliams
Batesville		Pastor, to be supplied
		J. B. Reed, asst.
Searcy	118	T. B. Kane
		Obed Patty, assistant
Camden	242	John L. Wells
Hempstead		to be supplied
Santa Clara (Cal.) Mission		John Miller
Cherokee Mission		T. Leach
Benton Mission	12	Ure Trogden
White River Mission		M. Stimson

Lay representatives to the conference were William E. Oliver, William H. White, Robert McElroy, and John B. Reed. In addition to the preachers who were appointed, there were those who were called "unstationed ministers" or preachers, who in Methodist Episcopal terminology were similar to local preachers: Samuel Cox, J. J. Oliver, A. H. Barnes, F. F. Curtis, E. T. Walker, J. B. Bush, J. H. Miller, J. M. Scarlet, M. C. Hart, J. E. Dupee, E. Myatt, J. G. Walker, E. B. D. Johnson, William Trogden.

The Methodist Protestant Church also faced division over the slavery issue, but it found a unique way to "divide without dividing." They managed this by allowing the southern conferences to remain under the jurisdiction of the existing General Conference and allowing the northern and western conferences to set up their own General Conference. The latter group declared,

A severance from this [existing] General Conference is not severance from the Methodist Protestant Church; for this General Conference is not the Methodist Protestant Church; it is only an institution of the church, and if two-thirds of an annual conference shall so determine, they can provide for two General Conferences as for two church Book Concerns.¹⁶

The church did provide two book concerns and two general church papers. In essence, the regions arranged for a more or less legal, temporary separation but did not get a divorce and terminate the marriage.

Effective Leaders Emerge

Even in these times of stress—perhaps because of them—many additional effective leaders of the Methodist Episcopal Church, South, emerged in the state. A few will be mentioned as typical of the many. One was the Rev. Joseph Milus Stevenson, possibly a distant relative of William Stevenson, though the connection is not clear. He served difficult charges in Arkansas, frequently the African missions, locating every few years (perhaps due to poor health or poor pay). In the 1870s he served in North Texas, and in the late 1880s and on into 1900 he pioneered in West Texas and New Mexico. His grandson Coke Stevenson was later governor of Texas.

Mrs. Lewis S. Marshall was born as Ann James in England. She came to America about 1846, and taught school in Fayetteville until she met and married the Rev. Lewis S. Marshall. She knew nothing of the Methodist itinerancy until her marriage but became a leader among Methodist women of Arkansas. Near Pine Bluff, the Marshalls occupied a one-room log cabin which she described as the first parsonage in the state. She was active in the conference women's work when it came.

Edward Rosman Barcus spent several years in Arkansas as teacher, musician, and preacher. Starting for Texas in 1854, he and his wife (a descendant of the famous McFerrin family of Tennessee) stopped in Little Rock, where he secured a job in the Little Rock Female College. They moved to Tulip after three years and stayed there three years. He joined the conference and served through the war years. Concerning Tulip, one of the Barcus sons later wrote, "Most of . . . [the planters] had plenty of negroes to do all the work . . . and so they lived in luxurious ease. Their children were reared to think that it was almost a disgrace for white people to do manual labor."¹⁷ They finally moved on to Texas where seven sons and grandsons have enriched the Methodist ministry with their labors.

Felix W. Laney came to El Dorado, Arkansas, from Georgia by oxcart in 1849, crossing the Mississippi River on a raft he built. His home was a favorite stopping place for the circuit preachers. One son William P. became a member of the Little Rock Conference. Two grandsons David S. and Ben T. have been outstanding churchmen, the latter also serving as the thirty-third governor of Arkansas.¹⁸

The Decision for War

Whether the 1844 division within Methodism—and the ensuing bitterness between the two branches—helped push the nation toward war is debatable. But the conviction grew among citizens and political leaders that a showdown on slavery was in the making.

Arkansas papers in the 1850s carried many comments and news items regarding the issue—both in its local and national aspects. John Knight, editorial writer for the *Gazette*, was dropped from the paper's employ in 1850, presumably because of his stand on slavery issues. Margaret Ross has explained Knight's stance:

He was a transplanted Yankee who had partially accepted slavery because, as his wife expressed it, "If we live in a slave state we must do as the rest do." He had lived in Arkansas a little more than six years, and had come a long way towards adopting the typical Southern attitudes, but he still had a long way to go before his opinions would be compatible with those of most of his neighbors.¹⁹

Governor Elias N. Conway, son of staunch Methodist parents, served as governor for eight years in the 1850s. In his second race in 1856, he was charged by the Little Rock Mechanics Association with favoring Negroes and foreigners as workmen; but this charge seems to reflect criticism by his political opponents. Also the criticisms by Solon Borland

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Little Rock, July 20, 1851. 11f

Negro Woman in Jail.



THE commander of the steam-
boat Brandywine, on the 2d inst.,
left in my custody, as Jailor, a
NEGRO WOMAN, who is re-
ported to have secreted herself on
board said boat, when lying at the
port of New-Orleans. She was
committed under the name of AN-
NA; but she says her right name
is ZABETT, and that, during her servitude in
New-Orleans, which has been for the last three
years, the persons to whom she was commonly
hired out, changed her name to ROSANNA, by
which name she is now most known. This ne-
gro woman pretends that she is free; that she was
born a slave near Culpepper Court-house, Vir-
ginia, in the family of Mr. Wallace, with whom
she came to Louisville, Ky., about seven years
ago; and that, four years after, was moved by
one of her young masters, Mr. Arthur Wallace,
to New-Orleans. She asserts, that said Wal-
lace recently emancipated her; but she has no
free papers, in her possession. Said negro wo-
man is black, about 25 years of age, 4 feet 10
inches high, and of rather slender and spare
person. Her outer garment is an old calico
gown, and she has with her a small trunk, con-
taining one old laize dress, and one or two old
cotton handkerchiefs. The owner of said ne-
gro is requested to come forward, prove prop-
erty, pay charges, and take her away, otherwise
she will be disposed of as the law directs.

J. C. JONES, Jailor of
Chicot county, A. T.

Villemont, Point Chicot, } 30-15w [221 00]
June 28, 1851.

\$20 REWARD.

*The Arkansas Gazette
carried many notices of
runaway slaves.*

in the *Gazette* of Conway "for withdrawing from the Methodist Church to attend the Catholic Church"²⁰ may have been politically inspired.

Certain voices in the state sought to maintain calmness in the face of the impending crisis. The *Gazette* on November 17, 1860, commented:

The election is over, and Lincoln, the representative of Black Republicanism, is elected. . . . In this emergency, it is proper that our people should act upon wise and discreet counsels, and do nothing rashly or inconsiderately. . . .

A week later the *Gazette* continued:

If the cotton States be precipitated into a revolution, the people will have to do the fighting . . . [the] agitators will not get near enough to a battle to see it through a spy glass. . . . It is to the interest of all that this agitation should cease and peace and harmony restored to the nation.

Women were not silent on the issues involved. "Madame Osorio" of Monticello wrote in the *Gazette* for November 3, 1860, a plea for peace:

. . . Shall not American women, when they see their country threatened with disunion and all the horrors of war . . . shall we not lift up our voices against the traitors and political demagogues who would change that Union into fierce hatred and anarchy. . . . The few fanatics in the North, and South, have almost persuaded us that it is a necessity. . . . Mothers, wives, sisters, we have no votes in our country, but we *have* influence. Let us use our influence then to preserve the Union.

The *Gazette* continued to put much responsibility on the abolitionist preachers of the North:

. . . Hypocritical hounds, sanctimonious scoundrels, pharisaic preachers of piety, they pander to prejudices of ignorant audiences and put money in their own pockets by preaching a crusade against the slaveholders of the South. . . . It is the duty of ministers of the gospel to preach Christ and him crucified, and leave the disputes and wranglings of politicians to be settled outside of the church—the sacred desk should not be profaned by them. . . . [They should] preach less of politics and more of religion.²¹

But the leaders could find no way to turn away from the road to war. The new Arkansas governor, Henry M. Rector, virtually conceded the inevitability of civil war in a special message on the State of the Union in December, 1860:

The wisest and best government that has ever been allotted by man, has fallen a prey to the madness and fanaticism of its own children, for I am convinced, that the Union of these states, in this moment, is practically severed and gone forever. . . . That we must . . . seek an alliance as a necessity with a Confederacy of Southern States, is as plain to my mind, as the sun at noon day. . . .²²

His prediction was soon proved to be true. Church and state were both involved in the consequences of the grim years of war.

6

Slavery Leads to Division and War

ARKANSAS METHODISTS WERE increasingly disturbed over the slave system in which many of them were involved. We have already noted (in Chapter 2) efforts of certain leaders to enforce the Methodist prohibition against buying and selling slaves. But such efforts were moderate ones—except, as we saw, for Jesse Haile.

Scripps and the Abolitionists

John Scripps, for example, presiding elder in Arkansas in 1822 (and the preacher of the astute sermon on freedom in Little Rock on July 4), was against slavery but moderate and skillful in his approach. In 1842 he wrote:

In those days anterior to the cowardly abominations of modern abolitionism, Methodist preachers did much towards the alleviation of the evils of slavery. . . . When our appointments were in slave states [such as Arkansas] we shunned not to bear testimony against it. . . . But these times were before the absurd, unhappy and uncalled for interference of northern abolitionists. The spirit of enlarging privileges to the black man verging fast toward his final emancipation, was like leaven working in the hearts of slave holding communities; but the baleful clamors of that unhallowed and worse than useless combination has produced a reaction that has re-riveted his fetters, shrouding his brightening prospects, and cast him back into the gloom of the darkest moments of the eighteenth century.¹

General Unease About Slavery

But events in the nation as a whole kept Methodists and others in Arkansas uneasy about the place of slavery in national life. *The Arkansas Gazette* frequently reported events or statements made about slavery in various parts of the country. On January 4, 1831, it copied an article from the *Richmond (Virginia) Enquirer* concerning the recently published *Confessions of Nat Turner*. The article concluded with the comment: "The whole pamphlet is deeply interesting. It ought to warn Garretson [William Lloyd Garrison, founder of *The Liberator* in Bos-

ton in the same year] and the other fanatics of the North how they meddle with these weak wretches."

"Arkansas whites were suspicious of free Negroes," comments Dr. John L. Ferguson and Mr. J. H. Atkinson; and as a result, they report, "in 1843 a state law provided that no free Negroes could come to Arkansas."² Evidence of this feeling is found in this editorial comment in the *Gazette*, July 7, 1835:

Our brethren of the north have nourished these black vipers—free negroes—till they turn and sting the bosom that has warmed them. The abolitionists and amalgamationists have preached of their . . . rights. . . . America is a nation of white men, and if the blacks will reside among them it must be in servitude. . . . They will not be quiet on an equality with the whites. They must be either masters or slaves.

The *Gazette* again on November 17 expressed its concern on the free-blacks issue:

They are always a troublesome class everywhere, and particularly where there are slaves. There are several about Little Rock who are doing more mischief to the slave population than many are aware of.

However, a careful study, *Negro Slavery in Arkansas*, concludes that while whites in that era doubtless had more evidence to support this conclusion than has survived to our day, very little evidence can now be found to document such charges against free negroes.³

Methodists of Arkansas read in the *Gazette* of December 1, 1835, that Bishops Elijah Hedding and John Emory of their church had recently sent out a pastoral letter to Methodists in New England exhorting the preachers and laity to have nothing to do with the Abolition Society and its lecturers and "to refuse them the use of their pulpits and houses."

In 1838 U.S. Congressman Archibald Yell wrote an "Open Letter" (*Gazette*, May 2) to his constituency in Arkansas in which he referred to threats by abolitionists to

The peace and safety of the slave-holding states. . . . The crusades they [abolitionists] are drumming up must end in civil discord and disunion. . . . I would rather see the bond that binds us together severed, than the wicked, unholy and bloody-thirsty projects of the abolitionists carried into effect.

This reference to "disunion" was prophetic of the later division that came in both church and state. Northern abolitionists openly predicted national division:

The crisis is approaching when the people of this country must choose between immediate and uncompensated emancipation and convulsions of a terrible nature. Freedom . . . TO ALL THE INHABITANTS . . . will surely come.

Blessed be God, the time draweth near. Slave holders, timid politicians, temporizing Christians, hypocritical professors of religion cannot prevent it. . . .⁴

The *Gazette* editorialized on December 1, 1841, stating its belief "that there are in this vicinity some abolition agents, who are violating the laws of God and man by kidnaping and stealing away slaves. . . ." "The negroes in town," the paper continued, "are in the habit of holding secret meetings, some under pretence of worship, and others of social parties."

Unease Over Slavery in the Church

Meanwhile, within the church itself effects were being felt from external as well as internal anti-slavery influences. While the church's efforts to root out slavery from among its own members had not succeeded, the issue had never been wholly submerged. When Bishop Joshua Soule was in Arkansas in 1832-33, he told Jerome Berryman that while

under the existing circumstances . . . it was no sin to own slaves; [yet] . . . a time must come, when it would be abolished. . . . He held that, while it was true that the Northern people had been more guilty than the Southern people, in the introduction of slavery in this country, they had determined not to have it among themselves, and would demand the same of the South, and this would become the occasion of war between the sections.⁵

In 1840 Bishop Beverly Waugh made a tour through Missouri, Arkansas, and Texas, holding conferences along the way. On his trip from Arkansas to Louisiana he wrote, and probably said, "But disguise it as we may—slavery is a bitter pill and a great evil."⁶

General Conference Actions

When the General Conference met in Cincinnati in 1836, the leading topic of conversation was slavery; many petitions concerning it were received. During the conference, two New England members lectured on slavery at a nearby abolition meeting—and were reprimanded by the conference. Abolitionism was condemned by the conference, which disclaimed "any right, wish, or intention to interfere in the civil and political relations between master and slave. . . ."⁷

Four years later John Harrell and John C. Parker went to the General Conference session in Baltimore. This was the first time the young Arkansas Conference had sent its delegates to the church's highest ecclesiastical body. The Episcopal Address deplored the agitation in the church over slavery. Considerable discussion and some legislation dealt with whether or not to permit a Negro to give testimony against a white person in a church trial—especially since some state laws did not allow such a practice in civil trials.

When the fateful General Conference of 1844 met in New York, Arkansas was represented by three of its strongest members: William P. Ratcliffe, Andrew Hunter, and J. C. Parker. The question of slavery overshadowed all others. The crucial question centered on the fact that Bishop James O. Andrew of Georgia held two slaves by inheritance and had obtained others through marriage. He had neither bought nor sold a slave but northern delegates (clearly in a majority) felt they could not keep peace among their fellow-members so long as a slave-holding bishop was allowed to continue active. A motion was made that Andrew resign. (He had offered to do so to his southern colleagues, but they felt this would be admitting a wrong of which he was not guilty). Then a substitute motion was made that he desist from his work as bishop so long as he owned slaves. The debate continued furiously from May 23 to June 1, when the substitute was finally adopted.

Conference Lines, 1854

In 1854 Arkansas was divided into two conferences.



Eventually, on June 8 a "Plan of Separation" was adopted that outlined a procedure for division "should the Annual Conferences in the slaveholding states find it necessary to unite in a distinct ecclesiastical connection." This plan provided for a division of territory, for each minister to choose the church he preferred, and for a division of the assets of the Book Concern (publishing house).

Basic Causes of Division—and Consequences

It is usually said that this division came solely over the issue of slavery. Dr. Norman Spellman has clarified the situation thus:

There can be little doubt that slavery was a basic cause of the Methodist schism, but it was not the only cause . . . the majority of the Southern delegates acknowledged the evil and curse of slavery. As a historian of the Methodist Episcopal Church, South, has written: "Thus, then, it was not for slavery that they [the Southern delegates] contended, but for security from molestation in preaching the gospel to slave owners and to slaves without running the risk of being denied access to both classes by interfering with existing institutions and civil relations"⁸ A real and vitally involved issue . . . [was] the controversy over the nature of the general superintendency.⁹

In brief, southerners held that the General Conference had no constitutional right to suspend or depose a bishop without formally presenting a charge or charges, alleging some violation of church law, and convicting him, after a proper trial, of such a charge. Bishop Andrew, they pointed out, had not been brought to trial, he had not been found guilty of any charge, yet he had been banned from exercising his office.

It is easy now to condemn either side—or both—of the controversy for the actions in 1844. We may well listen to James Porter of New England, an uncompromising abolitionist who had an influential hand in what happened in 1844, as he reflected in 1875:

In looking at this long-continued controversy, we find it everywhere marked by human infirmity, to say the least of it. We are not much disposed to sit in judgment on the parties involved. None of them can take great merit to themselves. If abolitionists had been brought up in the South they would probably have acted much as the Southerners did, and *vice versa*.¹⁰

A century later, when most of the wounds had healed between the two sections, Bishop Frederick D. Leete commented:

The division of American Methodism . . . seems to one who reads the history of the General Conference of 1844 objectively to have been brought about by a collision of conscientious responsibility [by the South] with impatient idealism [in the North].¹¹

But, of course, soon each side hurled unfounded charges at the other. Southern leaders who had rarely defended slavery as an institution here-

tofore now declared it to be "innocent." Dr. Augustus B. Longstreet (uncle of the Civil War General James Longstreet) wrote in 1845:

We of the South look upon you [of the North] as a band of desperate fanatics alike reckless of the laws of God and man. . . . With us you are a tribe of self infuriated madmen, rushing through the country with the Bible in one hand and a torch in the other; preaching peace, and scattering the flames of civil war; enjoining love, and arousing to butchery, lauding liberty, and firing liberty's last temple.¹²

In the same vein, though some years later, Dr Daniel Curry, editor of *The Christian Advocate* (New York), wrote: "It is quite evident . . . that our Church must spread its institutions over all the southern states, and in so doing it will be compelled to sharply define its antagonism to the spurious local Methodism of the country." On other occasions he referred to "the treason-tainted Methodism of the South" and to "this degenerate, bastard Methodism."¹³

Reactions in Arkansas

New York is a long way from Arkansas, but news traveled fairly fast even in 1844. On June 5, 1844, the *Gazette* had a long editorial on "Religion and Politics" in which it reported and criticized the actions of the General Conference. It said:

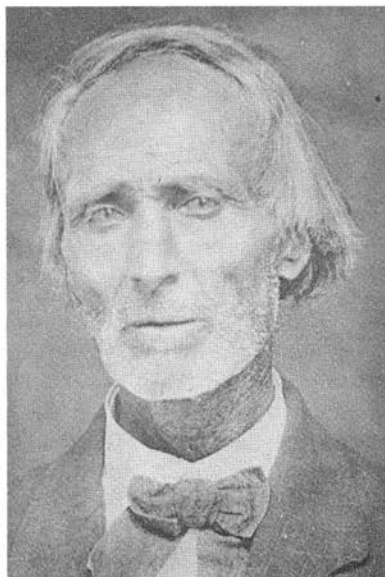
. . . When any denomination of *Christians* . . . begins to mix religion and politics, we wish them to be reprimanded by the censure of the people. . . .

What say our *southern* Methodists to this high-handed measure of religious tyranny on the part of their leaders?

In the next issue, a week later, a letter appeared by "A Southern Methodist" who declared that southern Methodists did not agree with the General Conference action: that the conference was a delegated body and the north had more delegates. The letter continued,

Now a crisis has arrived and we look for nothing else but a separation of the church [between] . . . slave and free states. Though such an event is much regretted, yet it is unavoidable on the part of the south, and we expect a southern church which will be free to make its rules in accordance with southern circumstances.

By fall, sentiment had crystallized; and when the Arkansas Conference met in Little Rock, it concluded that the Southern conferences should meet to consider forming a separate branch of Methodism. It made plans to send delegates to a convention in Louisville in May, 1845, where all Southern conferences were called to consider putting into effect the Plan of Separation. It chose John Harrell, Jacob Custer, John F. Trustlow, and John C. Parker to represent them. It also left the door open for staying together as a church: "Nevertheless, should honorable



Harrell's Chapel in Fort Smith was the first Methodist building there; it was built in 1853 under John Harrell's leadership.

The Rev. Pleasant Tackitt was part of a large family that strengthened Arkansas Methodism in its early years.

and satisfactory propositions for pacification be made by the North, we shall expect our delegates to favor the perpetuation of the union." They also disavowed any intent to impute wrong motives to the Northern delegates at the recent General Conference or any "inclination to endorse those vindictive proceedings had in some portions of the South. . . ." ¹⁴ Two ministers transferred North, possibly because of their feelings on slavery.

While the Louisville Convention was being held, the *Gazette* reported its actions; and when it was clear that a separate Southern branch would be created, the paper editorialized:

Of one thing we are glad: by the adoption of this measure, the fanatics at the north are deprived of the chance of secretly spreading their abolition views and sentiments through the medium of the church, any longer. ¹⁵

Disagreement Among Members

A considerable furor broke out in and around Batesville soon after the news was reported of the establishing of a Southern Methodist Church. An unsigned letter from there appeared in the June 9 issue of the *Gazette*, in which it was said that

not one Methodist here, preacher or layman, out of every ten, favors a secession. For my own part I view it as a stepping stone towards the dissolution of the Union. . . . The church, as a body, were shamefully misrepresented in that convention, so far as North Arkansas is concerned, and her delegates will ere long find it out.

As might have been expected, a rebuttal letter appeared a week later, signed only "T" (almost certainly the Rev. John F. Trustlow), maintaining that

We all here know [it] to be a fact that the organizing of a church, south, by that convention, is warmly approved by the Methodist community and the people generally in Arkansas. . . . If he, or any of his "preachers or laymen," are tinctured with abolitionism, they are perfectly welcome to leave for the north, for we have no manner of use for them in Arkansas.

Then on Sunday, June 23, the Rev. Mr. Trustlow, one of the delegates to the Louisville Convention, spoke at Batesville, where he was presiding elder, defending the actions at Louisville. He started at 10 A.M.; after ninety minutes out for lunch, he continued until 7 P.M. Then at night he was answered by the Batesville pastor, the Rev. Isaac McElroy. The reporter of this event gave his opinion that such a public discussion was "unnecessary and calculated to do mischief. The most angry feelings are being aroused."¹⁶

Batesville writers in the *Gazette* charged that Trustlow had gone to Louisville as an avowed opponent of immediate division, favoring an effort to solve the problem at the 1848 General Conference, and that John Harrell had said that two thirds of his district (Fayetteville) were opposed to division. It was maintained that "hundreds in this quarter of Arkansas, who are the owners of slaves, are opposed to division at this time."¹⁷

Soon thereafter Mr. Trustlow issued a pamphlet, *An Honest Thrust at the Root of Abolitionism*,¹⁸ a defense of the actions of the Louisville Convention. The *Gazette* reported on December 1, 1845, that the bishops of the Methodist Episcopal Church in a meeting on July 2 had declared that they considered the Plan of Separation of 1844 as a binding obligation. There was already talk in the North of disavowing the provisions of the plan. The same issue of the paper printed a copy of a letter from Bishop Thomas A. Morris to a minister who evidently wanted to remain in a Methodist Episcopal conference but serve in the South. Morris made clear the official position of the northern bishops:

. . . If any brethren suppose the bishops will send preachers from the north to interior charges south, or to minorities of border charges, to produce disruption, or that they will encourage minority preachers on either side of the line to organize opposition lines, by establishing one conference in the boundaries of another, they are misled.

When the Arkansas Conference met in the fall of 1845 at Camden, it voted to become a part of the new Methodist Episcopal Church, South. The vote was unanimous except for Samuel Clark who had not made up his mind when the vote was taken. He located two years later. No reference is made to Isaac McElroy, who had debated Mr. Trustlow earlier

in the year, and his name does not appear for an appointment at the conference. He evidently left the conference, but there is no record of it. Mr. Trustlow also was moved to Little Rock as presiding elder.

The conference also was called on to answer A. E. Thornton, James Thompson, and forty-four other citizens of Little Rock and vicinity who requested a statement of conference position on whether "the relation of Master and Servant as it exists in the slave-holding states . . . to be sinful or a moral evil." The conference responded with a statement that said

the relation of Master and Servant . . . is not of itself necessarily sinful, or a moral evil (which terms we consider as synonymous). . . . We will avail ourselves of every opportunity to instruct them [slaves] in the principles of the gospel. . . .¹⁹

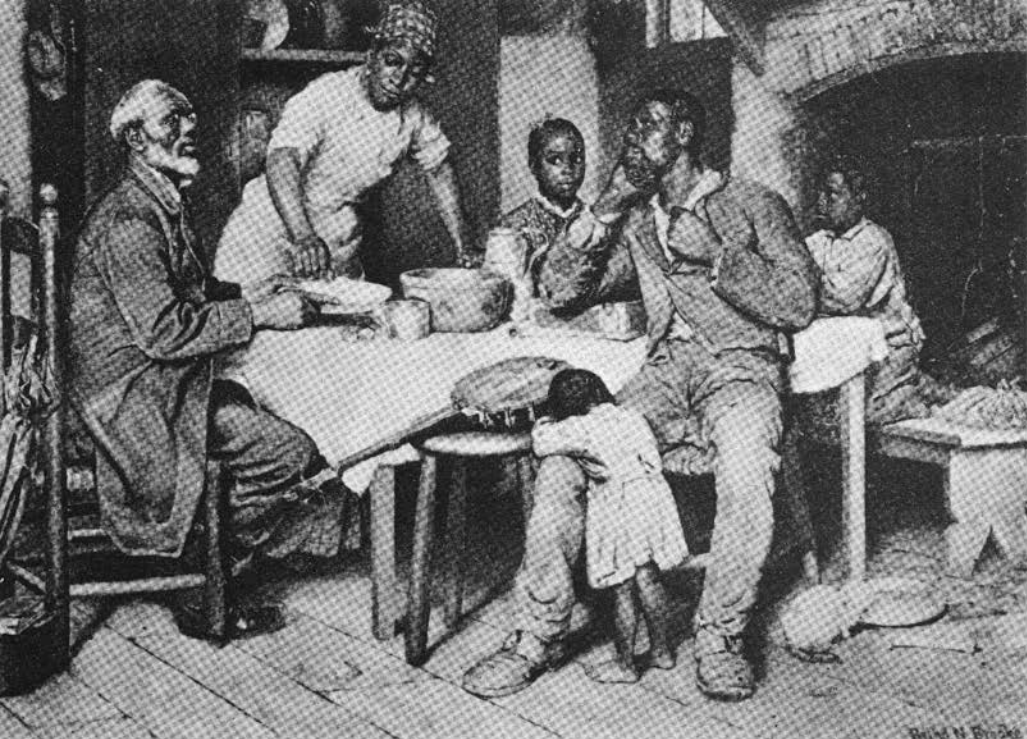
The Scope of Slavery at Mid-Century

This promise of 1845 to instruct the slaves in the principles of the gospel found a wide field of service awaiting the church. In 1845 Arkansas' population comprised 589 free Negroes, 32,261 slaves, 49,176 white females, and 59,306 white males.²⁰ Thus the blacks made up almost one-fourth of the state's people. The ten counties with the largest number of slaves in 1840 were Chicot, Lafayette, Jefferson, Union, Phillips, Hempstead, Pulaski, Sevier, Clark, and Washington. By 1850 by far the majority of the large individual slaveholdings were along the Mississippi River and in the southern part of Arkansas. One student of Arkansas slavery estimates that "42.5 per cent of the population of Arkansas was directly involved in the institution of slavery."²¹

This involvement in slavery by whites included some of the Methodist preachers. The U. S. Census of 1850 shows that seven of the seventy members of the conference owned slaves in the following numbers, according to research by Dr. Joseph Mitchell:²²

Peter Haskew, Harrison	4
William B. Mason, Red River Mission	2
James M. Rodgers, Smithville	4
Fountain Brown, Plumb Bayou	6
William Moores, P.E., Washington District	15
William P. Rattcliffe, Little Rock Station	2
Lewis P. Lively, El Dorado	1
Total	34

In addition, sixty-one other men were indicated on the census rolls as Methodist ministers, presumably local preachers; and seventeen of them owned a total of seventy-seven slaves ranging from one to twelve each.



From Library of Congress

This "Pastoral Visit" was typical of those made by Methodist Negro pastors in Arkansas. William Wallace Andrews in Little Rock was one we know most about. He was a local deacon and evidently served Wesley Chapel under the supervision of the pastor of Little Rock's Methodist Church.

We can speculate that at least some of these ministerial slave-owners felt as did the Rev. Jerome C. Berryman (who had served earlier in Arkansas) when he said to the General Conference of 1844 that in his earlier years he had owned slaves and thought they were perhaps better off for having a kind master. Even though he had freed his slaves, he said the issue was not whether slaveowners were sinners or not: Some of the best and most holy men have been slaveholders." He concluded that the time had not yet come for all men to do as he had done in emancipating his slaves.²³

In any event, the Arkansas Methodists seemed genuinely committed to taking the gospel to the Negroes. In 1846 the first of a large number of "African Missions" was established—Red River in the Washington (Hempstead County) District. A year later this charge reported 150 members. In that year (1847) the conference had 1,750 Negro members and 7,986 white ones. Interestingly enough, three charges that included both Negroes and whites had a preponderance of Negroes—Little Rock, Pine Bluff, and Columbia. On the Little Rock church roll were 175

Negroes and 75 whites. This situation in Little Rock led to the creation in 1854 of a separate Negro church or chapel near Broadway and Eighth, of which William Wallace Andrews was a prime leader.²⁴ This congregation was evidently one of the first exclusively for Negroes in the city. They "did their own singing; the sermon, often . . . by a black, was for them only. They could weep, howl, groan, shout or pray aloud, as they wished; for two ineffable hours each week they were free."²⁵

These African missions became more and more numerous, until by the fall of 1859 there were five of them in the Arkansas Conference and sixteen in the Ouachita (sometimes spelled Washita) which is now the Little Rock Conference. The Negroes—in these missions and in mixed Negro and white churches—numbered 2,855, with 1,088 probationers. This compared to 19,028 white members and 5,407 white probationers. (A probationer was a member on trial for six months; this requirement for probation continued through most of the nineteenth century.)

Among the preachers assigned to these African missions were some of the most effective members of the conference. We find such persons as Archelaus Turrentine, Duncan L. G. McKenzie, James E. Cobb, William P. Ratcliffe, A. B. Winfield, Harlston R. Withers, George A. Dannelly, Benoni Harris, Cadesman Pope, Joseph M. Stevenson, James E. Caldwell, Lewis S. Marshall, Horace Jewell, and James Y. Bryce.

Christian preaching made a difference in the lives of many slaves—especially, of course, where the masters were genuine Christians themselves. Harriet McFarlin Payne of DeWitt, Arkansas, was a former slave who testified to such a master. She reported in the 1830s that slaves where she lived were not allowed to work on Sunday but were to rest and go to church. The slaves had their own service in their own church. For a wedding, she said, the bride and groom would dress up and go to the "big house" where the master would read the marriage ceremony out of the *Discipline*.²⁵

Charlotte Andrews Stephens also described early black church life in Little Rock:

My father [William Wallace Andrews] was a minister of the Methodist Episcopal Church for colored people on what is now Eighth and Broadway. He also had a chapel on the property of Mr. [Chester] Ashley. . . . My father was considered the founder of Wesley Chapel. . . . Before the break came in the Methodist Church [1844], you know, it was all the same, north and south. After the division on account of slavery the Methodist church in the south had the word 'South' attached. For a long time my father did not realize that. In 1863 he and his church went back into the original Methodist Church.²⁶

But evidently heaven was still to be segregated for the Negro, according to one account by Eliza Washington of Little Rock:

Rev. Winfield used to preach to the colored people that if they would be good niggers and not steal their master's eggs and chickens and things, they might go to the kitchen of heaven when they died.²⁷

Bell Williams of Forrest City described her father, Clinton Bell, as a good Bible scholar—and a Methodist. When he died at seventy-seven years, he had read the Bible through seventy-seven times.²⁸

Even in church life, however, the master and mistress exercised a measure of control, according to Mary Williams of Pine Bluff:

In slavery times the white folks used to carry me to church. . . . When they'd sing, I'd hop and skip. . . . I 'member the first time my old mistress carried me to church. When the preacher got through preachin' . . . he come down from the pulpit and say, 'Come to me you sinners, poor and needy.' And he told what Jesus said to Nicodemus how he must be born again. I wanted to go to the mourners' bench so bad, but old mistress wouldn't let me. When I got home I told my mother to borned me again. You see I was jest little and didn't know no better.²⁹

Arkansas Negroes of the time had several interesting colloquialisms in their church vocabulary. Ike Worthy of Pine Bluff said in an interview, "No, ma'am, I'm not a preacher—just a bench member."³⁰ And Washington Duke of Pine Bluff declared, "I preach sometimes. I'm not ordained—I'm a floor preacher. Just stands in front of the altar."³¹

Negroes in Arkansas also revealed much shrewd insight into the meaning of slavery, freedom, religion, and life in general, as shown in these random comments from *Slave Narratives*, showing a variety of experiences as slaves or as blacks:

But Lawd! I've seen such brutish doins—runnin niggers with blood hounds and whippin them till they was bloody. . . .

Right after freedom I stayed with a white woman . . . never hit me in her life. . . . She was good to me till she died.

Us black folks don't want war. They are not war kind of folks. Slavery wasn't right and old war wasn't right neither. . . .

'Bout slavery, I didn't know one day from another. They treated us so nice that when they said freedom come, I thought I was always free.

Before the war you belonged to somebody. After the war you weren't nothin' but a nigger.

Yessum, Miss, them Ku-Kluxers was terrible—what they done to people. O God, they was bad. . . .

I tell you in them days you couldn't join the church unless you had been changed.

You know that old sayin: 'Preacher in the pulpit preachin mighty bold; all for your money and none for your soul'

The war brought freedom and starvation both to the slaves.

Generally all colored preachers that I knowed was slaves. . . . I never heard the preachers say anything the white folks didn't like.

You ain't even living from hand to mouth, if the hand don't have something in it to put to the mouth.

The Tragedy of Anthony Bewley

The Rev. Anthony Bewley, a kinsman of the other Bewleys who served in Arkansas, was a murder victim for his abolition sentiments. He joined the Missouri Conference in 1842 and in 1845 refused to stay as a conference member when it voted to adhere to the Southern Church. Soon he began to help revive some of the Methodist Episcopal congregations in Southwest Missouri and Northwest Arkansas.

When the Methodist Episcopal Church voted to re-establish a Missouri Conference, he was involved in its formation in 1848. Preachers were sent to Batesville, Fayetteville, Van Buren, and elsewhere, though they met opposition from pro-slavery groups. By 1853 Bewley was presiding elder of the Springfield (Mo.) District and had appointed a preacher as "Missionary to Texas." In 1855 Bewley was head of a new Texas Mission District. In 1857-8 he served not only as presiding elder there but as pastor at Denton, Texas, and in 1858-59 was pastor at Hamilton's Valley. By 1857 there was an Arkansas Conference that included Texas.

When the Arkansas Conference held its annual meeting in March, 1859, near Bonham, Texas, it was disrupted at its Sunday preaching service and "ordered" to leave by a committee of fifty local citizens. The conference was allowed to continue to Monday noon. Charges and counter-charges reached a high pitch in both the daily press and the church press. Northern Methodists claimed the committee was an armed mob, chiefly Southern Methodists. Insurrection plots were attributed by church and daily press to "certain abolition preachers who were expelled last year." Bewley was accused of writing a letter that outlined a plan to stir up the slaves and seek their freedom. Bewley thereupon fled to the Indian Territory and from there to Benton County, Arkansas. A party of men pursued him across Arkansas; he found no haven there, being ordered to leave Spring Hill when he had stopped there. His pursuers finally caught him at his home in Missouri and took him back to Fayetteville where only the intervention of the sheriff of Washington County saved his life. From there his captors took Bewley back to Fort Worth where he was hanged on the night of September 13, 1860.³²

The Methodist Episcopal Church press was—rightly—violently indignant over the Bewley death. Both branches of Methodism in the Southwest suffered from such excesses as these; Dr. Frank C. Tucker in his *The Methodist Church in Missouri* (1966) names five ministers of the Southern Church who were killed either by mobs or Union soldiers during these hectic years of war.

Implications and Consequences for Arkansas Methodists

Controversy and division among church members over slavery thus had serious implications and results in Arkansas. We have seen how

some of the ministers who opposed slavery left the state after 1845. This meant there were fewer voices calling for examination of the moral issues involved in slavery.

Another result was that Southern Methodists gradually drifted to a position of defending slavery, which until now they had rarely done. In 1857 the Ouachita Conference petitioned the General Conference to drop the rule "respecting the selling of men, women, and children with the view to enslaving them"—with no dissenting vote. The Arkansas Conference did likewise in 1858—with no opposition.

Another result that we have noted was the severe controversy aroused among some church members who differed over slavery. Still another was that Arkansas Methodists redoubled their efforts to evangelize the slaves. Even though there may have been an element of paternalism in this effort, it did provide a stabilizing factor in the lives of slaves. It was a minister in the Methodist Episcopal Church in 1878 who spoke in high tribute to the work among slaves by Southern Methodists:

. . . what were these freedmen when we found them ten years ago? All heathen? All unconverted sinners? No indeed! Somebody had been with them and aided them before our Aid Society was organized, thousands and thousands of them . . . exhibited a true religious life. . . . Whom have we to thank for such a preparation . . . that the first quadrennium thereafter gave us an increase of [one hundred thousand] from the ranks of the freedmen? . . . the Southern Methodists. Honor to whom honor is due. . . . We may not ignore their hand in this work. . . . their digging and hewing and anvil work among the slaves.³³

More recent students have also found solid evidence of the meaning of the Christian faith for the slaves:

The slaves, blending folk religions and superstitions with traditional Christianity, found a source of strength for carrying on, for finding joy in living, for approaching their tasks with zest under the severest of conditions. Though religion was used by whites to encourage docility among blacks, the slaves did not succumb. Christianity showed them that their masters had a Master, and that he alone was the absolute Lord.³⁴

Finally, while the slavery issue seemed to be settled (at least temporarily) in the Methodist fold, it was increasingly alive in political circles. In fact, the *Gazette* reported on May 26, 1845, that Henry Clay had commented that Methodist division was fraught with the danger of influencing "a dissolution of the political union of these States." How much the church divisions influenced the nation's division in 1861 we can only speculate, but events were moving toward that division—that holocaust—nevertheless.

7

“What Dire Effects From Civil Discord Flows”

AS THE WAR CLOUDS GATHERED, it seemed at first that Arkansas might try to stay clear of seceding from the Union. Governor Henry M. Rector called a special election for February 18, 1861, for a vote by the people on the issue of holding a convention to consider secession. The vote was favorable, and delegates were chosen. In the meantime, however, troops were being organized over the state.

When the convention met on March 4, it elected as president David Walker of Fayetteville, who was opposed to secession. The delegates debated for two and a half weeks, sometimes heatedly; but in the end a majority concluded that the situation did not justify secession. This action was taken even though seven states had already organized the Confederate States of America.

However, when Confederates fired on Fort Sumter and when President Lincoln called on Arkansas for troops to force the seceded states back into the Union, the governor refused. Soon a special session of the convention voted almost unanimously to secede, and on May 20 Arkansas was admitted to the Confederacy. A call was made for 10,000 volunteer soldiers, and they were soon secured.

The Conferences Support the Confederacy

Laymen and ministers of the churches were soon deeply involved in the war activities. Many members joined the army, numerous preachers became chaplains, and all citizens were involved in the hardships and sacrifices the four years of bloodshed brought.

When Ouachita Conference met in November, 1861, at Camden, it faced the harsh realities of war by joining in a funeral service for a Colonel Lyon who had been killed “while in the service of our country struggling against foreign invaders.”² A member of the conference later wrote about other events at the session:

Rev. S. W[atso]n preached a sermon, if indeed, it could be called a sermon, so full of war and battles, that I could not hear him through. The Conference

remonstrated with Brother Gideon H. W[arren] for talking war and making war speeches in his pastoral charge during the year; he plead guilty, and declared he would do it again. I think he was a failure both as a preacher and a soldier. . . . Some of the preachers that laid down their Bibles and took up swords, gave the Conference and the Church trouble no little. . . . It takes a cool, level-headed, warm-hearted man to maintain his moral equilibrium in these war times.³

The Arkansas Conference in 1861 reported that the president of Wallace Institute at Van Buren had joined the Confederate Army and had been killed at the battle of Oak Hill. Soulesbury Institute at Batesville was reported closed due to lack of teachers and students. Two ministers, C. N. McGuire and J. S. McCarver, were reported as being in the Confederate Army; and three others were assigned as chaplains: R. R. Roberts, James Mackey, and J. A. Williams. A year later six others were appointed, including Horace Jewell.

In 1862 the Ouachita Conference took a firm stand in approving the war and the Confederacy:

. . . . The contest now being waged . . . involves high moral principles which can only be settled with certainty by the scripture of divine truth . . . The institution of Hamitic slavery is of Divine Origin . . . and it is full of natural, social, and individual blessing to the whole human family . . . We pray the Divine Blessing on these Confederate States. . . . [Our previous] allegiance . . . to the so-called United States of America . . . is now null and void. . . . We recognize our . . . allegiance as due to the Confederate States. . . .⁴

By 1863 the Ouachita Conference affirmed its Confederate allegiance more strongly:

. . . We fully believe our cause is right and . . . we will resist to the last extremity.

. . . Our confidence in our final success is unshaken and firm.

. . . Our trust is in God . . . he has given us unmistakable evidence of His favor during this struggle. . . .⁵

In spite of such assurances, however, loyalty to the Confederacy by some members evidently wavered, for both E. N. Watson and John M. Bradley were accused of taking the oath of allegiance to the United States. Bradley's case was also in the civil courts; Watson made satisfactory explanation of his action.

Such oaths may have been made under duress, however, for the conference declared that an oath taken with a mental reservation to gain ease or safety was wrong and affectionately advised their flocks to suffer rather than take such oaths without the full and sincere consent of their minds. It was wicked and unlawful, said the conference, to force an oath on a reluctant conscience.



Dr. and Mrs. J. J. McAlmont were leaders in the church at Little Rock. He was a physician and druggist, and also mayor of the city in 1866. Mrs. McAlmont joined several other women in trying (unsuccessfully) to gain clemency for David O. Dodd on the day of his execution in 1864.

Furthermore, when one conference member proposed a resolution that would pledge each person to an indefinite, rigid adherence to the Confederacy, come what may, the presiding officer (William P. Ratcliffe, in the absence of a bishop) ruled the motion out of order.

Methodists Involved in the Bloody Business

We have noted the extent to which the preachers entered the chaplaincy. Some also took up arms as combatants. The Rev. J. E. Caldwell wrote that when he reached the Ouachita Conference in 1861, he learned that twenty of the preachers had give up their charges and entered the army as officers, privates, and chaplains.

And, of course, hundreds, perhaps thousands, of laymen joined the army. And many never returned—or returned wounded in body or spirit. Bishop Robert Paine, who had presided over several Arkansas conferences, wrote to Bishop James O. Andrew in 1862: "Oh, war, cruel war! How fearful are its curses upon any people."⁶ We can cite here only a few examples from among many of the devastation and hardships of the war.

Bishop James O. Andrew wrote in 1862 to Bishop Robert Paine:

I had heard of the sad fall of the editor you refer to, as having fallen in the army. . . . I fear the army is destined to be the grave of many a preacher's religion. God help the army and the chaplains, many of whom, I fear, will do more harm than good.⁷

The Rev. John H. Rice, serving as a chaplain, was with a detachment reconnoitering a Federal camp near Batesville, and had his horse shot from under him. Unarmed, he immediately surrendered, but was cursed by his captors and told he must die. While he was praying, he was fatally shot in the head.⁸

The Rev. Fountain Brown, a popular and effective pastor, lived near Pine Bluff at the time of the war. Dr. Andrew Hunter reported on his tragic imprisonment and death:

Some time in the latter part of '63, Bro. Brown was arrested, taken to Pine Bluff, tried under some charge trumped up against him and was sent up to Alton, Ill. a prisoner, where he remained in prison until after the surrender. In May or June he was permitted to return home. He had to travel all the way by water. . . . Within a short distance of Pine Bluff he was taken violently ill. Landing at Pine Bluff within ten miles of his wife and children, they were sent for immediately; medical assistance was called but alas it was too late; before his wife could reach him, he was a corpse.⁹

Some of the murderous activities, especially toward the end of the war, were carried on by independent bands of marauders and not the troops of either South or North. One such case that occurred in the spring of 1864 was reported by the Rev. J. E. Caldwell:

Ed Thrower, than whom I don't think I ever knew a better man, meets a tragic death, is found hanging in his front yard, the fiendish work of a band of men known as "Gray Backs." To what pitch of wickedness is the human heart capable!¹⁰

John H. Dye, later one of the distinguished preachers and citizens of Arkansas, volunteered when nineteen at the start of the war. He served in campaigns in Missouri, Kentucky, and Arkansas until illness forced him to return home for a time. Soon after his recovery, he was captured when on a trip from Sulphur Rock to Batesville and sent to the Federal prison at Johnson's Island on Lake Erie. Here he suffered from poor diet, insufficient clothing, cold climate, sparse bedding, and inadequate sanitation. Yet he survived and lived a long and useful life.¹¹

Instances of merciful ministry to those who suffered are recorded. These incidents are related by a Methodist preacher in south Arkansas (evidently at Princeton) in May, 1864:

May 5. Taking a jug of milk and loaves of bread, I visited both the Federal and Confederate hospitals. One poor soldier almost dying with a wounded

thigh, asked me what I asked for milk, It touches my heart now as I see that weak, suffering youth eagerly clutching the vessel of milk I placed to his lips, assuring him he was welcome. I recollect Brother [Horace] Jewell and other chaplains were there and busy, too, doing all they could to mitigate suffering and smooth the pillow of the dying. . . . Princeton hospitality and Christian charity were taxed to the uttermost, but the good people of that day and time were equal to the fearful emergency.

July 17. A hard hot day's work, preaching at 11 to the wounded in the court house hospital and to the soldiers in camp at 3 p.m. In the morning, before service, we knelt and offered prayer with two dying Federal soldiers, on the gallery of Lea's store; young Davis died very happy.¹²

The Rev. R. F. Colburn, pastor of the Methodist Church in Little Rock, and some women of the church (Mrs. J. J. McAlmont and Mrs. E. J. E. Langtree), plus others in the city, ministered to David O. Dodd at the time of his execution. David, a seventeen-year-old boy, had been sentenced by Federal General Frederick Steele to hang on a charge of spying. He has become known as the "Boy Martyr of the Confederacy." Mrs. McAlmont, one of the leaders in Little Rock and Arkansas Methodism, knew David and the entire family. She wrote this account of the day of the hanging, January 8, 1864:

I never shall forget the morning of that day . . . as a band of about a dozen or maybe more of [us] Rebels . . . went together to Gen. Steele's headquarters in the old Ashley mansion, corner Scott and Markham. We were silently admitted to the parlor and sat waiting a long time before . . . the gentlemanly soldier general politely declined to see or receive any communicants on the subject. . . . We retired feeling more gloomy if possible than when we entered the doors.

. . . . Many of the soldiers refused to see the execution, turning their backs. . . . To Mrs. [Barnes] Knighton's house the remains of the fallen spy were carried and remained until the funeral services on the following day. They were performed by Rev. Colburn. . . . That precious dust remains in Mt. Holly [Cemetery]. . . .¹³

The women of Arkansas also rendered heroic service to their families and neighbors during the war. In many a case they served as "head of the house," managing the farm or the household, scabbling for food, doctoring the sick, and often nursing the wounded—in hospitals or at home. The experience of Mrs. J. J. McAlmont, staunch member of the Methodist Church at Little Rock (though transplanted from the North), was typical of many women from across the state:

We cast our lot with the people of the South, realizing that 'these people were our people,' and never did we falter in our allegiance. . . . I visited hospitals carrying food and comforts to the sick. . . . The first work I remember doing for our soldiers was sewing—making haversacks and shirts. . . . [and] to knit socks . . . buying the wool and cards and having the wool carded and spun into yarn. . . . We poor women who were unused to walking found it no easy matter to make the rounds of the hospitals. For two years after the war

closed *corns* made by these long walks and hard shoes . . . tortured my poor feet. . . . The soldiers carried off things they could have no use for and what they wanted of them was a mystery. . . .¹⁴

The Negroes who stayed at home and helped the women to carry on also rendered unique service "beyond the call of duty." Mrs. McAlmont testified to this:

Of one thing we were certain, the devotion of the slaves to their masters' interests in his absence. Their loyalty to his children—in fact, they were our safe-guard during the long four years. . . . these slaves . . . knew that they were the bone of contention yet they . . . continued in their slow and certain way to contribute to the store of livelihood . . . [for] the tens up to hundreds . . . to be fed and clothed with no factories, no coal or iron to make what was necessary for home comfort. . . . We have only praise for their conduct and even during Reconstruction times they exhibited all the kindly and friendly traits of theirs. . . .¹⁵

We must not overlook the considerable number of members of the Methodist Episcopal Church who tried to remain peaceful with their neighbors and to see justice and fairness prevail in local communities.

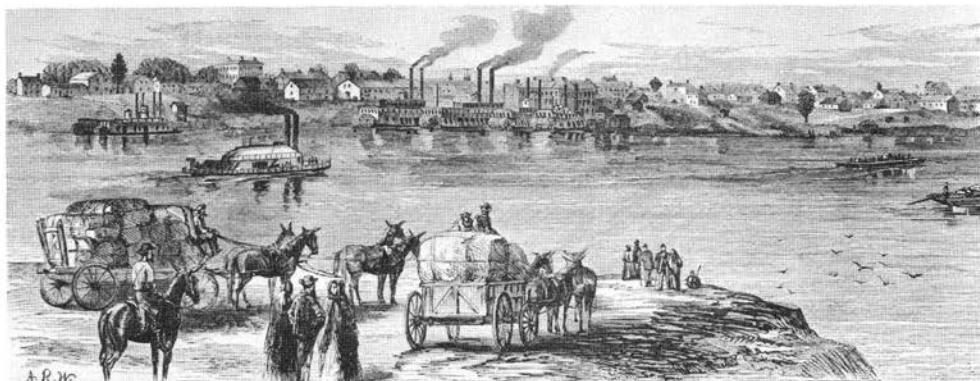
Even those Southern Methodists who wanted to save the Union were looked at askance. Dr. James Yancy DeShong was known as a Mason, a Methodist, and a Republican. Though he favored the Union, he was respected as a churchman of integrity and was unharmed.¹⁶ Henry Jackson Newell moved in 1852 from Maine to Arkansas and in 1853 joined the Southern Arkansas Conference. In 1858 he located, presumably because of anti-slavery sentiment, since he joined the Arkansas Conference of the Methodist Episcopal Church twenty years later. John Fletcher Seaman came from New York and joined the Arkansas Conference in 1837. "He hung northward at the division of the church in 1844, and labored hard to have a following. Failing in this he held his intense abolitionism in abeyance, went back into the Church South until the war, and then found congenial company in the Methodist Episcopal Church near Marionville, Mo."¹⁷

One of the significant influences on Arkansas Methodists during the war was the presence, as a chaplain, of Dr. Enoch M. Marvin of St. Louis. Dr. Marvin not only served as chaplain in such locations as Helena, Little Rock, Jacksonport, El Dorado, and Camden; he was at the Battle of Helena on July 4, 1863, and was commended by Major General Sterling Price for "the very important services which he rendered at the . . . hospitals, not only offering the consolation of his holy office to the dying, but ministering assiduously to the wants of the wounded."¹⁸ He also preached in Arkansas local churches, attended their services, attended annual conference sessions, and entered into much of the life of the church. In 1866 at the first General Conference after the war closed, he was elected bishop; and he presided over both Arkansas conferences in 1867.

The "Army Church"

A unique institution was developed in Arkansas during the war—called the "Army Church." Dr. Horace Jewell was evidently the originator of the idea, as he told it:

The chaplains had all felt the necessity for some sort of organization to enable them to preserve the results of their labors. One day the Rev. E. M. Marvin and the writer were sitting alone in the old Second Street Methodist Church, in Little Rock, and lamenting our lack of organization to conserve the fruit of our labors, when the writer suggested the propriety of organizing a church—a real church in the army. . . . Finally Marvin decided to call a



From Harper's History of the Great Rebellion

At the time the Methodist Church building was taken over by Union troops during the Civil War, Little Rock was still largely dependent on river transportation.

meeting of chaplains, who appointed E. M. Marvin and Thomas Welch, pastor of the Presbyterian Church in Little Rock, as a committee to prepare a Constitution and Articles of Faith for the new Church.¹⁹

Eventually nine ministers joined together in creating the Army Church—six Methodists and three Presbyterians. Marvin was chairman of the meeting, and Jewell was secretary. The Articles of Faith adopted by the group stated the commonly accepted beliefs regarding the Bible, the nature of the Trinity, sin, and salvation.

Soldiers were received into the Army Church by subscribing to these articles of faith and being baptized, after which they were given a certificate of membership. There were numerous revivals held among the soldiers, and many of them joined the Army Church and eventually became active in their churches "back home."

Occupation of Southern Methodist Buildings

One of the most irritating and unjustifiable actions during the war was the occupation of church buildings of the Methodist Episcopal Church, South, by ministers of the Methodist Episcopal Church. Bad enough was the appropriation by the Federal Army of church buildings for military use as hospitals or otherwise. The church building at Pine Bluff was taken over by Federal troops and unavailable to its congregation until the war closed. Some of the time it was used as a deposit for army supplies. The church at Clarksville (almost a new building) was used as a commissary by the Federals and was burned by them when they evacuated it on May 19, 1863. Fifty years later the U. S. government paid \$4,400 in damages. The church at Dardanelle was commandeered by Union troops and used as a soldier's barracks, a stable, a commissary, and so forth. In early 1862 the church at Van Buren was taken for a hospital by the Confederates. Later when Federal troops occupied the town, they used the building as a stable. After the war the Presbyterians repaired their building; and for some years it served as a Union church, with the Methodists furnishing the preachers.

But most distressing to Southern Methodists was the appropriation of their church buildings for use by preachers of the Methodist Episcopal Church. This happened at least at Fort Smith and at Little Rock. The basis for such action goes back to what is called the "Stanton-Ames Order," dated November 30, 1863, and sent to the Union generals commanding the military departments in the South, reading as follows:

You are hereby directed to place at the command of Rev. Bishop Ames all houses of worship belonging to the Methodist Episcopal Church, South, in which a loyal minister who has been appointed by a Bishop of said Church does not officiate. . . .

—E. M. Stanton, Sec'y of War²⁰

By definition, this meant that virtually any Southern Methodist church could be taken over by Bishop Ames, for no Southern Methodist preacher and no Southern Methodist bishop was loyal in the sense here intended.

In March or April, 1865, the Rev. W. H. Gillam, a former Southern Methodist preacher, was appointed the Methodist Episcopal Church pastor at Fort Smith. He writes that, since it was unsafe to travel in Arkansas without Federal protection, he took passage to Fort Smith via Little Rock on a government packet. He found the churches in the area all vacant, the people and preachers having fled before the Union troops. The Methodist Episcopal Church, South, brick building was being used as a public hall, or barn, or stable, or for whatever purpose people chose to use it, when not otherwise in use. No church services for the people of the town were being held. Consequently, he wrote:

Very soon I resolved to clean, repair, and occupy the M. E. Church, South, and there were none to object as all the officary and members of that church were far beyond the line. . . . I announced preaching, and organized a small class. . . .²¹

At the close of 1865, with hostilities over, many citizens returned to Fort Smith, including Methodists and their preachers. One of the Southern Methodist ministers went to Gillam and asked for a key to the church, for he had announced a preaching appointment the next Sunday. Gilliam replied that he had repaired and cleaned the church, was due to preach there himself, and could not change his plans quickly. The southern preacher thereupon went over to Van Buren. Gillam said that soon thereafter a false report went out that he was holding the church by military power.

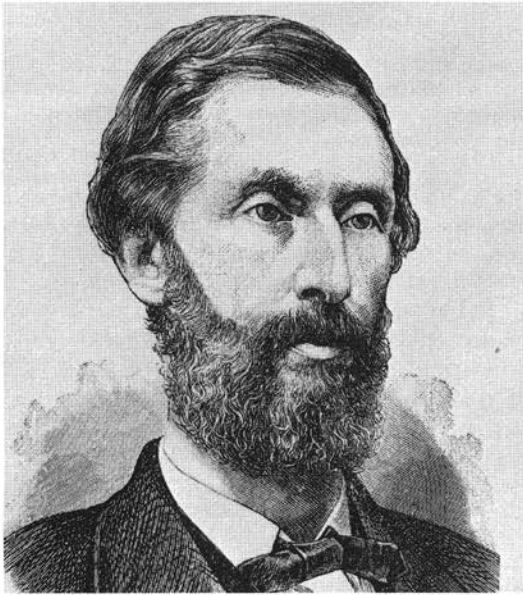
We continued to occupy the house until Conference, March 1, 1866, because the authorities of the Church, South, refused, after the above named incident, to ask us to vacate and would not even accept our invitation to take possession of the house.²²

The situation at Little Rock was more complicated, for there was a southern preacher present all during the war but barred from his church building for a considerable time. Evidently the church may have been taken over first for use as a hospital, for Mrs. J. J. McAlmont, already quoted, wrote that

Our first Methodist Church had been taken—the first of any building used as a hospital by Sec'y of War Stanton, who seemed to have an especial pique at the Methodist whites . . . Our's was the last building given up and then an especial messenger went from here, Mr. Isaac Mills, to intercede in our behalf. . . . We had no settled pastor—did not hear a sermon except a funeral sermon . . . by a 'Fed' chaplain. The first winter when we could get permission of the Christian Church we worshiped in that [building] . . .²³

However, there was a pastor appointed during the war years, the Rev. R. F. Colburn, whose wife, Parthenia Tackitt, had taught at the Shawnee Indian Mission. Colburn diligently sought to use the church building and to conduct services. Dr. Horace Jewell wrote from his personal knowledge about this situation in saying:

. . . When the City of Little Rock fell into the hands of the Federal troops, the authorities of the M. E. Church availed themselves of the celebrated Ames-Stanton order, and compelled Dr. Colburn to vacate the church, which was seized and occupied by the preachers of the M. E. Church. . . . Dr. Colburn was permitted to preach in the Christian Church. . . . The intention of the M. E. Church was to secure the property that belonged to the M. E. Church, South. This property was not surrendered to its rightful owners until after the close of the war, when an order was obtained from President Johnson commanding them to surrender the property to its rightful owner.²⁴



Bishop Enoch M. Marvin from St. Louis was a Confederate chaplain in Arkansas during most of the Civic War, and preached in a number of the Methodist churches.

The church was still in the hands of the Federal government on July 14, 1865, for on that date Dr. J. J. McAlmont, a steward in the church and in 1866 mayor of the city, wrote to his wife as follows:

... The Christian Church has been restored to the church, Brother Colburn called on Genl [J. J.] Reynolds yesterday in regard to our church house, told him that Mr. [C. P.] Bertrand had advised suing for it; the General said there was no use for that as it belonged to the church[;]it should be restored[;] the difficulty was that it had been ordered by the secretary of war; said he would investigate the matter and if he could not restore it himself, would write to Washington and get an order to do so. . . .²⁵

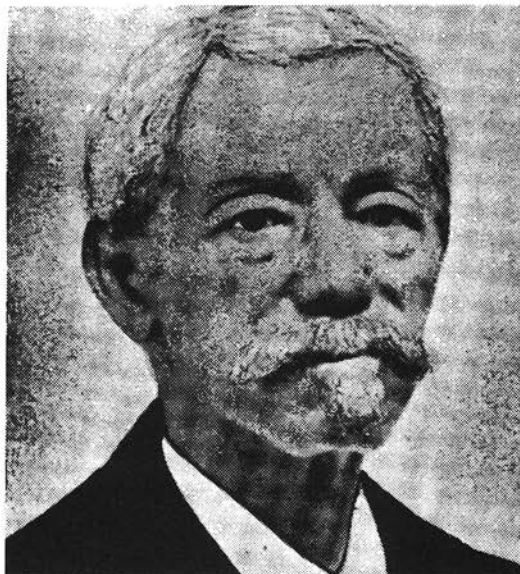
On January 20, 1866, the *Arkansas Gazette* reported: "The Methodist Church will be opened on next Sabbath. Services at 10½ o'clock and 6½ o'clock p.m." Presumably the building had been restored, repaired, and cleaned for services on the last Sunday in January, 1866. We know from other documentation that the building was in use in July and at Thanksgiving.

The Fighting Stops

When hostilities ceased, the conferences and churches tried to resume their regular operations, though under great handicaps. The Ouachita Conference in the fall of 1865 adopted this statement:

Resolved, that, as we have ever done, we quietly submit to the constituted

Nathan Warren was one of the founders of Bethel African Methodist Episcopal Church in Little Rock about 1863.



authorities of the Government under which we live in the dispensation of Divine Providence; praying that God may guide them into all wisdom and righteousness; and exhorting our membership to quiet and dutiful obedience, such as the Gospel ordains.²⁶

The conference also adopted a resolution requesting the General Conference to insert in the *Discipline* a rule forbidding preachers to discuss partisan political issues in the pulpit. In addition, the members faced the realization that their "political and domestic" relations" to the Negroes had "in the Providence of God . . . materially changed." They pledged themselves to "relax nothing in our endeavors to ameliorate their moral condition," that each pastor consider himself a missionary to the Negroes; that "efficient local brethren" be enlisted to minister to Negroes or to assist the pastor in so doing.²⁷

The fighting was over. But the effects of it—and of Reconstruction—lingered on for decades in the affairs and feelings of the people of Arkansas, both as citizens and as church members. The familiar charge that "war is hell" was verified in this yarn of an Arkansas soldier, trudging along one day alone, who met a Methodist circuit rider.

"What army do you belong to?" asked the preacher.

"I belong to the ——— regiment, Van Dorn's army," replied the soldier. "What army do you you belong to?"

"Oh, I belong to the army of the Lord," was the reply.

"Well, then, my friend," said the soldier, "you are a long ways from headquarters, for it sure is hell around here."²⁸

8

Dealing With Reconstruction Issues

*O Arkansas is a doughty State
But she was made to stagger
Under the burden set by fate
The rule of the Carpet-bagger.¹*

THUS DID JOHN GOULD FLETCHER characterize Reconstruction years in Arkansas. These years were traumatic for citizens in general. They were traumatic but also creative years for Methodists because of special circumstances.

The Methodist Episcopal Church was struggling to regain a foothold in the state. The Southern Church was struggling to regain its members and its fortunes, badly shattered by the devastation of war. Negro Methodists in the Southern Church decided to move out of the Methodist Episcopal Church, South, and did so.

It was a time of stress and strain for all—but also of important advances. Among Southern Methodists, laymen were authorized in 1866 to become delegates to annual and General Conference, and women in both major branches carved out for themselves a major field in mission education and support. Increased membership and difficulties of travel led to the creation of a third Southern conference in the state in 1870—White River. The Methodist Protestants and the black Methodist denominations made significant gains in membership. The Methodist Episcopal Church yielded to southern feeling and divided its Arkansas Conference in two: one chiefly for whites and one chiefly for Negroes.

After the Fighting Ended

The situation in Arkansas following the end of fighting has been summarized by Dr. John L. Ferguson and Mr. J. H. Atkinson:

The Civil War brought disorganization and disintegration to the entire social system of Arkansas. As the war came to a close, people began to realize

the immense task of rebuilding that confronted them. The system had been disrupted and poverty and want faced the people of the state.

. . . The Clayton regime took over in 1868, drafted and put into effect a new constitution and placed the government into the hands of new and inexperienced officials. Confusion and corruption followed.

. . . One of the most difficult problems was the adjustment of the Negroes to freedom. . . . In some ways reconstruction left deeper scars than the war itself.²

The *Gazette* sounded a clear note regarding the freedmen in declaring on September 13, 1866:

It is the duty of our people, as a means of self-defence, to educate our freedmen, that they may be able to discern in the Southern people their real friends. . . .

Another article in the same issue of the *Gazette* concluded by saying:

Further, our holy religion teaches us that, as a human being, he [the Negro] has a soul to be saved. Christianity demands that we put the Bible in his hands, that . . . he may seek consolation . . . , may frame his conduct, and from its teachings, he may learn to be content with his lot.

The Negroes themselves sought to advance their own cause. A state-wide Convention of Colored Citizens met in Little Rock on November 30 and December 1 and 2, 1865, to plead for equality before the law, the right to suffrage, and education for Negro children. The convention elected as chairman a minister, the Rev. J. T. White, and as vice president the Rev. William Wallace Andrews (a product of First Church, Little Rock), presiding elder of all Negro Methodist Episcopal work in Arkansas. Also present was the Rev. Nathan Warren, soon to be (or already) the organizer of Bethel African Methodist Episcopal Church in the city. The Rev. William H. Grey in a keynote address declared that "the haughty Southron," after "an acquaintance of two hundred years [with the negro] . . . woke up in 1862, and found the negro not half as big a fool as he thought he was."³

Education for the Freedmen

When Federal troops occupied Little Rock in the fall of 1863, the Rev. William Wallace Andrews opened a private school in the church building where he was holding services for a Negro congregation of the Methodist Episcopal Church, South. Later the school was supported by the American Missionary Association, a northern abolitionist society, and still later by the Freedmen's Aid Society of the Methodist Episcopal Church.⁴ Such schools were organized all over Arkansas, and in Pine Bluff a Methodist Episcopal Church was used.

In the main, the Negro parents were eager for their children—and sometimes themselves—to be involved in the schooling. There were

occasional exceptions, as at Washington, Arkansas. There the teacher, Mrs. Mary Stuart, met opposition from a Negro Methodist preacher named Samuels, because she had not attended his Sunday school.⁵ But such experiences were the exception.

The schools for Negroes conducted by the Freedmen's Aid Society of the Methodist Episcopal Church were launched in the summer of 1866. At first they served children as well as youth; but eventually they concentrated on normal schools, institutes, academies—looking in the direction of higher education. We will follow this story in a later chapter.⁶

Unfortunately, these schools for Negroes were not welcomed by all the people of the South. This general evaluation of the situation is probably true for Arkansas as for the rest of the South:

. . . The Freedmen's Aid Society would have made a far greater contribution to Negro enlightenment had its schools not aroused Southern resentment and prejudice. Although a segment of the citizenry favored Negro education through the Reconstruction era, the vast majority detested the educational invasion, and viewed it as simply a different form of hostility against their culture. Billy Yank with rifle and cannon had physically crushed the South; now foreign pedagogues, through lectern and radical ideology, would destroy her soul. . . . In Republicanism the Southerner saw everything he loathed—abolition, emancipation, Negro troops, military reconstruction, civil rights, social equality, Negro suffrage—and because the Methodist Episcopal Church was protected and furthered by the Republican carpetbag government, it shared the hatred of an embittered and defeated people.⁷

Northern and Southern Methodist Relations

Methodist Episcopal school teachers in Arkansas were only one occasion for irritation between the Methodist Episcopal and Methodist Episcopal, South, churches in the state. Leaders of the Methodist Episcopal Church, seeing the destitute condition of the Southern Church, felt it would be logical to offer to take the members of the sister church back into her arms.

One Methodist Episcopal church paper (*Central Christian Advocate*) editorialized in these words, as reported by the *Arkansas Gazette* on July 29, 1865:

. . . The Methodist Episcopal Church, South, has become hopelessly entangled in the recent rebellion. . . . We are not able to extricate the body from the reproach but we will do all we can to save the ministers and members from further obloquy by heartily inviting them to come to our church. . . .

In mid-summer, 1865, the bishops of the Methodist Episcopal Church met in Erie, Pennsylvania, with the church's missionary secretaries and announced their joy at the overthrow of the rebellion.

We trust that the day is not far distant when there shall be but one organization which shall embrace the whole Methodist family in the United States. . . . We will occupy, so far as practicable, those fields in the Southern States which may be opened to us and which give promise of success. . . .⁸

In neighboring Louisiana, a Methodist Episcopal paper, in commenting on the 1867 congressional action putting the ten southern states under military control, said:

They are conquered provinces. . . . Some of the southern press complain of military despotism, but this is for *bunkum*. As subjugated insurgents they cannot demand more magnanimous terms. It is all they deserve; it is more than they had reason to expect.⁹

We have already noted the friction between the two major Methodist groups after the division of 1844 and seen the efforts made toward the close of the war by the northern church to gain a footing in Little Rock and Fort Smith. At the meeting of the Missouri and Arkansas Conference in March, 1864, a Little Rock District was announced, with William S. Wentz as presiding elder and with six appointments—but with not a single pastor appointed to any of the six! On March 1-7, 1865, Bishop Levi Scott held the conference at St. Joseph, Missouri, and made only two appointments to Arkansas, according to the *General Minutes*: H. Brady to Little Rock and Joseph Brooks to Helena. W. H. Gillam in his own account of these years says he was appointed to Fayetteville.¹⁰

During the Federal occupation of Fayetteville the Southern Methodists were evidently scattered and their preacher absent much of the time. Gillam and other Northern ministers filled the Fayetteville preaching place(s). By 1867, however, many of the "refugees" had returned. One Sunday Gillam (or a colleague) had preached in the "old hall," presumably used by all faiths; and at the close the Rev. J. W. Shook, the presiding elder for the Southern Church, stood up and asked to see the hands of those who would like to return to or join a re-constituted Methodist Episcopal Church, South. Gillam says that only a few, perhaps a half-dozen, responded. Then he says that Shook told the story of how Dr. Lovick Pierce was rebuffed when he went as the Southern fraternal messenger to the Methodist Episcopal General Conference, telling it as though it were a recent event and ostensibly to create sympathy for Southern Methodism. Gillam says that he stood up and asked, "When did that happen?" and that Shook had to reply, "In 1848." Gillam adds: "Of course, that utterly destroyed his argument. From this time, however, that branch of Methodism began to gain, and continued to grow, until they finally erected a brick church on the old lots on which the first Methodist Church was built."¹¹

Slowly the Methodist Episcopal work expanded in the state. Much effort was given to convincing the people of Arkansas that the Meth-

odist Episcopal Church was not a "Northern Methodist Church" but "the great Methodist Episcopal Church." The Northern Church leaders insisted:

There is as much use for the Methodist Episcopal Church in the South as there is for any other church. . . . Our altars are not the same altar [as that of the Southern Church preacher]. His altar represents a divided Methodism and scattered forces; ours stands for united Methodism and solid ranks.¹²

Large sums of money were poured into Arkansas by the Methodist Episcopal Church (\$30,000 for the Missouri and Arkansas Conference) and the Southern preachers asked why such funds were not sent to the mission fields. But that was exactly what the Methodist Episcopal Church felt it was doing.

William Wallace Andrews and Black Methodists

We have referred incidentally several times to the Rev. William Wallace Andrews of Little Rock. Growing up in, and a member for many years of, the Methodist Church there, he gradually emerged as an effective Christian leader among the Negroes. In 1853 the Little Rock Methodist Episcopal Church, South, had 150 white members and 290 Negroes. By about 1854 the Chester Ashleys, to whom Andrews belonged, gave land at the northwest corner of Holly and West Main Streets to Andrews on which he might erect a church. Evidently by this time he served as a class leader, and then he was ordained in the Southern Church as a local elder¹³ but was not allowed to join the conference and serve as a full-fledged pastor. The Negro members were allowed to have their own meetings.¹⁴

By 1856 the Ouachita Conference had not only an appointment of Little Rock Station but also a Little Rock African Mission. This mission was undoubtedly made up of the nearly 300 black members of Little Rock Station. Presumably a building was erected about this time on the lot given and named Wesley Chapel. Usually the pastor of Little Rock Church was also designated as pastor of the mission, though Andrews and other black leaders evidently carried on much of the work, according to local traditions.

When Federal troops occupied Little Rock late in 1863, Andrews proposed that Wesley Chapel cut off its connection with the Southern Methodist branch and affiliate with the Northern branch, which it did. In March, 1866, Andrews went to Louisiana, Missouri, where the Missouri and Arkansas Conference of the Methodist Episcopal Church was held. He was admitted on trial and ordained an elder. He was one of five admitted from the Southern Church; several or all of the others may also have been black.

Andrews has the unique record of being admitted on trial and at once

being named a presiding elder. Three districts were established: Little Rock, Fort Smith, and Arkansas. The first two encompassed the churches for white members and the Arkansas District was to serve all the Negro members in the state, with Andrews as the leader. The listing read: "Arkansas District (Colored)." ¹⁵

Brother Andrews was a colored minister, and his appointment contemplated the immediate organization of the colored work in every part of the state. . . . Brother Andrews received \$1,000 missionary money. Wesley Chapel in Little Rock and perhaps charges in Fort Smith, Pine Bluff, and a few other points were served by pastors regularly appointed, and he [Andrews] was expected to travel throughout the state, organizing new societies, and supplying them with pastors as rapidly as possible. ¹⁶

But Andrews' career as presiding elder was tragically short-lived. Giliam reported that, as of the next conference session, "Bro. Andrews had died of cholera during the year at Pine Bluff, which resulted in an almost total suspension of his department of work." ¹⁷ He reports also that later he visited some of the Negro churches around Little Rock:

. . . I made a hasty trip among the settlements of the colored people, who lived on, and cultivated the farms east of Little Rock, on the Arkansas River. It is no disgrace to those people to say that they were entirely ignorant of all ecclesiastical business. They did not know the simplest elementary rules and principles of church society. How could they? Having been raised in slavery,

Scipio A. Jones, prominent Negro lawyer and churchman (Bethel African Methodist Episcopal Church, Little Rock), was born during the Civil War, attended Philander Smith College and Shorter College, and became prominent in civic and legal affairs in the state.



with no duties, or business to perform, except such as were dictated by the master, or the overseer. . . .¹⁸

Gillam also praised the membership of Wesley Chapel, saying that it included a number of local preachers willing to work for the church.

Another area where Negro Methodists were strong was in and around Lockesburg in western Arkansas. Judge Coulter, a well-to-do slave owner there, was a Methodist and he encouraged the Freedmen to become Methodists also. They organized a church at Holly Springs, and soon the whole area was almost entirely Methodist. "The nearest non-Methodist is eight to twelve miles away," says the Rev. John Thompson of the Little Rock Conference Staff, who comes from the Holly Springs area. Mr. Garfield Richardson is the ninety-five year old spiritual godfather of the area. He takes pride in the four ministers who have come from the area: O. C. Cravens, J. T. Counts, Frederick Cravens, and John Thompson; and in Mrs. Daisy M. Cobean, a deaconess.

Other Negro Methodists

After the war, Negro Methodists were pulled in at least four directions for their church allegiance. We have just noted the efforts of the Methodist Episcopal Church to appeal to them. In addition, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church all sought the support of Negro Methodists.

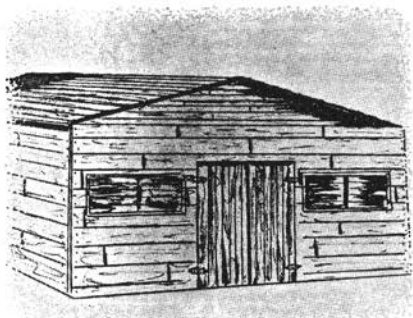
The African Methodist Episcopal Church began in 1816 as a protest led by Richard Allen against discrimination toward Negroes in the Methodist Episcopal Church in Philadelphia. Arkansas churches of the denomination were organized as an annual conference in Little Rock in 1868 when Bishop J. A. Shorter was assigned to the state. First secretary was W. A. Rector. In the next quadrennium Bishop John M. Brown organized a second conference in the state, South Arkansas. By 1884 a third conference, West Arkansas, was created.¹⁹

Bethel A.M.E. Church in Little Rock traces its beginning back to the mid 1860s, and looks upon the Rev. Nathan Warren as its organizer and first (unordained) pastor. Warren was well-known in Little Rock, having reached there in 1834; he became free by 1840. His "accomplishments were many and varied," according to Margaret Ross.²⁰ He left Little Rock about 1858 and returned after the war, at least by the winter of 1865. Presumably he helped organize the Bethel A.M.E. Church about that time and served as its pastor for a time. The church's account of its history states that the Rev. Peter Doughty was sent by Bishop Jabez Campbell as the first pastor. The church evidently named itself Campbell Chapel in honor of the bishop. The name Bethel appeared in 1875 when the Rev. J. W. Howard was pastor.²¹ Bethel

Church founded Bethel Institute which later became Shorter College.

Another schism between white and black Methodists in New York led to the formation in 1820 of the African Methodist Episcopal Zion Church. By 1870 there were sufficient churches of this group in Arkansas to set off a separate Arkansas Conference; earlier they had been a part of the Tennessee Conference. Evidently the new conference did not thrive, for the record shows that it was revived in 1879 by Bishop J. P. Thompson and was firmly established in March, 1882, by Bishop Singleton T. Jones. Eventually a North Arkansas Conference was formed.²²

In spite of a small membership in Arkansas, the African Methodist Episcopal Zion Church has an unusual record in the number of minis-



The first Wesley Chapel was a plain, box-like building, in contrast to the handsome edifice now on the campus of Philander Smith College.



ters serving in Arkansas who later were elected as bishop. Among these were John Wesley Smith, Benjamin Garland Shaw, William Walter Matthews, Charles Cecil Coleman, and Arthur Marshall, Jr.²³

During the war years many Negro members of the Methodist Episcopal Church, South, began to drift away—some to one of the Methodist churches for blacks (A.M.E. or A.M.E. Zion) or to the Methodist Episcopal Church (note Wesley Chapel) or to one of the Negro Baptist denominations. These churches were vying among themselves for superiority in regard to Negro members. "The A.M.E. Church," for example, "bitterly opposes the Methodist Episcopal Church in her work among the colored people," according to the editor of a Methodist Episcopal paper in that era.²⁴ The editor continued by referring to overtures by the Methodist Episcopal Church for union with the African Methodist

Episcopal Church. Bishop J. P. Campbell of the African Church declared that he would agree to union when he would be received in the northern church in his episcopal role as the peer of Bishop Ames. The *Advocate* editor responded by saying that only the General Conference could make that decision and that it might not judge Campbell to be the peer of Ames!

The Colored Methodist Episcopal Church

We have already noted that the Southern Church in Arkansas reaffirmed its responsibility after the war to minister to its Negro members. At the 1867 meeting of the Little Rock (formerly Ouachita) Conference, a Committee on Freedmen noted that there were about 1,250 freedmen belonging to churches in the conference, with 20 ministers (local preachers and local deacons), 7 Sabbath schools, and 372 pupils. The report called for earnest efforts for their moral and intellectual improvement:

They have shown their devotion to our church by refusing to unite with Sister branches of the church that have endeavored to entice them from our fold. . . . We shall have to combat many deep-rooted prejudices that exist in our midst toward the race. But let none of these things cause us to swerve from our duty, nor shrink from the solemn responsibilities that develop upon us, as ministers of the gospel and members of the Church of Christ.²⁵

The Committee recommended organizing the Negroes on each charge or church into quarterly conferences, looking to the time when they would form separate annual conferences in their own denomination. The following year the conference took another step in empowering the Negroes by ordaining as deacons Benjamin Hannah, Robert Hill, Claiborne Birnett, and Boston Willborn—and, as an elder, Bailey George.

After considering the various options, the leaders of both races in the Southern Church mutually agreed on a separate denomination for the Negro members, who chose as their own name the Colored Methodist Episcopal Church. Annual conferences were organized early in 1870 and a General Conference held on December 15 of that year in Jackson, Tennessee. Arkansas delegates to the conference were the Rev. R. Samuels, the Rev. Solon Graham, and Mr. Isaac Simpson.

The new church did not have an easy beginning.

Desiring to attach to this branch of the Methodist Church the stigma of their having been once connected with their oppressors, some Negroes themselves have referred to these Colored Methodists as "seceders" and "a Democratic Rebel concern" intended to lead the Negroes back into slavery. Such statements are most uncharitable and they not only do the Negroes concerned an injustice but question the good motives of a number of benevolent southern men who took this step, feeling that it was the best way for the Negroes to develop their religious life after emancipation.²⁶

The Southern Church turned over to members of the Colored Methodist Episcopal Church any church buildings already being used by the blacks and in some cases helped them to build or buy buildings. They continued their concern and assistance for many years, though the passing years and mergers with other Wesleyan branches have lessened the close ties of the early years.

The Southern Church Rallies Its Forces

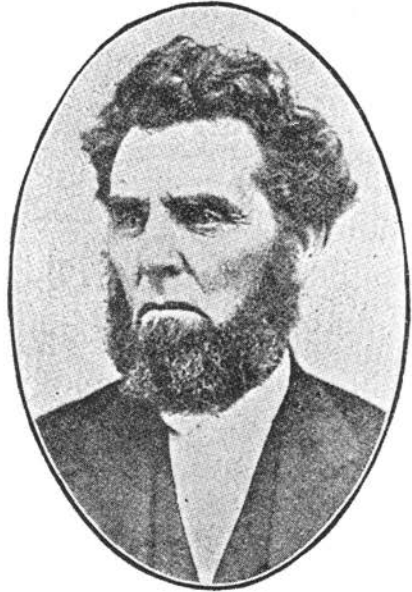
" . . . The old Methodism of our fathers . . . has brought us triumphant, as a church, through a war which has swept down nearly every thing else." ²⁷ So declared Dr. A. R. Winfield of Arkansas at the Southern Methodist General Conference in New Orleans in 1866. Yet the church in Arkansas and the South made a remarkable recovery. Such a recovery in Arkansas can hardly be attributed to any factor except the power of God and the quality of the leaders he had called to his service in the state.

All the external signs were adverse, as we have already observed. But necessity, innovation, and ingenuity provided new procedures and a new spirit among Southern Methodists—in Arkansas and elsewhere. This new approach began with the bishops and the General Conference of 1866. At that conference it was decided to authorize lay persons to serve as delegates to annual and general conferences. Dr. A. R. Winfield of the Little Rock Conference told the General Conference that he had earlier opposed lay representation but now favored it. However, he could not persuade his fellow ministers back home to follow him, and the conference voted against the change. Fortunately, the church as a whole adopted the measure. This brought into the councils of the Arkansas conferences at that time strong and efficient lay members—such as Jonathan Cole, F. M. Daniel, Mrs. Lou A. Hotchkiss, Mr. and Mrs. J. J. McAlmont, A. S. McKennon, Mrs. H. D. McKinnon, Mrs. A. J. Marshall, Captain W. W. Martin, Mr. and Mrs. George Thornburgh, and Mrs. F. M. Williams.

Arkansas Methodists took steps to pay their pastors more adequately. One method in the Arkansas Conference was to combine enough churches on a charge (or circuit) to provide a decent salary. In addition, a plan was devised to read aloud the assessment made on each member and to publicize the names of those who failed to pay! A policy to provide parsonages became general.

Several new agencies gave more muscle to the church's impact. One was the organizations for women—home and foreign mission societies (of which more will be said later). Another was the Sunday school, not new, but given new scope.

Thus, even by 1869 the Little Rock Conference Committee on the State of the Church declared:



Though bitter political enemies, both Joseph Brooks (right) and Elisha Baxter were Methodists.

Southern Methodism is neither dead nor dying, thank God. True, the body is somewhat diseased, and its energies partially exhausted; but health is fast being restored. . . . This year has been one of triumph. . . . Thousands have been converted. . . .²⁸

Another action in 1870 helped increase the efficiency of Arkansas Methodism: the creation of a third conference in the state. It was called White River and was carved out of the northeastern and eastern part of the state (see map on page 229). It was needed to bring the conference leadership closer to the people and to enable the area to act more nearly as a unit. It was organized in September, 1870, at old Mount Zion Church on a slope of Crowley's Ridge in Cross County, two miles southeast of present-day Vanndale.

Bishop John C. Keener was the presiding bishop at the first session. He arrived on horseback, since the St. Francis River was too low in water to allow the steamboats to float. The Rev. John M. Steele proposed that the conference abandon the counties in the "bottom lands" between the Mississippi River and Crowley's Ridge. The Rev. H. T. Blythe (for whom Blytheville was named) spoke against the proposal: "There are lots of good people living in this territory and some day it will be the garden spot of Eastern Arkansas." The conference continued until 1914 when White River and Arkansas conferences merged to form the North Arkansas Conference.²⁹

Outstanding Southern Leaders and Members

Crucial to the advancement of Methodism—in all its branches—of Arkansas following the war was the caliber of leaders and members across the state. One example of this was in the political and civic influence that some of the ministers and laymen exhibited. We have already noted some earlier examples.

Without doubt the "Grand Old Man" of Arkansas Methodism before and after the war was Dr. Andrew Hunter. He was respected by those of all faiths—and of none. He had served among the Indians; he had served in many parts of the state, and he had been a chaplain during the war. In the hectic times after the war, many people turned to him as a trusted leader and elected him in 1866 to the state senate. He was then presiding elder of the Little Rock District. In the senate his colleagues elected him their president. When a vacancy in the U.S. Senate occurred soon thereafter and the General Assembly could not agree on a replacement, after several votes they turned to Dr. Hunter and elected him on November 27, 1866. However, after careful thought he concluded he would not leave the ministry, and the next February the assembly elected Augustus H. Garland in his place. Concerning the selection of Hunter as U.S. Senator, William E. Woodruff, Jr. commented on December 3, 1866, in the *Gazette*:

His great natural abilities and dignity of character are universally conceded, and . . . he is . . . altogether a man who could represent our state in the Senate of the U. S. in a highly creditable manner.

Also in the fall of 1866 the Rev. C. O. Steele, pastor of the Little Rock Southern Methodist Church, was elected chaplain of the senate; the Rev. George A. Dannelly of the Arkansas Conference was named chaplain of the House. Dr. W. P. Ratcliffe was elected vice-president in 1866 of the Arkansas Memorial Association, a group committed to preserving data about the names and burial places of Arkansas Confederate soldiers. Dr. J. J. McAlmont, outstanding druggist, medical doctor, and churchman at First Methodist, was named treasurer of the Association. He also served as mayor of Little Rock in 1865 and 1866 and held other places of honor and of service in the city.

Charles P. Bertrand's long service to the city of Little Rock, the state, and the Methodist Church came to an end in 1865 just as the post-war era began. He had been a lawyer, a printer under William E. Woodruff, editor and publisher of the *Arkansas Advocate* for a time, and a member of the Arkansas legislature for many years. "He was politically and socially honest . . . a good and honest man and a true friend," said the *Gazette* on September 2, 1865.

A. S. McKennon served as the first president of the Hendrix College Board of Trustees, was a noteworthy lawyer, and later served on the

Dawes Commission in helping make plans for allotting lands of the Indians and for opening the Indian territory for settlement.

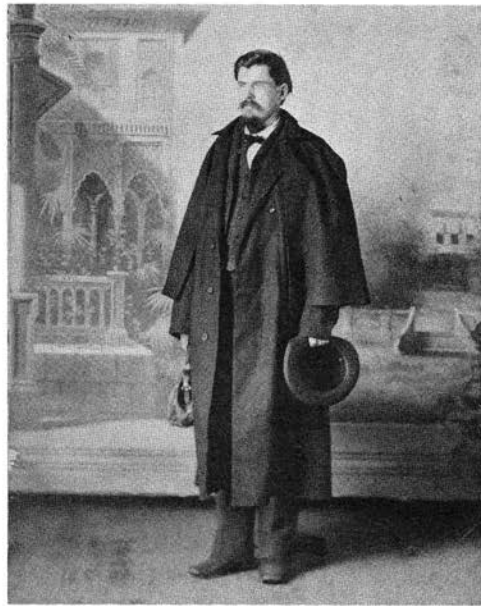
Another staunch Hendrix College supporter was Captain W. W. Martin, lawyer, judge, mayor of Conway, and president of the Hendrix trustees for many years following Mr. McKennon. "He was a man always of action and of few words, dependable to the core; always at church service; never made a talk; never led a prayer; yet a born leader," wrote a close friend.³⁰ He gave a total of about \$75,000 to Hendrix College and was a leader in raising a \$300,000 endowment for the college. He is buried on the college campus.

The name of George Thornburgh ranks high among the lay persons of the state. He served as an attorney in Powhatan for fifteen years, during which time he served as secretary of the Batesville District Conference for fifteen years and secretary of the White River Conference for ten years. He was a delegate to General Conference several times. In 1899 he moved to Little Rock where he was business manager of the *Arkansas Methodist* for fourteen years. He helped organize the Arkansas Sunday School Association and was three times its president. He founded and helped raise an untold numbers of dollars for the Methodist Orphanage. He was active in temperance and civic enterprises: he was first president of the Arkansas Anti-Saloon League and served in the Arkansas legislature for four terms, being elected speaker for one term; he was once president of the Arkansas Press Association, and was for four years superintendent of the Arkansas School for the Blind. Among his descendants are the members of the Workman family. He has been called the greatest Masonic leader since Albert Pike. He wrote the Monitor, used in the lodge today.

The Honorable Caleb Davis was said to be the oldest Sunday school superintendent in Arkansas about this time. He was born in 1808, married Miss Elizabeth Tackitt in 1827, and came to Arkansas in 1837, settling in Gum Log Valley. He organized a church at Gum Valley in 1837 or 1838 and a Sunday school on July 18, 1839. He served as superintendent of the school across the years and was still doing so when the *Arkansas Methodist* carried an article about him on May 30, 1895. He had served as steward for forty years and class leader for thirty. He served in the Civil War and the Mexican War, had been county and probate judge, and had been postmaster for sixteen years.

George W. Donaghey was another Methodist who served church and state well in this period. He was an early supporter of Hendrix College: "I subscribed \$1500, more than one-third of all my assets. . . . I have always considered this a cooperative investment from which the whole community profited, and one that in time gave great pleasure to all of us."³¹ He was the contractor for the main building erected on the Hendrix campus. He was active in bringing to Conway the Central Baptist

Dr. C. L. Kirksey was both a medical doctor and a Methodist local preacher in the late nineteenth century in and around Dover, where he once served as pastor.



College and the State Teachers College. He was elected governor; he supervised the completion of the capital building. He was the first southern governor to openly advocate state wide prohibition; he also worked for tax equalization and for reform of the convict lease system. He came to feel that in the convict lease system, Arkansas "had created a hell for her condemned men. . . [many of whom] were being made physically unfit by mistreatment that was actually inhuman in some instances."³² At his death he left the bulk of his assets to establish the Donaghey Foundation for the Little Rock Junior College.

A Methodist Episcopal Leader from the North

One of the most dramatic leaders in Arkansas during the Reconstruction years was a Methodist Episcopal minister—later turned politician—named Joseph Brooks. He was greatly admired by his supporters and just as deeply disliked by those who opposed him. His Northern Methodist connection did not serve to improve Northern and Southern Methodist relations.

Brooks was born in Ohio in 1821 and became a strong believer in emancipation of the slaves. He entered the Methodist ministry in 1839; he served pastorates in Iowa, and was agent for Methodist universities. At the beginning of the Civil War, Brooks was editor of a Methodist Episcopal paper in St. Louis, the *Central Christian Advocate*. Soon he became the chaplain for the 35th Missouri Regiment, a Negro unit, which was sent to Arkansas. There he became increasingly active in political affairs.

When the reconstruction process began in the state, Brooks took an active part. He was a member of the Arkansas Constitutional Convention in 1868, of the House of Representatives, and the State Senate, but he was unseated by the Senate Committee on Elections.³³ The appeal of Brooks to the electorate was explained by Dr. Thomas S. Staples of Hendrix College in these terms:

He was a Methodist preacher of the old type and understood how to appeal to the masses. His powerful voice, stern countenance and great physical endurance made him especially influential with the Negroes.³⁴

Brooks entered the race for governor in the fall of 1872, running against Elisha Baxter, a "moderate" Republican, and a Methodist. The votes were very close and both candidates claimed victory although Baxter was officially declared elected and took office. After appeals to the courts, and to President U. S. Grant, martial law was declared, and a small war (the Brooks-Baxter War) erupted in 1874. Baxter retained the governor's office.

Whatever the final evaluation of Brooks, he made considerable impact on the political life of Arkansas for a few years. His opponents called him "that pious ruffian" and "a malignant agitator."³⁵ On the other hand, his friends in the Arkansas Conference of the Northern Church in 1878 declared, "In every department of his eventful life he imparted strength and dignity to every cause with which his name was associated, such only as a man of his unquestioned integrity of character, and unmeasured will and energy could have done."

Northern Idealism Yields to Arkansas Mores

One further development during Reconstruction years was significant for the future of the Methodist Episcopal Church in the South—including Arkansas. When the Arkansas Conference was organized after the Civil War, it started as an inclusive fellowship of white and black ministers (and, shortly, lay persons as well). We have noted that at the session of 1866, William Wallace Andrews and other blacks were accepted readily along with white members. This action was criticized by many whites in Arkansas—both in and out of the Methodist Episcopal Church. In addition it was discovered that the patterns of religious expression on the part of southern freedmen were different—in some ways radically so—from those of whites, especially northern white ministers.

The possibility of creating separate conferences for blacks was raised and was discussed vigorously in the Methodist Episcopal press. By the time the 1876 Methodist Episcopal General Conference met in Baltimore, it was a major issue. Petitions on this matter were referred to the Com-

mittee on the State of the Church, and its report was adopted. The report recognized the pros and cons of the controversy:

Any movement toward separation would only foster and encourage the spirit of caste. . . . [2] Separation involves the violation of the great principle of brotherhood and rights. . . . [3] [In] mixed conferences . . . white preachers . . . [could] better assist in educating the colored ones. . . .
. . . . Separate conferences [1. Are] entirely a matter of expediency. . . . [2] do not [involve] any removal of privileges. . . . [3] There is not a single Church of white members with a colored preacher; nor a single district of Churches of white members with a colored presiding elder. . . . Most of the districts are by preference either all colored or all white. . . .³⁶

The General Conference then voted to allow the dividing of an annual conference into a white and a colored conference if a majority of both white and colored members requested it, but to disapprove it where the members did not prefer it, or if the division did not give promise to improve the situation, or if the interests of even a minority of the conference members might be damaged or imperiled.

By 1878 the issue of division had become crucial in the Arkansas Conference. When Bishop William L. Harris called the conference to order in Little Rock on January 24, he declared in an opening address:

There is no East, West, North, South bounding the Methodist Episcopal Church. . . . It has no affix nor suffix limiting its geographical boundaries. . . . No church goes further South or North.³⁷

But one of the first conference actions was to name a committee on dividing the conference, essentially along racial lines, repugnant as this was to some. It was necessary, as the General Conference stipulated, that a majority of both the white and black members must favor division, or it would not be adopted. When a vote was taken among the blacks, they voted one for and three against division. Presumably this blocked any action. However, later a plan was developed through which the state was divided geographically, with the Arkansas Conference covering the north and northwest part of the state and a new Little Rock Conference covering the south and southeast part. However, the bishop was authorized to shift a church or a minister to the other conference.

Essentially, this meant a type of voluntary segregation, for any church or minister could move from one conference to the other. It seems that in the beginning the two conferences were made up of a mixture of black and white ministers. Gradually, however, Arkansas Conference became almost altogether white and Little Rock Conference predominantly black. (In 1932 the Little Rock Conference was absorbed into a larger Southwest Conference, which existed until 1972).

These reconstruction years were unsettled—and unsettling—ones, we have seen. The issues (especially of race) dealt with by Methodists in those years were divisive and would not be settled for over a century.

Section III. The Church Develops Its Institutions

9 | "Where Are the Preachers Stationed?"

THE METHODIST METHOD of matching preachers to pulpits is unique. Preachers are not "called," as in congregational-type churches but are appointed by the bishop of the annual conference. This appointing process, however, takes into account many factors such as tenure, salary, housing, and other compensation.

The Methodist appointive system was originated by John Wesley and was brought to America by early Methodist leaders. One of the first difficulties faced by Francis Asbury when he reached America in 1771 arose from his advocacy of short pastorates. Some of the preachers desired long tenure, especially when they served city churches! One of his opponents on this issue Joseph Pilmoor insisted that "Frequent change . . . is never likely to promote the spirit of the Gospel nor increase true religion."¹ Laymen soon showed their preferences for certain preachers and wanted them continued as their pastors. In 1774 it was decided that the preachers should interchange each six months and that those in New York and Philadelphia should change quarterly.

A One- to Two-Year Limit

Gradually, however, one year became established as normal tenure, with two years as the legal limit. When preachers were first assigned to Arkansas, one year was the standard time they served at the same place. Preachers serving as missionaries and presiding elders were exceptions to this rule. For example, William Stevenson served as pastor on Hot Springs Circuit in 1816-17 and 1817-18 and as presiding elder of the Arkansas churches in 1818-19, 1820-21, 1823-24, and 1824-25. But usually one year was the limit.

At the General Conference of 1792 in Baltimore, a strong effort was made to allow a preacher to appeal to the annual conference if he "thinks himself injured by the appointment"—in which case the conference could direct the bishop to reassign the preacher. After much debate the proposal was defeated—probably partly because of Asbury's opposition. He wrote a letter to the conference while it was meeting in which

he declared, ". . . I never stationed a preacher through enmity, or as a punishment. I have acted for the glory of God, the good of the people, and to promote the usefulness of the preachers."²

In the beginning of American Methodism, only single men were accepted as conference members, so rigorous was the travel and so unsuited the task to the responsibilities of marriage and parenthood. But preachers began to get married *after* joining the conference; at first, they were "located"—returned to the status of a local preacher—but gradually their marriages were allowed.

Small Salaries

Also at first preachers were all paid by the conference—and paid the same amount. This practice continued until after the Civil War. In 1785 the salary was twenty-four pounds (\$64) annually. In the same year the *Discipline* asked, "Question 38. What shall annually be allowed the Wives of the married Preachers? Answer, Twenty-four Pounds . . . if they need it, and no more."

In 1792 traveling expenses were added to this sum. From 1800 to 1816 the salary allowed the traveling preachers was \$80 and traveling expenses; the same allowance was also made the wives, while children up to seven years were allowed \$16 each and \$24 each from the age of seven to fourteen. In 1816 the salary was raised to \$100, and in 1836 to \$200—alike for bishops, presiding elders, and circuit riders.

In 1846 the Arkansas Conference received a conference Stewards report that showed the amounts due the preachers, amounts paid, and amounts in arrears. The following preachers, receiving the amounts indicated, were paid in full the salaries promised them:

Andrew Hunter, Little Rock Station	\$200
Alexander Avery, Fayetteville Circuit	100
J. J. Roberts, Fort Smith and Van Buren	200
Jacob Custer, P.E. Washington District	150
Mason B. Lowery, Camden Circuit	100
T.G.T. Steel, Blue Bayou	100

But many salaries were in arrears, according to the 1846 *Journal*. We cannot list them all, but here is a sampling; some of these deficits were made up by the conference but not all:

J. F. Trustlow, P.E. Little Rock District	\$119.75
John Harrell, P.E. Fayetteville District	107.00
J. W. Shook, Dardanelle	41.00
J. H. Biggs, Mountain Mission	22.75
Joseph Turrentine, Little River	40.00

A low salary that caused anxiety and deprivation for the preacher

would affect the quality of his pastoral work, especially if he found it necessary to earn money on the side. In earlier years (though rarely now) this happened occasionally. One preacher reported in 1872 when he served the Carrollton and Berryville Circuit:

I had no special revival on the work. . . . And right at the most opportune time for circuit work I was compelled to teach a common school to get means to live on. This prevented me from holding protracted services. [A few months later] . . . Nearly one hundred dollars in debt and getting no money, corn gone. . . . We could spare a couple of cows if there were any buyers. . . . Withal the horizon is dark. Am not getting to study any scarcely. I can do poor work on horseback studying. Have poor opportunity to read as I visit the brethren. . . . My preaching is not much, very often done without study or preparation.³

Sometimes payment was not all in cash. The Rev. J. H. Watts, while serving Yellville Circuit in 1895-96, reported: "The charge paid us about \$200, nearly all in produce, that year. And that was very good for a circuit then in that conference."⁴

But generous and sensitive laymen often would go the "second mile" in paying the preacher. The Rev. H. Lynn Wade has told about the generosity of a family in Batesville when he was presiding elder there in 1919-1923:

One [family] comes to mind . . . when I think of Batesville . . . the Barnetts. There were three Barnett brothers . . . Nels, Charles, and James . . . During that time there was sickness and we didn't have any money. The district only paid about \$2,100 and with all that expense it just kept me running ragged, and preachers had to pay me out of what was paid [to them] at a certain per cent. It was hard on them. . . . Sometimes they just didn't have any money to let me have. . . . Mr. Barnett knew the conditions and every once in a while he would come by and . . . would have a check in his hand and he would slip it into my hand. Sometimes \$25.00 and sometimes \$50.00. I don't know how many times he did that. He would say, Say nothing about that, that is our gift. . . . Dr. O. E. Goddard said that it was the best Methodist Church that he knew of anywhere in the connection.⁵

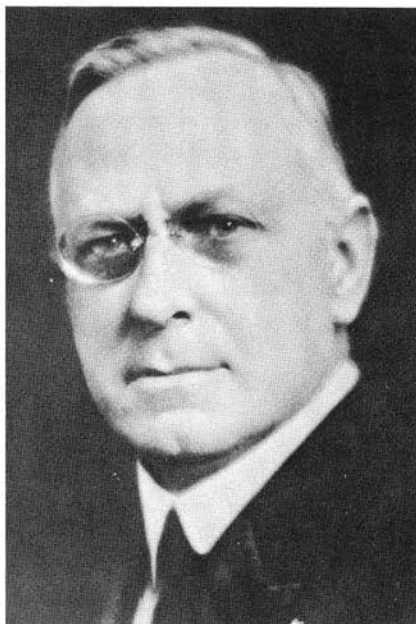
Sometimes interested "by-standers" (non-members) have helped support the Methodist pastor. The Rev. William R. Young reported that while on Frenchman's Bayou Circuit in 1872, he received a gift of \$100 from Mr. Ed McGavock ("who was not a professor of religion") "telling me to say nothing of it."⁶ There have been many such examples across the years.

In 1895 the editor of the *Forrest City Times* urged that the Methodists there pay their pastor a larger salary. He pointed out that the pastor, the Rev. F. E. Taylor, had a larger family than his predecessor and was receiving \$200 less annually than the former pastor. He also pointed out that Taylor had brought into the church a large number of new members in a revival and that more members ought to be able



James A. Anderson had a strong influence on Methodist appointments in Arkansas during his twenty-seven years as a presiding elder.

Bishop Edwin D. Mouzon served in Arkansas at a crucial time (1916-21) due to theological ferment and important decisions.



to pay more salary!⁷ A few months later Taylor was reappointed, and the church increased his salary to \$900. The *Times* commended this action editorially.

Changing Patterns in Tenure

Gradually marriage became the accepted status for preachers. Many circuit churches in time became stations, and stations ordinarily could pay larger salaries. Eventually salaries were paid directly by charges to the preachers, and conferences had no hand in the procedure—except for supplementing churches or circuits unable to pay what was considered a basic minimum salary.

The one-year limit at the same pastorate had been extended to two years in 1804. This lasted until 1864 in the Methodist Episcopal Church, when the limit became three years, and 1866 in the Southern Church, when it became four years. In 1918 the Methodist Episcopal

Church, South, allowed an appointment for more than four years when requested by the quarterly conference and upon a majority vote of the presiding elders by ballot. When Methodist Union of 1939 was achieved, no time limit was placed on the length of a pastorate.

In the 1972 *Discipline* of The United Methodist Church (paragraph 391) "provisions and limitations" are spelled out regarding the appointment of preachers. In all cases of appointments to local churches, the bishop must consult with the district superintendents (the new name for presiding elders since 1939). In turn, district superintendents must consult pastors and the local church Pastor-Parish Relations Committee before appointments are announced.

Side Benefits for Preachers

In pioneer days—and until after the Civil War—churches did not generally provide residences for preachers and their families. But members did open their homes to the preacher, especially for a few nights as he was making the rounds of his circuit. Many accounts have been written about the hospitality of members and even of non-members. "These dear people," wrote John Scripps in 1842 about Methodists in Arkansas and Missouri as they entertained preachers, "in the midst of their privations . . . [exhibited] open hospitality."⁸

Spent the night with Brother DeShong* and family on the way home. How pleasant to meet with such a Christian Brother, with whom you can converse . . . and to whom you can tell your hopes and fears . . . like an oasis in a desert. I have found few such.⁹

Such was the testimony of one of the circuit riders in the post Civil War era.

But preachers and their families obviously needed their own residences. Frequent moving from church to church made it impractical for preachers to try to own their own homes. Thus the idea arose that the churches should each own a parsonage or "parson's house." One of the first parsonages in Arkansas was evidently one described by Mrs. L. S. Marshall, whose husband preacher was sent to Pine Bluff Circuit in 1851. It was a log cabin and consisted of one room, with a back porch used for a dining room. To the rear were two separate log buildings—one used for a kitchen and one for a smokehouse. It was located "seven miles below the bluff."¹⁰ Eventually homes for ministers were generally provided—usually coming in all sizes, shapes, and conditions.

The experience of the Rev. James A. Walden was not unique when he was appointed to the Double Springs Circuit in Boone County in the fall of 1874:

* This was undoubtedly Dr. James Yancy DeShong, a respected physician who lived near Judsonia. DeShong had encouraged Mr. Young to apply for license to exhort. It seems likely that DeShong was a local preacher himself.

April 22. I have been making efforts to build a parsonage for the circuit, and have succeeded in getting all the material on the ground for a house 16 ft. square and a shed room 9 ft. . . .

July 4. . . . We are in the new parsonage . . . Unfinished, but we live in it. . . .¹¹

But other preachers, such as the Rev. J. H. Watts, had more pleasant reports:

. . . We went on over to our new charge [Mountain Home; Fall, 1892]. When we landed they were not expecting us so soon. So it was getting dark when we arrived; the doors were locked at the splendid Parsonage and the windows nailed up. So pretty soon it was known that the new preacher had arrived, and things begin to rattle around, and we were soon unloaded and . . . in the parsonage. . . . We were very heartily and kindly received.¹²

Preachers usually grew some of their own food in a garden or on a small plot of farm land. The Rev. Mr. Watts reported in his journal that in 1895-6 he and his children had made a small crop that year (his wife had died two years before). In addition, members and neighbors shared their food generously with the preacher's family. This was done from time to time but also at a special event soon after a new preacher arrived called a "storm" or a pounding. On an agreed-upon night, a large number of the church members would descend on the parsonage loaded with all kinds of foodstuff—usually canned fruit or vegetables, flour, meal, meats (usually cured), and so forth. This practice is still continued in some communities.

In recent years Methodist parsonages in Arkansas have been provided equal to almost any house in the communities where located. In the conference journals for 1974, these parsonages range in value from a few thousand dollars to several in the \$40,000, \$50,000, \$60,000, \$70,000, \$80,000, and at least three in the \$90,000 range.

Much of the credit for this improvement is due to the women of the church, beginning back in the 1880s with the organization in each local church where possible of a Women's Parsonage and Home Mission Society. The purpose of these societies was to collect funds "for procuring homes for itinerant preachers, and otherwise aiding the cause of Christ."¹³ Stimulus for these societies began after Bishop R. K. Hargrove visited the West (including Arkansas, where he presided over each of the conferences in the period of 1884-6) and became concerned about the lack of homes for the preachers he was to appoint. "The need of the gospel . . . is great," he said, "but I had not the heart to send men where, there being no [housing] provision for them, they and their families must suffer."¹⁴ The women of the church—local and connec-tional—concluded that since God called the preachers to preach, the women should see that adequate housing was provided. The adequacy of the parsonage is often a factor in the desirability of an appointment.

Appointments as Strategy

The process of making an appointment has several aspects. The bishop actually makes the appointment; and it is he who announces it, though he must almost always depend on the district superintendents for detailed knowledge about the local church(es) and the prospective preacher(s). In earlier years the bishop was free to consult presiding elders or not but he now must do so. Also in earlier years the preachers and the churches were not consulted about the appointment; now they must be.

Since the bishop is responsible for the appointments, his philosophy on appointment-making is important to the church. One of the best statements on this topic was made by Bishop John M. Moore, who served the Arkansas conferences in 1934-38:

My concern and aim in making appointments was to develop the character, spirit and movements of an Annual Conference. If appointments are strategically made Methodism, in its church life, and all church interests steadily and forcibly go forward. Whimsical appointments made to satisfy a preacher's selfish ambition or a congregation's selfish fancy sooner or later being a blight wherever they are given sway . . . Finding today the leader of tomorrow and placing him where he can be prepared for the task ahead is itself an act of sound strategy . . . Making the appointments . . . is deploying forces for the triumph of the Church.¹⁶

How has appointment-making worked out in Arkansas? Probably about as well as in other areas of the church. Some bishops have been more skillful than others at this task. Some preachers have been more skillful than others at advancing in their career.

Careers as Presiding Elder

As in any profession, there are occasional persons in the ministry who seek advancement, sometimes on bases other than merit. There have been a few such ministers in Arkansas. The Rev. J. A. Walden became convinced in 1879 that his presiding elder was in this category:

Bro. ———, I believe, . . . has greatly desired the office of P.E. and in a measure sought it, that is, as much as he dared to seek it. This he denies, but the evidence against him to my mind outweighs his statements. He was very much hurt at Bishop Keener in 1876 when he removed him from Yellville District . . . He is apparently greatly self satisfied in the Presiding Elder's office; and I have concluded that he is self-seeking.¹⁰

Some Arkansas Methodists have had long careers as presiding elders. One such was Dr. James A. Anderson. He was a Vanderbilt graduate and spent nineteen years as pastor, nine as editor of the *Arkansas Methodist*, and twenty-seven as presiding elder—serving the Fayetteville, Clarksville, Fort Smith, Booneville, Conway, Helena, Jonesboro, and

Paragould Districts. He was a delegate to five general conferences. Some of his close friends and admirers commented privately that he evidently enjoyed—and did not avoid—the office,¹⁷ though he was not one of those who consciously sought it.

Some Have Had Personality Problems

The ministry attracts persons of all types—the brilliant and the (more or less) dull; the scholar and the sensationalist; the cautious and the daring; the financial wizard and the man of prayer. Sometimes the pressures of the pastorate (or of life) turn the near-genius into an erratic, unreliable person. Such ministers will be acceptable only to certain types of churches and sometimes to none.

In the early part of this century, the leaders of Arkansas Methodism had to deal with a minister whose actions became very erratic. He had borrowed money from one of the men in the community where he served in 1917 and was negligent in repaying it. A former Arkansas preacher wrote back to Arkansas about this minister:

I was glad to hear that our good friend _____ was getting along so well at _____. This is really a very sad case and he ought to be tremendously thankful that he has such a church as that. The sooner our Bishops come to realize that every man should and must stand on his merits, the better it will be for them and the church. . . . Such methods as some of them have used to ascertain and uphold men who are not able to make good, does not add to their popularity.¹⁸

The minister moved without clearing up the loan; finally under pressure he paid off a \$200 note but had not repaid an additional sum of a little over \$200 that, the layman charged, was "obtained under false pretenses." The layman threatened to bring charges against the minister. Bishop Edwin D. Mouzon urged him to try other methods first:

I view with considerable concern always the necessity of a church trial of any kind. . . . If then you get no satisfaction . . . write me and under the law I will be under the necessity of proceeding in the matter according to the *Discipline*.¹⁹

Some weeks before conference, Bishop Mouzon wrote the Rev. J. Abner Sage, Sr., then a presiding elder, for his counsel on the matter. He raised a question about transferring the minister to another conference. About the same time, he wrote the minister that he could not reappoint him to the church he had been serving because of complaints by the members. He also wrote one of the older bishops, asking his counsel regarding the minister and reporting that

the preachers of Arkansas believe that he is mentally unbalanced . . . I have come to the conclusion that he is not perfectly sane. No church in Arkansas

is willing to have him. The Presiding Elders refuse to open up anything at all for him. He has made a complete failure at ————. It is altogether likely that they will locate him at the approaching conference. . . . I do not know what to do.

On November 13 the bishop wrote the minister telling him again kindly, but frankly, that it was impossible to reappoint him; that the presiding elders all refused to name him to any appointment; and that several other bishops who were approached would not take him in another conference. Consequently, Bishop Mouzon said, you may either ask for a location or throw yourself on the mercy of the conference, asking for another chance to do better—if the presiding elders would open some appointment. About this time the minister did clear up the \$200 debt referred to above as still outstanding. At the conference session late in November the minister was granted a location, which he had decided to request.

Thus ended a distressing situation for pastor, people, presiding elders, and bishop. Fortunately, such cases are infrequent. Fortunately, too, the Methodist Church has procedures for dealing with such cases—procedures that are designed to give a full and fair hearing to all parties involved.

When the Pulpit Seeks the Preacher

In the Twentieth Century local church officials have taken a more active role in the selection of their pastors, especially in larger churches. The bishop still appoints, but influential laymen—well, they have influence. This influence can be wholesome when dedicated laymen report their judgments about the needs of the church. Rarely do they do this in the spirit of meddling but usually in the spirit of seeking the best appointments for preachers and people.

It is a happy situation when a minister is in demand by the churches of the conference. There have been many such ministers in Arkansas across the years. Among them have been such persons as A. R. Winfield, Alonzo Monk, E. R. Steel, R. E. L. Bearden, John F. Carr, Archelaus Turrentine, John H. Riggin, James M. Workman, Forney Hutchinson, Paul W. Quillian, William C. Martin, C. M. Reves, Marshall T. Steel, and many others.

When Dr. William C. Martin was appointed to First Church, Little Rock, in 1928, it was at the initiative of Presiding Elder James Thomas and Bishop H. A. Boaz, both of whom knew Martin. So far as Bishop Martin knows, the laity had no special involvement in his appointment. In 1931 First Church, Dallas, was open for a new pastor. A Texas minister was proposed by Bishop Boaz, but an influential layman in First Church raised some questions about his acceptability. William C. Martin

had attended the church while in seminary in Dallas and was known to some of the members, as well as to Bishop Boaz, who decided to name Martin to the Dallas church. Again, this excellent appointment must be credited chiefly to the bishop.²⁰

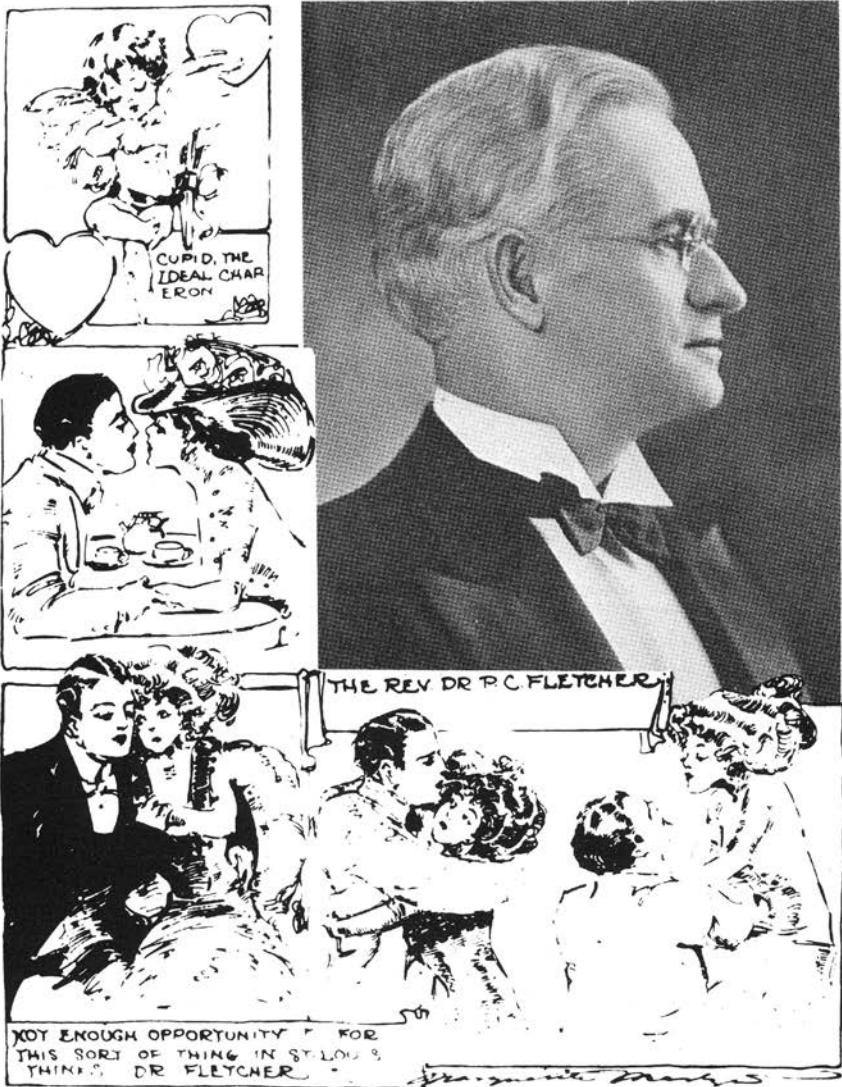
When Marshall T. Steel returned from Union Theological Seminary (New York) in 1931, he served for a year as pastor at Bauxite and was then sent to Monticello. At the end of a year at Monticello, Bishop Hoyt M. Dobbs asked Mr. Steel if he would consent to being moved to Winfield Church in Little Rock. Steel replied that he felt he should remain longer at Monticello, since he had been there only a year. Winfield Church then paid fifty per cent more salary and had nearly four times as many members as Monticello. Bishop Dobbs told Steel he would not move him without consulting him further. But when the appointments were announced, Steel was surprised to hear his name read out for Winfield.

After three years at Winfield, Steel was told by the appointing powers that Bishop A. Frank Smith wanted to appoint him to Highland Park Church in Dallas. However, the presiding elders in North Texas did not want a transfer for the church; and Steel told the bishop he did not wish to move under those circumstances. He was asked, Would you go to Highland Park if the bishop appoints you there? Steel answered that he would go where he was sent.²¹ When the conference met, he was appointed to the Dallas church and began one of the outstanding pastorates in Texas in the period of 1936 to 1957. Membership growth from 2,349 to over 8,500, the largest in the whole denomination, was only one evidence of the significant leadership Marshall Turrentine Steel gave to his longest pastorate.

One of the most sought-after preachers in Arkansas Methodism was Philip Cone Fletcher, who wrote an autobiography, *The Story of My Heart*, in 1929. Another volume *The Radiant Philip Cone Fletcher* by Silas W. Rogers gives a devoted friend's evaluation of him.

Dr. Fletcher was born in Virginia, joined the North Georgia Conference in 1894 but was transferred at once to Arkansas Conference and sent to Siloam Springs. After one year there, he went to Central Church in Fort Smith. After a tornado destroyed church and parsonage, he led the congregation in rebuilding; but the strain caused a break in his health, and he was sent to Eureka Springs for four years. During that time he struggled against ill-health, having six surgical operations. Again, he built a new church—but with much more difficulty than the one at Fort Smith. His health broke again, and at conference in 1903 he was given a leave of absence (called "supernumerary" in the *Discipline*).

He went to California, regained his health, and reported his desire to take a pastorate in the fall of 1904. The chairman of the Board of Stewards at Central Church in Fayetteville wrote and asked if he would come there as pastor. When he expressed interest, the chairman wrote:



Dr. Philip Cone Fletcher spent two years in St. Louis where he was the object of much publicity for his "inspirational and semi-humorous lecture on Love, Courtship, and Marriage." This cartoon appeared in the St. Louis Post-Dispatch for April 22, 1909. The picture here of Dr. Fletcher is substituted for the one used in the paper.

"I am glad of your willingness to serve our church here and will take it up in a quiet and orderly manner with the members of our Board, and later with 'the powers that be.'" ²²

At the end of four years in Fayetteville (the limit on pastorates at that time), Fletcher was offered churches in Tampa, Florida; Muskogee, Oklahoma; and St. Louis, Missouri. Bishop E. E. Hendrix advised against the St. Louis opening (First Church) saying, "First Church has proven a kind of grave-yard for preachers. . . . I fear the problems there will either break your health or your heart." ²³ Fletcher took the appointment, but after one year the decision was made to sell the church property. About the middle of August, Fletcher had a letter from a steward in First Church, Helena, Arkansas, asking if he would be interested in coming there; he said he had written Bishop Hendrix suggesting this move. But nothing came of this proposal. When the St. Louis Conference met, he was moved to Mount Auburn Church in St. Louis.

In December, 1909, the pastor at Winfield Church, Little Rock, was transferred to New Orleans. The Winfield officials asked Dr. A. C. Millar, presiding elder, if he could persuade Bishop Hendrix to send Fletcher to them. Dr. James A. Anderson, presiding elder at Conway, wrote later to Fletcher that

Dr. Millar and the Winfield folks had been bluffed off as to you, and had quit the trail, so flat [in his refusal] had Lord Eugene [Hendrix] been. I insisted that they say to his royal highness that they knew what they were doing in asking for you. . . . How glad I am to welcome you back to Arkansas and . . . to Little Rock! ²⁴

After four years at Winfield Church, Fletcher served a quadrennium at First Church, Texarkana. A year before he left Texarkana, Fletcher had a letter from Dr. James A. Anderson asking if Fletcher would be willing to move to First Church in Conway.

I want you to come here. I cannot offer you as good salary as you have, nor as good house to live in . . . I do not need to tell you that this is now one of the great churches of our Methodism. . . . The best working church I know. . . . It is a great and inspiring opportunity. I feel that these considerations outweigh the difference in salary to a man like you. . . . Bishop Mouzon knows nothing about [my offer to you]. I do not aim for him to know yet. If you are willing, I think I can work it out. ²⁵

But Fletcher did not move, evidently preferring to stay in Texarkana for his fourth year. In the summer of 1917, since it was known that Fletcher must move in the fall at the end of four years, several churches sought him, including St. Paul's, Springfield, Missouri; First Church, Helena; and West End Church, Nashville, Tennessee. But at conference he was assigned to First Church, Little Rock, where he had a notable and fruitful ministry of nine years. During that time, he was in-

vited elsewhere—to Trinity Church, El Paso; Central Church, Kansas City; St. Paul's Church, Springfield, Missouri (again); Florida; and Rayne Memorial, New Orleans. But eventually came an offer to serve the pastorate at Laurel Heights Church in San Antonio, and this he agreed to. He had close friends who had moved there, and he evidently felt the warmer climate in West Texas would be beneficial.

This summary of the various ramifications of appointment-making for Philip Cone Fletcher is a good example of how the local church officials, the presiding elder/district superintendent, the bishop, and the minister himself are related in this process and must work together.

Appointments for Women and Blacks

Two groups are knocking on the doors of Methodist churches in Arkansas (and elsewhere), asking for wider acceptance in the pastoral ministry; women and Blacks. Each group now feels that it is being barred from the full and free use of its members and their talents. Both groups are struggling to change long-standing mores and deep-seated feelings that are not quickly or easily removed.

Women are asking that they be accepted with no hesitancy as conference members and as pastors of local churches. The first woman to become a member of a united Methodist conference in Arkansas seems to have been Mrs. W. S. Mooty, who with her husband became a member of the North Arkansas Conference on November 9, 1939, with the union of Methodist Episcopal, Methodist Protestant, and Methodist Episcopal, South, churches in the state. They came from the Methodist Protestant Church and were assigned as pastors of the Gainesville Circuit in Paragould District. She was listed as associate pastor to her husband. Mr. Mooty originally joined the Methodist Protestant ministry in 1929, and she in 1932.

Another former Methodist Protestant pastor was Miss Fern Cook who in 1940 transferred into North Arkansas Conference from the Louisiana Conference. She was named associate pastor at Fourth Street Church at Rector. In 1940 the Mootys transferred to the Little Rock Conference. Miss Cook is still serving in North Arkansas.

The Methodist Church did not accept women as conference members until after the General Conference of 1956 when a new proviso allowed women to join. However, as early as 1946 Miss Reabel Childers and Mrs. Catheryn Ferrell were placed on the roll of Accepted Supplies in North Arkansas. An accepted supply could serve as pastor but did not have all the rights of a full conference member, such as the right to vote. In the following year, Mrs. K. K. Carithers became an accepted supply in the Little Rock Conference. Gradually more and more women accepted this role in the two conferences. A number of husband and wife teams became accepted supplies. In several of these cases the wife was

listed as associate to her husband. Miss Everne Hunter served as a supply in North Arkansas from 1958 to 1962 when she was admitted on trial, and has served as a dedicated pastor since then.

In 1970 Dorothy M. Claiborne joined the Little Rock Conference, and in 1971 Carol Ann Lascara (with her husband, Nicholas Carter Lascara) joined North Arkansas. In 1973 C. Elaine Smith joined Little Rock Conference but transferred out in 1974. In 1974 Rhonda Kay Crow joined North Arkansas.

Thus the record shows that women have been slow to join the conference; some of them feel that advancement would be unduly slow. District superintendents and the bishop suggest that much of the slowness is in the local church, which still prefers men as pastors.

Arkansas Methodists will in the future have more women pastors who will be welcomed, respected and loved. We can be confident of this because of the women who have already given leadership in Arkansas Methodism—such as Mrs. L. S. Marshall, Mrs. George Thornburgh, Mrs. H. L. Rimmel, Mrs. J. J. McAlmont, Mrs. Joy Bates, Mrs. E. D. Lewis, Mrs. Aubrey G. Walton, Mrs. E. D. Galloway, and Mrs. Paul V. Galloway.

The issues regarding greater opportunities for black Methodist ministers are perhaps even more serious, for few white churches have yet shown a willingness to accept a black pastor and not too many black churches have asked for a white pastor. Perhaps the first step may be a team approach with a black and white pastor serving together. Already, because of a dearth of black pastors, some white pastors are about to be called on to serve small congregations of black members. The Rev. Jim Beal at Newport has already attended a special workshop at which white ministers have been coached on special ways to minister to Blacks.

Perhaps the greatest needs among Blacks are more black candidates for the ministry and a strong emphasis on providing excellent training for them. The black church, as the white, needs trained, dedicated ministers who can command the respect and affection of the community in which they serve.

Appointment-Making Today

The making of appointments today in The United Methodist Church in Arkansas is no less complex than in the past. In certain regards, it is more difficult, partly because the authority of the bishop as appointment-maker has been lessened step by step. Bishop Eugene M. Frank of the Arkansas Area has described in these words the diminution of the original function:

Episcopal authority probably began to erode noticeably when bishops were assigned to residences and appointed to preside over adjoining conferences.

Today we have fundamentally a "diocesan" episcopacy. Once called "General Superintendents," they became fixed in one place and the name 'Area' was born. From that time on, one event after another has eroded the bishop's authority. In 1960, the twelve-year-tenure rule extended this erosion.

The center of controversy and interpretation in 1975 is the requirement for consultation between bishop, district superintendent, and local church. The key question is, what is the consultative style of the use of authority?

Bishops find two difficult problems: (1) the temptation to resolve appointment problems by authoritative fiat is very real; and (2) the temptation on the part of those involved in shared authority to escape responsibility by forcing the bishop to assume full authority.²⁶

Bishop Frank has himself put into practice a new approach to appointment-making in an effort to find a way to share his authority in this task.

1. January 15, district superintendents complete personal interviews with pastors and local churches regarding their hopes, wishes, and desires for next year. Each party is invited to discuss any matter with the bishop.

2. February 15, district superintendents and bishop begin considering each church and pastor, reporting on the situation.

3. March 1, superintendents begin meeting without bishop as often as progress can be made in suggesting possible chains of moves, checking with pastors, finally checking with Pastor-Parish Committee as to their willingness to accept a given appointment.

4. April 15-30, bishop meets with superintendents for two days to finalize work of superintendents and give approval and authorization.

5. May 1, ready to print appointments.²⁷

After the Appointments Are Made

Sometimes—especially in earlier years when local churches and preachers were not consulted—congregations or preachers have objected to an assignment. In 1923 when Bishop James Atkins was holding the North Arkansas Conference at Walnut Ridge, he was to assign a new pastor to Fayetteville. Bishop Atkins and Bishop John M. Moore of Dallas had agreed to transfer Dr. J. Sam Barcus, president of Southwestern University in Texas, to Fayetteville. Dr. James A. Anderson, who was in the cabinet, objected to bringing in a transfer, feeling one of the conference members ought to be sent to Fayetteville and proposing H. Lynn Wade. Bishop Atkins asked, What shall I do about my agreement with Bishop Moore? Anderson said just wire him your love. The bishop then asked Anderson to send the wire, which he did; and Lynn Wade was read out to Fayetteville.

When the leaders at Fayetteville heard that Lynn Wade and not J. Sam Barcus was appointed as their pastor, they made a date with Bishop Atkins, who was then holding the Little Rock Conference in the capital city. They objected to the change, but the bishop said the matter was settled. When Wade went into the pulpit on his first Sunday, he told a



Miss Fern Cook was one of the first women to become a conference member in reunited Methodism in Arkansas, although she and other women had belonged earlier to the Arkansas Methodist Protestant Conference.

story about a young man on his first date who kissed his date good-night. Then he felt embarrassed and said to her, "Let's just don't say anything about this." She replied, "You needn't be scared; I am just as ashamed of it as you are." Wade then said to the congregation that he was as sorry as they were about the mix-up but that he was a loyal Methodist preacher, had been appointed, and the bishop would not change him. He said it looks as though you are just stuck with me and I am stuck with you. That seemed to relieve the tension, and Wade had a very successful pastorate.²⁸

One of the cardinal sins in the Methodist itinerary is for a preacher to refuse to go to his appointment. But Dr. Horace Jewell, one of the outstanding members of the Little Rock Conference for many years, did just that after the Civil War, in which he had been a chaplain. He tells about it himself in his *History of Methodism in Arkansas*:

At the Conference in 1866 Horace Jewell was appointed to the Monticello Station and refused to go to his work, but immediately went to Louisiana and was appointed to Monroe. When the Conference met in Des Arc [a year later] his name was called, and a vote of censure was had, after which his character was passed and he was transferred to the Louisiana Conference.

Dr. Jewell then added: "Within recent years several members of different Annual Conferences have been suspended for the same offense. Some allowance perhaps was made for the peculiar circumstances that existed at that time.²⁹ By peculiar circumstances, Dr. Jewell probably referred to the unsettled conditions following the war. He went "back home" to Arkansas in two years.

Undoubtedly, there were many times when preachers (and their families) or churches were disappointed with their appointments. In fact,

there was a poor pun frequently used in earlier years of calling the appointments the "disappointments." But almost invariably the preachers or people swallowed their feelings—at least outwardly. One preacher revealed his feelings in his journal:

The Bishop read me out to a circuit on Arkansas River, the last place in the Conference I wanted to go. How I regretted to go! and yet I saw no way to help it, and go I must, and go I did. Now I want to go back. I am in the dark as to what to do. I don't want to quit the Conference or the itinerancy.³⁰

When a Pastor Leaves—He Leaves

From time to time difficulties arise if a former pastor is invited back (and goes back) to conduct weddings or funerals at one of his former pastorates. If he does return, it is protocol—and only common courtesy—to clear ahead of time with the current pastor. But it is better to avoid such visits if possible. Dr. Philip Cone Fletcher spoke wisely on this matter when he wrote:

I have made it a rule of my entire ministry to never in any wise 'meddle' with the administration of my successor. I never 'run back.' I give no advice to my former officials . . . I have always praised the preacher who has followed me, and I have never allowed any one to abuse any of my predecessors.³¹

10

Methodist Schools in Arkansas

METHODIST PREACHERS IN ARKANSAS in most of the Nineteenth Century were, in the main, not highly educated men. But they were, in the main, considerably better educated than most other Arkansas citizens. In numerous instances they taught school as a kind of second vocation, often on a part-time basis, occasionally full-time. Some of them went back and forth between the two vocations.

During the years in which the Indian missions were a part of the Arkansas Conference (1836-44), many of the preachers were in charge of Indian schools. Prominent among these were Andrew Hunter, J. W. P. McKenzie, James Graham, A. D. Smyth, James Essex, and W. H. Goode. After the Indians organized their own conference in 1844, Arkansas preachers continued to transfer to the Indian territory, often to serve in educational work. Prominent among these preacher-educators were John Harrell, John H. Carr, W. L. McAlister, F. M. Paine, and John N. Hamill.

The chief reason for the entrance of ministers and church laity into teaching in Arkansas was the slowness with which the state and local authorities established public schools. In 1843 the General Assembly authorized townships to sell public school lands to finance schools, but this income was not sufficient to pay for a school system. By 1860 Arkansas had 727 "public schools," but most were supported chiefly by tuition and private funds.¹

We noted in Chapter 4 that the Arkansas Conference in 1836 voted to try to establish a manual labor school and two female academies but failed to do so, and that several private academies were established by Methodists in Batesville, Fayetteville, and Pine Bluff about that time. Again in 1844 the conference expressed a conviction similar to that of 1836, and a few years later tangible results could be seen. The story of Methodist higher education in Arkansas has been well researched and reported by Dr. Willis B. Alderson in his doctoral thesis at the University of Arkansas in 1971, and this account owes much to his fine work. Our account will concentrate on the relation of these schools to the Methodist Church, for obviously we cannot provide a complete history of these numerous schools.

Pre-Civil War Schools

Washington Male and Female Seminary

In 1845 the Arkansas Conference authorized a Board of Trustees for a Washington male and female seminary to be located at Washington, Hempstead County. The committee members making the recommendation were all presiding elders and all from the southern part of the conference—William P. Ratcliffe, Little Rock; Jacob Custer, Ft. Towson, Indian territory; and Andrew Hunter, Washington. Perhaps a deciding factor was the strong Methodist influence in the Hempstead County area—a legacy from the William Stevenson days.

J. D. Cobb was the first superintendent, and the school opened in October, 1846. The conference did not assume any direct financial responsibility for the seminary but did appoint Lewis S. Marshall as financial agent to help raise money for it. Later, heads of the school included S. L. Slack, the Rev. H. C. Thweatt, the Rev. C. P. Turrentine, Mrs. R. Timonus White, and B. J. Borden.

Dr. Willis B. Alderson, for a time conference member and author of a comprehensive study, *A History of Methodist Higher Education in Arkansas, 1836-1933*, reported that it is difficult to decide whether the seminary was collegiate in grade. However, it did set as its goal for the women's curriculum that "Women should be educated to attend to dignified and important subjects."² The conference seems to have lost interest in the school by 1854, for no reports on it were made to the conference after 1853.

Soulesbury Institute/College

In 1849 the Arkansas Conference, having established a school in the southern part of the state at Washington, authorized one for the northern area, to be located at Batesville. It was named Soulesbury, in honor of Bishops Joshua Soule (who held the annual conference session in 1833 in Washington County) and Francis Asbury (who appointed William Stevenson to his first charge, from which Stevenson made a preaching tour into Arkansas, as we have noted).

The Rev. Benjamin Watson was elected president; and the coeducational school opened in January, 1850. It had three levels of instruction: primary, preparatory, and collegiate. In 1853 the Rev. James E. Cobb served as president, followed by the Rev. H. J. Newell in 1856, Judge David W. Lowe in 1856, and T. J. Massey in 1858.³ In 1860 the school was reported to the conference to be in prosperous condition, with both male and female departments well organized. However, the conference left the presidents place "To be Supplied."

By the fall of 1861, the school was temporarily closed—for lack of suitable teachers and not for lack of pupils. There was confidence that

as soon as teachers were found, the school would reopen. The buildings were used as army hospitals during the war, and a final effort to re-establish the school was unsuccessful. In 1872 the White River Conference (newly organized in 1870) authorized the sale of the buildings, thus closing the chapter on the school's history.⁴

Ouachita Conference Female College

A Female Collegiate Seminary was established at Tulip, Arkansas in 1850-51 and became a strong institution. In 1853 it was offered to Arkansas Methodists, perhaps partly because its superintendent then was a Methodist minister (the Rev. B. J. Borden) assisted by "Brother J. L. Joyner," evidently a loyal Methodist layman.⁵ In 1859 the Rev. Benjamin Watson became president. Teachers included the Rev. and Mrs. Jesse S. McAlister; the Rev. and Mrs. Edward R. Barcus; and Professor Barcus, mentioned earlier, was in charge of the music department, and his wife was an assistant and governess. Dr. Willis B. Alderson comments on the strong Methodist influence on the faculty, adding that "Professor and Mrs. Barcus gave years of distinguished service as pioneer Methodist teachers."⁶ Barcus also served as a pastor some of the time he was in Arkansas (1855-1874).

The name of the school was changed in 1858 to Ouachita Conference Female College and was donated officially to the conference. In 1860 both Watson and McAlister left the school; the reason for their departure is unclear. In the midst of the war, the school seems to have stopped.

But it served its day well. One evaluation of the school, quoted by Dr. Alderson, declared that "the institution represented the nearest approach to a collegiate education for women which the state afforded before the war with the possible exception of Soulesbury College."⁷

Wallace (Crawford) Institute

A loyal layman and his wife are due the credit for establishing what was first known as Crawford Institute (1854-57) and later as Wallace Institute (1857-61). They were Mr. and Mrs. Alfred Wallace of Van Buren. Both had died before the school was launched, but \$11,000 left by their will was to provide a \$1,000 building in Van Buren and a \$10,000 endowment.

The Rev. J. S. McAlister, who taught at several Arkansas Methodist schools, was principal in 1855, followed by Frederic S. Wood the next year and by the Rev. Peter A. Moses, who served from 1857 to 1860. The Rev. John Harrell may have had a hand in securing the services of Moses, for he was in Nashville, Tennessee, in July, 1857 "looking for a teacher to take charge of Wallace Institute."⁸ Moses seemed to have been a good choice and the school made progress; but for some reason he left in 1860, taking another teaching position and giving up his conference membership.

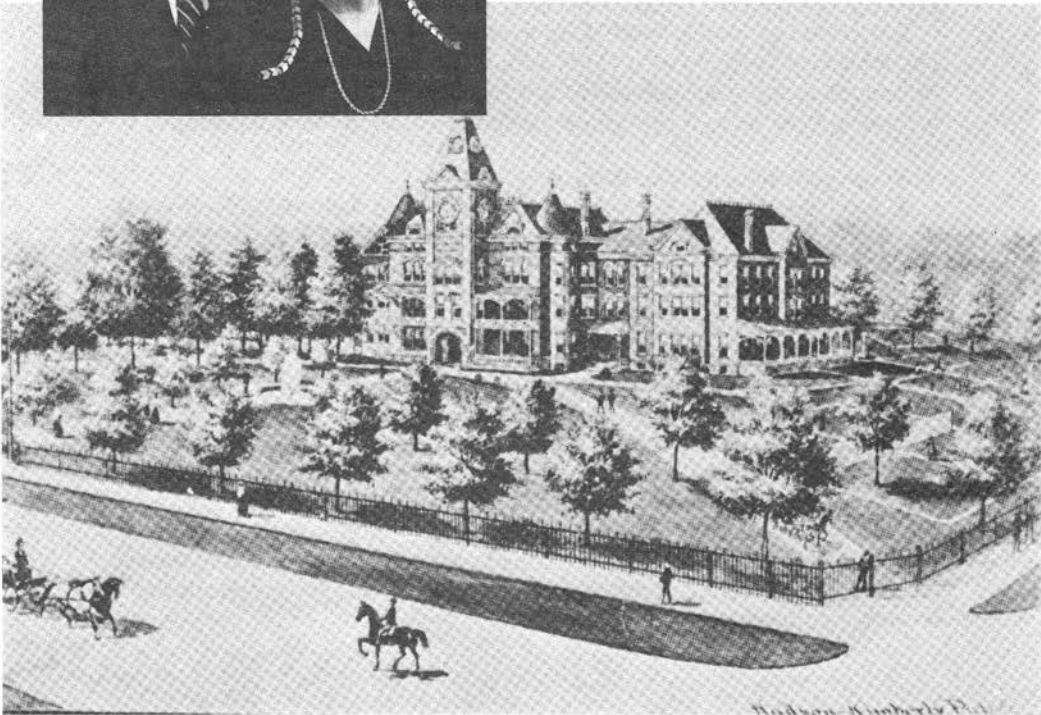
However, it was reported that Daniel B. Carr had been secured by the trustees as the new president; he began his duties in November, 1860.⁹ But during the summer vacation, Mr. Carr enlisted in the Confederate Army and was killed at the Battle of Oak Hill.¹⁰ The building was used as a hospital for Confederate wounded and eventually destroyed by Federal troops,¹¹ and the school closed.

In 1881 the Arkansas Conference took preliminary steps toward the recovery of the funds left from Wallace Institute, with a view to making appropriate use of the funds. A report in 1895 and again in 1896 to the conference revealed that the school was operating and that the trustees of the fund seemed willing to "give the church control of the school."¹² The following year, under educational statistics, Wallace Institute is listed with no property, no professors, and no pupils but \$8,500 in en-



Arkadelphia Methodist College began in 1890. Dr. and Mrs. J. M. Workman were president and teacher, respectively, from 1915 to 1926.

Photo by courtesy of John Gladden Hall, *Henderson State College: The Methodist Years, 1890-1929*. Arkadelphia: Henderson State College Alumni Association, 1974.



dowment.¹³ In 1909 the conference was asked by Van Buren officials to relinquish its rights in the fund. In the meantime, some of the fund seems to have been loaned (locally?) to help build the Van Buren High School and a grade school.¹⁴ In 1933 the Arkansas Conference again sought to recover the endowment, by that time grown to some \$25,000. Eventually, about \$20,000 from this fund went to Hendrix College.¹⁵

Arkadelphia Female College

The Arkadelphia Female College was short-lived, and information on it is in short supply. The Rev. James E. Cobb, who taught in several Arkansas schools and had a hand in the conference paper, was sent to Arkadelphia as pastor in the fall of 1859; and he soon created sentiment—and leadership—for a school for women. He was assisted by Miss S. C. J. Cobb, likely his sister. The school evidently began in February, 1860. In the fall when conference met, Cobb relinquished the pastorate and gave full time to the school, William P. Ratcliffe becoming the pastor. However, the school probably brought less income than expected; for in the fall of 1861, Cobb again filled both roles of pastor and college president, but in 1862 his only appointment was as agent of the college. In the fall of 1863, Cobb was again pastor of the church; and there was no reference to the college. It is unclear when it closed, but in 1866 the Little Rock Conference authorized the trustees to sell any remaining property of the college if necessary to save themselves embarrassment.

Centre Point Male and Female Academy

A Male and Female Academy at Centre Point was started in 1862 and continued for several years, with appointments to it by the Little Rock Conference.

Some Conclusions Regarding These Schools

Some general conclusions regarding these early Methodist schools have been drawn by Dr. Willis B. Alderson, whose doctoral study has enriched this account. They are as follows:¹⁶

1. In general, these schools were expected to be self-supporting; the Methodist Church put very little money into them directly.

2. The success or failure of a school depended very much on the ability of the president or chief administrator.

3. Contrary to general belief, women had many chances for education in Methodist schools of the era. Only one of five Methodist schools of the period was exclusively for male students, and two were chiefly for women.

4. In spite of the Methodist connectional system, little overall planning for Methodist higher education seems to have been done in this period. The two conferences usually acted independently, and the schools did not always keep in close contact with conference officials.

5. The schools maintained the church's desire that religion should be a dominant factor in curricula and activities.

6. The scholastic work of these schools, when at their height, probably gives them as much right as any colleges in the state to claim collegiate status.

7. Concerning their overall contribution to Arkansas and its citizens, Dr. Alderson quotes Dr. Horace Jewell, who knew many of the early school leaders, as saying: "No school can be pronounced a failure that succeeds in properly training a goodly number of young men and girls for useful and honorable stations in life. . . . Every youth that was educated in these schools was a clear gain to society, and many of these are now to be found occupying respectable positions in social life, and in Church and State."¹⁷

The Middle Period: 1865-1933

Immediately following the Civil War, Methodist higher education in Arkansas was a bare cupboard. All the earlier schools had disappeared. Soon, however, proposals were heard for new schools. An offer of a college site near the town of Dover was not seen as desirable. Consideration was given to establishing two colleges in Little Rock; one for men, and one for women.

The Camden Schools

As early as 1855 Bishop George F. Pierce helped to raise \$7,000 from Camden citizens for a Methodist female college to be located there¹⁸ but we have no record that it ever got organized. But the Camden Male College was accepted by the Little Rock Conference in 1868 as a conference school, and the Camden Female College was placed under the direction of the Rev. W. H. Browning. Evidently they did not thrive long; in 1870 the conference stated:

It is a matter of regret and mortification that we have at this time within all the bounds of our conference not only no college, but no school of any grade, which is the property of our church, and none over which we have any control. . . .¹⁹

Male/Female Schools at Little Rock

The 1870 report called for establishing a male college of high grade in Little Rock. The previous year the conference had proposed the planning of a female college in the capital, designating the Rev. A. R. Winfield to collect funds. It was to be based on the District High School already in the city. A conference report in 1871 continued to analyze Methodist ineptness in education by saying:

Our utmost effort in this [educational] direction for years has only resulted in the feeble policy of voting the patronage of our Conference to anybody's

school. . . . [We] are disposed to think that this questionable policy has hindered our success . . . by occasioning us the delusive fancy that we had schools and colleges when, in fact, we had none.²⁰

In 1872 the Little Rock Conference voted to accept the charter and \$10,000 in pledges for what was to have been a state female college but was now to be called the Arkansas Female College.²¹ The schools flourished for a time but then fell on evil days. In 1884 V. V. Harlan and Sidney H. Babcock issued a report that declared:

We find that the Board of Trustees [of Arkansas Female College] have no plans for the school, they own no property, they do not contemplate purchasing, and there seems to be so little of definiteness about the institution that the [Conference] committee have determined to omit it as a beneficiary of the collection for education [in the Centennial celebration of 1884].²²

Actually, the church had been unable to meet the financial obligations and thus had lost its voice in the management. The president, the Rev. L. M. Lewis, resigned and management was left in the hands of Mrs. Myra Warner, a competent and dedicated teacher who was able to keep the school going long after the Methodist connection was dissolved. The college in the later years was often referred to "Mrs. Warner's School." For some years, Dr. Andrew Hunter was nominally the president; but operations were carried on by Mrs. Warner. Mrs. Warner was a sister of Dr. J. J. McAlmont, prominent Methodist layman.

Methodist Views on Public Education

During those post-war years, public education was struggling for improvement; it was plagued with lack of funds, limited equipment and resources, and inadequate leadership. At the same time, Methodist leaders were declaring that the church could not leave education to the state, which necessarily left out Bible study and religious training. In 1874 the Southern General Conference urged that every district establish its own Methodist school,²³ and the bishops called this plan "the only antidote to that godless feature in the public school which ignores the Holy Scripture in the training of youth."²⁴ Dr. A. R. Winfield, editor of the *Arkansas Methodist* in 1885, engaged in a controversy with the *Arkansas Gazette* over this issue, saying that Methodists objected to public schools that "have the Bible shut out as a textbook, and where there is no effort to teach the theory and practice of true religion in that blessed book."²⁵

Consequently, district high schools sprang up all over the state under Methodist auspices. Among those that can be identified are these, using the letters D. H. S. to indicate District High School:

1. Lewisburg Seminary, 1871
2. Jacksonport D.H.S., Searcy, 1871
3. Washington D.H.S., Bingen, 1873
4. Mineral Springs D.H.S., 1874

- | | |
|--|---|
| 5. Fort Smith D.H.S., 1875 | 14. Bellville Academy, Ferguson's Mill,
Yell County, 1880s |
| 6. Mississippi D.H.S., Osceola, 1875 | 15. Batesville D.H.S., Philadelphia
(later Salem) |
| 7. Clarksville D.H.S., Dover, 1876 | 16. Little Rock Conference Training
School, Fordyce, 1890s |
| 8. Helena D.H.S., Forrest City, 1876 | 17. Stuttgart Training School, 1890s |
| 9. Batesville and Black River D.H.S.,
Smithville, 1877-79 | 18. Warren Male and Female Sem-
inary |
| 10. Helena D.H.S., Wheatley, 1883 | 19. Dallas High School, Bethesda
Springs, Polk County, 1890s |
| 11. Fayetteville D.H.S., Prairie Grove,
1880s | 20. Monticello D.H.S., 1890s ²⁶ |
| 12. Harrison D.H.S., Yellville, 1890s | |
| 13. Pine Bluff Female Institute, 1880s | |

"Some of these schools had a short life; not all were in operation at the same time. Gradually, all were replaced by public high schools."²⁷ But each made a contribution. The Rev. J. H. Watts reports with pride that he helped build the school at Yellville,²⁸ and Forney Hutchinson got some of his first schooling at the Washington District High School at Bingen before he went to Hendrix College.²⁹ The schools served as preparatory institutions for many youth who would never have had a chance at as good a school otherwise, and they encouraged many students to go on to college.

Coming to Terms With the State University

While struggling to establish its own institutions of higher learning, the Methodists also gave some attention to what was happening in the Arkansas Industrial University, founded at Fayetteville in 1871, and later becoming the University of Arkansas. The Methodists became convinced that their church, which had some forty thousand members in the state, ought to have at least a few of their members among the trustees and the faculty of the University. Since other denominations were represented, this seemed like a clear case of favoritism. A strongly-worded resolution to this effect was adopted by the Arkansas Conference at its 1878 session:

It would seem but just that if other denominations are entitled to prominent and controlling positions in the management of the . . . university the Southern Methodist Episcopal Church, in Arkansas, has a right to demand an equal share in the distribution of favors.³⁰

The Little Rock Conference joined in a similar action when it met, saying " We cannot afford to be ignored in this way."³¹

Two years later there was a resolution of this struggle, for in 1880 the Arkansas Conference Journal records that Professors Richard Hardway and H. M. Welch had been added to the faculty, along with assistant professor G. Doheas, and Dr. J. W. Jones as a trustee. An interesting sidelight is that one of the new Methodist professors, H. M. Welch, had been chairman of the conference Committee on Education in

1878 that brought in the criticism of the university. He was a lay delegate from Fayetteville.

The Goal: A Planned System of Methodist Colleges

It was obvious to many leaders in Arkansas in the 1880s that the time was near when there must be a coherent, unified plan of college education for the Methodist constituency in the state. One of the first proposals for such a plan was made in 1888 by an educational commission representing all three conferences and chaired by the Rev. J. H. Riggin. The report was far-sighted:



These past and present presidents of Philander Smith College are (left to right) the late Marquis Lafayette Harris; Ernest T. Dixon, Jr.; and Walter R. Hazzard, presently in office.

. . . We must guard against dividing our patronage and support among too many schools. We . . . recommend:

1. That . . . [we] build up and foster only one male college Central Collegiate Institute at Altus, and one Female College to be located at Searcy. . . .
3. That our other schools confine themselves to work preparatory for a college course. . . .³²

When the conferences met in the fall, Little Rock Conference Board of Education noted the recommendation for correlation but pointed out that such correlation was virtually impossible when schools were independently enterprised. Arkansas Conference made no reference to the suggestions, but White River Conference approved.

The Reality: Four New Colleges in Arkansas

Rather than holding to two colleges as the Educational Commission proposed, Methodists in the state, who had two colleges in 1888 (Quitman and Central Collegiate), by 1890 had four. Again, the problem was due to lack of consultation and coordination and to spur-of-the-moment action.

Quitman College

Quitman College evidently began by 1869 as a private institute, but in 1871 it was given to the Arkansas Conference; in 1872 the conference minutes referred to the citizens of Quitman as donors of the school. But in 1872 the conference voted to give the school back to the donors;³³ yet it is not clear that this was accomplished, for in 1875 conference representatives offered the property of Quitman College to form the basis for a new male college to be launched jointly by the Arkansas and White River conferences—as though they owned it. In any event, the conference recommended the school to its members, and it prospered. The Rev. Peter A. Moses was named president in 1871, 1872, and 1873. In 1874 the Rev. J. A. Peebles was named president, serving for several years. In 1880 and 1881 the Rev. Jerome Haralson was president; in 1882 W. A. Rogers came from Georgia for one year to head the college, and then Haralson was again selected. In 1884 the Rev. S. H. Babcock took the presidency for three years.

In 1881 the trustees had planned a campaign to raise an endowment, but crop failures and money shortages caused a postponement.³⁴ The church praised the school but failed to give it support in money.

In 1883 the Arkansas Conference again sought to divest itself of Quitman College as a conference school, proposing that it become a district school. But Quitman refused to quit; their trustees did not agree to the change. Thus a year later, the Conference Board of Education had no choice, they felt, but to continue the school.³⁵ And again in 1887 the conference declared: "We believe the time has come when a change in our relation is . . . demanded. . . . Our judgment is that Quitman College ought to be a District High School. . . ." ³⁶ But in 1890 the college was still operating and reporting to the conference board, which recommended a \$400 appropriation and commended the trustees on completing payment for a new \$12,000 building.³⁷ The Rev. O. H. Tucker served as president for several years in the early 1890s. In 1894 the Rev. Frank Barrett of the White River Conference became president; in 1896 F. M. Malone took the helm; in 1897 O. H. Tucker returned and served two years until the school finally closed.

Quitman made a real contribution in its day; local citizens supported it valiantly. It was the victim of being by-passed by the railroads and of the emergence of Galloway College and of Central Collegiate Institute (later Hendrix College). President Tucker gave evidence of the contribution made by the college when he pointed out that it had served some three thousand students, sixty of whom went into the ministry and countless hundreds of whom served church and state as good members and citizens.³⁸ "Quitman College was the first Methodist college in Arkansas to do real college work. No college in the state did more for Christian education during that period." So wrote Professor Guy A. Simmons of Hendrix.³⁹

Central Collegiate Institute

Central Collegiate Institute was the creation of a north Arkansas preacher, the Rev. Isham L. Burrow. He had a dream of a higher quality of college education than he had seen in Arkansas and set out to make his dream a reality. Burrow had taught school while he preached; but in 1871 he was assigned to Lewisburg Seminary, and in 1874 was principal of Clarksville District High School. In 1876 he opened a new school—Central Collegiate Institute—in a new town, Altus. It prospered and soon showed promise of being the kind of school Arkansas Methodists wanted to own and support.

In 1883 the Arkansas Conference created a centenary committee, to plan ways to celebrate the one hundred years since the famous "Christmas Conference" of 1784 when the Methodist Episcopal Church was organized. The conference authorized the Centenary Committee to investigate the possibility of establishing a male college in the conference and the possibility naturally arose about purchasing Central Collegiate Institute. Mr. Burrow agreed to sell it for \$12,500, and the Arkansas and Little Rock conferences committed themselves to purchase it jointly.⁴⁰

Dr. Burrow was continued as president. The Rev. V. V. Harlan was appointed financial agent to raise the funds, which he did by 1889. Dr. Burrow resigned in 1887 because of disagreement with V. V. Harlan over financial matters,⁴¹ and the Rev. A. C. Millar from Missouri was secured as president. Millar was barely elected, however, for at the last minute Dr. Burrow decided he wanted to continue. Millar was elected by one vote.⁴² He had studied under Dr. (and by 1887 Bishop) Eugene R. Hendrix, who recommended him for the spot. Millar asked Burrow to stay on as a consultant, strengthened the faculty, and in 1889 persuaded the trustees to change the school's name to Hendrix College.⁴³ The further story of Hendrix College will be delayed while we look at other developments in Arkansas Methodism's colleges.

But, first, a footnote concerning the campus at Altus, soon to be left behind in the move of Hendrix to Conway. The Rev. C. F. Mitchell, a student at Altus at the time, describes the development:

Upon the removal of Hendrix College from Altus, Arkansas, the town people besought Dr. I. L. Burrow to buy the grounds and buildings from the Church and reestablish the school. He re-opened the school under his own responsibility, naming it Hiram and Lydia College, after his father and mother. . . .

President Burrow was also pastor of the Altus church, conducting the Sunday services in the college chapel. . . . My Alma Mater was not destined to live long, but she served her day faithfully, and developed stalwart character for the Church and state.⁴⁴

The school continued for sixteen years, at which time it was sold to the town for a public school. The building burned two years later.

A New Crop of Colleges

Seven towns had sought in 1890 to attract Hendrix College to locate with them: Arkadelphia, Clarksville, Conway, Morrilton, Searcy, Stuttgart, and Van Buren. Conway was chosen.

The six contestants that failed to get Hendrix College were sorely disappointed. Four of the towns (Arkadelphia, Clarksville, Morrilton, and Searcy) using the bonus raised to get Hendrix each built a college. Later Stuttgart built an academy. Such great enthusiasm for Christian education had been aroused, that the Methodist Church had a crop of colleges instead of one.⁴⁸

The two major colleges Methodists owned in this era, in addition to Hendrix, were Galloway and Arkadelphia Methodist (Henderson-Brown).

Galloway Women's College

Galloway Women's College grew out of a feeling that Arkansas Methodists should have a college for women. One expression of this feeling resulted in the establishment of Arkansas Female College in Little Rock, but we have seen that it did not succeed under Methodist auspices. In its issue for February 11, 1888, the *Arkansas Methodist* declared, "We believe we should take steps at once for establishing a Female College in this State, and thus provide for the thorough education of our daughters in our own way, in our own state."

A few weeks later a mass meeting was held in Searcy, with Bishop Charles B. Galloway presiding. He was well known in Arkansas, having held annual conferences in 1885, 1886, and 1887. The three conferences had already appointed a joint educational commission that had proposed that Arkansas Methodism authorize and support two strong colleges in the state—one for men and one for women. Central Collegiate (later Hendrix) was to serve men; Arkansas Female College in Little Rock was no longer claimed by Methodists, and Quitman College showed little promise of being the strong women's college that was envisioned. Out of the mass meeting came an enthusiastic decision to establish in Searcy a women's college named after the bishop. Citizens of the town pledged \$25,000 for the new school.

Galloway Women's College opened in the fall of 1889, with the Rev. S. H. Babcock as president. Finances were an immediate problem, for the money raised was only half enough to construct and furnish the building and landscape the grounds. Finally, in 1896 the trustees issued \$25,000 in bonds, reporting to the conferences the reasons for their dire predicament:

The failure to collect \$10,000 worth of subscriptions, the collapse of the steam plant, the unroofing of the College building by cyclone, together with the imperative need for more room, are reasons assigned for the increased indebtedness, and failure to liquidate the old debt.⁴⁹

Babcock served for three years, followed by Dr. John H. Dye for six years. Dr. C. C. Godden was the next president, and his first year brought a surplus of \$3,000 in the operation—but this made a small dent on the \$30,000 debt. No wonder that Little Rock Conference declared "a financial crisis" at the school.⁴⁷

And then the college building burned. Some felt the enterprise should be abandoned. Yet its friends rallied and rebuilt—though the old debt remained. The college, in the main, did good work; its faculty was highly praised for its quality, and in 1903 fifty girls had to be turned away for lack of housing.

Across many years, from 1907 till the closing in 1933, Dr. J. M. Williams headed the school, giving it outstanding and devoted leadership. Trained at the famous Webb School in Tennessee and Vanderbilt University, he was undoubtedly responsible for much of the excellence in Galloway's curriculum for women, as revealed in this description of it:

It is not a question whether women may not do many things in man's world equally as well as he; but it is for her to make her own world and in that world reach the fullness of her powers and possibilities. . . .⁴⁸

In the consolidation of Hendrix and Henderson-Brown Colleges at Conway in 1929, Galloway was reduced to junior college status. But still, lack of finances plagued the school. Attendance declined; women were increasingly going to coeducational colleges. The college facilities were given to the town of Searcy (along with the debts). The campus is now occupied by Harding College.

Genuine tribute to the girls of Galloway was given once by "Sam," one of the "dusky rulers supreme of the culinary regions," when he was called into the banquet hall to give a toast to the students. He said:

In all my goin's up and down, in Alabama, in Georgia, in Virginia, in Baltimore and Maryland, I have never saw young ladies more beautifuller and more aristocraticker than the young ladies of Galloway College.⁴⁹

Arkadelphia Methodist College/Henderson-Brown

Methodists of Arkadelphia were considering opening a college before it was decided to move Hendrix from Altus. When they heard of the possibility that Hendrix might be moved to Arkadelphia, they increased their efforts to raise funds for a school. When the decision was made to locate Hendrix at Conway, the Arkadelphia townspeople renewed their original plan for a Methodist school. The Rev. John McLaughlan, pastor of the Methodist Church, made a strong plea for subscribers for the Hendrix project to channel their gifts to a new Methodist school to be built in Arkadelphia. He argued that Hendrix was for men, Galloway for women, and that Arkadelphia would serve an unmet need for a coeducational school.

The Conference Board of Education met in Arkadelphia on April 16, 1890, and heard the proposal from Arkadelphia. They learned that a "magnificent" college building was planned for construction. They voted to accept the offer, elected trustees, and the trustees elected G. C. Jones as president. By fall the president had employed seven assistants and opened the school in September with 110 pupils.⁵⁰

When the issue came before the conference at its meeting on December 3-8, some evidently felt the question had virtually been decided. Debate was two hours long. Dr. A. C. Millar of Hendrix expressed the feeling that it was unwise for Arkadelphia and Hendrix to confer the same degrees. Others said that if the Methodists did not accept the offer, the Presbyterians would. Editor Z. T. Bennett reported that "Some think the Conference has made a serious mistake, and that there will necessarily be antagonism of colleges, and thus cause a cloud to come over Hendrix and Galloway. It is done, and we shall see what we shall see."⁵¹

On the other side of the argument, proponents pointed out that each of the other conferences had a college in its midst; that both were north of the Arkansas River; that the only school south of the river granting a degree was Ouachita Baptist College; and that this was the only co-educational Methodist school in the state.⁵²

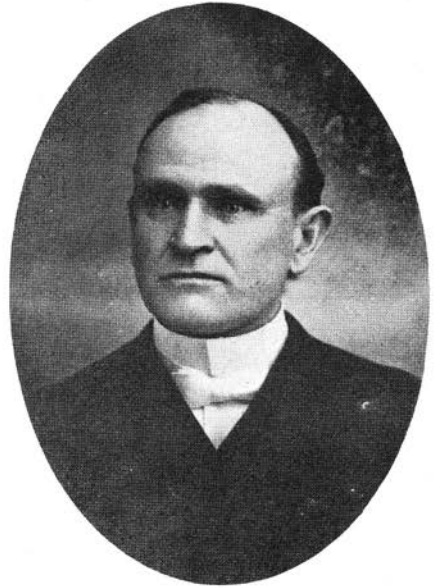
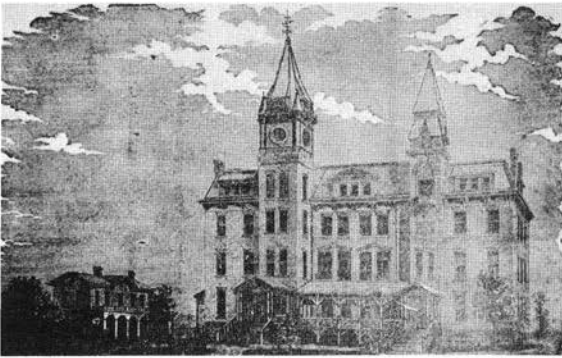
The conference accepted the school. Unquestionably, this action created strained feelings in the state and in the conference itself. Perhaps the strongest feelings were held by those who had been closest to Hendrix. Dr. James A. Anderson in his *Centennial History of Arkansas Methodism* is somewhat restrained in his comments on this issue, but in that manuscript which he left at Hendrix Library he states:

. . . The college at Arkadelphia . . . set up [serious] competition [for Hendrix]. . . This college has trained many important men and women. But from the moment the Church touched it we have been in a mess with our educational affairs, as many of us knew we should inevitably be whenever we divided our educational forces. . . .⁵³

Two years later (1892) the school had a debt of \$23,500; and it was leased to the president, George C. Jones, on a ten-year basis. The Rev. Cadesman Pope served as president from 1897 to 1899, when Jones resumed the presidency, remaining until 1904. Dr. Jones and Captain C. C. Henderson, strong supporter of the college (contributing \$11,000 on its debt) had a disagreement over the management of the school, and Jones resigned. The next president was J. H. Hinemon, former state superintendent of public instruction.

Henderson's support of the college was such that in 1904 the name was changed to Henderson College. In 1911 at another financial crisis, Henderson and Mr. W. W. Brown made generous contributions; and in appreciation the college was named Henderson-Brown College.

As in all the Methodist schools, religious services were regular and



Little Rock University (1882-1896) was a Methodist Episcopal institution. The Rev. Thomas Mason was president of Philander-Smith College, 1881-1897, after which he was president of Arkansas Conference College at Siloam Springs from 1900 to 1914, also Methodist Episcopal schools.

frequent. "The controlling influence of the college is preeminently religious."⁵⁴ Strong emphasis was placed on good academic work, and a good music department was developed. An example of the quality of work for which students were prepared is the series of essays prepared by twelve alumni and printed in 1941 as *Essays on Southern Life and Culture*. Among these essayists is one Rhodes Scholar; all of them hold advanced degrees. Among those best known to Arkansas Methodists are Dr. Matt L. Ellis and Dr. George B. Workman.

Financial troubles recurred from time to time. In 1909 Mr. Brown and Mr. Henderson each contributed \$10,000 to the college. And in 1914 the main college building burned; and its replacement left the college with a debt of \$60,000. Dr. George H. Crowell was president during these trying times. In 1915 Dr. J. M. Workman began a ten-year term as president, during which a campaign was launched to raise \$125,000 of which \$120,000 was actually paid. During these lean years, several loyal laymen went the second mile for the college. H. L. Rimmel of Little Rock gave \$20,000 on one occasion, and John W. Trieschman gave \$10,000. Others who helped included R. W. Huie, R. B. F. Key, W. E. Barkman, R. W. Huie, Jr., Leslie Goodloe, and Harvey C. Couch. Mrs. H. L. Rimmel became the first woman trustee of any Methodist school in the state.

But as soon as things looked brighter, the North Central Association declared that a \$300,000 endowment would be necessary to keep accreditation. An effort to raise the funds failed, and Dr. Workman

resigned in favor of Clifford L. Hornaday. He stayed only a short time, being followed by James W. Workman, son of James M. Workman, for the last year the college operated as a Methodist school.

Efforts to Unify Methodist Schools

In the meantime, Arkansas Methodists had been trying to streamline their educational system. At the fall conferences in 1926 another educational commission was established, during the administration of Bishop H. A. Boaz. Members from the conferences were F. M. Tolleson, Harvey C. Couch, J. D. Hammons, W. R. Stuck, C. M. Reves, L. B. Leigh, James Thomas, J. W. Crichlow, W. M. Sherman, and G. C. Hardin.

The commission faced the fact that Arkansas Methodism seemed unable to finance adequately three senior colleges. Consequently, it proposed that there be one Board of Trustees administering a system of higher education, embracing a new \$3,000,000 central University in Little Rock that would confer degrees and that Hendrix, Galloway, and Henderson-Brown would each continue but as junior colleges.⁵⁵ Bishop Boaz reported that two men, Harvey C. Couch and R. E. L. Wilson, had each agreed to contribute \$250,000 for the new university and that Little Rock had agreed unofficially to raise \$1,000,000.⁵⁶ The plan was hailed as excellent by the experts, but was opposed by many Methodists across the state. The Searcy Kiwanis Club carried a half-page advertisement in the *Arkansas Gazette* on March 6, 1927, headed "Methodists and Galloway Women Throughout Arkansas Read This and Let Your Voices Be Heard," in which ten reasons were advanced against the plan and "demanded" that the plan be abandoned.

Dr. A. C. Millar, former president at Hendrix but now editing the *Arkansas Methodist*, argued against the plan on the grounds that an institution ought not to be abandoned without sufficient cause, nor should any community be deprived of its college without the free consent of those concerned.⁵⁷

Opposition was heated. Bishop Boaz wrote: "The pastor at Arkadelphia [J. L. Cannon]. . . said in his pulpit, so I was told, 'Our bishop ought to be put in the penitentiary for making any such proposal concerning our schools in Arkansas.'" ⁵⁸ Boaz, in defending the plan, stated that "Arkansas is the weakest State in the Union in the field of higher education. . . . Arkansas needs to be stirred [out of her] Rip Van Winkle sleep [that] has been prolonged entirely too long."⁵⁹

The proposals for unifying Methodist educational work in the state were considered at annual sessions of the conferences in 1927 and 1928 and also at a special called session of the two conferences on February 28, 1928. The outcome of all these meetings was a decision (1) to create a single board of trustees to act for all Methodist schools; (2) that none of the present colleges shall be reduced to junior college

level; (3) that Hendrix and Henderson-Brown colleges be merged and located where seems best; (4) that Galloway College continue as a standard women's college.⁶⁰ In addition, North Arkansas Conference adopted a resolution requiring that any plan to locate a merged or a new institution in Little Rock must be based on provision for a campus site of at least five hundred acres and a firm sum of \$2,500,000—either in cash or in bona fide subscriptions.⁶¹

The hope for a great university in Little Rock did not materialize. Dr. Willis B. Alderson gives his judgment that the reason it did not emerge was that the Methodists thought in terms of a senior college, whereas Little Rock leaders were wanting a major university. He also concludes that perhaps it was a wise choice not to undertake a university in Little Rock, considering the financial situation in the early Thirties.⁶²

The chief result of the work of the Educational Commission was the merger of Hendrix and Henderson-Brown colleges; the new school was named Hendrix-Henderson College, and it was located at Conway. Understandably—and perhaps inevitably—friends and alumni of Henderson-Brown College felt the school was not fairly treated. One example of this feeling is revealed in correspondence involved when Dr. Paul W. Quillian, pastor at Winfield Church and president of the Little Rock Conference Board of Education, wrote to alumnus G. R. Turrentine asking that certain Henderson-Brown papers be turned over to Quillian. Turrentine replied:

. . . I resent the scheming and chicanery which resulted in the rape of Henderson-Brown and I have utterly lost faith in the leadership of the church which was responsible. . . . I know that the cause of Methodism is hurt and that there is a schism which neither you nor I will live to see closed. . . . The entire affair was immoral. . . .⁶³

After two years, the name "Henderson" was dropped from that of the Conway school, which eased the feelings of some. Dr. James A. Anderson, who was in the midst of all these happenings, called what was done a consolidation of Hendrix and Henderson-Brown. Henderson-Brown adherents interpret the action as simply changing the ownership from the church to the state.

But time healed most of the wounds. Dr. J. M. Williams, who gave twenty-six years to Galloway College before it was closed in 1933, spoke wisely at the Annual College Alumni Dinner at the 1936 session of the Little Rock Conference when he said:

Some of our college plants have passed to other hands; but the character elements and religious ideals born in the life of Methodist school days are still potent in the men and women of Henderson-Brown, Galloway, and Hendrix. . . . Does it not behoove us to lay aside discussions and differences? . . . If we can lay aside the differences and heartaches that have sundered us; and

look every man not at the things of himself, but at the things of others. . . . Let it be . . . a way for the future of a new Methodist family to be grown from the best of Henderson-Brown, the best of Galloway, and the best of Hendrix. . . . The people called Methodists in Arkansas must have a united family. Their college world must be a united world. We must not, we cannot fail this generation, nor miss the chance which is ours.⁶⁴

Methodist Episcopal Schools

Before any schools were established by Methodists in Arkansas, the church had divided in 1844 into the Methodist Episcopal and the Methodist Episcopal Church, South. Each branch developed its own schools. Since the northern branch was much weaker, it founded fewer schools; and most of these were aided financially from outside the state in greater or lesser degree.

Several of the institutions established by the Methodist Episcopal Church in Arkansas were helped by the Freedmen's Aid Society. The Northern Methodists felt they had a duty to help rebuild southern institutions, such as schools. Dr. J. P. Newman expressed it thus:

Flowing out of the triumph of our arms was a political duty which we owed the conquered States. . . . Intimately connected with our victory is the duty to provide the means of education for the destitute portions of the South. . . . We left the South prostrate, financially, for which we have no apologies to make, because of the patriotic and beneficent end we sought. . . . It is true that our conquest left the Southern States too poor to provide for the educational wants of the people without our aid.⁶⁵

We have already noted the beginning of the school in Little Rock that became Walden Seminary and later Philander Smith College. We will trace its history later in this chapter, as well as that of Little Rock University and the Arkansas Conference School.

There were a few other small schools that had a short life. One was the Texarkana Institute (later called Texarkana Gymnasium) which began in 1882, with the Rev. Leroy Bates, a Ph.D., as president. In 1890 Bates went to Little Rock University to teach; and this may have brought an end to the school, for we do not find later references to it. In 1889 it had 5 teachers and 154 students.⁶⁶

A Professor Futrell was one of the first principals of Bowen Seminary at Clow, Arkansas, Hempstead County, an all-Negro town. In 1906 the Rev. A. H. Jaques was named principal. After four years he was replaced by the Rev. Samuel J. Saxton. When Saxton left in 1913 to become a professor in Samuel Huston College in Austin, Texas, the school was taken over by the public school system.⁶⁷

Arkansas Conference Seminary/College

The Methodist Episcopal Church maintained at two different times a conference school in North Arkansas. Each seems to have maintained

a good quality, although plagued with the usual difficulty of inadequate finances. The first one began in 1880 as the Arkansas Conference Seminary, located at Harrison. It had primary, intermediate, academic, and collegiate departments and was headed by the Rev. J. M. Longcoy, who held an M.A. degree.⁶⁸ The following year Longcoy was named as a pastor; and there was no reference in the appointments to the seminary, but in 1885 the Rev. J. C. Barker was appointed president. It may have had a layman as president in the intervening years. Barker's name as well as that of the seminary drops out of sight after 1886.

In 1900 the Rev. Thomas Mason, president of Walden Seminary (later renamed Philander Smith College) from 1882 to 1899, was named principal of Siloam Springs Collegiate Institute. In 1904 the school name was changed to Arkansas Conference College. In various years other professors there included R. J. Gregg, F. P. Schumacker, M. A. Casey; and B. P. White and R. L. Selle served as field agents. In 1915 the Rev. C. B. Larrabee was named president and served two years. In 1909 the college asked for \$11,500 to pay off an indebtedness and received \$12,700 in cash.⁶⁹ Again in 1916, reports were made of a shortage of funds at the college; but the officials announced a campaign to raise a \$100,000 endowment under Larrabee's leadership.⁷⁰ In 1917 the college was renamed Siloam College, it became affiliated with Baker University in Baldwin, Kansas, and the board of trustees expanded to represent "various church organizations." At the 1916 commencement of the college the Northern Church leaders invited a Southern Methodist, Dr. A. C. Millar, to preach the baccalaureate sermon.⁷¹ The tension between the two branches was by then beginning to ease. But the college was unable to meet the financial demands, and disappeared from conference records by 1920.

Little Rock University

About 1880 Northern Methodists decided to establish a university in Little Rock.⁷² They already had Walden Seminary in operation there, but it was serving Negro youth exclusively. The new university was to serve white students. A bulletin announcing plans for the school gave September 27, 1882, as the opening day.⁷³ Chairman of the Board of Trustees was Bishop H. W. Warren of Atlanta, a Methodist Episcopal leader interested in Negro education; treasurer was Mr. Frank Carland of Little Rock.

Seven colleges within the university were planned but not all opened in 1882. By 1883 the Colleges of Literature and Arts, of Music, and of Medicine were reported in operation;⁷⁴ although the bulletin said, "For the present the Arkansas Medical College will represent the Medical Department of the University." The Medical Department listed fifteen doctors as professors, including prominent "Southern" Methodist Dr. J. J. McAlmont.



Galloway College was the scene of many lovely occasions such as this.

The university "had a favorable location, impressive facilities, and a sound educational philosophy," according to Dr. Willis B. Anderson.⁷⁵ Its main building was 4 stories high, the tower 130 feet high, and the campus was on a bluff overlooking the Arkansas River on Lincoln Avenue. The major instructors had A.B. and A.M. degrees.⁷⁶

Presidents of the school were members of the Arkansas Conference (Northern Church). Dr. George W. Gray, D.D., served from 1882 to 1885, at which time he was succeeded by the Rev. E. S. Lewis, who served two years. The Rev. Alfred Noon served three years, and the Rev. M. L. Curl followed for the period of 1890 to 1893. In 1894 no appointment of a president for the university was announced and Mr. Curl was presiding elder of the Little Rock District, Northern Church. Two ministers were appointed as professors in 1894, and Mr. Curl may have held the post of president along with his presiding elder's office. In 1895 no appointments were made to the school. Evidence seems to be that the school closed for lack of patronage about 1894 but that it made an unsuccessful effort to reopen in 1896, for there are catalogs for 1896; and the *Arkansas Methodist* carried an advertisement in its August 5, 1896 issue that refers to the university's "Large Faculty of Harvard Specialists" and to John W. Wilkinson as president.⁷⁷

As late as 1906 the Arkansas Conference of the Methodist Episcopal Church recorded in its *Journal* that it would confer with the Freedmen's Aid and Southern Education Society "relative to the property of Little Rock University located in the city of Little Rock."

Evidently the school was reaching younger children but not enrolling enough college students to justify its continuance. In 1892, out of 164 pupils, only 7 were at collegiate level.⁷⁸ In 1889 one student, Nannie C. Carr, wrote about the resignation of President Noon in 1889 and

added: "He talks about going back to Massachusetts. We don't know whether the other teachers will be here next year or not."⁷⁹

Perhaps it is not amiss to suggest that if Northern and Southern Methodists had collaborated on such enterprises as Little Rock University, the outcome might have been more successful.

Philander Smith College

A school for Negro youth was established on November 7, 1877, as Walden Seminary in Little Rock by the Freedmen's Aid Society of the Methodist Episcopal Church. Two years later the first principal, Miss Helen M. Perkins, reported to the Little Rock Conference when it met on February 21, 1879:

The school opened in Wesley Chapel, an open dilapidated church, entirely unfit for a school room, it was uncomfortable and destitute of all school conveniences. Here it remained until January 1, 1879, when it was removed to a suite of rooms on the second floor of a building, the lower part of which is used as a store. The rooms and location are inconvenient, but are a great improvement on the church.⁸⁰

The files of the college also contain references to an earlier school that began by 1868 or 1869 under the leadership of Mr. Lew Webb, acting for the Freedmen's Bureau of the Federal Government.⁸¹ It is possible that such a school was operated in the Wesley Chapel building by Mr. Webb and that Walden Seminary was its successor in 1877.

Principal Helen Perkins came from Wiley College in Texas to help start the new school. The name Walden was chosen in honor of Dr. J. M. Walden, secretary at the first organization of the Methodist Episcopal Freedmen's Aid Society. The first trustees were I. G. Pollard, W. O. Emory, G. W. Sams, W. H. Crawford, A. J. Phillips, L. W. Elkins, all ministers; and A. L. Richmond, William LaPorte, and Frank Carland, laymen.

In the early 1880s the Rev. Thomas Mason came from Indiana, where he had graduated at DePauw University, to become president.⁸² In 1882 Mrs. Adeline Smith of Oak Park, Illinois, responding to an appeal for funds, gave \$10,500 in memory of her husband, Mr. Philander Smith; and in the next year the school was named for him. Gradually new buildings were added. In 1883 records show 2 teachers and 82 pupils; by 1892 there were 15 teachers, 7 college students, and 223 sub-collegiate pupils.⁸³ The college had its first graduation in 1888.

The Rev. J. M. Cox came to the school in 1886 to teach ancient languages; in 1898 he was made vice-president and the next year was named president.⁸⁴ He served until 1924, during which time new buildings were erected, new land acquired, and the academic program strengthened. The primary grades were dropped in 1924.

The next president, the Rev. George Collins Taylor, a graduate of

the college, served from 1924 to 1936. By the end of his term, the high school department was discontinued.

One of the most influential members of the staff in the years before 1930 was Mrs. Hildia M. Nasmyth, who was the matron of the Adeline Smith Home for female students. She and Mr. Nasmyth had been missionaries to Africa. One of the students who lived in the Adeline Smith Home later wrote about what this program in practical home economics meant to her:

Her interest in helping the unfortunate, poor, uneducated, deprived Afro-Americans . . . has left a lasting impression on those of us who knew her to be an unselfish devout Christian. . . . [She] would spend her summers traveling, visiting churches, lecturing, and making friends for the school. She would collect donations of money, clothes, books, and anything that would help toward the comfort and culture of these poor people. . . . Most important of all was the love, understanding, and Christianity that were packed within these walls.⁸⁵

When Dr. M. Lafayette Harris assumed the presidency in 1936, he began the longest tenure of any president of the college, continuing to 1960. In that time the campus area was greatly enlarged, old buildings remodeled, new ones erected, and the scholastic standing enhanced. In 1948 the site of the former Little Rock Junior College was purchased, and the college began expanding into it. In 1948 accreditation was gained from the North Central Association of Colleges and Secondary Schools. A new president's home and science hall were built in 1951-52; and by 1959 the college had new dormitories, student union, cafeteria, dining hall, and a new library building was started.

In the years following the 1939 union of the three branches of Methodism, there was increasing cooperation of Southern Methodists in the support of the college. Serving on the Board of Trustees in Dr. Harris' presidency were such leaders as Dr. C. M. Reves, Dr. Francis A. Buddin, Dr. Arthur Terry, and Dr. E. T. Wayland. Even earlier, former governor George W. Donaghy had served as a trustee.

After Dr. Harris was elected bishop in 1960, Dr. Roosevelt D. Crockett became president of the college, serving until January, 1965, when Dr. Ernest T. Dixon, Jr. took the presidency. One of President Dixon's first moves was to place greater responsibility on students for directing campus religious activities.⁸⁶ He then began plans for a ten-year projection of needed improvements. However, by 1969 he had taken a staff job with the national United Methodist Program Council and in 1972 was elected bishop by the South Central Jurisdiction.

Dr. Walter R. Hazzard came to preside over the college in 1969 with a solid background of education (B.A., M.A., B.D., S.T.D.) and of pastoral and church executive experience. An early project was the convening of a president's consultation meeting with conference lay leaders and other churchmen in April, 1970. Chief item on the agenda

was strengthening the college so as to keep its accreditation and to lay plans for increasing the endowment. Shortly after this meeting, the Southwest Conference heartily approved the plans and heard President Hazzard in his Inaugural Address pledge that students and faculty would have a larger role in policy decisions.

The college has served as a bulwark of hope for black students in Little Rock, in Arkansas, and beyond for nearly a century. It has given countless hundreds of them a chance at a better life. It has had to struggle constantly against poor resources and inadequate funds. It has been a rallying point for Black Methodists in Arkansas and beyond. It has been the site of innumerable special events for training and inspiring lay and clerical leaders at both the local church and conference level.

The testimony of one former student probably speaks adequately for many who have attended Philander Smith: "But for Philander Smith College, I might still be in the cotton fields of Arkansas."⁸⁷

Hendrix College

"The church in Arkansas will never allow this school [Hendrix] to go down."⁸⁸ "The interests and on-going of the Methodist Church in our State is in a large measure bound up with the interests and ongoing of Hendrix College."⁸⁹

These two declarations, one made in 1897 and the other in 1936, by North Arkansas Methodists, would doubtless express the feeling of most Methodists in Arkansas today about Hendrix College. Its role and its influence in Arkansas can perhaps never be adequately measured. Our efforts here to evaluate it will necessarily touch only on certain high spots—with apologies to all the persons and groups that will seem to be overlooked.

The Founding

We have already noted the change in the name of Central Collegiate Institute to Hendrix College in 1889 at the suggestion of President A. C. Millar and the moving of the college from Altus to Conway. Bishop Hendrix had not been in charge of Arkansas conferences at that time, though he was later.

Great enthusiasm was quickly generated for the new school. The Rev. H. W. Brooks recalled one episode in saying, "Who, of those present, will ever forget that midnight speech of Dr. H. R. Withers and the collection of \$5,000 raise[d] by Rev. S. H. Babcock. That was the beginning of the educational ground swell which for the last ten years you have had in Arkansas."⁹⁰ This \$5,000 was the first money raised with which to purchase Central Collegiate Institute.

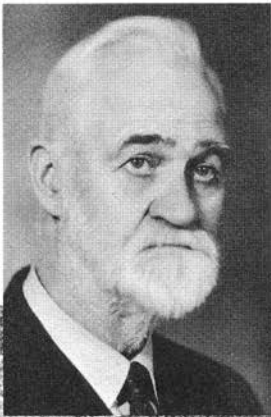
But it took much more than \$5,000 to bring the new school to Conway. Citizens were called on to subscribe all they could afford—and

more. They were led by the zealous pastor of the Conway church, the Rev. Edward A. Tabor, whose loyalty was matched by Captain W. W. Martin who pledged \$10,000 and later added another thousand.⁹¹ George W. Donaghey, later governor, says, "Without hesitation, I subscribed \$1,500, more than a third of all my assets."⁹² Altogether Conway residents pledged \$72,000 to Hendrix and converted their pledges into a certified check for \$55,000; and Conway was chosen as the college site. The first hall built was named in honor of the Rev. Mr. Tabor. Martin was elected the first chairman of the Board of Trustees; altogether he gave some \$100,000 to the college and the church.

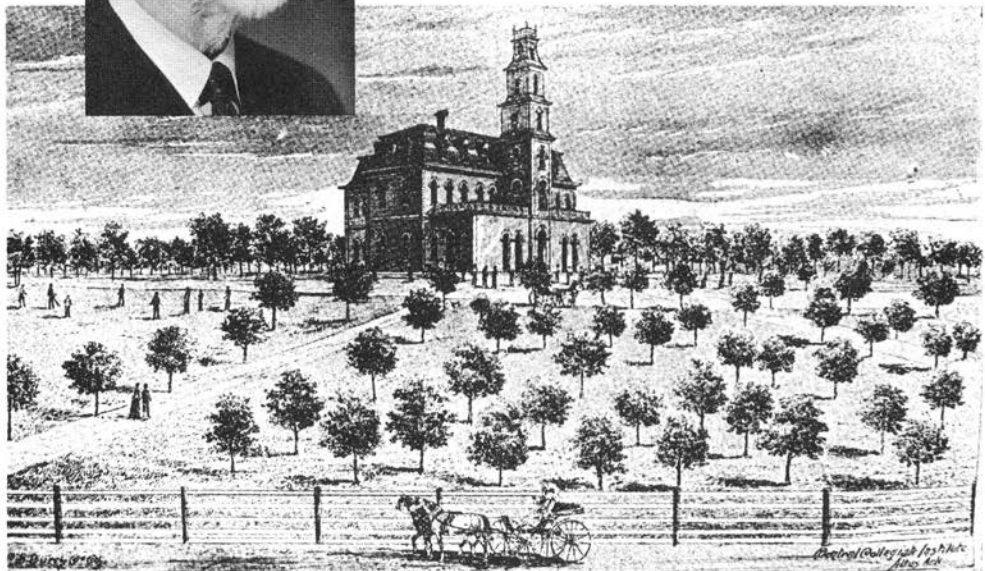
"Unfurnished Mind . . . the Home of Heresy"

Bishop Eugene R. Hendrix was invited to give the address in the fall of 1890 at the cornerstone laying at the college. He set forth a high standard for the young school:

A safe test of the divinity of any religion is its relation to the human intellect. Does it seek to suppress inquiry? . . . Does it fear intellectual activity?



Central Collegiate Institute provided a sound basis for the launching of Hendrix College. Dr. A. C. Millar served as president of both schools.



Then it is lacking in that sublime confidence which only a consciousness of the truth can give. . . .

The College stands for what is historic. What is achieved is worthy of reverence. The new must be studied in the light of the old. . . . An unfurnished mind is the home of heresy. . . .

Our Church can never afford to lend her name or put her trade mark upon inferior work and call it a collegiate education.⁹³

Methodists—and Others—Support the College

One reason for establishing Hendrix College was to concentrate Methodist support on a single school (or at most two—one for men, one for women) and to avoid the long nightmare of pouring money into weak schools that soon expired. Not that Hendrix has had it easy in getting money. The early years were sobering: in 1891-92 the income was \$5,300; the expenses, \$6,500; in 1892-93 the income decreased to \$5,100 and the expenses increased to \$7,100.⁹⁴ But gradually improvement came, partly as a result of the Hendrix Academies, a series of "feeder" schools located where public schools were inadequate, and under the control of the college. Five academies were established:

<i>Name</i>	<i>Founded</i>	<i>At</i>	<i>Principal</i>
Orchard-Hendrix	1898	Benton County	J. M. Hughey, B.A.
Sloan-Hendrix	1899	Imboden	W. E. Hogan, B.A.
Mann-Hendrix	1899	Mann	G. W. Bruce, M.A.
Stuttgart-Hendrix	1902	Stuttgart	C. M. Aker
Conway-Hendrix	1898	Conway	

Orchard-Hendrix became Gentry-Hendrix in 1904. By 1906 public schools had replaced all the academies except Sloan-Hendrix which later passed from church control.⁹⁵

Financial agents were appointed nearly every year; usually they were ministers, and sometimes they gave only part of the time to the college. Some of the earliest were V. V. Harlan, E. A. Tabor, G. W. Hill, and F. S. H. Johnston. In 1900 it was reported that "about \$40,000 is already secured and is available" for the endowment.⁹⁶

In 1906 Dr. James Thomas, strong leader for many years, was named commissioner of education for all of Arkansas Methodism. Largely through the friendship of George W. Donaghey with Dr. Wallace Buttrick of the General Education Board,⁹⁷ that board offered \$75,000 to Hendrix if Arkansas Methodists would raise \$225,000. Dr. Thomas secured four gifts of \$25,000 each in a few months; three from Texarkana where he had served as pastor.⁹⁸ By 1912 about \$130,000 in endowment had been collected and invested; and evidently another \$120,000 was pledged. Dr. Thomas served as commissioner from 1906 to 1909 and twice again—from 1914 to 1918 and from 1924 to 1926. He was chairman of the Board of Trustees from 1914 to 1931. His work for Hendrix was said by Harold Sadler in Dr. Thomas' memoir

"to more firmly establish him as a matchless leader of men and of movements."⁹⁹

Between 1914 and 1940 several other grants came from the General Board of Education, and the churchwide Christian Education Movement of 1920 brought additional funds. Numerous other grants from various sources strengthened the music department, the library, and the faculty in general. In matching these grants, Arkansas Methodists and other friends contributed heavily.

During the period following World War II, four new buildings were added to the campus—Couch Hall, Raney Hall, Hulen Hall, and Staples Auditorium. Successful campaigns, one for \$1,000,000 and one for \$600,000, were conducted in 1946-48 and 1952-54. During the period of 1946 to 1958, the book value of the endowment grew from \$711,000 to \$2,406,000.

From 1958 to 1969 dramatic increases in endowments were made, and every academic building on the campus in 1969 had either been built or remodeled during that period.

Long-range plans were made for upgrading the other college buildings and equipment at every point. In 1966 the Ford Foundation made a challenge grant of \$1,500,000 to the school if it would raise \$3,750,000, and again friends met the challenge.

Since 1969 the Arkansas conferences have steadily increased their annual giving to the school. In 1971 the Ford Foundation made a grant of \$300,000 for innovative programs.

The most recent major new building has been the Wilbur D. Mills Center for the Study of the Social Sciences. It was built at a cost of \$1,330,000, largely provided by friends of Congressman Mills, an alumnus of the college, and one of its most prominent ones.

Having consolidated all of Arkansas Methodists' eggs into one basket—Hendrix—the school has had undivided support from all over the state. With the college leadership and faculty consisting of active, loyal church persons, it has held the loyalty of Arkansas Methodists. By offering quality education from a Christian perspective, the college has attracted outstanding students who have, in turn, become loyal, supportive alumni and alumnae.

Presidents of the College

Hendrix College has consistently been blessed with outstanding leaders who have had the confidence of the church. A brief review of the presidents will reveal the reason for this confidence.

Dr. A. C. Millar was one of the great men of Arkansas Methodism, as we have already noted. He served in the crucial first years of the college, which Governor George W. Donaghey called Millar's "tiny fresh-water college."¹⁰⁰ He came into the state as an outsider, being involved in changing both the name and the location of the college. Not

everyone was happy with these changes, but Millar's transparent honesty was evident even to his critics. "He was a shining example," wrote his colleague at Hendrix, Dr. C. J. Greene, "of plain living and high thinking."¹⁰¹ He served as president twice, from 1887 to 1902 and from 1910 to 1913.

Dr. Stonewall Anderson is also mentioned elsewhere in these pages, chiefly for his service with the Board of Education in Nashville. He was a graduate of Hendrix; his education had been delayed, and he received his A.B. from Hendrix in 1900, only two years before becoming its president. His tenure was marked by raising the standards for entrance and graduation requirements, by improving libraries and laboratories, by starting a sizeable endowment, and by strengthening the faculty. He struggled to get Arkansas Methodists to unify their colleges in one institution and resigned three times (1903, 1905, and 1908), feeling he could not do what needed doing under the circumstances. In 1909 he presented an "unconditional resignation" and left in 1910. His stature in the conference is seen in his continued election to General Conference until his death.

Dr. Millar returned as president for the period of 1910-13. Following him was Dr. John H. Reynolds, one of three laymen to serve as president. He, too, was a Hendrix alumnus; he had studied at the University of Chicago and Oxford University, taught in public schools, at Hendrix College, and for ten years at the University of Arkansas. The college continued to grow—to gain academic and financial strength. Dr. Reynolds was active in the plans that eventually merged the three colleges (Henderson-Brown, Galloway, and Hendrix) into a single institution serving all of Arkansas.

Dr. Reynolds was a far-sighted scholar, led by his special field of history to see how desperately the church—clergy, and laity—needs the insights and perspectives of intellectual stamina.

One of the perils of the Church . . . is that it may adhere too long to traditions, that it may deify these traditions into revelations. . . . The Church college will save the Church itself at this point, will keep it in touch with living streams of knowledge, and will continue it as a progressive, living institution.¹⁰²

While he was yet living, faculty, students, and friends characterized him a "Spiritual Adventurer, Courageous Leader, Sincere and Good Man."¹⁰³

Dr. Matt L. Ellis was the second layman to serve as president of Hendrix, beginning in 1945. He was a graduate of Henderson-Brown College in 1921 and of Yale University (M.A. and Ph.D.). He was professor and director of the library at Hendrix, 1935-41; president of Henderson State Teacher's College, 1941-45; and president of Hendrix from 1945 to 1958. He was conference lay leader of both conferences, a delegate to Jurisdictional and General conferences, and a member of num-

erous conference boards and of several general agencies of the church. He served a term as president of the Arkansas Council of Churches and has been an active and beloved member of First Church in Conway since 1935, except for the years at Henderson State College. At Hendrix he continued the movement toward excellence in education. Financial increases were a part of his record, as well as new buildings, already noted. A noteworthy achievement in his tenure was the creation of a much closer relationship between college and church.

When it was learned in 1957 that Dr. Marshall T. Steel was considering leaving Highland Park Church in Dallas and might be available for another position, his friends in Arkansas felt that he might be interested in coming back to Hendrix College. Dr. Ellis had already concluded that Hendrix needed a leader who could specialize in securing large gifts. A vacancy in the faculty occurred that appealed to Dr. Ellis about that time, and it was arranged that he would take it and Dr. Steel would take the presidency. "I told Dr. Steel that he could provide the kind of leadership the college needed, and that I would be very happy in this new relationship," says Dr. Ellis.¹⁰⁴

"One person who is close to Hendrix observed that when Hendrix can keep one who has meant so much [Dr. Ellis] and bring in one who is as capable as Dr. Steel, then we are all getting more than we deserve," reported the *Arkansas Methodist* on November 28, 1957. "Arkansas Methodism," said the editorial, "is proud that Dr. Steel is coming home to head the Hendrix administration." The choice proved to be a sound one. Reference has already been made to the material gains made in Dr. Steel's presidency. There were other gains as well: the lifting of horizons, a continued emphasis on the role of the Christian church in education, and the importance of integrity and straightforwardness in all relationships.

Dr. Roy B. Shilling, Jr. became president in 1969 as the third layman. He came to Hendrix with an excellent background of scholarship, management, and churchmanship. He has taught in some of the major universities in the country and is active in church and public educational circles, at both the state and national levels. He served in 1974-75 as chairman of the Arkansas Arts and Humanities Council.

In December, 1975, President Shilling and Board Chairman Edward Lester announced an eight-year, \$17,000,000 capital funds campaign, to close in 1984, the centennial year of the college. They also announced an initial contribution on the campaign goal of \$3,250,000 from the C. Louis Cabe family of Arkansas. Donors of the gift are the children of the late Mr. and Mrs. C. Louis Cabe, who are C. Louis Cabe, Jr. and Horace C. Cabe of Gurdon, John C. Cabe and Mrs. Benjamin S. Cook of Texarkana, and Harold H. Cabe of Little Rock. "Philanthropy such as that of the Cabe family," said Dr. Shilling in announcing the gift, "is one of the highest and most ennobling acts known to

mankind." The Cabe funds will make possible constructing and endowing a theater arts center. Additional parts of the anticipated funds will be used to double the present \$10,000,000 endowment, and \$5,000,000 will undergird the educational program. "The successful achievement of this goal," said Dr. Shilling, "would enable Hendrix to become one of the 20 best independent liberal arts colleges in the United States."¹⁰⁵

The record reveals that each president at Hendrix has had his own individuality, his own unique abilities, and has made his own distinct contribution to the college. Few colleges have had as consistently high quality presidents as has Hendrix.

And the Deans

Hendrix College has also been fortunate with its academic deans. The first was Dr. Charles J. Greene who served from 1912 to 1928. He was educated at Arkadelphia College, Vanderbilt, the University of Chicago, and Columbia University. He taught English, religious education, and Bible at Hendrix before being chosen as dean. He served as secretary of the Little Rock Conference for twenty-six years—longest of any who have served that conference. He was greatly beloved by students and fellow ministers.

The second dean was Thomas S. Staples, a well-trained professor with a Ph.D. from Columbia University in history. He went to Hendrix as professor of history in 1908, giving twenty years as teacher and twenty-



Hendrix College campus about 1958; since then numerous new buildings have been added. Top left, Mr. Alton Raney, chairman of Trustees, 1944-56, and (top right) Dr. Marshall T. Steel, president. 1958-69.



one as dean of the college. He was author of *Reconstruction in Arkansas, 1862-1874*.

Dr. Staples was followed by a colleague from the history department, Dr. William C. Bulthman, who also held a doctorate from Columbia University. He was active in the North Central Association of Colleges and Secondary Schools. He, too, was the author of articles and books. He served from 1959 to 1965.

Serving as dean from 1956 to 1976 was M. Francis Christie. A native of Arkansas and a graduate of Hendrix, he acquired three graduate degrees, taught in three other Methodist colleges, and served as dean of two of them—Simpson College and Mt. Union College. He has been visiting lecturer at Vanderbilt Divinity School and Candler School of Theology. He has served on conference and national Methodist boards and agencies.

In December, 1975, Dean Christie decided to return full-time to the classroom, and was named Willis H. Holmes distinguished professor in religion and philosophy at Hendrix, the first endowed professorship in the history of the college.¹⁰⁶ This action on his part was in keeping with a statement in his sketch in *Who's Who in America* (1974-75): "I am most characterized by a continual and deepening desire for learning and an overwhelming concern to share this with others."

Leadership on the Board of Trustees

Almost all chairmen of the Hendrix Board of Trustees have been outstanding leaders. They have been men of action, conviction, and generosity. We have noted these qualities in some of the earlier chairmen. The chairmen in recent years have been Alton B. Raney (1944-1956), Richard T. Steel (1956-58), George E. Pike (1958-65), H. F. Buhler (1965-68), H. F. Trotter, Sr. (1968-1974), and Edward Lester who has been serving since 1974.

Alton B. Raney is a Hendrix graduate and has been very active in Methodist affairs in the Little Rock Conference. He has been on the Board of Trustees since 1939, serving also on its finance and executive committees. Dr. Matt L. Ellis called Raney a tireless worker, a generous giver, and an inspiration to all Hendrix supporters. He has been elected a life member of the Board.

Richard T. Steel was a Conway businessman and was chairman of trustees when his brother Marshall became president in 1958. He felt it wise not to continue, suggesting that otherwise there might be too much "steel" in the college.

For the next six years, George E. Pike, an attorney from DeWitt, served as chairman, followed by H. F. Buhler of Little Rock from 1964 to 1968. Mr. Buhler actually had two careers. He was first a successful pastor and later a very successful businessman. He joined the conference in 1907. By 1916 Dr. James Thomas was calling him "one of the

most energetic, consecrated, and successful preachers in our conference."¹⁰⁷ Buhler was assistant to Dr. Thomas in raising funds for Hendrix College in 1916-18. He had earlier attended Hendrix College and Vanderbilt University and evidently developed an unusual loyalty to Hendrix.

Buhler was a member at First Church in Little Rock where he was active and useful until his death in 1974. He served on various church and civic agencies and was remarkably successful in his own work as realtor. The biology building at Hendrix is named in his honor, and he received an honorary doctor's degree from the college in 1955. In 1961 he gave the college a gift valued then at two and a half million dollars, now valued at three million. It was at that time the largest single gift ever made to Hendrix (or to any educational institution in the state) and was made, at least partly, because of the confidence Buhler had in the college and in its leadership.

Succeeding Buhler as chairman was H. F. Trotter, a Pine Bluff businessman and also a life member, serving from 1968 to 1974. He came on the Board originally in 1941. He is a Hendrix alumnus and an active member at First Church, Pine Bluff, and he was active in numerous civic groups. Serving since 1974 as chairman is Edward Lester, an attorney from Little Rock. College officials indicate that he is "providing unusually capable and perceptive leadership as the college moves into its second century of service."¹⁰⁸ All of these men, comments Dean Christie, "would be characterized as devoted, generous, and thoughtful Methodist laymen."¹⁰⁹

The College Serves the Church

Hendrix College has become a center for many Methodist activities, over and beyond its collegiate courses. It is a convenient place for state-wide Methodist meetings and for North Arkansas Conference meetings.

For example, the annual Arkansas Pastors' School has met at the college for many years. While not exclusively a college project, Hendrix officials cooperate in it. A predecessor to the Pastors' School was the Preachers' Institute, which began in the 1890s. It had outstanding lecturers and faculty members in 1894: Bishop Hendrix, Dr. Gross Alexander, Dr. J. J. Tigert, Dr. J. H. Riggins, Dr. James A. Anderson, the Rev. S. H. Babcock, and the Rev. W. E. Boggs.

The Pastors' School has been on a par with those in most states and has brought to Arkansas outstanding teachers and preachers. For example, in 1914 specialists in church activities in rural sections were brought in from Iowa, Kansas, North Carolina, Missouri, New York, Tennessee, and Pennsylvania, as well as from parts of Arkansas. A nationally known leader Dr. Arthur E. Holt was one of the speakers. And room and board at the college from June 8 to 12 was \$3.75; individual meals



Dr. Roy B. Shilling, Jr., announced in late 1975 the plan for a \$17 million dollar campaign for Hendrix College to be concluded in 1984, centennial of the founding of Central Collegiate Institute at Altus, Hendrix' predecessor institution. Seated behind him is Mr. Edward Lester of Little Rock, chairman of the Board of Trustees.

were 25 cents each! Since then costs have gone up, but quality has also been kept at a high level.

The major way the college serves the church, of course, is through the training in intellect and character of laity and clergy who serve across the state. These are the Methodist leaders in Arkansas and beyond who (recalling Bishop Hendrix's 1890 address) do *not* have the "unfurnished" minds that become the "home of heresy."

An excellent example of the ties that bind college and church together is the long list of memorials to various persons in Greene Chapel. The chapel itself is in memory of Dr. C. J. Greene, long-time professor of English and dean, whose influence on them is testified to by such persons as Forney Hutchinson and William C. Martin. The large stained-glass window is in memory of the Rev. Thomas E. McKnight, who as a chaplain lost his life trying to save another in World War II. Various parts of the chapel pulpit furnishings were placed in memory or honor of some of the loyal Methodists of Arkansas. The stained glass windows at the sides of the chapel also honor the memory of some of the devoted Methodists who have served and witnessed faithfully.

Hendrix College also serves as the custodian of records for Arkansas Methodism. In the O. C. Bailey Library is a special Arkansas Room in which conference journals, manuscripts, local church records, memoirs, diaries, and other resources relating to Arkansas Methodist history are carefully maintained. It is the best source for research in Arkansas Methodist history. The librarians give special attention to the resources on Methodism.

Finally

Hendrix College might well be considered the intellectual center and the "rallying" center of Arkansas Methodism, just as Little Rock might be considered the administrative center. As early as 1939 an outside observer stated, "Hendrix College is regarded in intellectual circles as the cultural jewel of Arkansas."¹¹⁰ From the whole nation have come to the campus speakers such as Robert A. Millikan, Owen D. Young, Dr. Mary E. Wooley, Shailer Matthews, Henry N. Snyder, Henry Sloan Coffin, J. N. Heiskell, Roger W. Babson, Charles G. Dawes, James A. Farley, Umphrey Lee, Kirby Page, and Sherwood Eddy.

It seems that today, as in 1936, Arkansas Methodists feel that "The interests and on-going of the [United] Methodist Church in our State is in a large measure bound up with the interests and ongoing of Hendrix College" and that "The Church in Arkansas will never allow this school to go down."

Addendum: Wesley Foundations

A part of the church's ministry to college students has been provided by Arkansas Methodists through Wesley Foundations. For some years this work was rather routine, but in recent years it has expanded remarkably.

In 1920 the two conferences authorized a Joint Commission on Religious Education to "work out a feasible plan for the establishment of a Wesley Foundation at the State University."¹¹¹ In 1922 and 1923 both conferences allocated funds for a student pastor at the State Normal School (now University of Central Arkansas) at Conway. Byron Harwell filled this post for two years, as a part of the staff at First Church, Conway; O. C. Lloyd filled it in 1924.

A survey revealed that the University of Arkansas had more Methodist students than students of any other single denomination.¹¹² In 1923 North Arkansas Conference allocated money also for a student pastor at Fayetteville, and in 1924 Little Rock Conference joined in this support. The Rev. James W. Workman was assigned to Fayetteville's Central Church as student pastor in 1924, and he organized a Wesley Foundation (the first in the Southern Church) to serve students at the university. Mr. Workman prepared a Bible course for students for which the university faculty agreed to give credit on degrees.¹¹³

Eventually, Wesley Foundations spread to other areas having state schools. By 1949 interest in the foundations was expanding. In 1950 the two conferences agreed to collaborate on raising \$50,000 to provide a Foundation building to serve students at Fayetteville. In that year the budget for Wesley Foundations in each conference was about \$1,800. Soon after 1955, further increased interest was shown in ministry to students. In 1956 the conferences voted to cooperate in a greatly

expanded program, each proposing a budget of \$10,000 for the year.

By 1958 each conference had a committee at work, chaired by J. Kenneth Shamblin in Little Rock and by E. B. Williams in North Arkansas. Wesley Foundation Boards were named for all areas with state schools; and a half million dollar budget set up to erect Wesley Foundation buildings at Arkadelphia, Magnolia, Monticello, Conway, Jonesboro, Russellville, Fayetteville, and Little Rock. By 1972 each conference was putting around \$62,000 into the work, with local churches also contributing to nearby foundations.¹¹⁴

With many changes occurring in the church's approach to college students, Wesley Foundation workers have sought to keep local churches informed of the meaning and necessity of such changes. "College students today" comments the Rev. Sam Jones, campus minister at the University of Arkansas at Little Rock, "are seeking those things that they feel [are] most meaningful. They are not here just to be 'in college.'" ¹¹⁵

Dr. A. W. Martin, at the age of 66, left Perkins School of Theology where he had been teaching for 13 years (1945-57) to become Wesley Foundation director at the University of Arkansas in Fayetteville. "Actually," says the Rev. Lewis V. Chesser, director of the foundation since 1967, "Dr. Martin was the modern pioneer in Wesley Foundation work in Arkansas. He not only helped raise funds for the Foundation at Fayetteville but also for all those in the state. He was the real driving power behind this movement. We are still profiting from the momentum and inspiration of his leadership." ¹¹⁶

Dr. Martin's versatility and spirit of youth is verified by his success in working with college students at the university, some of whom were 50 years his junior. His dedication to the Christian enterprise is revealed in the gift that Dr. and Mrs. Martin made (at her suggestion) of \$25,000 to build facilities for the foundation, including a lovely chapel. They also left a fund that provides annually for the purchase of new books.¹¹⁷

In 1964 at the age of seventy-three Dr. Martin, accompanied by Mrs. Martin, moved to Lydia Patterson Institute, El Paso, where for a year and a half he directed ministerial training; and Mrs. Martin set up an Art Department.

Arkansas Methodists thus are doing more than ever before to minister to their students in state and private colleges. This, too, is a part of the task of higher education for which Methodists in the state feel a responsibility.



“Publish Glad Tidings”

*Breathes there a man with soul so dead
That never to himself hath said:
'I will my own church paper take
Both for myself and family's sake'
If such there be, let him repent,
And have the paper to him sent;
And if he'd spend a happy winter,
He in advance should pay the printer.*

THUS DID THE *Arkansas Methodist* on January 23, 1941, refer to the perennial problem of supporting the church paper. The situation in Arkansas has been typical of most of the church: The church paper has had to struggle constantly against inadequate support.

At the same time, it must be said that the *Arkansas Methodist* (sometimes with a different name) has been one of the chief influences for informing the church's constituency, for mobilizing it to thought and action, and for creating a considerable sense of unity among the Arkansas people called Methodists. The paper is an invaluable source for learning what Southern Methodists thought and did from the 1880s until merger in 1939 and what Methodists and United Methodists have done since then. (No copies of the paper have been found earlier than the 1884.)

Parenthetically, we must note an important source for Methodist Episcopal Church activities in Arkansas following the Civil War in *The Methodist Herald* (1889-74?).¹ It was published in Russellville for a time and later in Harrison. *The Protestant Record*, a publication for the Methodist Protestant Church west of the Mississippi River, was published at Magnolia and edited by Dr. J. W. Harper, pastor of the church there in the 1880s. Unfortunately, no copies have been found.

Arkansas Methodist Publishing Data²

The following tabulation shows changes in the name, management, and editorship of the *Arkansas Methodist* and its predecessors across the

years. It includes only what will be considered official conference papers, although this distinction is hard to keep clear in some cases.

Dates	Title	Editors and Publishers
1851-54	<i>Memphis and Arkansas Christian Advocate</i>	Francis A. Owen, editor
1854-56	<i>Memphis Christian Advocate</i>	J. E. Cobb, editor
1856	<i>Memphis and Arkansas Christian Advocate</i>	Samuel Watson, editor
1857-62	<i>Memphis, Arkansas and Ouachita Advocate</i>	Samuel Watson, editor
1865	<i>Memphis and Arkansas Christian Advocate</i>	Samuel Watson, editor
1866-70	<i>Arkansas Christian Advocate</i>	J. E. Cobb, editor
1870-80	<i>Western Methodist</i>	W. C. Johnson and R. W. Blew
1880-82	<i>Western Methodist</i>	W. C. Johnson and Jerome Haralson
1882	<i>Arkansas Methodist</i>	J. W. Boswell
1882-84	<i>Arkansas Methodist</i>	S. G. Colburn, J. W. Boswell and Julien C. Brown
1884-87	<i>Arkansas Methodist</i>	A. R. Winfield, J. H. Dye, and A. Emonson
1887-89	<i>Arkansas Methodist</i>	Z. T. Bennett and A. Emonson
1889-94	<i>Arkansas Methodist</i>	Z. T. Bennett and George Thornburgh
1894-1904	<i>Arkansas Methodist</i>	J. E. Godbey
1904-1906	<i>Arkansas Methodist</i>	George Thornburgh, James A. Anderson and A. C. Millar
1906-1907	<i>Western Christian Advocate</i>	Anderson, Millar, and P. R. Eaglebarger
1907-1913	<i>Western Methodist</i>	W. B. Hays, Frank Barrett, and L. F. Blankenship
1913-1915	<i>Western Methodist</i>	A. C. Millar
1916-1940	<i>Arkansas Methodist</i>	Gaston Foote
1941	<i>Arkansas Methodist</i>	Edward T. Wayland
1942-48	<i>Arkansas Methodist</i>	Ewing T. Wayland
1948-60	<i>Arkansas Methodist</i>	Alfred A. Knox
1961-73	<i>Arkansas Methodist</i>	John S. Workman
1973-	<i>Arkansas Methodist</i>	

A few comments will clarify some questions about the list above. The paper before 1866 was a joint venture with the Memphis Conference; the Rev. J. E. Cobb was an Arkansas preacher, and Owen, Watson, and Johnson were Memphis Conference members. Samuel Watson, after he left the editorship of the *Memphis and Arkansas Christian Advocate*, launched *The Christian Index*, a paper for the Colored Methodist Episcopal Church which was separated from the Southern Methodists in 1870-71.



George Thornburgh filled many positions in Arkansas Methodism, not the least being that of business manager of the Arkansas Methodist for fourteen years, 1889-1903.

Cooperation with the Memphis Conference continued from 1851 to 1882 (except for the war years, when publication ceased). From 1906 to 1915 Arkansas conferences and the Oklahoma Conference(s) cooperated in issuing the *Western Christian Advocate* and the *Western Methodist*. The Rev. P. R. Eaglebarger represented Oklahoma on the editorial staff. W. B. Hays and Frank Barrett were Arkansas preachers. Edward T. Wayland, descendant of pioneer Methodists on Eli Lindsey's first circuit in 1816-17, is the father of his successor, Ewing T. Wayland, now General Secretary-elect (as of May, 1976) of the denomination's Council on Finance and Administration.

Paper Reflects the Editor

The Methodist papers in Arkansas have reflected the personalities of their editors. This is to be expected, of course, although a denominational paper is in a sense the voice of the church and not of an independent editor and publisher, as is true of a secular paper or magazine. Yet Arkansas Methodist editors have been allowed remarkable freedom to express their opinions editorially. Rarely are they officially challenged on this score.

Strong Editors Sometimes Brought Controversy

From time to time outspoken editors have engaged in controversy. One time was in 1887 when Dr. A. R. Winfield became involved in a lawsuit because of doctrinal controversies, evidently with "the Rev. Mr. Robinson,"³ probably of another denomination. The conferences went on record as standing behind Dr. Winfield, though Arkansas Conference suggested it did not always approve his methods⁴ and White River Conference said: "We regret the manner and spirit manifested

in editorial controversies . . . [the paper] should be . . . profitably instructive and edifying to its readers."⁵ We have noted elsewhere a heated controversy over temperance between Dr. Winfield and D. A. Brower of the *Arkansas Gazette* in 1885.

Some of the discontent with Dr. Winfield surfaced at the Arkansas Conference in 1886, meeting at Van Buren, according to the Rev. J. A. Walden:

Anderson [J.A.], Matthews [B.C. or W.D.] and Hill [G.W.] had somewhat against Dr. Winfield's paper, the *Arkansas Methodist* and it took most of six hours to get through with the discussion. I was tired and disgusted. Dr. Winfield can talk longer, more of it, make fewer points, be more clownish than any Methodist preacher I know of.⁶

But he adds that the conference was one of "harmony and brotherly love." And these last few years of Winfield's life (he died in 1888) must not dim our view of this unusually gifted man. Dr. James A. Anderson, a colleague in the conference and later himself the editor of the paper, wrote of him:

We can recall no man who has been so conspicuously useful in so many departments of the life of our church in Arkansas. . . . He was a great preacher, ever ready on the instant to pour out torrents of eloquence, capturing his audience. . . . We had no important institution in which his influence was not felt. . . .⁷

The editor who followed Dr. Winfield, the Rev. Z. T. Bennett, also had his critics for what was called his sectarianism. Dr. B. H. Greathouse, prominent pastor and later state senator, charged in a letter (which Bennett published) that his sectarian writing caused "a great waste of ammunition that might be better used in bringing men to Christ. . . ."⁸ Those years, of course, were ones in which Methodists engaged in vigorous debates—among themselves and with those in other denominations.

Millar Twenty-Seven Years An Editor

The ideas and viewpoints of Dr. A. C. Millar were definitely reflected in the *Arkansas Methodist* and the *Western Christian Advocate* during the twenty-seven years he served as their editor. For another span of nine years, he had a nominal relation to the paper. Dr. Millar had a fertile mind, and he was ahead of his day on many issues. Yet he managed to "make his case" with most of his constituents, and his obvious humanitarian concerns allayed any possible charge of self serving. He was also a strong advocate of the basic Christian virtues—sobriety, purity, honesty, fidelity—and led the temperance/prohibition forces in the state for many years.

In his first period of editorship, which he shared as junior editor with

Dr. James A. Anderson from October 5, 1904 through 1906, he espoused many causes that were new in a church paper. Millar's role was more in the business task than the editorial, but he worked in both areas. In his first editorial, he referred to "seeing in Arkansas and her sturdy people unbounded possibilities."⁹ Soon those sturdy Arkansans were hearing about the relation of religion to (1) a proposed Arkansas Methodist hospital; (2) the humane society; (3) the preservation of Arkansas natural resources (soil, timber, water); (4) the necessity of good roads; (5) the need for honest officials and for revising the state's Constitution; (6) the possibility of a World Congress; and (7) the possibilities of a federation of American Methodism with three general conferences—one each for the North, the South, and the West. There were frequent demands for better race relations—the elimination of lynching, of stereotyping, injustice, and unkindness.

A challenge to the Methodists of Arkansas came in an editorial in 1906 called "the New South." It was a call that they be ready for a new day that would utilize the iron of Birmingham, the textile factories moving South, the coal available in the South, the promise of better use of soil—"the new energies, new thrift, new people, new industries, new enterprises, a new sense of the dignity of labor."¹⁰

What does this mean for the church, the editors asked. What will material prosperity do to our people, they wisely wondered. Among their answers as to needed action were proposals to equip "our schools and endow our colleges," build hospitals and orphanages, develop "religious papers of commanding influence," foster a mighty spirit of evangelism, and create thousands of better churches. Obviously, these editors were insightful and concerned for the church of the future. "Arkansas," they said, "is bounding now to a mighty future."

Dr. Anderson's Part

We must not neglect to credit Dr. James A. Anderson with his share of this new thrust spearheaded by the Methodist paper. When he became editor, he had been in the conference twenty-five years; and he had thirty more active ones! Dr. O. E. Goddard wrote:

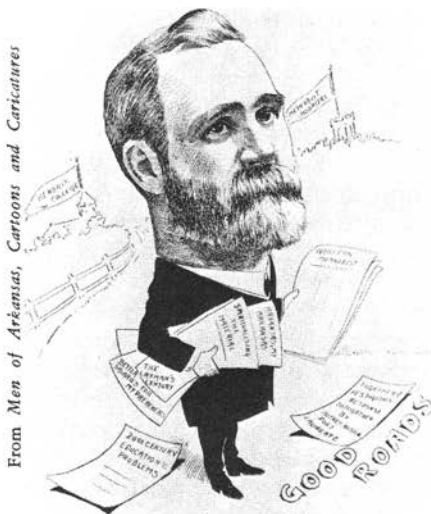
At 75 he was still the dominant spirit in his conference. . . . He was a proponent and leader of the progressive movements of the Conference . . . He fought bravely . . . and successfully our educational battles in the long ago . . . He was truly a great preacher. . . . Bishops came, and Bishops went but each Bishop found him indispensable in making appointments . . . He was chosen . . . to write the *Centennial History of Arkansas Methodism* [a service through which he] immortalized himself.¹¹

The fifty-five and a half years of active ministerial service by Dr. Anderson are evidently a record in Arkansas. Nineteen and a half were given to the pastorate, nine to the editorship, and twenty-seven as presiding elder. In contrast, Dr. Millar gave fifty-four active years to the

conference—and was never a pastor! Yet he did more preaching than many men in the pastorate.

Sparring With Other Methodist Editors

Sometimes Arkansas editors got into disputes with other Methodist editors. The Arkansas editors were not averse to defending their positions. In 1906 the *Arkansas Methodist* expressed criticism of Dr. George C. Rankin of the *Texas Christian Advocate* because of Dr. Rankin's pronouncements on a doctrinal issue:



From *Men of Arkansas, Cartoons and Caricatures*

Dr. A. C. Millar served with the Arkansas Methodist for twenty-seven years, espousing many causes in his tenure.

. . . Dr. Rankin . . . assumes to play the Nestor of the Southern Methodist press. His attitude toward his editorial brethren is one of too much pretension. He imagines that they wince under his logic and under his fearlessness when, as a matter of fact, his unfairness and his rudeness stirs their indignation. Nobody yet elected him to be Arch-editor.¹²

Again in 1915-16 the same two papers had an encounter over the question of whether the Southern Church should seek to hold on to its relationship to Vanderbilt University. This produced long and involved columns of charges and countercharges before it died down.

A C.M.E. Feud

Colored Episcopal Methodists in Arkansas also found strong editorial fare in their churchwide paper, *The Christian Index*, from time to time. In 1928 the Earle District of the C.M.E. Arkansas Conference, meeting at Vincent, heard pleas for harmony and peace in the church at large. C. A. Nelson put it succinctly by saying, "Quit throwing rocks."¹³ They

were referring to a bitter battle in the *Index* between its editor, George C. Parker, and Bishop C. H. Phillips. The issue grew out of charges of ministerial misconduct and episcopal power and prerogatives. Parker wrote that the bishop suffered from "ego-mania, swelling of the head, and palm-greasing apoplexy."¹⁴

Paper Reflects the Times

The church paper for Arkansas Methodists reflected the times in which it found itself from generation to generation. When the church spoke clearly, the paper spoke clearly. When the church was ambivalent, the paper's stance was one of uncertainty. For example, the church and the paper have always given high priority to the place of proclaiming the gospel of Jesus Christ (whether called evangelism or proclamation or witnessing). Both have always been straightforward in supporting causes that were clearly based on Christian morality or ethics. But on issues where the Christian teaching or ethic was still unclear, the paper has understandably been hesitant to proclaim, "Thus saith the Lord."

Revivals—and Sam Jones

Revivalism—at least of a certain type—has been an example of an issue on which Arkansas Methodists were divided. This became acutely clear in the days of the Sam Jones' campaigns in Arkansas in the late Nineteenth Century. Listen to these opinions:

We will not say Bro. Jones is not a good man, or that he is not accomplishing good. But we seriously object to his style, and doubt the final results as to whether he will have accomplished more good than evil.

. . . As to revivals, I endorse them from the beginning to end. . . . I would like to say here I think Peter was surely a Methodist preacher. . . . Because he had too much fire for a Presbyterian, was instrumental in too big a meeting for an Episcopalian, and backslid too far for a Baptist, and last but not least was ignorant just like many of our preachers have been and are yet.¹⁵

Catchy revival methods have brought many unconverted persons into the church and have weakened it by the vain effort to assimilate an unregenerate mass of humanity. All methods that discount the divine agency in renewing the heart are diabolical devices and hurtful in the extreme.¹⁶

The *Arkansas Methodist* reflected this uncertainty over Sam Jones' methods by cautiously writing:

Unique in manner, speech, tone, and gesture, he employs wit, and sarcasm and pathos and wonderful readiness and aptness in rebuking and warning, admonishing and encouraging his hearers.

Few candid hearers will deny that he is doing good—much good in many ways—but from the peculiar surroundings and the methods employed it is impossible to approximate how many sinners will be awakened and converted. . . . None can safely or reasonably estimate how many souls are won to Christ.¹⁷

Sensitivity on Slavery and Race

An example of how the *Arkansas Christian Advocate* in 1866 reflected its times was told by the Rev. J. R. Sanders many years later. Sanders was serving as an assistant on the paper when the editor, the Rev. J. E. Cobb, attended the General Conference in New Orleans—the first for the Southern Methodists since the Civil War began. As Cobb left, he gave specific instructions to John Sanders about inserting a certain article while he was gone:

"Now John, be sure to put an article in out of the Guide to Holiness, on first page, under heading of Christian Perfection, where the page is turned down" . . . but said nothing of two pages being turned down. Unfortunately he had overlooked the fact that he had turned down another leaf at an article in the same book, severely condemning slavery, intending at a future date to criticize it in an editorial in the *Advocate*. All who knew Bro. Cobb were not in any doubt about his being strongly Southern in his views.

The next week I took the said "Guide to Holiness" and opened it at the place of said article condemning slavery, the page being turned down, and put it into type . . . for the next issue. The *Advocate* went out to its many readers, and several copies were sent to Bro. Cobb at New Orleans, which he distributed. Soon the editor of the New York *Methodist* saw the said article . . . and published an editorial congratulating Bro. Cobb upon such supposed change of views upon . . . slavery . . . Bro. Cobb . . . at once wrote an editorial . . . for the next issue fully explaining how the accident occurred, and heading the article, "The Devil to Blame."¹⁸

Another example in which the *Arkansas Methodist* reflected its times was in its attitude towards the Negro at the turn of the century. While calling for civic and economic fairness, the paper still clung to the idea that the Negro must keep "his place":

This is a white man's country and by right of nature white men ought to rule it and direct its course. It is absurd to think that we shall ever consent that [the Negro] race . . . can be admitted to any important share in the government of the country. . . . It will never be done . . . We owe the Negro kindness . . . sympathetic cooperation . . . but we do not owe it to him to . . . put him over us to govern us.¹⁹

Provides a Record of Church Life

One of the basic tasks of the *Arkansas Methodist* has been to report what the church has been thinking, saying, and doing. On this score it has done well. At times it has done this better than at other times. Since no copies have been found earlier than 1884 a historian of Arkansas Methodism must draw heavily on such sources as the *Arkansas Gazette* to learn about Methodists in the early years. It did not specialize in church news; but it did not ignore it, either, and we are grateful for what it did print. Early chapters of this book reveal our indebtedness to the *Gazette*. Of course we were often frustrated to find the *Gazette* reporting on *national* statistics of the Methodists rather than on Arkansas

Methodists. But the *Gazette* figured that Arkansas Methodists knew what they were doing in Arkansas but didn't know so much about Methodists elsewhere.

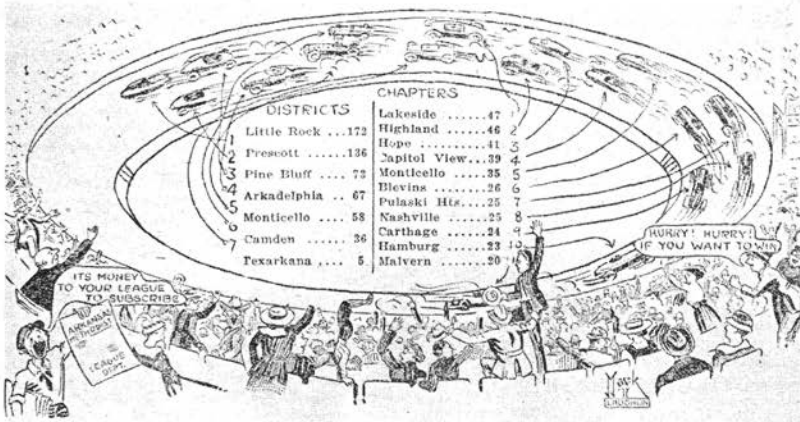
The *Methodist* has reported local church, district, conference, jurisdictional (since 1939), general, and world-wide Methodist activities. It has reported on significant meetings and movements. It has stood for Methodist positions on moral and social issues, as we have seen.

At times it has carried series of articles or other features. One of the most helpful is a historical series by the Rev. J. E. Caldwell (1833-1920), telling in detail his "Recollections of My Itinerant Life" in Arkansas across many years. These appeared in issues of the *Arkansas Methodist* in 1890 and 1891 and have been quoted already in these pages.

At times sermons or sermon series have been printed. One such series was in 1941 when there appeared sermons by the Rev. (now bishop) Aubrey G. Walton, James E. Major, Joel Cooper, and Fred G. Roebuck. In the same year, the Rev. (now bishop) Paul V. Galloway provided a series of articles on pastoral work; and Dr. O. E. Goddard had an article on "Preparing for a Revival." Two articles on the educational program were printed—one by pastor C. Ray Hozendorf of Mena and one by church school superintendent J. R. Henderson of Winfield Church, Little Rock.

The paper has explained and defended the Methodist system—such as its itinerant system, of which it said, early in this century:

In 1917 the Arkansas Methodist conducted a contest for 1,000 new subscriptions, offering a prize to the Epworth League securing the largest number. This cartoon depicts the contest as an auto race.



The Methodist preacher is sent . . . Other churches have other modes of securing ministers, but in all instances he is God's minister. . . . He is no hireling. . . . He may not be, and often he is not, a great man. He may not be, and often he is not, a man of learning, but he must be above all things God's messenger, a man of pure heart and a consecrated life.²⁰

Criticizing the Establishment

The paper espoused the "open cabinet" years before it came. In 1905 the editors said some secrecy may be necessary "to avoid needless friction," yet they added, "We do not believe in an ironclad secrecy . . . nor is it often practiced."²¹ By 1916 Rev. J. F. Jernigan wrote an article called "The Open Cabinet," in which he said "Is it coming? It seems so. Well, let 'er come. . . ."²²

Reports and evaluations of the newly elected bishops were also carried in some periods. Following the election of four new bishops in 1886, the paper wrote:

All good men and true, and capable of good service. As preachers they will rank middling, as Bishops the church will receive them joyfully, and they will help forward our Zion. . . . Duncan [W.W.] is genial and strong. Hendrix [Eugene R.] classical, and precise. Galloway [Charles B.] clearheaded and full of fire. Key [Joseph S.] slow, firm, and stately. All of them pure Methodists, and all really Episcopal.²³

And Preserving the Past

Another significant feature provided in the *Western Methodist* in 1908, 1909, and 1910 was printing for the first time the minutes of the Indian Mission Conference for 1844 through 1857 (except for 1852). Dates of the appearance of these minutes are:

1844—December 17, 1908 and January 7, 1909	1850—March 18, 1909
1845—January 14, 1909	1851—March 11, 1909
1846—January 21, 1909	1852— ?
1847—January 28, 1909	1853—June 3, 1909
1848—February 11, 1909	1854—August 18, 1910
1849—February 25, 1909	1855—August 25, 1910
	1856—September 1, 1910
	1857—September 8, 1910

No explanation is found for the omission of the minutes for 1852.²⁴ These minutes have never been printed elsewhere, and none were printed as annual journals until the 1880s.

An additional feature carried from 1907 to 1915 when the Indian Mission Conference participated in supporting the *Western Methodist* was a frequent column of Choctaw news printed in the Choctaw language. During the period of 1906-18, there was no Indian Mission Conference (once a part of Arkansas Conference) but a predominantly white Oklahoma Conference (later two) with Indian work a small segment, almost overlooked.

Gaston Foote: Interim Editor

At the death of Dr. Millar late in 1940, Dr. Gaston Foote, a Texan transplanted to Arkansas in 1936 to serve Winfield Church when Marshall Steel moved to Dallas, was asked to serve as editor until a permanent selection could be made. He continued as pastor at Winfield and was editor for a little less than a year. But in that time, he distinguished himself for his interest in the affairs of Arkansas Methodism and for his clear, incisive editorials. He served just as the United States was moving toward involvement in World War II, and he editorialized strongly against U. S. participation.

Never have people hated war any more than they do today. . . . Yet, never have they planned total war on such a gigantic scale as they plan it today. . . . When [the Prince of Peace] truly comes [into our world], war is impossible.²⁵

As he left the office, Dr. Foote was praised by his successor in glowing terms:

No man in Arkansas Methodism, in recent years, has rendered a more distinctive, timely, valuable service to our church than has Dr. Gaston Foote in the remarkable work he has done in leading the *Arkansas Methodist* safely through what has possibly been the most uncertain, perilous year of its long history. . . . Dr. Foote has been the primary factor in saving the *Arkansas Methodist* to the Church. It is not enough to say that he saved the paper, possibly, from being discontinued. . . . Under his wise, capable leadership he brought the *Arkansas Methodist* to . . . the highest favor, with the masses of our church that it has enjoyed for years.²⁶

The Waylands: Father and Son

The second longest editorship was held by the father and son team of Dr. Edward T. Wayland and the Rev. Ewing T. Wayland who together served from 1942 to 1960. The father began as editor in the fall of 1941. In the issue for November 20, Dr. Wayland declared that the paper would stand for justice and righteousness in all relationships; that it would not be the tool of any agency inside or outside the church; that it would cooperate with any agencies seeking to promote human welfare; and that its primary purpose would be to promote the work of the Methodist Church in Arkansas but never in a narrow manner.

A campaign for subscribers in January 1942 brought an increase of sixty-six per cent in subscriptions, up to 15,000. During the first year, an indebtedness of \$2,000 was cleared off. Quotas for subscriptions were assigned to each district. The subscriptions, by careful planning, were increased to over 19,000 by 1947.

By 1948 the younger Wayland was carrying more and more of the responsibility, and that year the two Waylands were elected joint editors and managers. Circulation continued to rise during the year.

Dr. Virgil D. Morris of Louisiana Conference, a former member of Little Rock Conference, approached Dr. Aubrey G. Walton, chairman



Dr. Edward T. Wayland and Dr. Alfred A. Knox were popular editors of the paper.

of the Joint Commission on the Arkansas Methodist, with a proposal that the Waylands issue a *Louisiana Methodist* edition. The *New Orleans Christian Advocate* had been discontinued in 1946, after nearly 100 years of service. The plan was approved and the new paper launched. A goal of 35,000 subscribers was set for the two. The Waylands also supervised the operation of an area Office of Methodist Information, begun in 1953.

By 1957 when the senior Wayland retired, he could take pride in a stable, financially sound enterprise which sixteen years before had been somewhat fragile. The work now included three rather than two conferences. Circulation had gone from about 6,400 to 35,000. And, the Board of Christian Literature in North Arkansas (where the Waylands held their membership) pointed out, "he has also trained his successor!"²⁷

During the early Wayland era, editorials dealt more with non-controversial topics than otherwise; it was a time of prosperity and of increasing membership; all seemed well with the world (and the church), in the main. Yet, challenges and warnings were sounded: "Arkansas has a race problem that is far from solution."²⁸ "It will be necessary for the nations of the earth, the U.S. included, to surrender some of their national aspirations and unite... to work together for the common good."²⁹ "The lynching of four Negroes... [in Georgia] is one of the most revolting, disgraceful crimes one could imagine. . . ."³⁰ "The conscience of Christian citizenship has been stabbed awake by continued revelations of conditions in penal institutions in Arkansas."³¹

And in 1957 editorial subjects are indicated by such headlines as

"Do You Want a Federal Lottery?" "A U.S. of Europe," and "The Civil Rights Issue." Then when the school crisis came that fall, Ewing Wayland "stood up and was counted" among those on the side of obeying the Supreme Court.

Arkansas citizens have been treated . . . to the spectacle of seeing their state leaders fail to give the kind of moral and courageous leadership they have a right to expect. . . . the Governor and his advisors . . . cast their lot on the side including those whose purpose seems to be to set group against group, race against race, and to disturb the tranquility of the people.³²

Several times later in the fall editorials called for calmness and obedience to the Court—and for seeking the will of God in prayer.

In 1961 Ewing T. Wayland was offered—and accepted—the position of editor of the national *Christian Advocate*. In 1963 he became editorial director of both the *Christian Advocate* and the monthly church publication *Together*. In 1972 he became associate general secretary of what is now designated the Council on Finance and Administration, which handles all the general funds of the church amounting to some ninety millions of dollars annually.

Dr. Wayland was elected in July, 1975, to succeed Dr. Bryan Brawner as general secretary of the Council when the latter retires in May, 1976. In this position he will become the chief fiscal officer of The United Methodist Church, responsible for accounting for and disbursing the funds contributed by ten million United Methodists. One member of the search committee that nominated Dr. Wayland was Mr. William M. Shepherd, lay leader of the Little Rock Conference and a member of the Council who has a long record of devoted service to Arkansas Methodism. Thus has a descendant of one of the oldest Methodist families in Arkansas been called to one of the most important tasks in American Methodism.

The Knox Years

A more extensive use of pictures in the paper came with the editorship of Alfred A. Knox in 1961, though the Waylands had increased picture use, also. Knox was an Arkansas native who had served previously as a pastor, as a chaplain in World War II, and with general church agencies. It was his experience with audio-visuals in the chaplaincy that led him to experiment in using them in his church at Tuckerman. Later he provided guidance in the use of audiovisuals through the columns of the *Arkansas Methodist* about 1946. This background caused him to make large use of pictures in the paper when he became editor. Certainly the increased use of pictures provided a much more satisfactory record of church life and activity. He came at the time when journalistic styles, photographic advances, and printing techniques made possible the expanded visual presentation that marked his era.

Under Dr. Knox's editorship, a new printer was secured which resulted in better picture reproduction. New and bolder headline type was used, so that the paper took on a sharper, clearer appearance.

When the nation became involved in the Vietnamese war he struggled with the moral dilemma it posed. On February 7, 1966 he wrote that he saw no alternative but to continue the fighting until an acceptable compromise could be worked out. Nearly two years later he wrote (November 9, 1967), "This editor is one who is being steadily drawn in the direction of opposition to the war in Vietnam."

The career of Alfred Knox was cut short by illness that caused him to take disability leave in 1973. Though bedridden and in varying degrees of pain much of the time, he kept up his spirits through his Christian faith. In an interview in January, 1974, he discussed the history of Arkansas Methodism, some of its great leaders, and its great achievements. He had been conference secretary for five years; served on various boards and agencies; and was active in civic affairs, such as the Arkansas Association for the United Nations. He was press officer for the First World Methodist Family Life Conference in England in 1966 and made two editorial tours to Israel.

As he neared the time of his death (April 24, 1975), he seemed to be sustained by the faith he had preached and written about. Perhaps he recalled an editorial he prepared for the *Arkansas Methodist* of December 21, 1967, in which he wrote about "The Light Which the Darkness Cannot Put Out":

. . . Each of you has his own personal recollections of the darkest dark he can remember . . . We remember that night before the invasion of Leyte during World War II as we rode along the approach to the beachhead . . . the deepest darkness we ever experienced. . . . We would . . . reaffirm at this Christmas time that darkness has never possessed the power to put out the tiniest light. . . . especially the Light of the World. . . .

John S. Workman Takes Editor's Chair

A long line of ancestors who helped shape Arkansas Methodism were back of the new editor as John S. Workman began his task in 1973. Great-grandfather George Thornburgh had helped from 1889 to 1904 to keep the business end going and had "given to the *Methodist* the confidence of the commercial world and the unqualified trust of the church."³³ Grandfather J. M. Workman had been a Y.M.C.A. secretary, pastor, college president (Henderson Brown), and presiding elder. "Few men have touched our lives in so many places of service" wrote a friend of his.³⁴ Father James W. Workman has also—and is now—serving Arkansas Methodists effectively. Two uncles and a brother add to the ministerial list. So Arkansas Methodism is in the new editor's bloodstream.

One of the early crises in Workman's tenure was a decision by the



Mr. and Mrs. Jim Lane (right) of North Little Rock presented a tape recorder in 1975 for use by the staff of the Arkansas Methodist. Accepting it are Editor John S. Workman and Associate Editor Doris Woolard.

Methodists of Louisiana that they would take over the management and editing of their conference paper. This meant there would no longer be a *Louisiana Methodist* to share general office and overhead costs—the loss of one-third of the income. Inflationary costs added to this quickly required \$20,000 in emergency funding in 1974.

One might say that this has been a normal condition for the Arkansas paper. In 1884 the conferences warmly approved the paper but stipulated that the "Conference is not to be responsible for one dollar, either to purchase the property or to continue its existence."³⁵ There were 3,000 subscribers then. Dr. Winfield pushed circulation to 8,500 in three years. In 1890 it was 10,000. But in 1904 when Dr. Millar became editor, there were thousands of dollars due from delinquent subscribers.

The Waylands made ends meet by a strong campaign each year, with all the machinery of the church geared to this task and by careful management. Gradually the conferences increased their direct subsidy.

By 1974, however, a strong Board of Managers had assumed larger responsibility for the paper than was usual in the past. The Board considered all possibilities and finally concluded that the two conferences ought to consider the paper as one of its essential services to the churches, as well as a channel for accomplishing many of the aims of the conferences and their agencies. On this basis they proposed that each conference raise \$45,000 annually to carry the whole load of producing the paper. This plan provided that every Methodist in the state who desired the paper would receive it without additional cost. The Arkansas

Conference adopted the plan in June, 1974, when it met; Little Rock Conference postponed action until a called session met on November 1, at which it adopted the proposal. The paper's circulation has, as a result, increased from 17,000 to 31,000. This increase in circulation of seventy-six per cent has been made with an increase in cost of only seven per cent.

A Higher Obligation

Dr. A. C. Millar, "Grand Old Man" among the Methodists' editors, undoubtedly spoke for all of them when he wrote on the paper's fiftieth anniversary:

The denominational paper . . . is under obligation to be loyal to the church that founds and sustains it, and yet it is under higher obligation to God and to truth. . . . Absolute loyalty to truth may occasionally require discussion of wrong tendencies and doubtful policies and respectful criticism of administration. . . . The paper is to be in large measure a maker and molder of sentiment. . . . The editor . . . needs in a very true sense to know his people better than they know themselves. . . . He is their seer, their prophet.³⁶

12

“Go . . . Make of All Disciples”

“IF THE SUNDAY SCHOOL ‘has had its day,’ then I’d say that the entire church has had its day, too.” Such was the opinion expressed in 1974 by Mrs. Vicki Allen, director of Christian education at First Church in Conway. Dr. Myers B. Curtis adds that “the Christian tradition of which we are a part says to us that we have a responsibility to teach; this is definitely a part of who we are as a community of faith.”¹

Teaching the faith through small classes was a prime feature in early Methodist churches under John Wesley. John and Charles Wesley described these classes and their purpose in 1743:

Each society [or congregation] is divided into smaller companies, called classes. . . . There are about twelve persons in every class; one of whom is styled *the leader*. It is his business, (1) To see each person in his class once a week at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give toward the relief of the poor, (2) to meet the minister and the stewards of the society once a week; in order to inform the minister of any that are sick, or of any that walk disorderly, and will not be reprov’d; to pay to the stewards what they have received of their several classes in the week preceding; and to show their account of what each person has contributed.²

Five years later John Wesley elaborated on the values of the class meeting:

Many now happily experienced that Christian fellowship of which they had not so much as an idea before. They began to “bear one another’s burdens,” and naturally to “care for each other.” And, “speaking the truth in love, they grew up into him in all things, who is the Head, even Christ. . . .”³

The classes, then, were the channels through which the members of the societies were “continually nourished and fed, kept bright by a shared fellowship, protected in a community of witnesses,” as Dr. Frederick W. Norwood puts it. “The members were rewarded with love, joy, calmness, steadiness, true holiness, ability to walk in the light and praise God all day, [and] purity of life. . . .”⁴

These classes were a part of the Methodism that was brought to

America and eventually to Arkansas, and they were used effectively until some years after the Civil War. But by 1880 they were falling into disuse. The preacher serving a single church was available at any and all times and could, presumably, watch over his flock constantly; the class meeting was needed less and less.

From Class Meeting to Sunday School

As the Methodist class meeting declined in Arkansas, the Sunday school grew. In pioneer Arkansas, Sunday schools had little chance; there was no place for holding them, teachers were lacking, resources were scarce. But evidently they were getting started before the Civil War, for in 1866 the Arkansas Conference reported 68 Sunday schools, with 178 teachers, and 1,608 scholars. By 1884 reports showed 177 schools, 1,155 teachers, and 9,711 pupils. In 1871 Ouachita Conference had 166 Sunday schools, 1,149 teachers, and 5,510 pupils; White River Conference reported 78 schools, 388 teachers, and 2,627 pupils.

The Need for Sunday Schools

Need was felt for an agency, such as the Sunday school, to help children and youth understand the meaning of conversion and salvation, the message of the Bible, the history of the church, and what the Christian life demands. Dr. Forney Hutchinson revealed the inadequacies of preaching services in his day for interpreting conversion when he wrote about his experience in 1886 at Pump Springs Church in Hempstead County:

One night, when I was eleven years old the Reverend T. A. Hearne, who later gave his life to missionary work in China, preached an earnest gospel sermon. . . . When the call came, I went to the crude altar, known as the "mourners' bench."

The atmosphere was wholesome, but the instructions . . . inadequate. I remember they were singing, "Oh, How I Love Jesus," and a woman whom I had known all my life came along and asked me if I could sing that. I told her, "Of course." She said, "Then sit up and sing. You don't have to be a mourner if you love Jesus."

I had no more than gotten under way with my song, when a dear old man with a long beard came by. He laid his hand on my head and said, "Son, you'll never get religion in the world, sitting up here singing. Get down and go to praying."

Immediately following him, a good woman came along and said, "Forney, just keep a-praying. The darkest hour is just before day. . . ." There was very little comfort in that exhortation for a boy of my age. . . .

I had joined the church and had been baptized, but I was not sure of my conversion. I expressed my uneasiness to my father. He . . . assured me if I would sincerely trust in Christ, he would forgive my sins and save my soul.⁵

Leaders in Arkansas welcomed the Sunday school in these beginning

years. E. B. Hotchkiss, chairman of the Little Rock Conference Committee on Sunday schools in 1880, reported to the conference:

"The religious historian of the future will find that the most remarkable phenomena of the 19th Century Christianity are the rise and growth of Sunday Schools and the wonderful progress of the people called Methodist."⁶

Inadequacies in Sunday Schools

Yet these schools had many inadequacies and slow acceptance by the church. The schedule was irregular because of bad roads and poor heating in the winter and because of neighborhood revivals and all-day singings in the summer.⁷ Because of lack of sufficient teachers and sufficient room for meeting, many communities had union Sunday schools, which were often unsatisfactory to everyone concerned. The *Arkansas Methodist* revealed such dissatisfaction on April 18, 1885:

Our Sabbath-schools are not denominational enough. We need doctrinal catechisms and Methodist textbooks. We are too liberal and we are often unsectarian to our ruin. . . . I am a Methodist and I want all my children to be Methodist. . . . Our Sunday schools are degenerating too much into mere pleasant entertainments, and we have too many worldly superintendents and irreligious teachers. . . . Suppose the literature of David Cook is a little cheaper than ours, will it pay to go to Chicago [for Cook literature] instead of Nashville? Will anyone undertake to say that there is anything in the literature of David Cook to make our children understand and love Methodism?


In 1896 a special Epworth League Edition of the Arkansas Methodist was produced in connection with the state Epworth League Conference that met in Little Rock.

ARKANSAS METHODIST.
Epworth League Edition.
JUNE 24 1896

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Arkansas
State
Epworth
League



Little Rock,
Arkansas,
June 23-4-5,
1896.

"I desire to form a League, Epworth and otherwise, with every officer of Jesus Christ."—John Wesley

The Rev. George McGlumphy, a Ph.D. of North Arkansas Conference, deplored the fact that many Sunday school pupils did not remain long in Methodist schools. He said it was due to "the depravity of the times, poor home training," and especially, "incompetent teaching." He urged better trained teachers.⁸ He was one of the earliest Sunday school field secretaries in North Arkansas. After him came W. A. Lindsey in 1914 and John Q. Schisler in 1918. In White River Conference, Benoni Harris was named Sunday School Agent in 1889, and George A. Dannelly followed him in 1891, serving for several years.

The first Sunday school field secretary for Little Rock Conference was evidently R. L. Duckworth, who began in 1914 and served only one year. He was succeeded by the Rev. Clement N. Baker who served an amazing term of twenty-eight years in the office. Dr. John Q. Schisler, mentioned as North Arkansas field secretary, went to the General Sunday School Board in 1920 where he served until his retirement in 1955.

Succeeding Schisler was H. E. Wheeler, under whose leadership steady gains were made; in 1921-22 twenty new Sunday schools were organized, with an increase in membership of 4,707. In 1925 the Rev. A. W. Martin was appointed Conference Superintendent of Missions and Church School Extension, with the Rev. G. G. Davidson becoming Conference Superintendent of Sunday Schools. Davidson served until 1932, during which time solid foundations were laid, especially in the training of teachers. In one year the conference led the whole church in the number of teachers taking courses for credit.

Three Who Stand Out

Baker, Schisler, and Brumley, in length of service and in significant guidance of Christian education, put Arkansas in the forefront of Christian nurture at a time when that area of endeavor made perhaps its greatest impact in Twentieth Century Methodism.

Dr. "Clem" Baker, as he was usually called, gave twenty-five years of leadership. In that time the number of pupils enrolled increased from less than 40,000 to almost 55,000, and total funds raised by Sunday schools grew from about \$28,000 to about \$60,000. He was a leader in such groups as the Methodist Conference on Christian Education, where he served as an officer. He was four times a delegate to General Conference, and to the Uniting Conference of 1939. The Rev. Arthur Terry called him "one of Methodism's distinguished leaders" in his memoir in the 1975 conference journal.

Dr. John Q. Schisler ranks as one of Methodism's educational statesmen. Well grounded in the church life of his native Arkansas, he never lost touch with the local church, in spite of being in a high connec-tional job for many years. He was a hard worker, a man of strong convictions but good spirit, and a man who could dream dreams—but keep

his feet on the ground. Beginning with the General Sunday School Board of the M. E. Church, South, in Nashville as assistant secretary of teacher training, he became secretary of the Department of the Local Church in the new General Board of Christian Education in 1930. He continued in this position until he retired in 1955. Across the years Dr. Schisler kept a close relationship to the North Arkansas Conference, serving as chairman of the conference board of education and being elected as delegate to General Conference in 1944 and to jurisdictional conferences in 1944 and 1948. At the General Board of Education he pioneered in guiding staff in establishing programs in church recreation, in church camping, in family life, in the use of audio-visuals, in volunteer service projects, and many other areas.

Dr. Ira A. Brumley might well be known as "Mr. Church School" in North Arkansas. He came into conference leadership just as the new unified program of Christian education was getting under way and helped to make it one of the most effective programs in the denomination. A man of great energy and rugged physique, he poured himself into all phases of the work—local church, college, ministerial recruitment and training, leadership education, Bible conferences, and others. He served an unparalleled term of thirty-five years and three months as secretary of Christian education.

Great Years of Sunday School Training

But we have jumped ahead of part of our story. In the early part of the century, Methodists found inspiration and new techniques in a variety of Sunday school meetings. In 1910 they held a statewide Sunday School Conference in Little Rock with George Thornburgh as president, Dr. George McGlumphy as vice president, and the Rev. J. M. Workman as secretary. The program included Arkansas leaders such as the Rev. Marion N. Waldrip, Dr. O. E. Goddard, and Mrs. W. B. Ferguson, a Little Rock Methodist who later had a fruitful career as an editor of curriculum resources in Nashville. From Nashville came Dr. and Mrs. H. M. Hamill of the Sunday School Board and Dr. E. B. Chappell, editor of Sunday school publications.⁹ In 1916 the Little Rock Conference held a series of two-day institutes at Monticello, Pine Bluff, Camden, Texarkana, Prescott, Hot Springs, Arkadelphia, and Little Rock. Speakers included Bishop James Atkins, and Dr. C. D. Bulla from the Nashville editorial staff.¹⁰

Many leadership training enterprises were held in the state, with outstanding leaders such as Mrs. Clay Smith, Miss Minnie Kennedy, E. L. Shaver, Dr. Harvie Branscomb, Dr. Paul B. Kern, Bishop Edwin Holt Hughes, and Sherwood Gates. In March, 1925, was held in Little Rock what was called "The Best School Ever Held in Arkansas," with Bishop Sam R. Hay present and teachers such as Faye McRae, Mrs. C. W. Kent,



In 1905 Epworth League members at Third Street Church (now Grand Avenue) in Hot Springs prepared this float for a local parade.

Clem Baker, E. Leigh Mudge, Sherwood Gates, Dr. W. A. Smart, Dr. Paul B. Kern, and Dr. C. M. Reves.¹¹ Another series of schools across the Little Rock Conference had some of these same teachers, plus Dr. Andrew Sledd, Dr. James S. Seneker, Dr. C. J. Greene, Dr. W. A. Shelton, Dr. Kenneth Pope, Dr. Paul W. Quillian, the Rev. Forest Dudley, the Rev. E. Clifton Rule, and Dr. Gilbert T. Rowe.¹²

Related to Sunday school training, though not an integral part of it, was the work of distributing Bibles, carried on for seventeen years in Arkansas by the Rev. D. H. Colquette on behalf of the American Bible Society. He was known in many parts of the state as "The Man With the Bible." He enjoyed telling about renting an old gambling hall in Little Rock, cleaning and painting it, and occupying it for his Bible Society work.¹³

Assisting Dr. Clem Baker for ten years (1925-35) as Conference Secretary of Epworth Leagues and Rural Sunday Schools was the Rev. Stanley T. Baugh. He served for several years as conference statistician, as editor of the conference journal, and as unofficial photographer for the conference. Some of his photographs are used in this volume. He was himself very much interested in the history of Methodism in the state and collected much historical data. He prepared numerous pamphlets, and two booklets, *Camp Grounds and Camp Meetings in South Arkan-*

sas and *Magnificent Youth*, a history of the Epworth League in Little Rock Conference.¹⁴

The Epworth League Made An Impact

The Epworth League emerged as a churchwide Methodist organization for youth about 1890 and rapidly spread across the two episcopal Methodisms. It was rather openly a movement by the Methodists to have their own youth organization, rather than having Methodist youth being nurtured by non-Methodist groups such as Christian Endeavor. For example, at First Church, Little Rock, a strong Christian Endeavor society in 1891 was headed by W. B. Ferguson, president, J. M. Workman, vice president, and Lizzie Thornburgh, secretary. Soon this group had become an Epworth League.

And soon, also, a State Epworth League Conference of Arkansas was organized, its first meeting being in 1893. The Rev. J. R. Moore was the first president, 1893-94, followed by the Rev. James Thomas, 1894-95. In 1896 a gala meeting was held in Little Rock at Glenwood Park, with Bishop Joseph S. Key of Texas as the speaker. Epworth Leaguers of the Methodist Episcopal churches were invited to attend; free housing was provided, and over 1,000 were expected (and 1,400 came). "This will doubtless be the largest gathering of Christian young people ever assembled in Arkansas," was the prediction.¹⁵ Thomas was reelected president; G. N. Hart of Pine Bluff became vice president, J. M. Workman was secretary-treasurer, and others on the executive committee were the Rev. E. R. Steel, the Rev. W. R. Ricks, and the Rev. William Sherman.

International and Other Conventions

In 1897 a great International Epworth League Convention was held in Toronto, Canada, and Dr. James Thomas led a group of sixty Leaguers from Arkansas. Dr. Thomas was selected to reply to the address of welcome at the meeting, representing the Southern Methodists.

Again in 1905 a group of Arkansas League members attended a similar convention in Denver, Colorado. The meeting was unsegregated, and the Rev. Lewis Powell of Hot Springs later commented on that feature when he returned to Arkansas:

I presume it is proper to call the convention international as we there met and commingled as races—white and black. . . . I believe in recognizing the Negro . . . and his entertainment should be looked after, and he should be accorded a section of hall, church, or building. . . . But our brethren from the North must not encourage the mingling and commingling of Negroes in promiscuous congregations unless they wish to offend their neighbors in the South.¹⁶

In 1908 the Rev. R. E. L. Bearden, Sr. and the Rev. William Sherman from North Arkansas attended the first International Convention of the Young People's Movement of the U.S. and Canada. The meeting was designed to create a deeper interest in missions among the 5,000 youth members present from Sunday schools and Epworth Leagues.¹⁷

Arkansas Leaguers were involved in helping to plan the churchwide Methodist Young People's Conference in Memphis following the Christmas holidays of 1925. Among those who served on the various planning committees were Dr. Forney Hutchinson, O. Sherwood Gates, Dr. Stonewall Anderson, the Rev. James W. Workman, Miss Esther Case, and Mr. C. E. Hayes of Little Rock. One of the featured speakers was Dr. W. A. Smart, partly raised in Little Rock when his father was pastor at First Methodist Church. Workman gave the prayer before one of Dr. Smart's addresses, calling for "that courage of heart which shall not flinch in the face of hard tasks and that tenderness of love which shall make us feel . . . that all men are brothers and that we are all thy children. . . ." ¹⁸

A similar conference was held ten years later, again in Memphis, and again Arkansas-related persons had significant roles to play. Dr. Smart again was a major speaker and so was Dr. Paul W. Quillian this time. Others involved in planning or leading discussion groups were Myrtle Charles, Rowena Ferguson, Nat Griswold, John Bayliss, Edward W. Harris, Monk Bryan, M. Earl Cunningham, W. E. Hogan, Ivan Lee Holt, A. W. Martin, J. Q. Schisler, and Marshall T. Steel.¹⁹ Dr. Paul W. Quillian made an address on "The Church and the World Crisis." He likened the church—in some aspects—to a service station:

God's service station is the Church. Surely that is a function of the Church of Jesus Christ. Wrecks of personalities . . . need to be reclaimed. Road information in the midst of times like these needs to be given. Preventive work, that our journey may be made safer, is certainly needed. And, best of all, dynamic that should provide energy for us to continue on the journey of our life needs to be given. For when all is said and done, as we face the world crisis, we know that the world crisis comes back at last to the individual mind and heart.²⁰

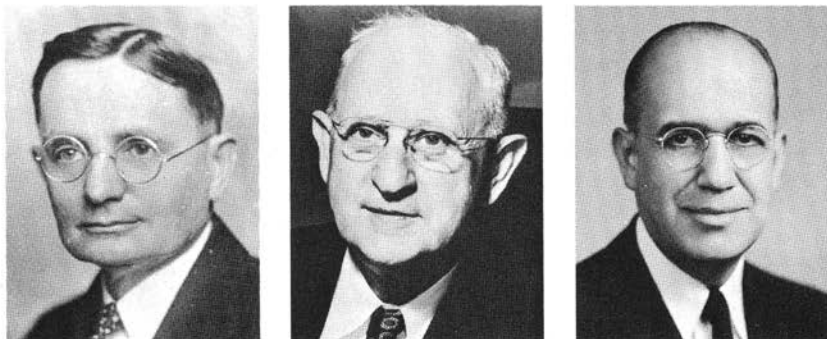
Youth of the Colored Methodist Episcopal Church held a somewhat similar church-wide conference in Little Rock, June 16-20, 1937. The youth were housed in Philander Smith College and the Arkansas Baptist College. The visiting youth felt they had a warm welcome in Little Rock and adopted these sentiments:

. . . We feel that the success of this conference has been facilitated by the reception offered by the Arkansas people. Our hosts . . . have spared no pains to make every visitor to this conference as comfortable as possible. For this unusual cordiality we . . . feel a deep sense of gratitude to our hosts.²¹

Annual Conference Assemblies

After the state-wide League meetings were discontinued, inspiration and training were continued in the summer Epworth League assemblies held in each of the annual conferences. The value of these assemblies was largely due to the caliber of leadership and to the scope of the training. Strong emphasis was given to personal commitment to Christ, to the church as God's agency for salvation, to a high level of personal morality, and to the obligation of each Christian to witness to his faith. Leaders chosen were such persons as William C. Martin, Paul W. Quillian, Philip Cone Fletcher, A. C. Millar, and Forney Hutchinson.

Many romances began at these annual youth assemblies. The Rev.



Dr. Clem Baker, Dr. J. Q. Schisler, and Dr. Ira A. Brumley (left to right) each made a unique contribution to Christian education in Arkansas Methodism.

Stanley T. Baugh, writing about this aspect of the League in the Little Rock Conference, said:

Some said the Assembly was just a courting place. Well, it was a good one, for many life partnerships were formed on the campus of Henderson-Brown and Hendrix Colleges. We list a few from the information available. Jerrine Oates is Mrs. Neill Hart. Eda Cade is Mrs. John G. Gieck. Hope Tabor is Mrs. Charles D. Cade. Hallie Oates is Mrs. Arthur Terry. Ouita Burroughs is Mrs. Marshall Steel. Mildred Riggan is Mrs. Roy Fawcett. Vadene Briley is Mrs. Charles B. Wyatt. Florence Wildbur is Mrs. Andrew J. Christie. Elizabeth Boney is Mrs. Paul V. Galloway. Sue Sparks is Mrs. James W. Workman. Thelma Fish is Mrs. Charles Giessen. Eula Smith is Mrs. Claude R. Roy, Lucile Rogers is Mrs. John B. Hefley.²²

Mission commitment was a high priority in the Epworth League in Arkansas, as it was across the church. The Little Rock Leaguers in

1911-14 supported partially a "home" missionary in the mountainous area northwest of Hot Springs, known as the Cedar Glades Mission. In 1916 they paid \$500 for home mission work and the same for mission work in Africa. In 1917 they raised the Africa funds to \$1,000 plus \$500 for Dierks Mission and \$500 for Holly Springs and Sardis Mission. They provided funds later to help support Methodist work at Mt. Ida.

A number of the missionaries listed in Chapter 15 and in the Appendix, and other Christian-service volunteers were influenced in their decision by experiences in the Epworth League. Many pastors have come out of the Epworth League, too many to try to list. The *Arkansas Methodist* was entirely right in commenting on June 16, 1916: "Those who attend these [League assembly] sessions are usually the most zealous and aggressive of our young people. . . . These Leaguers are deeply interested in the cause of missions."

The Fruitful Years in Christian Education, 1930-60

In 1930 the General Conference of the Methodist Episcopal Church, South, brought together all its educational work—colleges, universities, seminaries, Epworth League, Sunday school, teacher training, curriculum resources—into one unified whole called the General Board of Christian Education. Among those who helped create this new unified structure were several with an Arkansas background, such as John Q. Schisler, Paul W. Quillian, John N. R. Score, and J. H. Reynolds.

Arkansas Methodism was in a good position to make the most of the new unified program of education. It had two of the best conference executive secretaries in Ira Brumley and Clem Baker; it was moving toward centering all its college support on one institution (by 1933), and more and more of its ministers were seminary graduates. Its episcopal leaders were all men who were friendly—and some expert—in the field of Christian education. Bishop Hoyt M. Dobbs (1930-34) had been dean of the S.M.U. School of Theology; Bishop John M. Moore (1934-38) was well known as the friend of Christian education; Bishop Charles C. Selecman had been president of Southern Methodist University; and Bishop Paul E. Martin had been a leader in the educational program in North Texas Conference before his assignment to Arkansas (1944-60). And finally, John Q. Schisler was chairman of the North Arkansas Conference Board of Christian Education from 1930 to 1942. In Little Rock Conference there was also good leadership in C. E. Hayes, a fine layman, the Rev. Leland Clegg, the Rev. E. Clifton Rule, the Rev. Alfred H. Freeman, the Rev. W. Neill Hart, and Dr. J. Kenneth Shamblin.

College-Local Church Cooperation

Since the conference executive secretary was to encourage college sup-

port under the new plan, there was a new era of closeness between college and local church. Ira Brumley, being a Hendrix alumnus and an ardent supporter, and living in Conway as well, was essentially another member of the college staff. Clem Baker, though not a Hendrix alumnus, was also a staunch supporter and was given a D.D. degree by the school in 1941.

One aspect of this cooperation was constant support for the financial efforts of Hendrix College. For example, in the October, 1966, issue of North Arkansas Conference's *Christian Education Bulletin* was a full page account of the \$1,000,000 campaign plans. A year later an article by President Matt L. Ellis reported on progress in the campaign, telling about increased enrollment, the need for more buildings, the rising costs for buildings, and other such issues. From time to time such articles appeared.

Another aspect of this cooperation was in the way the conferences encouraged ministerial students to attend Hendrix College. These students were recognized and assisted in various ways by the conference offices of education. A list of such "Future Ministers" was compiled in 1937 (all from North Arkansas) and had such names as these on it: Harold Eggensperger, Kenneth Shamblin, Archie Boyd, Alfred Knox, Maurice Lanier, John Bayliss, Ralph Hillis, Charles Lewis, Roy Bagley, Ewing T. Wayland, Byron Cravens, Joel Cooper, Elmo Thomason, E. J. Holifield, T. Poe Williams, and Floyd Villines.

Bible Conferences—and Other Enrichment

Arkansas Methodist churches have had an unusual opportunity for developing a sane, appreciative understanding of the Bible through a series of Bible Conferences held over a number of years. These conferences would typically cover three days, with six lectures at each place. For example, here was the schedule for Dr. Robert W. Goodloe (Sr.) from Perkins School of Theology in 1937:

Beebe, August 29-31
Tuckerman, September 1-3
Cotter, September 5-7
Rogers, September 8-10

Fort Smith, September 12-14
Booneville, September 15-17
Danville, September 19-21
Atkins, September 22-24.

Among the leaders who have conducted these Bible conferences have been, in addition to Dr. Goodloe, Dr. W. A. Smart and Dr. Lavens Thomas, both of Candler School of Theology; Dr. Gilbert T. Rowe of Duke Divinity School; Dr. Lindsey P. Pherigo of St. Paul School of Theology; Dr. James T. Carlyon and Dr. John H. Hicks, both of Perkins School of Theology; and Dr. Meredith Eller of Missouri Central College. Dr. Ira A. Brumley was well within the truth when he wrote in 1948:

No conference in Methodism has had over the years a better program of



Small conferences to improve teaching skills were held wherever it was convenient. Miss Faye McRae served for many years as a conference leader in children's work.



Bible Conferences and Bible Schools than has our Conference. Such a program has given to our leadership a large vision of the Christian religion.²³

These Bible conferences have created an informed and enlightened body of Methodist leaders in the state who have not been swept away or upset by bizarre interpretations of the Bible. This stable attitude has stood them in good stead in the face of some of the questionable religious teachings in our day.

There were other types of enrichment events. In the Little Rock Conference an effort was made in 1934 to incorporate some educational features into three camp meetings. At the Davidson Camp Ground, thirteen miles west of Arkadelphia, R. B. Moore and Roy E. Fawcett began certain educational features. Miss Pauline Goodman worked with youth at the Ben Few Camp Ground, eight miles from Princeton near Highway 9. At the Salem Camp Ground a regular training school was organized and promoted by Presiding Elder J. D. Hammons. Classes were taught by Faye McRae, J. S. M. Cannon, C. K. Wilkerson, and Clem Baker, with educational addresses by Leland Clegg.²⁴

Still another enrichment opportunity provided in 1937 was in the area of art and church music. Dr. Fagan Thompson of Nashville, Tennessee, in a heart warming experience, held a series of "singing schools" to familiarize people with some of the fine new hymns in the *Methodist Hymnal*. Places visited by Dr. Thompson were Batesville, Newport, Piggott, Pocahontas, North Little Rock, Helena District (two locations), and Clarksville.²⁵ Dr. Lavens Thomas also presented a series of daytime lectures in North Arkansas on "The Use of Great Religious Paintings in Teaching and Preaching."

During the Thirties, Forties, and Fifties, as compared to the past, there was considerable cooperation between educational workers in the white and Negro Methodist churches. Most of this came in connection with leadership training enterprises. For example, Miss Lila Ashby conducted a training school with Negro church workers at Philander Smith College in August, 1941. We have noted in another chapter the pioneer work carried on in interracial enterprises by Mrs. W. F. Bates. For that day (1936 and following), her efforts were farsighted and courageous. Her first enterprise with Blacks was to teach in a statewide Colored Methodist Episcopal Church leadership school in 1936—in which the Rev. Clem Baker also participated. In 1937 she assisted the C.M.E. Arkansas Conference Director of Children's Work in a meeting of pastors and teachers to get ready for the first vacation church school institutes. In 1938 she invited Negro teachers to attend a vacation school institute in Little Rock along with white teachers. Later that year she and the Rev. Fred Harrison taught in a C.M.E. school in Hope. Also in 1938 she encouraged and assisted in organizing a community center at Bullock's Chapel, C.M.E. Church. In 1939 she helped start a similar center of Miles Chapel C.M.E. Church. She has taught numerous leadership classes at Philander Smith College. Such activities have continued, to greater or lesser extent, for many of the years since then.

Mrs. Bates has also pioneered in helping with the Christian nurture of children in the Oklahoma Indian Mission Conference, starting in the late Thirties. She taught in leadership schools, coaching conferences, and laboratory schools among Choctaws, Kiowas, Creeks, Seminoles, and Euchees across a number of years. These accounts of her work with Blacks and Indians are fragmentary, but for some thirty years she has sought in the ways open to her to see that the Methodist teaching ministry was based on and would encourage the reality of Christian brotherhood.²⁶

A Few Other Samplings

During these years of emphasis in teaching and learning, many other examples could be given of lives changed, churches renewed, communities challenged. Only a few can be added here. In 1948 the church school at First Church, Fort Smith, reported the largest average at-

tendance in Arkansas, reaching an average of over 800 and often going over 900. This attendance was double what it had been only a few years before. The church reported it had done this by personal attention to absentees and those who were careless in attending. It used personal visits to homes, telephone calls, and cards and letters.

In 1942 the Elizabeth Rimmel Bible Class at First Church, Little Rock, reported a wide scope of activities. It had sixty-seven on roll, with an average attendance of forty-two. The teacher was Mrs. W. P. McDermott. The year's offerings in the class amounted to \$453.48, which was used for these causes:

- \$10.00—Scarritt College Endowment Fund
- \$35.00—Arkansas Methodist Children's Home
- \$82.70—The John Cline Mission special
- \$50.00—For ministerial students at Hendrix College
- \$20.00—Children's Home and Hospital
- \$75.00—On church debt
- \$22.00—Kramer Day Nursery
- \$25.00—For a loan linen closet at Family Service Agency

In addition, the class carried out these projects:

1. Provided 130 cans of food through the City Welfare Department.
2. Gave bedspreads to several sick persons.
3. Sent a Thanksgiving dinner to an older person.
4. Provided a Christmas dinner and gifts to a needy family.
5. Held Open House for soldiers—once in February and again in April
6. Partially furnished a dayroom for soldiers at Camp Robinson.²⁷

In 1940 the Rev. Robert E. L. Bearden, Jr., while pastor at Luxora, developed a Mexican Mission at Victoria. He found that many Mexican-American families had been brought to the area to work temporarily on farms about 1925-27. Most of these moved on, but about twenty families remained. Bearden led his people in organizing a Sunday school and arranging regular preaching services. Several of the group had joined the Luxora church, and about twenty more were ready to do so.²⁸ Such a development was an expression of the evangelistic thrust of Christian education that was fairly typical of that era.

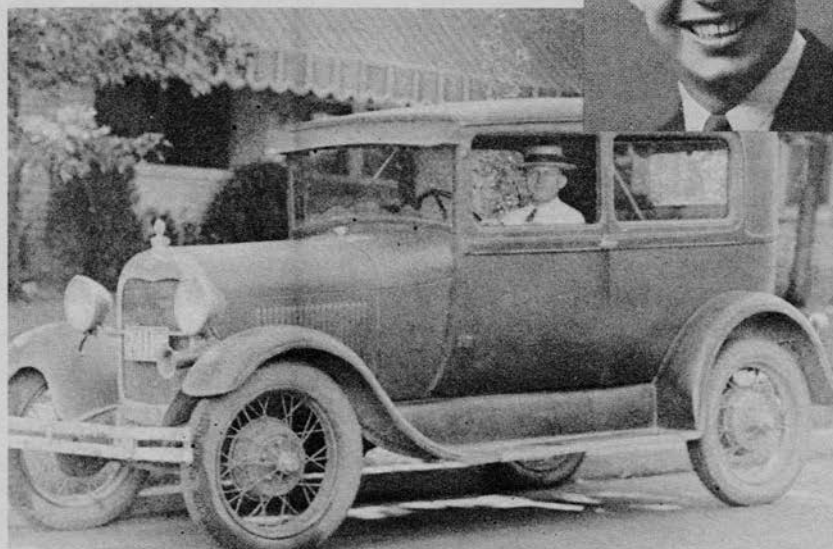
Important, also, in the success of Christian nurture in Arkansas at that time (as in all times) was the dedicated service of the employed directors of Christian education. Illustrative of such dedication was Helen F. (Mrs. Harvey W.) Couch, who served as director for four years each at Hot Springs and at El Dorado. At each place she planned creative projects and services. At El Dorado the church school attendance increased so much that a new four-story building was necessary to house the educational program.²⁹ Her Family Night programs were outstanding—perhaps an omen of the years she would spend later as edi-

tor of *The Christian Home* with the Board of Education in Nashville, Tennessee.

Elizabeth Workman is another example of the dedicated employed directors of Christian education who served in Arkansas—though in her case she has also served extensively elsewhere. A 1925 graduate of Henderson-Brown College (where her father was closing a ten-year presidency), she enrolled at Scarritt College in 1928, along with Ouita Burroughs (now Mrs. Marshall T. Steel). In 1929 she went to Jonesboro as director of education, then shifted to North Georgia as conference director of children's work, went from there to the Upper South Carolina Conference in a similar job; served a year with the Carlisle, Arkansas, church; served three years at Glenn Memorial Church in Atlanta, served two years at First Church, Austin, Texas; and served four years as conference director of children's work in the Southwest Texas Conference. After these wanderings she taught in the public schools at Conway for thirteen years. She has continued to teach in leadership schools, mission classes, and so forth.³⁰

The successors of Baker and Brumley as conference secretaries of education have carried on the tradition of service. These persons have been Roy E. Fawcett and Neill Hart in Little Rock Conference, and

The Rev. Stanley T. Baugh served on the Little Rock Conference staff for rural and Epworth League work (1925-35). Francis Christie in 1942 was a youth leader in the same conference.



Bob Edwards and Earl Carter in North Arkansas. Glenn Sanford did outstanding work with rural Sunday schools in North Arkansas in the 1930s.

The Christian nurture provided in Arkansas from 1930 to 1960 was not perfect. It had many untrained teachers, but many of them made up for lack of training by their warmhearted concern for persons. Many small Sunday/church schools had inadequate facilities, and lack of numbers in some cases led to a feeling of defeatism. Yet many persons were being reached for Christ and his church, and many were going out into the world to witness for their faith—both in their personal lives and in the wider areas of their relationships with others.

Western Methodist Assembly at Mt. Sequoyah

Reference has been made elsewhere to the Western Methodist Assembly as a churchwide or jurisdictionwide enterprise and not primarily an Arkansas enterprise. Yet because of its location, its origin, and its use it cannot be overlooked in any account of Arkansas Methodism. It is dealt with here because it has been used frequently for Arkansas Methodist enterprises, and Arkansas Methodists have had a big hand in establishing it and operating it.

Beginnings

In 1913 a summer assembly grounds named Lake Junaluska, located near Waynesville, North Carolina, began operating under auspices of the Methodist Episcopal Church, South. It was to be a meeting place for church gatherings, conferences, short-term schools, and rallies. It was ideally located for Methodists east of the Mississippi River but a long way from Arkansas, Texas, and New Mexico. Soon sentiment grew to establish a similar facility west of the River, and annual conferences were asked to name representatives to a commission that would study the proposal. The Rev. J. M. Workman and George Thornburgh brought the proposal to the Little Rock Conference and Dr. A. C. Millar and Mr. C. E. Hayes, an active layman in the capital city, were named to the commission. North Arkansas Conference named as its representatives the Rev. F. S. H. Johnston and Mr. G. C. Harding of Fort Smith.

Dr. Millar acted as convener of the commission and called for it to meet in First Church, Fort Smith. At that meeting, criteria were agreed upon for choosing a location for the assembly.³¹ Some twenty places were suggested; fifteen were considered possibilities but eventually the list was narrowed to nine, and the commission members visited these.

After receiving many attractive propositions from many communities [Neosho, Missouri; Rogers, Siloam Springs, Imboden, and Fayetteville, Arkansas], the commissioners at a meeting at Ft. Smith, on March 15, 1922, accepted from citizens of Fayetteville a proposition of 400 acres, \$35,000 in cash, the building

of a road to the assembly grounds, connection with water and sewer mains, electric light plant, and telephone facilities. This cost Fayetteville more than \$100,000. . . .³²

The Assembly was opened June 20, 1923. The first superintendent was Mr. J. L. Bond, retiring Arkansas superintendent of education, who served three and a half years. The Rev. James W. Workman, pastor to students at Fayetteville, served as interim superintendent for several months in the spring of 1927. His service then was crucial in the history of the assembly.

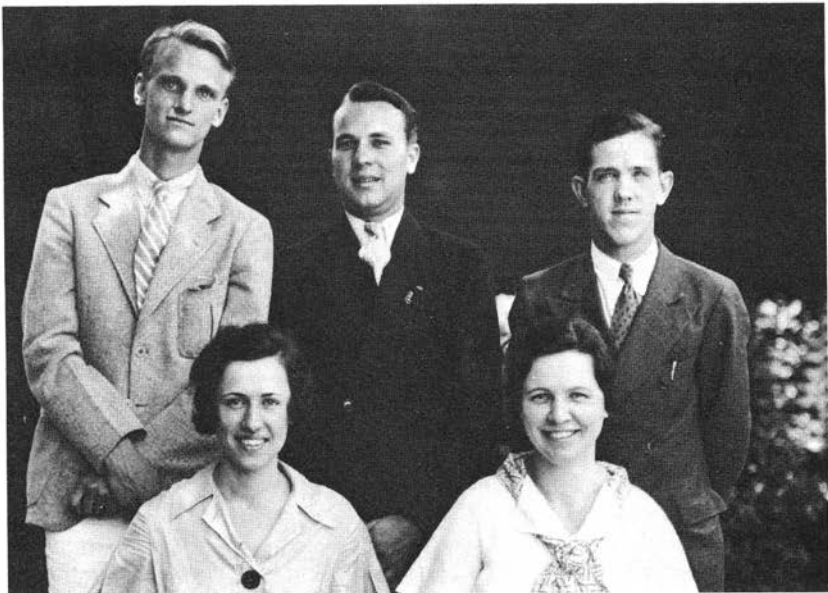
The Superintendents

In July, 1927, the Rev. Sam M. Yancey, a member of North Arkansas Conference who had served as pastor and conference evangelist, became superintendent of the Assembly. During his administration, he remodeled the superintendent's home, built an administration building, a new dining hall, the Clapp Memorial Auditorium, and many modern cottages; and by 1936 a \$40,000 debt was liquidated. He held many revival meetings, at which he took offerings to help finance the Assembly. He was a strong prohibitionist, serving for many years as president of the Anti-Saloon League in Arkansas. He retired in 1950.³³

Following the Rev. Mr. Yancey's twenty-three year tenure, the Rev. Elmer H. Hook moved from the district superintendency at Fayetteville to the Assembly superintendency "up on the mountain." Hook was a master craftsman in carpentry, and he made beds, tables, chests of drawers with his own hands. The cottages were modernized, and the Paul E. and Mildred Martin Building was built, as well as ten large classrooms and a small infirmary.³⁴ Mr. Hook died in 1959, a few months after retiring.

Succeeding Hook was the Rev. E. G. Kaetzell, who developed something of a "master plan" for rebuilding and constructing new facilities. He saw to the erecting of new lodges and motel-type units and a new modern cafeteria. The Woman's Building, built largely by Arkansas women, and owned and governed by a women's board, was given to the Assembly. The Assembly has been fortunate that in each case the wife of the superintendent has been a co-laborer with her husband. Mrs. Kaetzell (and later Mrs. Cate) carried on that tradition of helpfulness. Mrs. Kaetzell was well known over North Arkansas, having been president of the Conference Woman's Society of Christian Service for three years.

With Mr. Kaetzell's retirement in 1969, the Rev. N. Lee Cate became superintendent. He had been a popular pastor in the Little Rock Conference, with experience in major church building. He has concentrated on making the buildings more comfortable with central heat and air conditioning at necessary places. He has faced the problems of changing times and changing patterns of use of the facilities.



Conference leadership gave youth excellent training in churchmanship. These five were officers in 1934 of the Little Rock Conference Young People's Assembly. Left to right, front row, are Ruby Lee Jackson, and Mrs. Fred R. Harrison, sponsor, and back row, are Robert E. L. Bearden, president, Chancellor Stone, and Johnny Johnson.

Crucial Times

The Assembly has faced several crucial situations in its lifetime. In the early years—and for a good many of them—it had financial crises. Dr. Millar, as chairman of the trustees, was seeking a loan of \$27,000 in the first year of operation. It was 1936 before a debt of \$40,000 was handled, partly by issuing annuity bonds, many of which were purchased by the trustees. Since the women owned the Woman's Building, their consent had to be secured to make an overall mortgage.³⁵

There was also a crisis when Professor Bond resigned. James W. Workman was called on to hold things together until a new superintendent was found; some said his labor of love saved the Assembly from collapse.

Another difficult time arose about 1938 when demands were made that the Assembly be available for all races alike—Negroes included. The trustees struggled with the issue, declaring:

"We must reckon with certain customs of long standing, but we have no desire to enslave the Church of Jesus to any evil custom. We confess that drawing the color line . . . is painful to us. We wish to do whatever is right. . . . We pray that our petitioners . . . themselves are actually doing what they ask us to do. . . . We ask that charity and forbearance be exercised by all in this matter."³⁶

Eventually the bars were removed and all Methodists—and others—were and are free to attend the events on the mountain without respect to race or color.

What the Assembly Has Meant to Arkansas

The location of the Western Methodist Assembly in the bounds of Arkansas has had several effects on Arkansas Methodists. First, it enlisted a great degree of loyal support by Methodists in the state. Dr. Millar poured much of his vitality into the undertaking; Methodists will long be indebted to him for his tenacious support of the project. Numerous Methodist laymen have invested time and money in the cause. The superintendents (all of them Arkansas ministers) have been faithful to their difficult task. It has also provided a well equipped facility for Arkansas enterprises when not in use for jurisdictional events. Third, its being in the state has made it easily possible for Arkansas Methodists to attend churchwide or jurisdictionwide programs. Fourth, accessibility to programs at Mt. Sequoyah has meant that Arkansas Methodists have been exposed to the stimulation of differing viewpoints and in some cases differing life styles.

The Rev. J. C. Montgomery, Jr., in writing about the fifty years of service by the Assembly, quoted Dr. Millar as saying, "No other institution cost the church so little and accomplished so much." . . . All of us whose lives have been touched and blessed by the Assembly during this half century thank God for Mt. Sequoyah."³⁷

Christian Nurture in Recent Years

Since "The Fruitful Years of 1930-60" the Christian nurture enterprise in Arkansas—and in America—has undergone times of questioning and of uncertainty about its goals and its methods. The most obvious sign of this development has been a drastic decline in church school membership. The figures speak clearly:

	1960	1965	1970	1975
North Arkansas Conference	66,914	65,960	52,194	46,855
Little Rock Conference	58,321	57,662	47,816	42,010

For whatever reason, Arkansas Methodists are now reaching 36,370 fewer persons through the church school than they were fifteen years ago. This is a loss of almost thirty per cent. For whatever comfort it is, the trend has been general across the church, although for the South Central Jurisdiction the loss has been about twenty-one per cent and for the whole church it has been about twenty-six per cent in the period of 1960 to 1973 (the latest year for church-wide statistics).

Many Fine Education Programs Going On

Yet there are many fine examples of creative, enriching nurture that are going on all over Arkansas. Hundreds and thousands of loyal, competent teachers and leaders at work every Sunday—and on weekdays as well.

In frequent nurturing enterprises, for example, youth seek to serve others—even at a distance. Some have already been mentioned; other examples are the Grand Avenue youth from Hot Springs whom Ralph E. Hale encouraged to spend time in a work camp in the Indian Mission Conference in 1973 and the First Church, Texarkana, youth who participated in a medical mission project the same year in the Dominican Republic, accompanied by Dr. and Mrs. Herb Wren. Methodist leaders were encouraged by the great North Arkansas Youth Assembly held at Hendrix College where 1,000 youth gathered on April 5, 1975. Bishop W. McFerrin Stowe (an Arkansan himself for a few years while his father was pastor and presiding elder in Camden, Hot Springs, Pine Bluff) told them he had never seen a time when as many young people were concerned about the kind of world we have, and wanting to give their life to improve it.⁸⁸

National recognition came to the Christian education ministry at First Church, Little Rock, in the December, 1975, issue of *The Church School*, United Methodism's Christian education magazine. The church was praised for its excellent program, a program of which the foundations were laid during the fourteen-year pastorate of Dr. R. E. L. Bearden and continued by Alvin C. Murray:

There is something about First Church that brings persons Sunday after Sunday to its church school, and that special something is its style of caring.

Through warm, extended friendship, persons are welcomed and helped to feel at home. . . . First United Methodist Church is trying to create a center that will serve the whole community—whatever need is not being met.

Pastor Alvin C. Murray sees his work as helping create a church in the community that will be seen as a place where people work in their community needs as a part of their faith expression.⁸⁹

Nurture: A Continuing Task

Arkansas Methodists across the years have recognized that nurture is a basic part of their task in the church. Methodist Episcopal Bishop Joseph F. Berry, who held a few conferences in Arkansas, declared in the Episcopal Message at the 1920 General Conference:

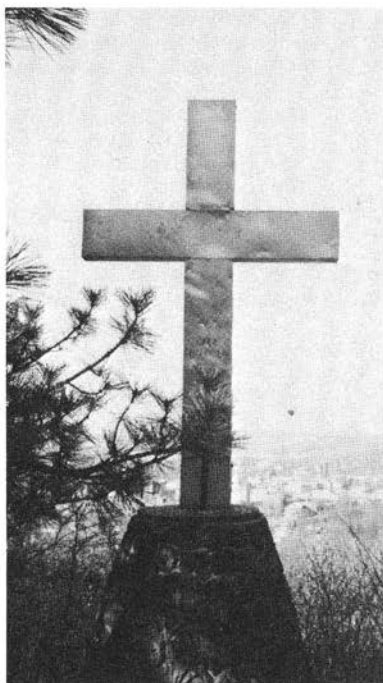
We are the greatest people on earth to get converts and the poorest people on earth to take care of them after we get them. If we had nurtured and trained those who have come into our fellowship during the last hundred years we would now have a membership approximating ten millions of souls [instead of 2,336,283].⁹⁰

Methodist church educators in Arkansas continue as in the past to improve their leadership skills and talents. A recent example (April, 1975) was the attendance by several Arkansas representatives at an unusual conference called "Confrontation: Sunday School" at Perkins School of Theology in Dallas, Texas. It had as leaders some of the most competent persons in the country. Present from Arkansas were the Rev. William M. Wilder, pastor at Wynne and president, North Arkansas Conference Board of Education, the Rev. Arville Brannon, associate director, North Arkansas Council on Ministries, the Rev. Ronald Clark, pastor of St. Paul Parish, Harrison; the Rev. and Mrs. John McCormack, First Church, Harrison; Miss Olive Smith, Christian education consultant, Little Rock; Miss Kathy Fadick, director of Christian Education, Benton; Miss Bonda Sue Deere, director of Christian education, Jacksonville; and the Rev. Tom Adkinson, Lakeside Church, Pine Bluff.

The group heard Professor Richard Murray of Perkins School of Theology predict:

"The Sunday School of the future will include a number of new elements and different approaches but it is also going to be a lot like the Sunday school in all ages, in which earnest Christians will continue to be warm, sometimes bitter, often anxious, and engage in angry interchange because each wants to 'learn Christ' in his or her own way. But the Sunday School will live on."⁴¹

Miss Debi Miles, standing between her parents, Dr. and Mrs. John P. Miles, continues the tradition for Arkansas Methodists to serve beyond the state; she was commissioned in 1975 for the "U.S. Two" program. (Right) The cross against the sky at Mt. Sequoyah symbolizes the Assembly for many persons.



13

Healing, Housing, Caring

IN THE SUMMER OF 1975 while her family was vacationing in Arkansas, eight-year-old Laurie Carlin from Chicago fell on a large knitting needle while helping unload the car. The needle was eighteen inches long, and it penetrated deeply into her chest. Quick and intelligent action by Assistant Park Superintendent David McCallum resulted in getting Laurie speedily to a hospital at Morrilton where the doctor sent her on to Little Rock at once for surgery. There the doctors performed a delicate operation that saved her life.

Laurie's father, Paige Carlin, executive editor at that time of *United Methodists Today*, later told about the experience:

No fewer than eight United Methodist ministers sought us out at the hospital to offer help, prayer, and support. Both pastors and lay church members offered space in their homes for Betty [his wife], Brad [son], and me.

We accepted the first invitation from Dr. and Mrs. Alvin Murray of First Church and they have shared both their home and their love. . . .

Others offered to lend us cars, invited us to dinner, brought gifts to the hospital for Laurie, and pleaded to do "anything at all."

. . . We've learned a great deal . . . about how God's love is marvelously conveyed through the lives of Christian men and women.¹

The Methodists in Arkansas have gradually learned that some things cannot be done by individuals acting alone and that some essential services in life can only be done by individuals acting together. One example is maintenance of a hospital, or an orphanage, or a retirement home. Healing—especially in our day—is a team project, and institutions are necessary to provide places for such teams to carry on their ministries.

Arkansas Methodist Orphanage/Home

Before 1897 the Methodists helped support the Children's Home Society in Little Rock, but evidently mismanagement caused some dissatisfaction with it. The superintendent was discharged. George Thornburgh, who had been a director, resigned.²

Evidently Mr. Thornburgh began to create sentiment for a Methodist orphanage in Arkansas, for in 1897 the Little Rock Conference, in the bounds of which Thornburgh lived, appointed a commission to study the advisability of establishing such a home. It was understood that the other conferences in Arkansas would be invited to join in the enterprise. A year later Bishop H. C. Morrison named J. R. Cason, James Thomas, and Thornburgh as a committee to consult the White River Conference and the Arkansas Conference as to their interest in cooperating in an orphan's home.

It was a good committee. Cason had spent a year on the original committee, was a trustee of Galloway College, was chairman of conference committees, and was pastor of Lakeside Church in Pine Bluff, one of the stronger churches in the conference. Thomas was already a recognized leader in Arkansas, pastor at Winfield, and on the way to being the most influential man of the conference. Thornburgh was emerging as an outstanding layman of the state; he had been secretary of the White River Conference and was now manager of the *Arkansas Methodist*.

By 1899 the committee reported it had applied for incorporation of the orphanage as "The Arkansas Methodist Orphanage of the Methodist Episcopal Church, South." It authorized the Board of Trustees to locate the home, buy property, and solicit and handle all monies coming into its hands. Cason was listed as chairman of the board, with Thornburgh as treasurer. The Rev. J. M. Workman, pastor at Asbury Church in Little Rock, was named agent to solicit funds.³ By 1900 all three conferences approved the project.

A Site Is Secured

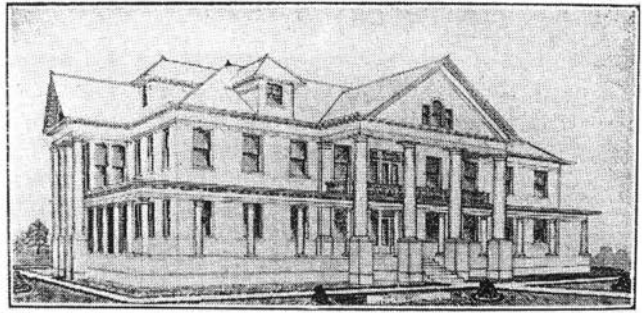
In 1902 the Methodists were given the privately owned Woman's Industrial Home, consisting of three lots located at Fourteenth and Commerce in Little Rock, on which there was a good frame building. Chief owner was Mrs. L. W. Tabor of Winfield Church. It was valued at \$5,000, and the gift was arranged through Mrs. L. W. Coy, active in local philanthropy. The first orphan received was Jessie Miller, who came from McCrory on February 7, 1902. By fall seventeen children had been received and foster homes had been found for eight of them. The Rev. T. H. Ware was named agent.⁴

Children of school age attended the nearby Scott Street public school. By 1903 the matron was Mrs. Charles Wightman. Free medical services were provided by Dr. William A. Snodgrass and a Dr. Dunaway. In the first year and a half, thirty-three children were placed in homes.⁵

In April, 1905, the Rev. and Mrs. J. M. D. Sturgis of Cabot, where he had been pastor, came to the home as superintendent and matron. Owing to ill health, they resigned in the fall; and the Rev. T. W. Fiskackerly was named as superintendent when the White River Confer-



From *Men of Arkansas, Cartoons and Caricatures*



The first building created for the Arkansas Methodist Orphanage (1907-09) was built under the superintendency of George Thornburgh.

ence met.⁶ Fisackerly was a native of Mississippi but reared in Phillips County, Arkansas. He was left an orphan when quite young and thus brought to this task a firsthand experience of orphanhood. Mrs. Fisackerly was selected to serve as matron.⁷ His death at the age of forty-five in 1907 was a distinct loss to the home.

And a Building

In 1907 the conferences agreed to put the Rev. M. B. Umstead in the field to raise funds for a \$20,000 building and to serve as superintendent as well. George Thornburgh was by now president of the Board of Trustees, but in 1908 he became superintendent when Umstead resigned after a year. Thus raising the building fund fell on Thornburgh, who carried it through successfully, refusing to accept a commission for his services.⁸

A new location was secured at Sixteenth and Elm Streets, and the new building started in September, 1909. It was completed and occupied about a year later, at a cost of \$30,000. Various groups in local churches were found that would pay for different rooms in the home—Epworth Leagues, women's mission groups, and individuals.⁹

Among the larger gifts for the new building were \$10,000 from General V. Y. Cook of Batesville, \$5,000 from Mrs. J. T. W. Tillar of Little Rock, and \$1,000 from George Marchbanks of Marianna.¹⁰ Many other individuals gave smaller amounts.

When the new location was secured, a new church, Highland Methodist, was organized nearby; and the children attended it regularly. The pastor of the church was almost always a close friend to the children.

For example, it was reported in 1930, "The Reverend Harold D. Sadler is the pastor and our children love him very much."¹¹

The philosophy and purpose of the home was "to seek homeless orphans and find loving Christian homes for them." By 1925 the home had placed 440 children.¹² By 1936 this figure had risen to 528.¹³

Across these early years the home had outstanding leadership in its superintendent and its governing body. The superintendents have included Mr. Thornburgh from 1908 to 1922 and Dr. James Thomas from 1923 to 1943. In most of these years, it should be said, these men had other work to carry on; and their relation to the home was largely supervisory. Many other ministers and lay persons of the conferences have given time and energy and money to undergird the work of the home.

A New Era

When Bishop Paul E. Martin was assigned to serve Arkansas, he brought with him a deep understanding of new trends in the care of orphans, gained from his membership on the board of the Methodist Home at Waco, Texas. Mr. J. S. M. Cannon had succeeded Dr. James Thomas as full-time director in 1943. He was a longtime member at Winfield Church and a devoted layman. Soon he and two members of the board were sent to Waco to examine the way things were done there.

The three men who visited the Home at Waco were never the same thereafter. Our Home in Little Rock consisted of one building. At first it was adequate and beautiful, but the wear and tear of the years had taken its toll, and population trends had rendered the location less desirable. At Waco there was a tremendous campus of some forty acres, and with probably two dozen buildings already in operation in 1945. . . . The Methodist Home in Waco was operated on the Cottage plan with twenty children housed in a single cottage and two Housemothers for each Cottage. . . .

It was not long until Mr. J. S. M. Cannon reported to the Board that he had located eighty-four acres of land on the edge of Little Rock that could be purchased for \$10,000 and which would provide a beautiful location for the Methodist Children's Home. Mr. Cannon was the one person to whom all the credit is due for the purchase of this highly valuable building site.¹⁴

The new policy was not to "find a home" for the children but to "make a home" for them.

By the end of Cannon's tenure in January, 1952, four cottages had been erected. The Rev. T. T. McNeal carried on the plan and in four years had seen two more new buildings go up. The new location was bounded by South Fillmore, Hays Boulevard, Twentieth and Twenty-eighth Streets. Seventy-one children were being cared for by 1955. Their religious activities are centered in the Oak Forest Methodist Church.

The Rev. R. Connor Morehead became superintendent in 1955. In 1957-58 a new chapel-activities building was erected. In 1961 a seventh cottage was built and a college aid fund established. By October, 1962,

when Dr. Morehead died, another cottage was being built. Morehead had served Arkansas Methodism well, having held important pastorates, serving as district superintendent and as a connectional representative in several areas.

Succeeding Dr. Morehead was the Rev. J. Edwin Keith, who had already gained administrative experience while serving as director of development at Southern Methodist University since 1956. Two new directions have marked his leadership. The first is the establishing of satellite or extension children's homes in other locations in the state. Already there are three such homes. One is the Blanche E. Johnson Manor at Searcy; Mrs. Johnson grew up in the Arkansas Methodist Children's Home. The others are the John Magdale Manor at Magnolia, given by Mr. and Mrs. John Magdale, and a home at Fort Smith. A fourth home has been purchased by First Church in Marked Tree, to be called Willow Oaks. It was due to be operating by the fall of 1975. It was secured under the leadership of Pastor Bob Orr and Dr. C. G. Swingle.¹⁵

The other new direction under Mr. Keith's leadership is the addition of a child development center. This center will seek to meet the needs of children who have become disturbed due to desertion, alcoholism, neglect, or abuse, and will involve staff professionally trained to deal with these factors.¹⁶

One other development has been significant under Mr. Keith's administration: the sale to the University of Arkansas at Little Rock of 56 of the 84 acres owned by the Home for \$1,500,000. These funds have been placed in a permanent endowment fund, with only the interest to be used in current operations.

The Children's Home has shown a remarkable development throughout its lifetime. Starting as a small haven for orphan children, with a budget in the neighborhood of \$16,000, it is now a large enterprise, operating in five locations in the state, with an annual budget of over \$300,000. Its leadership has been dedicated and intelligent.

Hospitals

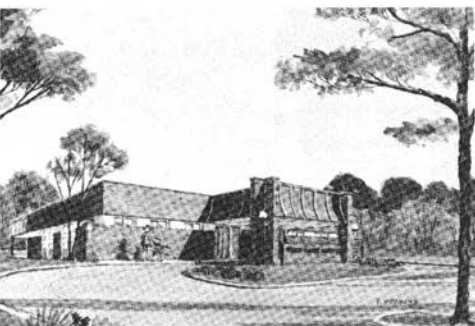
Arkansas Methodists have tried to render a ministry through the agency of the hospital, with some success and some failure. The first stirring in this direction that has been found is an editorial in the *Arkansas Methodist* for January 3, 1906:

Why should not the Methodists of Little Rock and of Arkansas go to work, build a first-class hospital here in the capital city? Why should every Methodist man or woman who must go to a hospital to be treated be compelled to seek one which is built and maintained either by some secular body or by our Roman Catholic friends? Sneer at the Roman Catholic Church if you want to . . . but remember . . . if we . . . leave her alone to minister to the

distressed . . . Rome will get a grasp upon a large section of humanity that you will never touch.

This challenge was issued at a time when there was only one church-operated hospital in Southern Methodism.

This may have been the seed that caused a sprout to appear later, for by early fall, 1907, it was reported that seven annual conferences in the Central South were conferring on the possibility of combining forces to establish a Methodist hospital. Possible sites mentioned were Hot Springs, Little Rock, Memphis, Huntsville, and Birmingham. A board of commissioners was already at work making plans, with John H. Sherard of Sherard, Mississippi, as chairman.¹⁷ Arkansas was tacitly included in this proposal; but evidently the Arkansas Methodists were hoping



Two new developments in the Methodist Children's Home of Arkansas are depicted here. A new Child Care Center (left) in Little Rock provides day care for young children, and the Marked Tree Extension Home brings to four the number of such homes outside the capital city.

to have their own hospital in their own state, for the next move in Arkansas was to propose an Arkansas hospital for Arkansas Methodists.

As part of a new churchwide surge of interest in church activity by laymen, a "Forward Movement in Little Rock Methodism" meeting was held late in October, 1907, at First Church in the capital city. Among other actions, a resolution was adopted calling on the three Arkansas conferences to appoint five commissioners from each conference "to take the steps necessary to establish a Methodist Hospital to serve the needs of Arkansas. . . ." Among the laymen who spoke on this proposal were Dr. C. C. Stephenson, H. L. Rimmel, Dr. T. E. Sharp, Dr. J. P. Runyan, L. B. Leigh, and T. E. Mehaffey.¹⁸

Corrigan's Sanitarium at Hot Springs

When the conferences met in the fall of 1907, they approved the project, specifying their interest in a hospital to be located in Arkansas. In the meantime a minister-physician M. B. Corrigan, pastor at Central Church, Hot Springs, was operating on his own a sanitarium, hoping "to see whether a first class Methodist Sanitarium at Hot Springs may not become a possibility."¹⁹ Corrigan was hoping the venture would prove successful and that the church might take over the project.

Corrigan himself was an unusual man with a remarkable background. His father was Sir Dominec Corrigan of Dublin, Ireland, a physician to the Queen. The son studied medicine, getting the best training available in Great Britain. He spent three years as an army doctor in India, several in South Africa, and two years as a navy surgeon. Coming to Arkansas in 1884, he was converted and decided to enter the ministry but frequently continued his medical practice, often to supplement his meager salary.²⁰

Corrigan was a member of the Joint Methodist Hospital Commission of Arkansas, along with James A. Anderson, George W. Donaghey, R. Connor Morehead, and others. The commission agreed to propose erecting a modern hospital in Arkansas, at a cost of not less than \$100,000.²¹

In the fall of 1908 the Hospital Commission reported to the conferences that it had an offer from Dr. Corrigan, which, it said, it "had considered favorably."²² On April 8, 1909, the *Arkansas Methodist* reported that the name of the institution would be Methodist Sanitarium of Arkansas, that stock was then for sale, and directed persons to write Dr. M. B. Corrigan, Superintendent, at a Hot Springs address.

At the Little Rock Conference meeting in the fall of 1909, there was no hospital report; the minutes show the commission requested continuation, with power to act, which was granted.²³ This is the last official reference to the Hospital Commission. Evidently the hospital plan failed, according to G. N. Cannon a few years later.²⁴ Presumably Dr. Corrigan lost any funds invested in the sanitarium—plus any he had borrowed. His conference memoir refers to his business "entanglements." "If the Little Rock Conference is responsible for the present embarrassment of Dr. Corrigan, why does she not take some action to relieve an innocent party and free herself from criticism?" asked Mr. Cannon. "Put the responsibility for this unfortunate situation where it belongs, loose the hands of Dr. Corrigan, and let the church have the service he is able to give." Corrigan was called "rugged, strong, fearless, independent, stern, honest, conscientious, vigorous, energetic, tender, sympathetic, joyous, loving, brotherly" by the Rev. W. P. Whaley in his memoir. He was evidently misled—though doubtless unintentionally—as to the intent or willingness of the conferences to stand behind the sanitarium, and to put money into it.

Another Effort at Hot Springs

In 1943 the Little Rock Conference again ventured into the hospital business in Hot Springs. An opportunity came to purchase the Ozark Sanitarium, and the conference named a Board of Trustees to buy and operate it. The board consisted of Thomas W. Stone, Dr. J. M. Proctor, Mrs. H. King Wade, Martin A. Eisele, Homer T. Fort, L. A. Black, B. T. Fooks, Aubrey Walton, J. L. Dedman, Homer Adkins, Ernest Powledge, H. F. Trotter, Carl Hollis, E. Clifton Rule, and Fred G. Roebuck.²⁵ The property was bought for \$100,000 and was renamed the Methodist Hospital of Hot Springs. Mr. B. T. Fooks, an active layman at First Church, Camden, and a successful businessman, was named chairman of the Board of Trustees.²⁶ Considerable expense was involved in remodeling and equipping the hospital, and the first two years' operation brought a \$53,000 deficit. In subsequent years the deficit was smaller—but it never went away, in spite of good management by the superintendent, the Rev. R. E. Simpson.

The annual net loss amounted to \$8,300 in 1947, and in succeeding years, to \$4,000 and \$25,000. By this time the sponsors of the project decided it must be sold, since it was a losing proposition. A major reason was that the churches had not responded in gifts as had been hoped. Altogether the conference raised and paid into the hospital treasury \$230,000. Sale of the property brought back \$106,000 of this amount. But outstanding debts amounted to about \$42,000, leaving a remainder of \$63,000, plus some monies from Golden Cross offerings.²⁷

Hospital at Memphis Is Started

The overture from the conferences in the Central South in 1907 by John Sherard had more appeal for the White River Conference, for it was just across the river from Memphis, the site chosen for the hospital. Consequently, the White River Conference of 1911 meeting at Blytheville, voted to help support the new hospital, to be built as soon as possible. Commissioners were named as J. K. Farris, R. Connor Morehead, W. R. Stuck, Ed Hamilton, and J. F. Smith.²⁸

By 1913 the various conferences had raised nearly \$100,000 and a plot of ground was purchased, with the White River Conference "responding liberally."²⁹ The property was on Lamar Boulevard, was about four city blocks in size, and had on it a massive stone and brick residence which it was planned to use temporarily as a hospital.³⁰ By 1916 plans were made for new buildings that would eventually house 500 beds. "The Baptists," it was reported, "are in the midst of a vigorous campaign to double the capacity of their hospital in Memphis, and we Methodists must not longer lag behind."³¹

By 1917 Thomas B. King left the staff of Galloway Female College to become field secretary for the hospital.³² By 1921 the first unit was complete, with 150 beds; and the older, original building was con-

verted for special cases. Total value was set at over \$1,000,000. During the period of 1918-21 many wounded soldiers from World War I were cared for in the hospital.³³

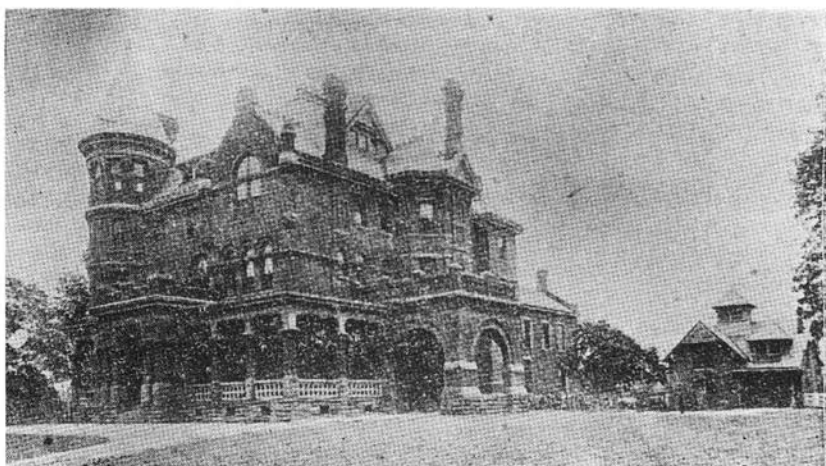
So well did the Veterans Bureau like the hospital facilities that it persuaded the Methodists to sell it to them, the church retaining and using the older, original stone-brick building, called Lucy Brinkley in honor of the Brinkley family of Brinkley, Arkansas, who had evidently made large contributions to the enterprise. Later a Lucy Brinkley Pavilion was thus named to perpetuate the gift in the newer building.

The sale seemed advantageous; for it brought in \$859,000, enough to clear the debt on the part sold, pay for four and a fourth acres on Union Avenue, and leave nearly a quarter of a million dollars in the bank.³⁴

Building Expansion

By 1923 a new hospital building project was under way and the institution opened on September 17, 1924. It had a debt of about \$300,000. North Arkansas had a quota of \$100,000 to raise, but it came in slowly. In 1926 the value of the property was set at \$900,000. The hospital was pleased that it was serving the Methodists; in 1926 there were 2,118 Methodist patients, 371 Baptists, 322 Presbyterians, 202 Episcopalians, 161 Disciples, 191 Jews, 78 Catholics, and 381 with no affiliation. It was also proud that it gave free service in the amount

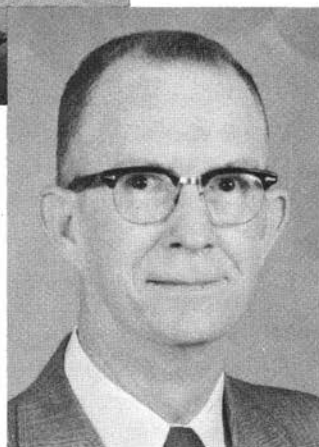
First building used by the Memphis Methodist Hospital in 1914 was this historic residence.





Chaplain George E. Stewart (right) member of the North Arkansas Conference, has been one of the chief links between the conference and the hospital since 1960.

The present structures of the Methodist Hospital make it one of the largest of all Methodist hospitals.



of \$42,400. A sizable number of the patients were from North Arkansas, a few more from North Mississippi, several more, naturally, from the Memphis Conference and from the city of Memphis.³⁵

North Arkansas was receiving more than it was contributing. In 1927 the conference report showed free service for 113 North Arkansans amounting to \$7,380. Three hundred and nineteen patients from the conference area were treated, including twenty preachers or members of preachers' families. Altogether 5,000 patients were treated in the year and 1,934 of them were given free services amounting to over \$92,000.

The depression years cut hospital income, and staff members' salaries were reduced. By 1933 hospital income was only half its former size. Mortgage payments were in default. North Arkansas was able to contribute only \$1,200. By 1936 the mortgage payments were back on schedule and the free services were still being provided—over \$15,000 going to North Arkansas patients.³⁶ Two women from North Arkansas Conference were named to the hospital Board of Trustees in 1937—Mrs. E. F. Ellis and Mrs. Alice Tucker.

By 1939 the old building debt was lifted—a remarkable achievement for the depression years. Plans were in the making for a one-hundred bed addition and an office building for doctors, completed a year later. Sam B. Wiggins and Connor Morehead were named hospital trustees.

Free service for North Arkansas Conference reached almost \$20,000.³⁷

In the 1940s the hospital continued to function well and to increase its services. North Arkansas was by now contributing about \$2,500 annually to its budget. Mr. J. M. Crews, an active Methodist in Memphis, became superintendent in 1945. In 1948 a full-time chaplain was added to the staff and a "quiet campaign" started to raise money for a chapel. By 1949 the conference was giving about \$8,300 on the hospital budget but was still receiving much more in free service—almost \$52,000 worth.³⁸

In 1949 a new policy was inaugurated when the conference authorized accepting and operating a private hospital at Paragould as an affiliated Methodist hospital, called Community Methodist Hospital.³⁹ The Memphis hospital also made another large addition to its facilities about this time.

A Campaign for Funds

In 1954 the conference voted to enter a campaign for funds to increase the Memphis Hospital facilities. The total goal was \$2,500,000, of which North Arkansas agreed to try to raise \$400,000. Half of this amount was to come from the churches and half from large gifts.⁴⁰ The \$200,000 was almost all pledged and \$23,000 paid the first year; \$26,000 was pledged in special gifts and about \$16,000 paid in that time.⁴¹ By 1957 the \$200,000 goal was oversubscribed and \$116,000 paid; \$33,000 in special gifts were pledged, and \$26,000 paid.⁴² It was voted, however, by the conference that all pledges would be considered valid until paid (even though pledges were taken on a three-year payment basis). The hospital reports that the conference paid \$203,000 in the 1954-57 drive, and this presumably includes the special gifts.⁴³

Additional expansion of hospital facilities was planned in 1968, consisting of an out-patient clinic and emergency department. This emergency department was dedicated in the name of North Arkansas Conference.⁴⁴ The total construction program in 1972 was reported at \$21,000,000. The value of the buildings already there was \$34,000,000, on which \$3,500,000 indebtedness was owed. In 1971-72, the hospital reported, it rendered services valued at \$4,033,616 which was uncollectable.⁴⁵

Across the years many fine trustees of the hospital have come from North Arkansas. They include William Sherman, J. R. Nelson, W. Henry Goodloe, R. E. L. Bearden, J. Ralph Clayton, and James Chandler, who, after serving twenty years, has been named a "life trustee."

The Rev. George E. Stewart, member of the North Arkansas Conference serving as chaplain at the hospital since 1960, has symbolized the concern of North Arkansas Methodists that a Christian influence shall be present when sick bodies and minds are being ministered to. Recognizing that North Arkansas Methodists have not contributed

heavily to financing the hospital, he said the conference was in the position of "having been a part of the hospital but never fully realizing what it is and what its outreach and impact are."⁴⁶

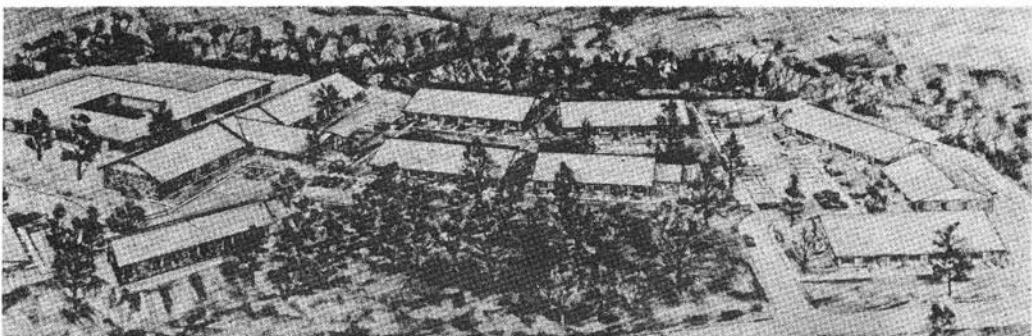
Chaplain Stewart's statement was made at a called session of the conference in Conway on January 11, 1975, at which plans were made for launching a drive to secure large funds to help pay for the expanding facilities. At the same session Bishop Eugene M. Frank made clear the church's concern for the sick:

The first attempts to care for the sick were initiated by Christian compassion. And we have no assurance that secular agencies will minister to the poor, the hungry, and the indigent with a spirit of compassion. . . . The four million dollars of free care in 1972 and the seven million dollars in 1974 are a demonstration of the healing ministry of Jesus Christ in action.

The current drive to raise funds for the hospital emergency room now under construction is headed by two co-chairmen, Lon Mann of Marianna and J. C. Portis of Lepanto. Mr. Portis is a trustee of the hospital. Other trustees from Arkansas are Warren Blalock, Alma; H. Ezra Coe, Tuckerman; Mrs. Howard Johnson, Clinton; the Rev. Harold Spence, Paragould; and the Rev. J. William Watson, Jonesboro.

Senator Dale Bumpers (center) confers with J. C. Portis (left) and Lon Mann about the financial campaign in Arkansas to raise funds for the Memphis Methodist Hospital.





The Methodist Nursing Home and the more recent Methodist (Retirement) Village are both located in the same twenty-nine acre site at Fort Smith.

Housing the Church Constituency

Housing the Methodist congregations in the state has been a matter of constant attention across these 160 years. The earliest meetings, we noted, were held either outdoors or in the homes of members or interested friends. The first special meeting places were log cabins and other box-like structures. Pictures of some of these are found in this book.

Gradually the church buildings improved in looks and in comfort. In the latter part of the Nineteenth Century, many frame buildings were erected that are called in some areas "Carpenter Gothic." The name is applied to the type of church that was built of wood by carpenters and included a spire or tower. Some had one spire or tower, and some had two or more. They were built in an effort to emulate the great Gothic cathedrals of Europe whose spires pierced the sky—but on a smaller scale and with smaller skills.⁴⁷ The Elm Springs Church (see page 412) is an example, though it has certain other architectural eccentricities. Quite early a church bell became a fairly general feature.

Early in the Twentieth Century, brick and stone began to replace wood for building in some instances. Taller towers and greater spires began to appear. Pews and pulpit furniture became more and more elaborate, carpeting appeared in aisles and then over the whole church floor in many cases. Stained-glass windows were installed in many county-seat churches.

Progress was slow, however, in improving church buildings. When Bishop and Mrs. Paul E. Martin came to the area in 1944, they made a quick tour across the state, visiting most of the churches. They were appalled at the condition in which they found many of the buildings. Of course, gentle souls that they were, they didn't breathe a word of this to anyone. But they quietly set out to encourage repairing, repainting, or rebuilding many of the churches.⁴⁸

By the time Bishop Martin left the area in 1960, remarkable changes had occurred. In 1944 the value of Methodist church buildings and parsonages in Arkansas was reported as a little less than nine million dollars; by 1960 this figure had increased almost five times, to about forty-three and a half million.

And progress didn't stop in 1960. Over the next fourteen years (to 1974) these building values almost doubled, increasing to ninety-two and a half million dollars. These improvements are not truly seen in dollar marks but in the improved usefulness, comfort, and beauty of the churches across the state. The pictures in this book of some of these churches speak for themselves. The bishops and other leaders encouraged this building, but the lay people undertook the tasks and paid the costs.

Homes for the Older Generation

North Arkansas Conference has pioneered in operating a nursing home. In 1960 the conference voted to take under its ownership and supervision a home then being built in Fort Smith. The home is on a wooded tract of twenty-seven acres on Wildcat Mountain, overlooking the Arkansas River. The home cares for nearly one hundred residents and carries on a varied program of activities. These activities include games, arts and crafts, Bible classes, church services, and special semi-annual parties (one the Hill-Billy Party and one the Gay Nineties party). There are excellent facilities for health care—exercises and therapy. Youth and adult groups in local United Methodist churches provide volunteer personnel for many special and regular events.⁴⁹ Mr. E. L. Smith is the superintendent.

In 1971 a study committee of the two conferences reported widespread ministerial interest in a retirement home or village. The conferences have owned and maintained several houses at various locations that have been available for the use of retired preachers. These obviously could serve only a small fraction of the retired ministers. A North Arkansas committee reported an offer of \$150,000 as a gift if a retirement home was authorized at Fort Smith within three years.⁵⁰ By March, 1974, plans were all made, and construction began on ten buildings providing ninety-six housing units in Methodist Village on thirty-seven acres adjacent to the nursing home at Fort Smith. E. L. Smith, administrator of the nursing home, serves the same role for the retirement village. T. L. Hunt, chairman of the Board of Trustees, and Jack Ragon, Sr., chairman of the building committee, gave leadership to the new project.⁵¹

The Episcopal Residence in Little Rock

When Bishop H. A. Boaz moved to Little Rock in 1926, he was the first bishop to make his home in the state. Mr. Caughey Hayes and

other leaders helped to locate a site on Armisted Road, where a nice home was built "in the midst of those tall and graceful pine trees."⁵² Bishop Hoyt M. Dobbs was assigned in 1930, and he made his home in Shreveport. Bishop John M. Moore served from 1936 to 1937, but he continued to live in Dallas. When Bishop Charles C. Selecman was assigned in 1938, he also served Oklahoma; and he made his home in Oklahoma City. During this interval after 1934, the episcopal residence was disposed of.

Thus when Bishop and Mrs. Paul E. Martin moved to Little Rock in 1944, a home was needed for them. At the conferences in the fall of the year, the purchase of a residence was authorized "not to exceed \$25,000."⁵³ The next year it was reported that a suitable house at 205 Colonial Court had been purchased.⁵⁴ The house served admirably for ten years, but at that time it seemed wise to secure one more adapted to their needs. Consequently, a lot was purchased at 3909 South Look-out on a ridge overlooking the Arkansas River, at a cost of \$6,500. The Martins were requested to help plan the house; and the result was that the Martins were made "comfortable and happy," according to the report of committee chairman Joe T. Thompson in 1953. The first residence was sold and provided \$20,000 on the new home. The new house and lot cost \$43,000. About \$10,000 was raised in new funds; and the balance was handled with a loan from the Board of Church Extension, paid off with the bishop's allowance for rent.⁵⁵ When Bishop Paul V. Galloway was leaving the residence in 1972, he suggested that each district raise funds to put the house in first-class condition for the new bishop, Eugene M. Frank.⁵⁶

Offices for Conference/Area Staff

In 1956 the two conferences built a Headquarters Building in the capital city at Eighteenth and Broadway. It housed the *Arkansas Methodist*, Methodist Information, the Area Council, Board of Education, Town and Country Commission, conference treasurer, and the superintendent of the district. Rent from these various agencies paid for the loan by which the building was erected. Cost of lot and building was about \$100,000. Leadership in making the plans and getting the building erected and financed was provided by Mr. H. F. Buhler, a successful businessman in Little Rock and a long-time devoted Methodist. Roy E. Fawcett served as secretary treasurer.⁵⁷

In 1962 it became clear the building was too small to meet the demands on it. Plans were then perfected whereby First Church in Little Rock would provide additional office space adjacent to its buildings for area headquarter's offices.⁵⁸ The new space was occupied in 1971. This solution has proved an excellent one, providing a central location in the state for Methodist leaders and giving opportunity for cooperation and unity in the work of the two conferences.

Church Camps: Aldersgate

The first Methodist camp to be established in Arkansas as a site for training and recreation was Camp Aldersgate, in the edge of Little Rock. It was purchased with \$25,000 from funds carried over from the Woman's Missionary Council of the Methodist Episcopal Church, South. The money was given through the interracial Little Rock Methodist Council (earlier called the City Mission Board). The only stipulation was that the facilities purchased must be open to persons of all races. The camp was purchased in November, 1946, on recommendation of a site-selection committee composed of Russell Henderson, Dr. M. Lafayette Harris, president of Philander Smith College, and the Rev. James E. Major. Deaconess Margaret Marshall played a leading role in bringing the enterprise to reality. Numerous others also helped in various ways to see the camp opened: Mrs. Joy Bates, Miss Faye McRae, Mrs. Adelia C. Shanks, the Rev. L. T. Turner, Mrs. Edith Strawn, Mrs. Herbert Smith, Russell and Ernestine Henderson, Theresa Hoover, Miss B. C. Williams, Dr. E. Clifton Rule, Dr. Kenneth L. Spore, Mrs. Norma Stephens Killingsworth, Mrs. E. D. (Sarah) Galloway, the Rev. and Mrs. C. J. Grey, the Rev. Harry Bass, the Rev. John Oliver, the Rev. Negail Riley, Mrs. W. A. Jenkins, and Mrs. C. K. (Mildred) Wilkerson.⁵⁹

The campsite consists of 120 acres of land, mostly wooded, four miles from the west city limits of Little Rock. Buildings already on the property were converted to church camp facilities, and in a short time the camp was in operation. A ten-acre lakesite was impounded.

Aldersgate has been a pioneering enterprise. Its interracial character is one of these pioneer aspects; it sought to build bridges between blacks and whites in the 1950s—and since. For many years it was the only place where whites and blacks could meet. In more recent years it has carried on a medical camp, in which children with medical problems or handicaps (asthma, diabetes, heart disease, and others) have special activities and arrangements made to suit their needs. This particular camp is a project of the Arkansas Chapter of the American Academy of Pediatrics.⁶⁰

Another pioneering activity is a special project for the elderly, whereby about 330 elderly persons living nearby come by bus one day a week for an outing. Some of them are blind, some deaf, some in wheelchairs. Some have not been out of their housing projects for years.

Director C. Ray Tribble reported that in the summer of 1973 the camp served 3,368 persons. Plans were launched in January, 1974, for raising \$57,000 for capital improvements, of which \$17,000 was given by the United Methodist Board of Global Ministries.⁶¹ Consideration is also being given to developing at the site a retirement facility.

Sarah (Mrs. E. D.) Galloway has described Aldersgate as a mecca of

loving concern day in and day out, year in and year out, where persons of all types and conditions may be loved by the church.⁶²

Church Camps: Tanako

Soon after Bishop Paul E. Martin came to Arkansas, interest arose in establishing a Little Rock Conference camp; and a study committee was created in 1944. In 1945 the conference authorized the purchase and development of a campsite, by adopting a proposal made by Kenneth L. Spore, Roy E. Fawcett, Aubrey G. Walton, and E. Clifton Rule.⁶³ A proper site was hard to find, and it was 1948 when a site was purchased. It was fifteen miles west of Malvern, consisted of 300 acres on Lake Catherine, and was bought for \$9,000. Plans were announced for building needed facilities. The Rev. Ben F. Fitzhugh, pastor of Princeton Circuit, was named superintendent of the camp building project.⁶⁴ Financing came from various sources—from the sale of the Hot Springs hospital, from some of the boards, from a loan, and from a generous gift of \$5,000 from Mr. B. T. Fooks.⁶⁵ The first use of the camp came in the summer of 1950. In 1951 the conference gave the camp the name Tanako.

This name is suggested by a legend current in Arkansas folklore to the effect that in the early day the Tunica Indians who lived in the area of Hot Springs, believed this to be a place of healing, and therefore would not fight with any people who might come into this area. In Tanako, all Indians were welcome as the natives believed it to be the will of the Great Spirit that all men should go there in peace.⁶⁶

In 1955 leaders borrowed \$25,000 to speed up construction. A chapel was built, plus a library building, named McRae in honor of Miss Fay McRae, conference director of children's work. One of the cottages was named "Milroy" in honor of Mildred and Roy E. Fawcett. Some buildings were winterized. Youth groups raised funds to finance numerous building projects, including a craft house, drinking fountains, and a portable organ.

By 1963 the camp served 3,000 campers, but since then attendance has undergone some decline. The large bonded debt created in the early years has been paid off, and now the need is to replace some old or worn-out equipment. A variety of groups are being served: elementary choirs; junior, middle, and senior highs; junior choirs; and youth choirs.

Much credit for setting up the camp and establishing its character in the early years is due to Dr. Kenneth L. Spore. The current chairman of the camp committee is the Rev. Ralph Hale.

Church Camps: Nawake (formerly Myers Ranch)

North Arkansas Conference first developed its campsites on a district basis and by the 1960s had camps named Kaetzel, Wayland Springs,



The new name of "Nawake" for the North Arkansas Conference Center is evaluated by the Rev. Allan Hilliard (left), the Rev. Arville Brannon (center), and the Rev. Myers Curtis.

Shoal Creek, and Bear Creek. For larger facilities, those of Mt. Sequoyah Assembly at Fayetteville, while not a North Arkansas project, could be used.

In 1968 the Rev. William M. Wilder, chairman of the conference committee on camping, appointed a study committee to examine the possible need for an additional camp in North Arkansas. The Rev. Jim Beal was named chairman of the study group which eventually recommended purchase of a 996-acre tract of land called Myers Ranch, located in southwest Stone County with about a one-mile front on the Little Red River. The district superintendents decided that acquiring the property was not possible or desirable at that time, and they voted not to recommend it to the Conference Commission on World Service and Finance. However, some of those most interested personally put up \$1,000 to take an option on the land. At the conference session proponents of the purchase persuaded the Commission to recommend that the Conference authorize the camp committee to seek funds for purchasing the land. After much discussion, the camp proponents further persuaded the Conference to approve going ahead. Purchase price was \$65,000, which now has been fully paid. The camp has been renamed Nawake United Methodist Conference Center. Nawake combines the first syllables of three Indian words which mean "a spiritual beautiful place among the rolling hills." Mr. Wilder calls the purchase of this campsite "one of the most important acquisitions of land in our lifetime for The United Methodist Church."⁶⁷

Pensions for Ministers

For many years pastors who retired were given a small stipend annually. In 1912 these amounts were as follows for some of the retirees:

North Arkansas Conference		Little Rock Conference	
S. S. Key	\$150.00	J. M. Cline	\$175.00
J. H. Torbett	20.00	J. E. Caldwell	250.00
S. F. Dykes	100.00	Horace Jewell	300.00
I. L. Burrow	150.00	H. D. McKinnon	240.00
Z. W. Lindsey	75.00	J. H. Riggins	500.00
G. W. Evans	125.00 ^{6b}	E. N. Watson	275.00
		C. C. Godden	175.00 ^{6b}

Across the years these pensions increased, but discouragingly slowly. Most Southern conferences, such as those in Arkansas, paid these pensions from the monies received the preceding twelve months. With union in 1939 the Southern conferences discovered that in the North many conferences had endowments from which pensions were paid. Increasingly, conferences began to raise large sums to make up such endowment funds.

North Arkansas Pensions

North Arkansas Conference has had a policy for many years of requiring each preacher to pay a small percentage of his salary into a special pension fund. As early as 1945 a special study committee on a better pension plan was authorized. Somehow the job never was done. Then in 1961 Randolph Woodruff, J. William Watson, and George G. Meyer revived a Pension Study Committee. They came to conference in 1962 with a plan, but it was voted to study it another year. Finally in 1963 a new plan was adopted which called for each pastor and each church to pay in a specified percentage of the pastor's salary, these funds to go into an unrestricted Endowment Fund. At the end of twenty years on this basis, the conference would then decide whether to put all its funds into the churchwide Ministers Reserve Pension Fund, or to use it otherwise. The Committee on Resolutions commented thus on the adoption of the plan:

Two gifted Christian laymen, Ralph Woodruff and James Woodward, had worked hard to have everything in readiness. . . . The issue was a bit drawn out, shot through with substitute motions, and somewhat heated at times, but after it was over, everyone settled down to being Christian brothers just like their laymen, who pay most of the bills, expected them to.⁷⁰

Little Rock Pensions

The Little Rock Conference has continued until recently simply to allocate pension funds each year out of funds that have come in. But in 1973 the conference voted to proceed into the full transition program

of the Ministers Reserve Pension Fund, as of January 1, 1974. This means the conference will deposit \$285,000 annually in the Fund for eight years, this money to be a special assessment on the churches. An additional million dollars in special gifts will be sought during a four-year period. Sidney L. Good of Pine Bluff is chairman of the Board of Pensions. General chairmen of the conferencewide campaign were named as Mr. Richard C. Butler, Sr., of Little Rock and Dr. Imon Bruce of Magnolia.⁷¹

For 1975 the North Arkansas Conference set its rate at \$70 per service year, and Little Rock set its rate at \$63. This means, for example, that a minister who had served appointments for forty years would receive \$2,800 annually from North Arkansas Conference and \$2,520 from Little Rock Conference. Many ministers are also covered by Social Security.

Mr. and Mrs. Harold Cabe of Gurdon are presenting a check for the Little Rock Conference Pension Fund through their pastor, the Rev. Therral Wilson (right). Mr. Cabe was one of the five members of his family who made an outstanding gift in late 1975 to Hendrix College, mentioned in chapter 10.



New Roles for Chaplains

We have described in other chapters the role of chaplains with the armed services and at the Memphis Hospital. In earlier years chaplains to the armed services were assigned only in time of war, but for several years some conference members have made the chaplaincy a long-time career. Among the latter have been Gerald C. Dean, Jeff E. Davis, Withers M. Moore, Winslow Brown, Howard Cox, Gerald K. Hilton, J. Rudolph Woodruff, Willie L. Walker, Marvest Lawson, Leroy Henry, Lyman T. Barger, and Paul Dean Davis.

Ira Abraham Pointer and Charles F. Golden (now bishop) served as chaplains while members of the Southwest Conference in World War

II. Hurlon London of the same conference served as a correctional chaplain.

During World War II when some 25,000 soldiers were in and around Little Rock (chiefly at Camp Robinson), the churches of Little Rock arranged special ways to minister to them. This was especially true at First Church, Winfield, Pulaski Heights, Hunter Memorial, Capitol View, First Church in North Little Rock and others. There were special events and special activities in the churches and frequent invitations to servicemen to visit in homes. On one Sunday a spot check showed between 300 and 325 servicemen in services at First Church and from 250 to 300 at Winfield.⁷² Similar ministries were rendered at the churches in Fort Smith to soldiers in training at Camp Chaffee.

Two ministers in particular have had long and unusual careers as chaplains. One is Dr. James W. Workman, who has served as pastor, presiding elder, college president, Wesley Foundation director, and general board staff member (Lay Activities, 1940-46). But much of his career since 1951 has been either as an industrial chaplain (Lone Star Steel Co. in Texas) or as chaplain at the Veterans Administration Hospitals in North Little Rock and on Roosevelt Road, where he still serves. Dr. Workman is widely known for his incisive thinking and his genial spirit.

The other chaplain was the Rev. Bates Sturdy, who served as chaplain at the State Tuberculosis Sanatorium at Booneville from 1951 until his death in 1969. He wrote of his work:

I have indeed had 'mountain-top experiences' through my ministry in this great institution. I count it a gracious honor to have the privilege of working day after day here.⁷³

And a friend wrote:

He was without peer as a Chaplain at the Sanatorium; the patients loved him dearly; they still miss him and mourn his passing. It is not uncommon to hear patients tell how much his presence strengthened and encouraged them.⁷⁴

. . . And Other Ways

Arkansas Methodists also participate in numerous other enterprises through which they show their sense of caring for their fellow creatures. One example is the various youth service missions. In the summer of 1973 nineteen youth and their adult sponsors spent two weeks in Jamaica where they conducted an ecumenical Bible school in which they taught 313 children and young teens.⁷⁵ The Wiggins Memorial Church in Fayetteville, during the pastorate of the Rev. W. Maurice Lanier, established a "caring" relationship with the Indian United Methodist Church in Stillwell, Oklahoma. The two groups exchanged visits and carried out service activities on several occasions.



The motive of the church in operating a hospital or home is rooted in the spirit of the Good Samaritan, depicted here in a painting by Elizabeth (Mrs. Paul C.) Stephenson of Sheridan. The painting hangs in the Methodist Hospital in Dallas.

Another example is the Day Care Program carried on at St. Paul's Church near Lake Maumelle in Fort Smith District. The church has a long history of ministry to Negroes and is now trying to meet contemporary problems in its ministry. Its Day Care Program reached sixty-eight elementary and forty junior high pupils in 1973; in addition, the church was carrying on programs for adults and senior citizens.⁷⁶

Another enterprise that reveals the "caring" spirit is participation by Arkansas Methodists in the Heifer Project International, now headquartered in Little Rock. This international, ecumenical organization "helps to feed hungry people in 90 foreign countries and 17 states in the U.S. by distributing high grade farm animals to needy families and teaching them how to care for them. . . . In Arkansas Methodist churches, Sunday school classes, vacation Bible schools, Men's Clubs, youth groups, and individuals support its program with gifts of money and animals."⁷⁷ The manager of the Livestock Center, now located forty miles northwest of Little Rock near Perryville, is Dr. Clarence Mannasmith, a dedicated Methodist lay leader who gave up a private veterinary practice to go into this church-related project. In a dramatic example of the value of such enterprises the Project flew 140 dairy cows to Tanzania in September-October, 1975, with *Arkansas Methodist* editor John S. Workman accompanying the flight to see at first hand how it worked. He reported on the grateful reception of the gift by the officials and people of Tanzania.⁷⁸

A dramatic example of this spirit of caring for those in need is that of Mr. Jay Lawhon of McCrory, Arkansas, who made a trip in January, 1975, on his own to Bangladesh to learn how he could help the ill, the hungry, and the poor in that far-away country. He spent two weeks in the small country, visiting refugee camps and an agricultural mission, and saw what various relief agencies were doing. He made the trip, he says, because of his concern as a Christian for helpless, hungry people. "I know I can't feed all the people or solve all the problems, but I can do some things and every bit helps," he says.

Lawhon and a group of dedicated men to whom his spirit fire has spread, are in the process of setting up the World Christian Relief Fund, Inc., that will get money for food and supplies to that stricken country in a hurry. . . .

Lawhon and his Board of Directors are sending money direct to six of the many agencies working in that area. . . . Already \$5,000 for food has been sent. . . . All along his trip he met Christians who were not only dedicated to their jobs but also committed to Jesus and had the joy and power that could be recognized.⁷⁹

"Fasting won't feed people, but it will make more foods available. . . . You should try it. I did. To know the gnawing in your own stomach opens a man's heart," he told members of his own Methodist church in McCrory.⁸⁰ And those members responded, he reports: "My local church

members gave me a lot of encouragement and voted to send \$1,000 with me to help as I saw the need.”⁸¹

Arkansas Methodists have always responded to need as they have become aware of it. The large number of those who have served as overseas missionaries, reported in another part of this book, is another example of this trait. Sometimes their response is quicker than at other times—and quicker for some causes than for others. But basically they have acted on the understanding that “As you did it [feed, clothe, minister] to one of the least of these my brethren, you did it to me.” (Matthew 25:40b RSV.)

In 1870 a third conference was organized in the northeast part of the state, named White River. In 1914 it was reunited with the Arkansas Conference and named North Arkansas.



14

Women Make Their Own Place

WOMEN IN CHURCH and society in antebellum Arkansas were expected to be seen and not heard. They could teach a Sunday school class (usually of children or of other women), but they could not be the superintendent of the Sunday school or a member of the Board of Stewards in the Methodist Church. Consequently, after the Civil War they made their own place in the church, where they organized, planned, campaigned, raised money, supported their own projects, elected their own officers—and eventually educated the whole church along certain lines. Another chapter (19) traces the struggle of women in the Methodist Church for equal rights with men.

"In their missionary societies and in the Womans Christian Temperance Union many southern women . . . developed new strength of personality and capacity for leadership hitherto not much encouraged by society," writes Anne Firor Scott.¹ Professor Scott attributes the rise of missionary societies and other such women's activities to the freeing of southern women from "the responsibilities of slaveholding and plantation administration." There may be some truth in this for the South as a whole, but it would not be true in North Arkansas, nor for all of South Arkansas, for many women leaders were pastors' wives and not many of them were involved in slaveholding or plantation administration. In Arkansas the change was more likely due to the increase in education for women and the exercise of the pioneer spirit that demanded considerable initiative, farsightedness, and ingenuity of women in the west.

The women first organized local Ladies Aid Societies to do local charity in the name of the church. One of the earliest in Arkansas was at Batesville, created in the 1860s or 1870s. The women did sewing and raised about one dollar a week which they used to help on furnishings for the parsonage. In 1890 the General Conference authorized a Woman's Parsonage and Home Mission Society, and gradually the Ladies Aid Societies were converted to parsonage and home mission societies.

By the 1870s sentiment was growing among Methodist women in the South to undergird overseas missions. Dr. Charles Taylor had gone

to China as a medical missionary in 1848, and when he had to return in 1854 he spent much time publicizing the need for missionaries to China. In 1854 the Rev. James W. Lambuth was sent to China by the Southern Methodist Church to aid in establishing a mission in Shanghai. The work he and his wife were doing captured the imagination of Methodists, especially the women, and sentiment developed for helping to support them—and to send others to help them. The first monies raised by Methodist women in Arkansas for overseas missions went to Mrs. Lambuth.

First Society in Arkansas—Third in Southern Church

Arkansas women were evidently the third earliest in the Southern Church to organize a local woman's foreign missionary society. Mrs. Horace Jewell, wife of the author of the first history of Arkansas Methodism, wrote an account in 1931 when she was eighty-two of this first society:

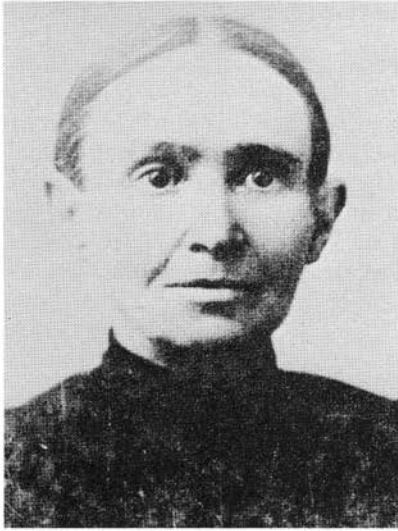
In the year 1873 . . . Brother H. D. McKinnon . . . was stationed in Warren. His wife, a very intelligent woman and a devoted Christian, became much interested in foreign missions. In the same town there lived two other good women, Mrs. [E. A.] Van Valkenburgh and her daughter, Emma, who were equally interested in the same subject.

At that time I was a widow, living in the country twenty miles south of Pine Bluff, near a little church called Mt. Olivet. . . . The official board of this church asked to have the District Conference meet at that place. . . . Great crowds came from all over the county. . . .

At that District Conference Bishop Wightman presided. I had the pleasure of entertaining him in my home. . . . It was during this meeting that the ladies from Warren sent Miss Emma Van Valkenburg[h] to see the Bishop with reference to organizing a Woman's Missionary Society. . . . She had an interview with the bishop at my house. He gave all the encouragement he could, but could give no definite plan for organization. After he went home, however, he sent them a constitution that had been adopted by a society in the Northern Methodist Church. They used that as a guide in organizing their society—the first organized society in Arkansas.²

Miss Emma L. Van Valkenburgh verified these facts in a letter she wrote in 1878 to the Board of Missions, though for some reason she gave the year as 1874: "The Warren Woman's Foreign Missionary Society was duly organized, with six members, Sept. 7, 1874. Two months after the membership had increased to twenty-two. . . ." ³ Further research is necessary to clarify the correct year.

In 1878 the General Conference created an agency to encourage foreign mission work among women; in 1882 it was named Women's Board of (Foreign) Missions. Then in 1910 the General Conference provided a single organization of women in the local church, the Woman's Missionary Society.



Mrs. H. D. McKinnon (left) and Mrs. O. H. Tucker were early leaders in Little Rock Conference and (North) Arkansas Conference, respectively.

By 1878 three more societies were formed in Arkansas—at Mineral Springs, Pine Bluff, and Prescott. In a daring display of faith, representatives of these four societies organized the Little Rock Conference Woman's Missionary Society at Hot Springs on December 2, 1878. As might be expected, Mrs. McKinnon was elected president, and Miss Emma Van Valkenburgh was made corresponding secretary. About half the officers were ministers' wives: Mrs. McKinnon, Mrs. A. R. Winfield, Mrs. Andrew Hunter, and Mrs. C. F. Evans.

In North Arkansas, Russellville seems to have organized the first local women's missionary society—in 1877, on the occasion of a visit by Mrs. Juliana Hayes, secretary of the denomination's newly organized women's group. Charter members included Mrs. J. E. Thatch and Mrs. J. B. Erwin; no other names are known. A conference organization was achieved in 1877 with three local societies in the conference. These were Russellville with eighteen members, Fort Smith with forty-three and Clarksville with fifteen. In these first few years the Rev. V. V. Harlan and the Rev. Jerome Haralson were pastors who encouraged the women. Mrs. Haralson was the first conference president and Mrs. S. H. Babcock first vice president.⁴

The first local society in the White River Conference was organized at El Paso, White County, Arkansas, on August 23, 1882, with ten members. Mrs. Fannie Suddarth was the leader of the group and the next year was elected president of the White River Conference Society

when it was organized at Newport during the annual conference. Miss Ada Remmel was named corresponding secretary of the conference society. Other pioneer local groups were found at Newport, Riverside, and Batesville. When the society met during annual conference in 1885 at Helena, Mrs. Suddarth was absent, having moved away. Mrs. J. A. Anderson agreed to serve as president "provided the good Doctor, her husband, would hold the meeting"! Thus the women were slow to exercise their new found authority. Mrs. H. L. Remmel was elected treasurer.⁵

These early societies entered at once into the support of overseas missions. By 1877 the society at Pine Bluff was supporting a girl at the Clopton School in China. Warren Society gave \$50 annually for the support and education of a girl in the mission school in Shanghai. Mineral Springs gave money to build a mission house in Nantziang; Pine Bluff paid \$140 toward the support of Miss Lochie Rankin. The Arkansas Conference in 1884 began to support a scholarship in Miss Rankin's school in China. Prairie Grove church gave money toward the support of a Bible woman in China. The White River Conference undertook a scholarship in China to be called "Ella Randell" for a loyal member in the Batesville District. When Mrs. Florence Malone, corresponding secretary of White River Conference, died in 1881, her friends raised \$100 to furnish a room at Scarritt College in her memory.

The achievements of Arkansas Methodist women in their mission work across the past century make an amazing story of such magnitude that it would require several books to portray it adequately. In this account we can only summarize the highlights. These highlights will be dealt with in four major categories.

The Base of Support: The Local Church

The work in the local church was basic, of course. Here the money was raised and new missionaries recruited. The money raised in the early years seems small to us now, but we must recall that few women worked outside the home before 1900.

Raising the Funds

"We had many difficulties in raising the amount of money needed in our work. These were reconstruction days and with high taxes and free labor sometimes finances were hard to meet," wrote Mrs. M. A. Price, one of the charter members at Warren Church.⁶

Conditions in Arkansas were essentially the same as in Missouri, where the Methodist Protestant women reported the tight financial condition in 1886:

I wish that our sisters in [the East] could visit some of this conference in the far West. I think they would regard these places as needy mission fields.

This land was the battle ground for contending armies; many inhabitants were obliged to leave all they possessed to the mercies of the war. Since then some have returned to try to build up the waste places. Through Christian efforts [the area] is gradually recovering from the stigma of 'border ruffianism,' but there is no surplus capital in our denomination here. . . . But there is a tendency to answer all calls for money for church work with a fair degree of liberality.⁷

These women were thus faced with having to devise ways to raise money for their projects since they had little to give in cash, and they found ways—some rather ingenious. Mrs. Price reported from Warren that "One member said she would make pants (we say trousers now) at 50 cents per pair, but as nearly every family did their own sewing she could raise little money that way. Many of us sold eggs at the local hotel for three dozen for a quarter."⁸ At another missionary meeting the Rev. John F. Carr conceived the idea of having a picture show: the picture of a little Chinese girl was exhibited at a dollar a look, and a fund quickly raised. Mrs. Frances McKinnon Morton described her methods of raising money as a girl: "I did errands, scrubbed the knives, polished the glasses, and did such things as a very small girl may do."⁹

At Batesville "the local work was supported by tacking comforts, making homemade jeans pants to sell, making aprons, hats, bonnets. . . ."¹⁰

Later, group projects were organized in which all could participate and socialize at the same time. One such project was making quilts, which were then either sold and money sent, or sometimes the quilt(s) itself sent to the mission. Other such joint projects were bake sales, ice cream suppers, and church suppers.

And by 1900 the women at Batesville adopted a plan of systematic giving. By this time income was somewhat more stable, especially for residents in the towns and county seats. In addition, some persons were moved to provide the support of mission personnel themselves; Mr. and Mrs. I. N. Barnett of Batesville supported a "Bible woman" in China for twelve years.

In the women's societies in the Methodist Episcopal churches (black and white), due to smaller numbers and smaller resources, giving has been on a smaller scale, but undoubtedly has been highly sacrificial. In the smaller churches, it has seemed necessary to raise funds through various types of projects.

Recruiting Missionaries

Women in local churches carried on a constant effort to enlist young people—and young women especially since that was their field of work—to volunteer for service as missionaries. In fact, as we note in another chapter, the women hoped the first overseas missionary from Arkansas would be a woman. In this they were disappointed when the

Rev. Crowder B. Moseley was appointed to China in 1887 by the Arkansas Conference. However, anything they lacked in timing was more than made up in quality, for the first woman missionary from Arkansas was one of the finest among the large body of devoted, intelligent women from the state. She was Miss Esther Case of Batesville, as we will see in Chapter 15. The names of all missionaries—homeland and overseas—from Arkansas, women and men, are found in Appendix A, and most of the women on that list were influenced in their decision by the work of the Women's Society.

Miss Case unquestionably volunteered to serve as a missionary because of the influence of her aunt, Mrs. Mary A. Neill, and her grandmother, Mrs. Esther A. Byers. Mrs. Byers had come to Batesville from Ohio in 1847 with her husband. She was a prime organizer of the first Ladies Aid. Her daughter, Mrs. Neill, was the leader of the Batesville missionary society and most of the work and workers were the fruits of her labor. She served for nearly forty years in the White River and (later) Arkansas conferences as president, corresponding secretary, and president emeritus. The women of the North Arkansas Conference established a memorial fund as a tribute to her of \$5,500; proceeds are to support a scholarship at Scarritt College for a student preparing for home or overseas service.¹¹



Mrs. Mary A. Neill of Batesville likely influenced her niece, Esther Case (below), to volunteer for mission work.



In more recent years the whole church program has been geared to challenge youth to consider serving overseas as representatives of the church. One popular emphasis has been the short-term period of missionary service under which a person gives two or three years in special service, at home or overseas. Following this, a decision can be made about enlisting for a longer period of time. During the years when the Epworth League and the Methodist Youth Fellowship were functioning, they proved to be powerful forces in encouraging youth to volunteer for special church service, including overseas or home missions. The Sunday school has also had an influence on such decisions. But undoubtedly the early years of the Women's Missionary Society set the standard for the church in holding out to youth this option for service to God and his kingdom.

Maintaining the Parsonage

In the years when parsonages were first provided for pastors and for many years thereafter the women's society was responsible for the furnishings and minor repairs. Major repairs were the responsibility of the church's board of trustees. Mrs. Lewis S. Marshall labeled the house she and her preacher-husband lived in near Pine Bluff in 1850-51 as "the first parsonage in Arkansas." It was a makeshift arrangement. It was a log cabin and had one room, a back porch that was used as a dining room; and outside were two other log buildings, one being used as the kitchen and the other for a smoke house. Mrs. Marshall described graphically how dirty it was when they arrived, but it was eventually cleaned thoroughly and whitewashed.¹²

In more recent years local churches, through the society, have usually provided a comfortable, clean, and attractive home for the pastor and his family. One preacher's wife, writing anonymously in *The Arkansas Methodist* in 1942, made this plea for mutual understanding between those in charge of the parsonage and those who live in it:

Most of us are good Methodist women—on the outside of the parsonage, looking in. I am inside that parsonage, living in it, making it a home for your pastor and his family.

Of course we all know that four walls don't make a home; and yet, did you ever try to clean day-after-day in a house where the floors had big cracks between the boards and big rough splinters that catch your dust mop as it is trying to do its job? Did you ever plan to houseclean, and then look up at smoke-grimed paper that hung in places from the plastered wall, and wonder how you could ever clean that? Have you ever swept each day a rug so old and weighted with dirt of years that the dust from it fairly screamed at you with its deadly germ possibilities? And have you ever thought to clean the woodwork, and discovered that no amount of cleaning could undo the stains and scars and scratches of the years? Sounds hopeless—doesn't it? And sometimes that describes the parsonage!

Perhaps you are saying that if you had to live in a house like that you'd

do something about it. But what if it were not your house? That is the situation in which the preacher and his family find themselves. . . .

In the few years that I have been a "preacher's wife" the suggestion has come to me that we, as a class, are poor housekeepers. I hope that is not true; and I'm sure it need not be if you will help us. . . .

Won't you go into that parsonage that belongs to your church? Won't you learn its "inside story"? Then you and your pastor's wife talk over its needs and plan to meet them. . . .

And we, the "sisters of the parsonage," will do our best to make you glad you have an attractive home for your pastor. And we'll keep it that way. This is a promise from one who in a few brief years as a "preacher's wife" has already seen a great need here.¹³

We have noted in another chapter that many Methodist churches in Arkansas provide excellent housing for their pastor and his family. And while the oversight of the parsonage is no longer the exclusive task of the women, they still have a hand in seeing that the house the church provides can truly "make a home."

Using the Annual Conference Structure

The annual conference has been a remarkably effective agency in advancing the cause of the Woman's Missionary Society. It does not have the limitations of a single local society—small numbers, limited talent, sometimes parochial outlook. The district is also too limited in scope to carry on an ambitious program. An annual conference is large enough to have a budget that will undergird a good program and large enough to have a membership to blend most divergent points of view among its members.

In Arkansas the two annual conferences of the women's groups in the Southern Church have made significant progress across the years. A comparison of 1924, at the end of about the first fifty years, with the next fifty years reveals the following growth in membership and in giving for connectional causes.¹⁴

	<i>Members</i>		<i>Connectional Budget</i>	
	<i>1924</i>	<i>1974</i>	<i>1924</i>	<i>1974</i>
Little Rock Conference	5,490	9,100	\$70,191	\$109,574
North Arkansas Conference	5,554	11,574	\$70,714	\$110,000

But growth has come in more ways than by members and finances. Insights have been deepened, sympathies broadened, and visions cleared. These growths have resulted from careful planning, consistent study, and dedicated use of time and talent. And of course women's societies experienced some failures in reaching goals, some dimness of vision at times, some lack of understanding the full dimension of the gospel, as did the church as a whole.



Leaders in the Little Rock Conference women's work in the late nineteenth century were (left to right) Mrs. J. J. McAlmont, Mrs. E. L. Holmes, Mrs. Lou Hotchkiss, and Mrs. J. R. Harvey.

For Financial Increases

The increase of finances has not "just happened." It has been the result of sacrificial giving, on the same pattern that we noted above in the early years. In those earlier years, funds were often raised by public subscription at annual or district meetings. At the 1898 meeting of Little Rock Conference women it was reported:

After the sermon [on Sunday morning, by the Rev. J. E. Godbey] Mrs. [Lou] Hotchkiss made one of her spicy little speeches, and \$50.00 was soon subscribed, making three persons life members of Prescott society—Mrs. J. H. Riggins, Mrs. Lou A. Hotchkiss, and R. Lynn Hawkins, the pastor's promising baby.¹⁰

In 1906 when Arkansas Conference women met at Harrison, tithing was discussed and urged, and eighteen women agreed to tithe. The results were probably felt in the society's budget as well as elsewhere. In reality, as early as 1900 the women were beginning to feel that the giving of one's money was better than raising it by various methods. Mrs. R. H. Ethridge of Hope said, to those attending the annual meeting of Little Rock Conference women in 1900:

The "Ladies Aid" and the "Sewing Bee" have served their day and generation, and the "Phoebes" and "Dorcases" have realized that it is not church work

to cook suppers for people who are not hungry; that it is not church work to match pieces for an album quilt and raffle it off to the highest bidder, but "as God has prospered you, so give."¹⁶

In a roundtable discussion in 1915, at the meeting of the Woman's Missionary Society of North Arkansas, reference was made to "abolishing bazaars, cake sales, suppers, and pay socials."¹⁷ The following day the question was asked as to how many societies raised their funds simply by giving. Six reported in the affirmative.

For Recruiting and Training Mission Personnel

The women's annual conference meetings and activities in Arkansas have been responsible for much of the recruiting and training of missionaries, especially the women. A list of the men and women who volunteered from Arkansas is found in Appendix A. It is evidence of the success of the efforts to challenge Christians (usually in their youth or early adulthood) to volunteer as witnesses to their Christian faith in appropriate places in the United States or in other lands. In recent years, especially, wives have been fully commissioned to work alongside their husbands in mission work. In earlier years they were not always officially listed—and paid—as workers but many of them were serving as fully as their husbands.

Some of the recruiting in earlier years (1917-1923) was done in the Little Rock Conference in an annual Summer Conference for Young People, held at Henderson Brown College, Arkadelphia. While labeled a young people's conference, it seemed to be planned for young women. Attendance was about 100 each summer. It had good leadership—from both inside and outside the state.

In both conferences the annual Epworth League assemblies carried on much of the recruitment of youth for mission work. This was one of the League's most effective efforts during the years it served as the training agency for Methodist youth.

One of the helpful features of the women's conference program was the scholarships made available to young women for the special mission training they needed. Most of this training was secured at Scarritt College. Arkansas women felt very close to Scarritt; the women of First Church, Little Rock, were the first in Southern Methodism to pledge a scholarship for a deaconess in the school. The North Arkansas women established an Esther Case Scholarship Fund at Scarritt for \$10,000 in 1945. At that time there were four students at Scarritt from North Arkansas. Little Rock Conference women established the Lou Hotchkiss Memorial Scholarship in 1914-18.

The launching of the idea for a school such as Scarritt seems to have occurred in 1889 when Miss Belle Bennett broached the idea in Little Rock of a missionary training school. It was during the annual meeting of the conference Woman's Board of Foreign Missions. Miss Bennett

was a guest in the home of the Rev. and Mrs. William Thompson. After the proposal for the new missionary school was made, Julia Dortch Thompson, the niece and foster daughter of Mrs. Thompson, went to Miss Bennett and gave her a silver dollar, saying, "Miss Bennett, I have waited on the table since you came here and have earned this dollar. . . . I am giving you my dollar to help you build that training school."¹⁸

For Recruiting and Training Members in Mission

Extensive training in mission has been carried on for conference, district, and local church leaders and for the women in local churches. Long before men in the church were generally exposed to the emphasis on the Christian mission, the women were busily attending schools, conferences, workshops, and local classes.

"I'm so thankful for a church that keeps us studying," declared Mrs. R. K. Bent, president of North Arkansas Woman's Society in 1967.¹⁹ The women learned early the truth of the remark of Bishop Hendrix in 1890 at the cornerstone laying of Hendrix College that "an unfurnished mind is the home of heresy."²⁰

Mrs. F. M. Williams of Little Rock Conference put a similar truth in different words when she said at the annual meeting in 1906 at El Dorado: "The unsightly crag that mars the beauty of our great church is ignorance of her institutions, with its resultant indifference to her needs which should not be so. . . ."²¹

Mrs. E. R. Steel reported 1,936 members in 200 mission study classes in 1923 and 200 Bible classes held in Little Rock Conference, leading the whole church, especially in using study books on the Negro. In 1922 North Arkansas women were told that 2,089 of their number had been involved in mission study, plus 473 youth, and 632 juniors. In Bible study were 1,392 adults and 187 youth. In 1953 Mrs. Johnnie McClure, president of the North Arkansas Woman's Society of Christian Service, reported 393 approved studies in the previous year, representing 2,500 hours of time spent in class sessions.

Many training opportunities are available to the conference presidents. Numerous other opportunities that might be called in-service training come to them in the way of committees on which they may—or must!—serve. This is illustrated in the various activities in which Mrs. Alice Preston engaged in 1970-71 as president of the Southwest Conference Women's Society. She served as secretary of the annual conference Merger Committee that worked out details for merging the all-black Southwest Conference with the white conferences where overlapping existed. This was a time-consuming and exacting task. She attended leadership training events at Mt. Sequoyah, Hendrix College, and in White Memorial Church in Little Rock. She participated in a Conference Board of Missions workshop, executive meetings of the societies of the two white conferences in Arkansas, the Governor's Commission on the Status

of Women, the meeting of the General Board of Missions, the meeting of Black Methodists for Church Renewal, and the Long Range Planning Sessions of the Women's Division.²²

For Changing of Minds and Spirits

An example of the kind of action that could be taken in a larger meeting such as a conference, as compared to a local group, occurred in 1903 when the North Arkansas Conference met in Conway. "The colored women were invited to represent their work on the conference floor."²³ Probably few local groups could have extended such an invitation without considerable controversy.

Another example of strength in numbers was the launching of a



Some leaders served in both conferences. Examples were Mrs. George Thornburgh (left), Mrs. J. M. Workman (her daughter), and Mrs. H. L. Rimmel (right).

monthly conference paper by the Little Rock Conference women. It began in 1890 and was called *Send Me*. It was published for five years by Mrs. Hotchkiss, the president. Among other features, it carried serially the autobiography of Mrs. L. S. Marshall, who is mentioned elsewhere in this account. She lived to be nearly one hundred years old and attended the women's annual meetings as long as she could do so. She was affectionately called "Grandma Marshall" and would conduct love feasts at some of the annual sessions. Her life and faith were a great inspiration to the younger members.

Still another example of faith and devotion that inspired members of the Little Rock Conference Woman's Society was that of Mrs. Carl Voss of Little Rock, who served as an officer for some years. Then an illness struck her, and she was unable to attend meetings but served as conference auditor. Through several years of suffering she maintained a pa-

tience and fortitude that was a blessing to those who knew her. Sometimes she could walk with a cane or with crutches. Once she felt deliverance was near: Dr. S. D. Gordon, a visiting speaker at the Woman's Missionary Council held in Little Rock in 1915 was considered a devout man of prayer; Mrs. Voss asked him to come to her home and pray for her healing. He did so; she expected or at least hoped for an immediate relief from her infirmity, but, alas, it did not come. Finally she submitted to a painful operation and was able to walk again. "From her sick room and to those privileged to enter," writes Mrs. Coralee G. Williams "has irradiated the glory which comes from suffering with faith. . . ." ²⁴

For Changing Social Conditions

The women of the church were concerned with changing some of the social conditions of their communities. Lura Pierce Mulkey wrote about early days in Fort Smith:

I came to Fort Smith in 1898. . . . At that time it was called "Hell on the Border." It was nothing to hear of the men . . . hung at Judge Parker's orders. . . . In 1912 a negro was hung . . . in front of the Hotel Main alley now called Court Street. He was taken out of jail and hung by an angry mob. . . . When I came in 1898 the Red Light District of ill-fame houses was located on First Street. . . . The city charged the land ladies \$100.00 a month and each girl \$50.00 a month. In 1914 the law closed all of them. ²⁵

Seemingly the first action of the women's mission group regarding legislation on social issues was in 1915 when both Southern conferences expressed strong support for statewide prohibition. This stance, of course, was traditional in the church. It is interesting, however, to look at the way in which women (often out in front of the men on social issues) shifted across the years from concern for somewhat traditional issues to newer ones in our day. For example, in 1915 Mrs. E. R. Steel reported for the Social Service Committee of North Arkansas women, listing concerns as including these:

1. Cooperate with other agencies working for social betterment.
2. Make parsonages model homes.
3. Seek enforcement of laws against Sabbath breaking.
4. Investigate conditions in jails.
5. Enforce child labor laws.
6. Larger use of rural churches and schools as social centers.
7. A single standard of purity for all.
8. Consider better treatment of Negroes.
9. Protest pictures of popular dances in such magazines as *Ladies Home Journal*.
10. Secure rest rooms for women and children in or near shopping centers.
11. Urge showing of educational movies on Friday nights.
12. Take membership in National Bureau of Charities and Corrections.
13. Adopt the anti-Mormon bill pending in Congress.

Vol. 5. MARCH AND APRIL 1895.
Nos. 9-10.

"SEND ME"

.... ORGAN OF . . .

Woman's Missionary Society

.... OF THE

LITTLE ROCK CONFERENCE

Published Monthly in Hot Springs, Ark.

BY MRS. LOU A. HOTCHKISS.

PRICE 25 CENTS PER ANNUM.



Mrs. Noah W. Moore (second from right) consults with other leaders of the Southwest Conference in the 1964-68 quadrennium.

But by 1933 Mrs. E. F. Ellis of Fayetteville, conference president, was saying in her annual report:

I think we are coming to know more and more that Christian Social Relations is not altogether sending flowers to the sick or food and clothing to the needy, important as that is. Our women are getting interested in Christian citizenship; in Legislative work, in Inter-racial cooperation, in Law observance, in Child Labor, in World Peace, and in everything that affects the happiness of people.²⁶

This widening concept of the scope of social concerns was parallel to the larger concept of missions. Mrs. Henkel Pewett, president of North Arkansas Conference women, expressed this wider view in 1938 in quoting Miss Mabel K. Howell: "A mission field is any situation on any spot in the world where conditions thwart the growth of human beings and injure the full development of humanity."²⁷

An examination of the minutes of the North Arkansas Society for the last two or three years reveals these as the major concerns in our day:

1. Work for an inclusive church and society, by eliminating segregation or exclusion on the basis of sex, color, race, or age.
2. Promote ecumenical relations, especially through Church Women United.
3. Support the Equal Rights Amendment to the United States Constitution.
4. Call attention to the dangers in nuclear power.
5. Work for understanding of the causes and extent of, and possible remedies for, serious hunger in some parts of the world.

6. Commend the work of UNICEF and of the United Nations and educate our people regarding the importance of these groups.
7. Study the massive urban problems—the multiplication of ghettos, the lack of jobs, especially among blacks—and seek to understand how the church can minister to these needs.

Meeting Changing Circumstances

The women of the church have demonstrated the ability to adapt to changing circumstances. One example was the creation of a separate segment of the organization for employed women. In Arkansas as early as 1930 there was a beginning of such a move at Newport, where the Woman's Missionary Society organized one circle for young business women of the church. It was called the Whatsoever Club.²⁸ At the time of union in 1939 these employed women were provided their own organization as a part of the Society; it was called the Wesleyan Service Guild. Someone said "They are the women who don't have time to, but do anyway."

In Arkansas the Guild has made an outstanding record. Local groups have supported a wide variety of causes, such as visits to shut-ins, programs for older citizens, clothing for needy children, funds for Aldersgate Camp, resources for the Red Cross, assistance to day care centers, and funds for a new Indian Missionary Conference church.²⁹

An outstanding example of this ability to meet changing circumstances has been the establishing of Aldersgate Camp. Reference has been made in Chapter 13 to the camp. It should be noted here that the creation of the camp grew out of the concern by some of the women of the church for a meeting place for interracial gatherings and for conferences and meetings of Black Methodists.

Strong Leadership Among Officers

The leaders of the women's mission groups in Arkansas have been strong and devoted persons from the beginning. In the early years especially, leaders had to overcome difficulties—inertia, small resources, poor travel accommodations.

Hardships in meeting the responsibilities of attendance at the annual meetings were not unknown. Mrs. O. H. Tucker (whose husband was pastor of Yellville and Harrison) was elected president of the Arkansas Conference Foreign Society in 1884. As the time neared for her to go to the 1885 meeting she faced difficulties:

I was living over the mountains 75 miles from a railroad with little hopes of attending the annual meeting. However, when the time came, the Lord opened the way. Mr. Tucker secured a mule team and covered wagon. He and I and two little children and the delegate, Miss Virgie Berry from Yellville, started to Clarksville, a distance of over 200 miles. We reached our destination on time and safely, and had a most interesting meeting.³⁰

And as late as 1905 Mrs. Coralee G. Williams reports it was hard to get to the Home Mission meeting in Texarkana due to "rain, flood, washouts, detours, delays." She wrote that she "experienced the same feelings Noah must have had, when . . . she looked out of the car window, at Gurdon where they had sat all night, and saw nothing but water on every side—and 'it a raining.'" ³¹ Only the year before, Mrs. Williams had been twenty-four hours late at the annual meeting at Monticello for a slow train caused her to miss the train out of Pine Bluff.

But these missionary women, for all their problems and their serious and sober activities, had a sense of humor. They chuckled in 1903 at their meeting at Prescott when they saw (or were told about) a printer's error in setting a title containing the phrase, "The Social Settlement," as "The Social Set Element." ³² Another time, the president of the Conference, Mrs. F. M. Williams, was giving her annual report. She had left her eight-month-old baby in a nearby nursery room. Before she finished the baby began to cry, and a message was brought to a person sitting near the door: "Tell Mrs. Williams her baby is crying." The answer was given, "Tell the baby her mother is speaking." ³³

The women who have served as conference presidents deserve great praise for their loyalty and, in some cases, sacrifice of time and energy. These have been, in the Methodist Episcopal Church, South, The Methodist Church, and The United Methodist Church:

Little Rock, Foreign

1878-79: Mrs. H. D. McKinnon
 1879-84: Mrs. Andrew Hunter
 1884-1907: Mrs. Lou Hotchkiss
 1907-12: Mrs. James Thomas

Little Rock, Home

1895-97: Mrs. S. N. Marshall
 1897-1900: Mrs. W. C. Ratcliffe
 1900-02: Mrs. C. T. Walker
 1902-12: Mrs. F. M. Williams

Arkansas, Foreign

1880-81: Mrs. Jerome Haralson
 1881-83: Mrs. Frank Parke
 1883-84: Mrs. Janie Thatch
 1884-1901: Mrs. O. H. Tucker
 1901-02: Mrs. George M. Hill
 1902-04: Mrs. Mary Castleberry
 1904-06: Mrs. J. S. Garner
 1906-10: Miss Lila Rollston

Arkansas, Home

1901-09: Mrs. O. E. Jamison
 1909-10: Mrs. J. C. Holcombe

Arkansas United Home and Foreign Societies

1910-13: Miss Lila Rollston
 1913-15: Mrs. J. C. Holcombe

White River, Foreign

1883-85: Mrs. Fannie Suddarth
 1885-87: Mrs. James A. Anderson
 1887-92: Mrs. Mary A. Neill
 1892-97: Mrs. H. B. Strange
 1897-99: Mrs. J. C. Hawthorne
 1899-1907: Mrs. S. H. Babcock
 1907-11: Mrs. Mary A. Neill

White River, Home

1897-1904: Mrs. A. G. Dickson
 1904-05: Mrs. J. C. Hawthorne
 1905-11: Mrs. Leon Roussan

White River United Home and Foreign Societies

- 1911-13: Mrs. Leon Roussan
 1913-14: Mrs. J. O. Blakeney
 1914-15: Miss Mary Fuller

Woman's Missionary Society

- | | |
|-------------------------------|-------------------------------|
| Little Rock | North Arkansas |
| 1912-14: Mrs. James Thomas | 1915-20: Mrs. F. M. Tolleson |
| 1914-22: Mrs. F. M. Williams | 1920-27: Mrs. Preston Hatcher |
| 1922-25: Mrs. C. F. Elza | 1927-36: Mrs. E. F. Ellis |
| 1925-30: Mrs. E. R. Steel | 1936-40: Mrs. Henkel Pewett |
| 1930-34: Mrs. W. P. McDermott | |
| 1934-40: Mrs. J. M. Stinson | |

Woman's Society of Christian Service

- | | |
|------------------------------------|-------------------------------|
| Little Rock | North Arkansas |
| 1940-46: Mrs. A. R. McKinney | 1940-42: Mrs. Henkel Pewett |
| 1946-50: Mrs. E. D. Galloway | 1942-46: Mrs. R. E. Connell |
| 1950-54: Mrs. T. S. Lovett | 1946-50: Mrs. J. E. Critz |
| 1954-56: Mrs. J. Russell Henderson | 1950-54: Mrs. Johnnie McClure |
| 1956-59: Mrs. M. E. Scott | 1954-56: Mrs. E. G. Kaetzell |
| 1959-64: Mrs. Alvin Stone | 1956-60: Mrs. Jessie Gilstrap |
| 1964-68: Mrs. Edgar F. Dixon | 1960-64: Miss Mildred Osment |
| | 1964-65: Mrs. Harold Womack |
| | 1965-68: Mrs. R. K. Bent |

Women's Society of Christian Service

- | | |
|-------------------------------|------------------------------|
| 1968-73: Mrs. E. T. Davenport | 1968-72: Mrs. Howard Johnson |
| | 1972-73: Mrs. Joe Crumpler |

Southwest Conference, Central Jurisdiction

- 1960-64: Mrs. Norma Savery
 1964-68: Mrs. Lula M. Tillmon
 1968-73: Mrs. Alice L. Preston

United Methodist Women

- | | |
|------------------------|----------------------------|
| Little Rock | North Arkansas |
| 1973- : Mrs. James Nix | 1973- : Mrs. Harold Womack |

Rich Program Resources

The annual meetings have been occasions of high inspiration largely due to wise choices for speakers. Among the speakers at these annual meetings have been such persons as retired or furloughed missionaries, mission board executives, bishops, and pastors. The meetings have included worship, preaching, study, discussion.

Among the richest program features were the occasions when returned missionaries, on furlough or retired, spoke at the annual meetings or on itineraries over the state. One can imagine the thrill as Arkansas women listened to Dr. John W. Cline tell about being interned by the Japanese in 1943; or George B. Workman tell about having to leave China as the Communists moved in; or A. W. Wasson describe his evangelistic-pastoral work in Korea; or Nellie Dyer recount her ex-

perience while imprisoned twice, once in the Philippines and once in Korea; or Pearle McCain as she toiled first in China and then in Japan; or Edith Martin tell about the joy of Christians in the Congo (now Zaire) as they first read the Bible in their own language, as a result of the translation she had made. All these events, described in the chapter, "Serving Beyond the State," could have been a part of this chapter, as much of the mission activity described there was due to the support by the women's mission groups.

The women's societies have also been enriched by the occasional meetings in the state of their national parent bodies. For example, in 1896 the Fourth Annual Convention of the Woman's Parsonage and Home Mission Board was held at First Church, Little Rock. In 1915 the Woman's Missionary Council met at the same place. These events brought to the city outstanding mission leaders who inspired the local women. Since that era the Western Methodist Assembly at Mt. Sequoyah, Fayetteville, has been the scene of many significant conferences concerning the Christian mission.

While the Assembly at Mt. Sequoyah is a regional project of the church, its location in Arkansas has given the Methodists of the state a feeling of joint ownership, and rightly so. Arkansas leaders gave time and money sacrificially to establish it and to improve it across the years. One of the best of the early buildings, long known as the Woman's Building and now named Wesley Hall, was for a time called the Elza-Stephens-Rommel Hall, in honor of three women active in the women's societies in Arkansas and one from the church at large. They were Mrs. C. F. Elza, Mrs. F. F. Stephens, and Mrs. H. L. Rommel. Mrs. Stephens

Mrs. Alice Preston has been involved in many aspects of union between the Southwest Conference and the other two Arkansas conferences.



of Nashville, Tennessee, was president of the Woman's Missionary Council and on the board of the Woman's Building at Mt. Sequoyah. The names of many women prominent in Arkansas Methodism are found on an honor roll in the building.

"O Woman, Great Is Your Faith"

Arkansas Methodist women have in their work for the church exercised great loyalty, sacrificial effort, and commendable ingenuity. An example of their loyalty is illustrated by the provisions of the will of the late Ethel K. Millar. Miss Millar left \$28,799.66 in her estate and specified that it should go to the Board of Missions (now Global Ministries) for use by the Woman's Division of Christian Service and the Division of World Missions.³⁴ Miss Millar, the daughter of Dr. A. C. Millar, served as the Hendrix College librarian for many years and was active in the Woman's Society.

Members of the Society have shown their ingenuity in numerous ways. Look at this ingenious way of challenging members to greater effort, provided in 1904 by the Little Rock Home Missions treasurer, Mrs. Ella Flickinger:

Enthusiasm plus information, multiplied by activity, divided by each member. . . . I trust you will take this formula home and administer a dose of it to every member of your Society. It is also a sure cure for laziness.³⁵

Leaders of the societies were aware that at certain occasions they were sometimes the object of mild scorn or at least condescension in the mind of the general public. They were classed sometimes in the category of the "little old ladies in tennis shoes." Or, as Mrs. R. K. Bent reported in 1966, "Someone has said that the Woman's Society is women with gold in our teeth, silver in our hair, and lead in our feet."³⁶ But there was no lead in the feet of Mrs. Thomas Gage who, as president of the Ladies Aid Society in Gurdon, in 1887, circulated a petition and closed all the saloons in the town.³⁷

The women of the church—and chiefly in the Women's Societies—have convinced the church "fathers" that they can exercise the ballot in church affairs satisfactorily. They did this convincingly over a period of many years (as is noted in another chapter), and did it without seriously offending many of the men whom they had to battle for this right. They have sensitized the local church on the necessity for mission; they have been out ahead in concern over social issues.

These women have realized, as one leader put it, "If we don't guard against it, a local Society or a local church can become very local."³⁸ They have guarded against this provincialism by study, reading, and attendance at meetings where their horizons were extended. They have been alerted to this danger of provincialism by such leaders as Mrs.

W. P. McDermott who in 1937 said to the women of Little Rock Conference:

Today the world is one great neighborhood. Gone are the sheltered days of comparative isolation, and the Church and the Missionary program are affected; thereby Christianity is being carefully appraised by non-Christian lands; it is also challenged in our own land. . . . The church at home should speak forth in no uncertain terms those great Christian principles of love and justice and service and human brotherhood.³⁹

The societies have also remembered their past. In Little Rock Conference they celebrated the semi-centennial of the organization of the first society in the conference at Warren, when they met there in 1923. Again on April 4, 1973, they met at Warren, 500 strong, to recognize the leaders who pioneered in that early day. It is worth noting that when they met in 1923 they gave God the credit—and the glory:

Hail, blessed Jubilee,
Thine Lord, the glory be,
Hallelujah!
Thine was the mighty plan,
From thee the work began,
Away with praise of man,
Glory to God.⁴⁰

Many scholarships have been created by the societies and the conferences, and most of these have been named in honor of some leader in the work. Scholarships have been named honoring such persons as Mae McKenzie, Lou Hotchkiss, Elizabeth Thornburgh Workman, Dora Hoover, Sue McKinnon, and Carrie Hinton Thomas. Reference is made elsewhere to the John F. and Lida D. Taylor Fund, which in 1972 amounted to \$41,600, started by a poorly paid circuit preacher in the early part of this century.

In addition, the past—and present—leaders have been remembered by naming sub-district units for them. For example, the Batesville District named zones for Pearle McCain and Edith Martin.

The women's societies have served to undergird not alone the mission work of the church but practically everything the church was engaged in. We saw the beginning in providing and/or furnishing parsonages. The societies have at times supplemented the pastor's salary. They have helped raise the money to build churches. "Never has a church been built in the Little Rock Conference without the timely assistance of the godly women within her borders," declared Mrs. W. H. Pemberton in 1909.⁴¹

A good example of this truth is found in the story of the resurrection of First Church, Little Rock, after the Civil War. The town had been depopulated. Money was scarce, political factions were fighting each other, and even the church members were quarreling among themselves, the



Mrs. Lucille Nix of Lonoke, president, Little Rock Conference United Methodist Women, addressed the 1974 annual meeting at Warren. (Right) Mrs. Nix reported at the May, 1975, annual conference.



record says. The church had lost its status in the city, and only a few faithful members were attending. The old chapel was unattractive, at times the Sunday morning services were cancelled, and in 1877 the church asked the conference to omit it from the appointments (but this was not done). During this time the women organized a Floral Society "under the leadership of Sisters Cates and McAlmont, and about the same time the 'Ladies Aid Society,' under the active charge of Mesdames D. G. Fones, Elleen F. Cates, Martha McAlmont, Rachel A. Dotter, Mrs. J. B. Bond and their many associates. . . . All through the years of trial that followed the year 1872 these organizations . . . kept alive the vital spark of hope. . . . The first step taken was with the money donated by the ladies societies, to purchase the lot on the corner of Eighth Street, where this building now stands." A building was then erected and the church began to grow and to increase in influence and strength.⁴²

Another example was that of Mrs. Rachel Harner who in 1906 gave \$2,650 to enlarge the Methodist Episcopal Church at Siloam Springs and \$500 to Arkansas Conference College there. Mrs. Horner also placed \$8,300 as an annuity with the College.⁴³

But in more recent years the societies at the conference level have supported, in part, many diverse causes. Among these have been partial support for a narcotics and alcohol teacher in public schools, assistance in

rural work, and conference youth work, hospital chaplain, ministry to migrants, workers at Aldersgate Camp, Little Rock, student pastors on college campuses, missionary tours for youth, United Nations seminars, and building of conference camps.

At the annual meeting of North Arkansas Conference Society in 1949 these persons presented various causes to the women: Glen F. Sanford for Town and Country Commission, R. E. L. Bearden, Jr., for the Children's home, Ewing T. Wayland for the *Arkansas Methodist*, and Rev. W. F. Cooley for the Board of Missions.

Status of Women: "You Are A Woman of Worth"

Early leaders in women's mission work had to combat prejudice against missions and also prejudice against women in public roles. When Miss Belle H. Bennett came to Little Rock in 1899 to encourage women's mission work, "women speakers were not cordially invited by the conservative Methodists, but many pastors did receive Miss Bennett in her fund raising efforts for the founding of Scarritt College and Rev. Sam Jones welcomed her in his great tabernacle meetings."⁴⁴

In another chapter we have traced the way women in Arkansas—and in the church at large—sought and gained full laity and clergy rights. In this section is traced the role of the women's societies in dealing with the role and status of women.

Sometimes we picture these early supporters of missions and of the church as extra pious in their outlook. Some may have been but not all. A report on the 1890 annual meeting at Prescott summarized the opening sermon by the Rev. J. R. Moore:

He did not so beautifully eulogize woman in her work for women. On the contrary, he gave us food for thought and helped us to see the need of more faithful, diligent work in the future.

The report then added,

The time is past, if it ever existed, when we can enjoy being lulled to sleep, or held up as those saintly women who are doing such a grand work. We are neither saints nor saintly. We are only weak, unworthy instruments in the hands of our Heavenly Father, making frequent failures, but always willing to get up and try again. . . .⁴⁵

As early as 1910 the Home Mission Society in annual meeting had an address by Mrs. Edgar Wyatt of Hot Springs on "Woman's Place in The Church." At the same meeting it was reported that 200 handwritten letters, 500 mimeographed letters, and 1,250 mimeographed bulletins had been sent out seeking information from preachers as to their sentiment on laity rights for women. Of the 105 who answered, 85 were favorable and 20 against. Mrs. W. H. Pemberton was chiefly responsible for this effort.⁴⁶



The North Arkansas Conference Commission on Status and Role of Women includes among its members Mrs. Gladys Womack, president of the conference United Methodist Women (center in front row) and Mrs. Mary Ellen Jesson (top left), chairperson of the Commission.

Anne Firor Scott has commented that in carrying out their mission tasks Methodist women began to revise their self image and ultimately found themselves to be a part of the feminist movement which the church so deplored. In due course they would begin to demand more power within the church itself. The church fathers were not as foresighted as a certain antebellum minister who had refused permission for a woman's prayer meeting on the ground that if women were alone "who knows what they would pray for."⁴⁷

A Committee on the Status of Women was created by the church-wide Woman's Missionary Council as early as 1930. In 1943 the North Arkansas women seemed just starting to work on this issue:

Your magazines are full of articles giving new feats in fields never before open to women. When the war is over, these channels may be closed. Let's be ready so they won't. We must study to know how to keep what we have gained. . . .⁴⁸

In 1948 the Little Rock Conference report on the Status of Women stated: "The Status of Women's work . . . is to help the Christian woman everywhere to discover her place in our human society and to assist her in assuming that place with honor and devotion."⁴⁹ The women in North Arkansas made it clear that in urging greater representation on boards and at conferences,

The idea back of this is NOT to dominate, but they believe that by serving in these various capacities . . . and by knowing more about the total program of the church they are better able to cooperate in the promotion of the overall program. Even though women have been given full clergy rights not many have shown a desire to go into the ministry.⁵⁰

In 1972 the General Conference created a Commission on the Status and Role of women. At the 1973 Arkansas School of Christian Mission a course was given on "Women: Over Half the Earth's People." At the request of the Executive Committee of United Methodist Women, the North Arkansas Annual Conference created a Commission on the Role and Status of Women in 1974. It has two members from each district plus four members at large. Its first report was made to the conference in 1975, and it included a number of recommendations about studies and surveys concerning the extent to which women are involved in the policy-making decisions at all levels of the church. Priority was proposed for (1) seeing that women are adequately represented on church committees and boards at all levels in the church, and (2) creating a more favorable climate for recruiting, appointing, and receiving women as clergy. Mary E. Jesson is chairperson of the commission, June Westphal, vice chairperson, and Emily Cockrill, secretary. The commission was allocated \$1,675 for their 1975-76 budget.

A New Day

The early 1970s brought several significant changes to Methodist women of Arkansas concerned about the mission of the church. First was a merger of the women's societies of the Southwest Conference of the Central Jurisdiction. In North Arkansas the leader in planning the merging was Mrs. W. F. Bates,⁵¹ a long-time leader in interracial affairs and a close friend to many women in the Southwest Conference. Mrs. Alice Preston was the leader in the Southwest Conference, working closely with Mrs. E. T. Davenport of Little Rock Conference and Mrs. Joe Crumpler of North Arkansas Conference.

The merger of the two racial groups in Arkansas was combined with the changeover from the Women's Society of Christian Service to a new beginning in women's work under the new name of United Methodist Women. This change was authorized by the 1972 General Conference. A new statement of purpose was established at the same time:

The organized unit of United Methodist Women shall be a community of women whose Purpose is to know God and experience freedom as whole persons through Jesus Christ; to develop a creative, supportive fellowship; and to expand concepts of mission through participation in the global ministries of the church.⁵²

The mergers were called "celebrations" and were outstanding events

in the life of the women's groups. The Little Rock Conference "celebration" was held at Benton's First Church on February 18, 1973, and the North Arkansas "celebration" on February 24, in Conway. About 500 were in attendance in Benton and 650 in Conway. Bishop and Mrs. Eugene M. Frank participated, with the bishop speaking on "Manifestations of Christians. . . . Faith in the Hour of Crisis." Mrs. Frank was in charge of installation of new officers at Conway.⁵³ Later many districts and local churches had their own celebrations.

Finally

Methodist women in Arkansas have made a memorable record through their mission societies. Not every effort has succeeded as was hoped; not all goals have been realized. But the Kingdom has been advanced on many fronts by their efforts. "Future historians will see in the modern missionary movement one of the outstanding achievements of the human spirit of all times," declared Mrs. T. S. Lovett, president, Little Rock Conference Women's Society, at the 1953 annual meeting.⁵⁴ Arkansas women may rightfully feel they have had a share, though small, in these "achievements of the human spirit." They will continue to give themselves to this task in the years ahead, in the spirit expressed in 1960 by Mrs. Alvin Stone, Little Rock Conference president:

"Our hats are off to the past, but our coats are off to the future which we view with hope and certainty."⁵⁵

Section IV. The Church Develops Widening Concerns

15

Serving Beyond the State

ACROSS THE YEARS numerous Arkansas Methodists have served the Methodist Church in various capacities beyond the bounds of the state. The chief areas calling for such service are the foreign mission enterprise, the general boards and agencies of the church, and the episcopacy. Many have served as pastors out of the state, and attention will be given to them elsewhere.

"Go Ye Into All the World"

Few states have made a more significant contribution to the world mission of Christianity than has Arkansas—and her Methodists. This began at an early date. In 1823 the Missouri Conference Missionary Society reported it was sending in sixty dollars, of which "forty-five dollars were sent from a society formed on Red River. . . . It appears . . . that the people in that remote place, are very zealous in the cause of Missions."¹

Another early example of concern for the mission program is found in the will of Reuben Dye of Arkansas County in 1839: "Item 2nd. I hereby give and bequeath to the Missionary Society of the Methodist Episcopal Church the sum of one hundred dollars. . . ."²

The women of the churches were organizing local societies for supporting foreign missions, and by the 1880s had organized conference societies as well. Funds were raised to help support Scarritt College, then at Kansas City, which was training women for service as missionaries. The women of Arkansas had been praying "that the Lord would call a missionary from their midst."³

That prayer of the women was eventually answered—but not until after a few men had been assigned to the foreign field. A list of the persons from Arkansas who have served as missionaries (at home and abroad, men and women—including deaconesses) will be found as Appendix A in this book. The list has been carefully compiled but the records are scattered and doubtless some names have been missed.

The First Arkansas Missionaries

Crowder B. Moseley and M. B. Hill

The first missionary from Arkansas came from the ranks of the ministers. He was the Rev. Crowder B. Moseley, who went out to Japan in 1885, with J. W. and Walter R. Lambuth; he attended Vanderbilt University with the younger Lambuth. At the fall meeting of the Arkansas Conference in 1887 he was admitted on trial on recommendation of the Kobe Circuit of the Japan Mission Conference.⁴ In 1890 the Arkansas Conference at its session raised \$750 for his support.⁵ Most of his support, however, came from the Morrilton District,⁶ which was his home area. He served for twenty-four years, coming home in 1912 because of his health.⁷



The Rev. Crowder B. Moseley was the first missionary from Arkansas to serve overseas. Soon after, Esther Case of Batesville and A. W. Wasson of Fayetteville went to the Orient.

One year after Moseley went to Japan, Moses B. Hill was appointed to serve in China. Unfortunately his health was a problem; and in 1895 he applied for leave, but it could not be arranged. In 1896 he had a stroke of paralysis and was forced to leave.⁸

Thomas A. Hearn

In 1893 Thomas A. Hearn of the Little Rock Conference was assigned to serve in China. He had been a conference member since 1882 and came from a loyal Methodist family at Arkadelphia. He rendered long and effective service on the mission field. Later a younger brother Alfred served for five years as a medical missionary in China.

Esther Case

In 1894 the first woman from Arkansas went to a foreign assignment. She was Esther Case from Batesville. She spent twenty years in Mexico.

In 1902 she became director of Mary Keener Institute in Mexico City, at one time the most popular school in the city. In 1917 she became interim Secretary in Nashville for Foreign Work by Southern Methodist women; and in 1918 she was placed in charge of work in Mexico, Cuba, Brazil, and the Congo. In 1922 she was elected by the General Conference as Administrative Secretary of the Woman's Foreign Department. She was one of only four women secretaries ever elected by the Southern General Conference.⁹

From 1926 until shortly before her death in 1932 Miss Case continued as the sole administrative secretary in the Foreign Department of the Woman's Missionary Council. Many felt she had "laid down her life for Africa," since it was on her way to visit the Congo Mission that she first discovered the recurrence of a malady which immediate treatment would probably have allayed. For the sake of the work she would not turn back, and by the time she reached the States again there was little hope for her recovery. . . . [She gave] thirty-eight years of service to the cause of Christ in other lands.¹⁰

Other Early Missionaries

Oscar E. Goddard

Volunteers continued to come in the next few years, among them some of the all-time "greats." The Rev. and Mrs. O. E. Goddard left for China in 1895. Just before they left, he preached at Prescott on "My Reasons for Going to China," declaring it was not for the salary or because of any fanatical attitude. "I feel," he said, "God wants me to go. I want to go where I can do the most good. I feel it is my duty to go."¹¹

He was assigned to serve as vice-president of the Anglo-Chinese College.¹² But quite early it became clear that Mrs. Goddard could not adapt to the climate and that they must leave. This was a severe trial to them, and as soon as he was back as pastor at Monticello he was also named (doubtless at his request) Conference Missionary Secretary.

After some years as pastor, Dr. Goddard was named secretary of the General Board of Home Missions, which moved him to Nashville, Tennessee. He served in this work from 1918 to 1922.

In 1926 Dr. Goddard became secretary of the General Board of Foreign Missions, a task that took him to Africa, Mexico, and South America. Dr. Claude M. Reves said of him: "Only once or twice in a century does God raise up for leadership such a servant of humanity and such a minister of the gospel as he has been."¹³

John W. Cline

One of the longest and most fruitful overseas ministries was that of the Rev. John W. Cline. He grew up in an Arkansas parsonage, attended Hendrix and Vanderbilt, taught at Hendrix, and went to China in 1897. He arrived just as the educational work of Methodists in China was

undergoing great change. Dr. Cline in 1905 became president of Anglo-Chinese College in Shanghai.

Across the years Dr. Cline carried a variety of responsibilities in China: district superintendent, treasurer of the conference, property manager, assistant pastor of local churches, principal of Soochow Middle School, president of the trustees for all Methodist educational work, chairman of the Executive Committee for all the missions (in the absence of the bishop).¹⁴

There were hardships and occasional dangers in the work. He was interned in 1943 by the Japanese. After World War II closed, he returned to China to try to help re-establish the mission work, finally leaving in 1948. Among the contacts he had in China was a close one with Chiang Kai-shek and Madame Chiang. The latter had been one of his Sunday school pupils; and after her marriage to the general, both attended Dr. Cline's church services.¹⁵

George B. Workman, a younger colleague in China wrote of him:

Younger missionaries found him a spiritual father as he advised them at times. His sincerity, integrity, devotion to duties, keen mind, and warmth provided valuable qualities within the Church during its formative years in a new culture.¹⁶

Bishop Paul B. Kern, in a letter written to the pastor, William C. Martin, commending First Church, Little Rock, for its support of Cline, said:

He stands as a great tower of strength to the Mission cause in these lands. Years of devoted service give him a peculiar grip upon Chinese hearts and they love him and follow him with unmeasured loyalty.¹⁷

Alfred W. Wasson

Leaving Arkansas in 1905 was another young missionary who was destined to influence Methodist missions in many parts of the world. He was Alfred W. Wasson, from a well known Methodist family in Northwest Arkansas. After finishing the University of Arkansas, he spent three years in theological study at Vanderbilt, along with Forney Hutchinson. Before he left Vanderbilt, he was accepted for service in Korea by Dr. Walter R. Lambuth, Secretary of Foreign Missions.¹⁸

Before he left he married Miss Mabel Sutton, and his friends gave a reception at the Fayetteville Church. The Wassons plunged into their work at once—teaching and preaching. In 1908 a layman's conference in Fort Smith agreed to raise \$2,500 to build them a parsonage.¹⁹ His principal work was directing the Anglo-Korean school at Songdo, but he was also in charge of a circuit of 26 churches that had 650 members.²⁰ By 1921 the School was enrolling almost 1,000 students, and the Sunday Schools of North Arkansas undertook to raise money for a new \$100,000 administration building, a part of the Centenary Special Of-

fering.²¹ From 1922 to 1926 Dr. Wasson was president of the Union Methodist Theological Seminary in Seoul, and chairman of the executive committee of the Southern Methodist Mission.

In 1926 he left Korea to become Professor of Missions at Perkins School of Theology at S. M. U. in Dallas. Then in 1934 he was elected foreign secretary of the Southern Church's Board of Missions, supervising all mission work outside the United States. With Union in 1939 he served as associate secretary for missions in Latin America until he retired. "Within four years after he first landed in South America he not only had an excellent vocabulary and a good Argentine Spanish accent but also had acquired an understanding of Spanish-American culture that would do credit to a trained cultural anthropologist."²² After retiring he taught as visiting professor at Scarritt College, Garrett Biblical Institute, and Perkins School of Theology.

Dr. Wasson was a penetrating student of the missionary movement. So far as the Southern Mission in Korea and the Korean Annual Conference were concerned, it would be difficult to overstate the importance of his contributions. A social scientist and college administrator who knew him well in Korea and later in New York and Dallas, gives this estimate:

Dr. Wasson combined incisive scholarship with the human understanding and decisiveness of a good executive; the ability to grasp the essence of a problem and to state it fairly and simply; infinite patience and even-handedness in working out a compromise; and the irenic quality that influenced the most irreconcilable of antagonists to make a reasonable peace with honor. With all these qualities, he was welcomed as a leader among Koreans and Americans alike.²³

Clarence N. Weems

As the son of Rev. David Jefferson Weems of Conway, C. N. Weems had deep roots in Arkansas Methodism. At Hendrix College (1895-1899) he was lastingly influenced by the visiting missionary statesman Walter R. Lambuth. After several years of teaching in Arkansas and Kentucky, he volunteered for missionary service and was assigned to Korea where he would work with A. W. Wasson, whom he already knew.

Leaving Arkansas in August, he was concerned about his "anticipated residence in a semi-civilized country,"²⁴ but even before sailing he was reassured by unexpected meetings in San Francisco with three persons: Dr. Bucher from India, who gave him "a new slant on missionary work"; the able Korean J. S. Ryang, later the first Korean Methodist bishop; and Dr. Godden, who had been his college president at Galloway. "It was a fortunate circumstance, serving to unite the past with the future."²⁵

His early years beginning in 1909 at the Anglo-Korean School with A. W. Wasson and their mutual friends, the prominent Methodist lay-

man Baron T. H. Yun and Dr. J. S. Ryang, were rewarding and extremely enlightening. Yet by 1911 he was involved in "evangelistic work" as well. While always keeping his association with the Songdo School, he also served as presiding elder of the Songdo District and of Wonsan District.

By 1933, when he began his extremely active seven year service in Wonsan, he was chairman of the board of governors of the Songdo School, and a member of several important bodies of the Southern Methodist Mission. His Korean biographer wrote of him in 1939:

The great edifices which he erected are perpetual monuments, silently and solemnly announcing his abiding work in the world. And those persons whom he has trained, as disciples and brothers in His love, witness to the noble personality of this great missionary to Korean society.²⁶

Walter A. Hearn

Walter A. Hearn's tenure in China was relatively short, yet it was significant for several reasons, some of which are dealt with elsewhere. Born in China of missionary parents in 1895, he had good use of the language. He had excellent training at Hendrix College Academy, Hendrix College, Union Theological Seminary, and Teachers College at Columbia University. He taught law in Soochow University, and later religion and did pastoral work in the city.

Refusal of the Southern Church's Board of Missions to continue Mr. Hearn as a missionary (See Chapter 16) grew out of a theological struggle that permeated several of the denominations. It was a struggle that was basically an American one that had been imported to China.

More Recent Missioners

William R. Schisler, Sr. and Jr.

William R. Schisler (a brother to John Q.) rendered long and devoted service to the church outside the state. He attended Hendrix, taught school a few years, and then volunteered to go to Brazil as a lay missionary in 1921. His work was as a teacher; and he served as principal of Instituto Uniao, Uruguaiana and later of Passo Fundo Educational Institute, retiring in 1958. Long tenure and close relation to his students made him greatly loved and very influential.

In 1925 he wrote back to his Arkansas friends about an uprising because of political strife:

We missionaries and most of the native pastors keep ourselves entirely out of all these disputes. In this way we are prepared to help either side whenever we can. But how difficult it is to reach people when their hearts are full of black hatred. . . . Oh, how this country needs Christ!²⁷

His son, William Richard, Jr. (known as Dick) was born in Brazil

and became a minister and church editor there. He has been active in interfaith and ecumenical projects, in radio work, and in a revision of liturgy for Brazil.

Nell Naylor

Nell Naylor is one exception to this list (an all-Arkansas-born group) but she lived in the state a long time after retirement and made a strong impact for the missionary task in Arkansas. She spent thirty years in India, during which time she built and established schools, widows' homes, baby folds, a hospital, and a large church. A chapel built with contributions in her memory was dedicated by Bishop Paul V. Galloway on October 12, 1969, at the Hammond Nursing Home, Springdale, Arkansas.²⁸

Nellie Dyer

After graduating from Scarritt College, Nellie Dyer went to Korea in 1927; in 1941 the war caused her to move to the Philippines. When it was occupied by the Japanese, she and other missionaries were imprisoned. After her release she returned to the United States for two years, but in 1947 she went back to Korea only to be imprisoned again when the North Koreans overran Songdo; this time she was in prison for nearly three years.

The five Methodist missionaries who had been imprisoned in North Korea were named "Methodists of the Year" by *World Outlook*, one being Nellie Dyer. In 1955 she was given an honorary Doctor of Laws degree by Hendrix College. She comments on the meaning of her times of imprisonment:

While I was a prisoner during the two wars I was strengthened by my faith, and my spirit was calm because I felt I was where God wanted me to be. . . . My spirit was fed as I thought on the richness and beauty of our Christian faith. . . . I do not consider those years wasted. . . . I feel that I shared in a measure the sufferings of the people I had come to serve.²⁹

Pearle McCain

Another missionary who began in China and had to leave when the Communists came was Dr. Pearle McCain. A graduate of Galloway College and Scarritt College, she later did further study at Union Theological Seminary and at Columbia University. She first went to China (in 1929) and taught in McTyeire School at Shanghai, at Susan B. Wilson School at Sungkiang, and at Bible Teachers' Training School at Nanking. When the war came, she stayed by her post as long as was possible. A colleague in Shanghai in 1949, George B. Workman, wrote in a letter back to Conway: "Pearle McCain is still in Nanking. She is a very strong person and doing excellent work."³⁰

After the war she went to Japan where she taught for twenty-one

years (1951-1972) in Seiwa College at Nishinomiya. She has participated in numerous significant enterprises and received wide recognition. She was a member of the World Institute and World Convention on Christian Education both at Toronto (1950) and at Tokyo (1958). In Japan she was given a Certificate of Appreciation from the moderator of the United Church of Japan (1970) and a similar one from the mayor of Nishinomiya, the next year. Also in 1971 the Emperor of Japan conferred on her the Fifth Class Order of the Sacred Treasure.

Behind all these honors and degrees is a friendly person who testifies,

In my varied experiences I have seen something of what Jesus Christ can do for people in various circumstances and I am convinced that what the world needs most—as individuals and as nations—is Jesus Christ and what He can do for us.³¹

Edith Martin

Following a year at Galloway College and graduation at Arkansas Teacher's College, Edith Martin taught five years. Then as a result of her Christian home and her church background, including Epworth League experiences, she felt a definite call from God to serve the people of Africa. The North Arkansas Women's Missionary Society provided a scholarship at Scarritt College.

The day I received my diploma and was told that I could go to the Congo in Africa was a very great day in my life . . . I was happy because I was going to the "Dark Continent" to help make it light. I knew that I was unworthy, but that God would be with me all the way, and He has been.

The Otetela people took me into their hearts and homes and taught me their language and customs. . . . and helped me in many ways to be a more effective missionary. . . .

It was in the atmosphere of such kind people that I spent thirty-six years working in the field of Christian education, women's work, social evangelism, writing and translating materials, and working with a Committee of Zairians (Congolese) to translate the Sacred Scriptures into the language of the people. I had the joy of seeing the printed Word in Otetela and in the hands of the people with whom I worked.³²

The achievement of getting the Bible translated and published in Otetela language was a fitting climax to Miss Martin's long and fruitful career. As the Otetela people read—or heard it read—they felt that God was talking to them through the Book.³³

George B. Workman

Not planning originally to be a preacher or a missionary, George B. Workman ended up carrying out a wide variety of ministerial-missionary tasks. Since his father, James Mims, was president of Henderson-Brown College, he naturally attended college there, finishing in 1924. He worked for the Arkansas State Y.M.C.A., then took an M.A. at Yale Divinity School and married Eliza Harris, whose mother and uncle had

taught at Henderson-Brown. Then he continued in Y.M.C.A. work in New England, in Arkansas, and in New York City.

Bishop Paul B. Kern asked the Workmans to go to China on two weeks' notice in August, 1933, to serve in institutional church work. They accepted and were soon in Shanghai under the guidance of Dr. J. W. Cline. In the first two years, George was critically ill; in 1937 the couple was refugeed to Shanghai because of the Sino-Japanese War; in 1939 their daughter Sarah came down with polio, and they returned to the United States for her treatment. In 1948 they had to leave temporarily when the Communists arrived and had to leave permanently in 1950. But by 1952 they were in India where Workman served in a multitude of tasks: teacher, pastor, manager of sanatorium, treasurer of a college, teaching in a college, directing a medicine plant, managing a school, and as district superintendent! Truly, a "man for all seasons." He retired in 1970 and has made his home in Maryland, where he continues part-time Y.M.C.A. work in Washington, D.C.³⁴



Representative of the many other missionaries who have gone out from Arkansas are Dr. Pearle McCain, Dr. George B. Workman, and Miss Edith Martin.

And Others

Lucy Wade went to Brazil in 1930 and taught at Collegio Isabella, a small school with 150 pupils. Later she served at Riberao, a town of 40,000 in the coffee country. After eight years in Brazil, she was sent to Colegio International in Ascension, Paraguay.³⁵

Native Arkansan R. V. Marble grew up in adjoining Missouri and has spent thirty years in India, chiefly in remote villages, and assisting in emergency relief projects and agricultural improvements.³⁶

Little Rock Conference Secretary James E. Major and Mrs. Major have in their past a significant period of service (1947-53) as missionaries in Santiago, Chile. Mrs. Major supervised a club for children in

Sweet Memorial Institute, with cooking, sewing, and reading classes, and taught in Santiago College. Dr. Major was director of the Institute and pastor of the church. He began an institute for supply pastors, getting support for some of these programs from Highland Church, Little Rock; First Church, Pine Bluff; and Mr. and Mrs. B. T. Fooks of Camden.³⁷ He is now vice president of Hendrix College.

For more than twenty-five years, Rev. and Mrs. Bill Elder have rendered service in Japan. A graduate of Hendrix and Perkins School of Theology, he has served in the area of evangelism and of human relations training at the Japan Institute of Christian Education of Rikkyo University in Tokyo.³⁸

Granddaughter of the Rev. and Mrs. John M. G. Douglass; product of First Church, Hot Springs; graduate of Henderson State College; Helen Baird Wilson has served in Bolivia since 1953, chiefly in medical work. After her first three-year term, she came back to recruit others and ended up by re-recruiting herself.³⁹

The Rev. A. W. Martin, Jr. followed his father's pattern of serving the pastorate and later turned to seminary teaching. The younger Martin, however, has done his teaching at the Union Theological Seminary at Mexico City (1964-70), and, since 1970, in Puerto Rico.

Agricultural missionary was the role of Edward G. Matthews in Kanga Province in the Congo. He organized the Congo Polytechnic Institute as the first agricultural training program in that area. He has a degree in agriculture from the University of Arkansas as well as a theological degree from Perkins School of Theology. He served in the Congo from 1960 to 1963.⁴⁰

Jackie Wright (now Mrs. Tommy Huskey) decided while in high school at Batesville to volunteer for overseas service. She had good training in local churches, at Hendrix College, and the summer of 1960 at Scarritt College. She worked in Porto Alegre, Brazil, largely among the very poor. She broke some precedents by becoming—as a single woman—a pastor, carrying on the regular work of a pastor. She helped the people build a small chapel, which they named in her honor as "Sister Jackie."⁴¹

Connectional Servants From Arkansas

Across the years Arkansas Methodism has provided numerous persons to serve the church at large on its boards and agencies. These have been fewer in number than those from some other states, but in several cases the quality has been at the highest level.

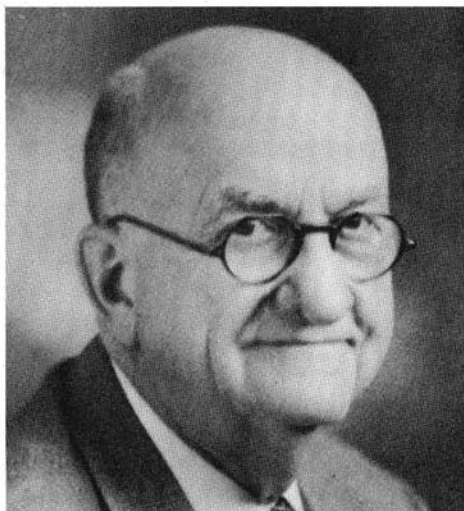
John W. Boswell came from Tennessee to Arkansas in the mid-1870s, serving as pastor, presiding elder, and editor. He began the effort in 1879 to create an indigenous Arkansas Methodist paper and served as editor of the *Arkansas Methodist* in Little Rock for about a year in 1882. He

was named an assistant editor of the *Christian Advocate* at Nashville at two different times, and later edited Sunday School publications under Dr. E. B. Chappell.

David M. Smith, a native of Tennessee, was raised in his youth at Batesville. In early manhood he went to Nashville to attend business college, and in 1888 was employed by the Methodist Publishing House. In 1890 he became one of the Publishing Agents, becoming senior agent in 1903 and continuing in this capacity until he retired in 1922. He was the first layman to hold the office of publishing agent.

Stonewall Anderson and W. E. Hogan

Born in Helena and educated at Hendrix, Dr. Stonewall Anderson was pastor and presiding elder for ten years before becoming president of his alma mater in 1902. In 1910 he was elected as general secretary of his church's Board of Education. At Nashville he soon discovered the schools and colleges in a chaotic state—unclassified and non-standardized. During his eighteen years in the office, there was an amazing transformation. In brief, these were: (1) all the institutions of the church were classified, harmonized and correlated; (2) a full-time secretary of ministerial supply and training was added to the staff; (3)



Well known to Arkansas Methodists and to others far away have been Dr. Oscar E. Goddard, and Theresa Hoover.



titles of church schools were cleared and the control vested in the church; (4) a chair of religious education was established in all schools; (5) a program of religious guidance was started among Methodist schools in various state universities; (6) educational standards for ministers were raised. During his tenure, a Christian Education Movement campaign resulted in more than \$18,000,000 being subscribed to Methodist higher education in the South; and, under this influence, more than \$8,000,000 in additional gifts came in, exclusive of the \$25,000,000 gift of the Duke family to Duke University and the \$7,000,000 gift of Asa Candler to Emory University.⁴²

Dr. Anderson was one of the chief advocates of the church keeping its relation to Vanderbilt University, feeling its claim was as strong as ever and could be maintained. For this position he was severely criticized in some quarters. He was highly regarded in his home area as well as elsewhere, for in 1926 he headed the delegation to General Conference from Little Rock Conference. Dr. Millar, commenting on Dr. Anderson's election to General Conference in 1926, said, "He has led the church in creating a real [higher education] system. He is an educational statesman, and possibly the clearest and sanest thinker in our church."⁴³

To assist in the work at Nashville, Dr. Anderson invited W. E. Hogan of Hendrix to accompany him as assistant secretary, and thus began a long and fruitful period of service for an Arkansas layman. He had graduated from Hendrix in 1897, taught school, done graduate work at the University of Chicago, and returned to teach mathematics at Hendrix in 1900. In 1930 when the church combined several boards into a General Board of Christian Education, he continued as treasurer—as he did also in 1940 when Union brought still larger responsibilities. All these he met with fidelity and integrity. When he retired in 1944, he held the respect and admiration of a host of friends and colleagues across the church.⁴⁴

John Q. Schisler

A native of Bono, Arkansas, John Q. Schisler was at his retirement in 1955 one of Methodism's "elder statesmen," trusted by bishops, pastors, laymen, staff members, and office secretaries. Before going to Nashville in 1920, he served pastorates and was Sunday School Field Secretary in North Arkansas Conference. Ten years later he was chosen as the first general secretary of the Division of the Local Church, a position he held until he retired in 1955. He was on many interboard agencies, thus touching the life of the church at many points. He was also active in interdenominational affairs such as the International Council of Religious Education, which later became a part of the National Council of Churches. In all such wide-ranging activities he kept close touch with the leaders in Arkansas, serving for a time as chairman of his conference board of education. They in turn chose him frequently as a delegate

to jurisdictional and general conferences. Bishop W. McFerrin Stowe, at one time serving under Schisler as a board staff member, said of him,

No man in the history of American Methodism has had more influence on the educational program of the church than John Schisler. He was diligent and devoted; he was creative and imaginative; he was wise and incisive; he was broad and he was deep.⁴⁶

R. Bryan Brawner

Bryan Brawner was trained as an educator for twenty-three years in the public school system of Arkansas before becoming executive director of the staff and activities of Highland Park Church, Dallas. After eighteen years at the Dallas church, he was elected general secretary of the Council on World Service and Finance and treasurer of The United Methodist Church. He was given the honorary LL.D degree by Hendrix College in 1969; he was a life member of the Arkansas Education Association and president for a term of the National Association of Church Business Administrators. As treasurer of the church as a whole, he held one of the most important and influential positions ever held by a layperson, being responsible for handling seventy million dollars annually of general church funds and for passing on requests for special appropriations requested by Methodist agencies from time to time.⁴⁶

We have noted in another chapter that Mr. Brawner will be followed in 1976 by another Arkansas Methodist, Dr. Ewing T. Wayland, former pastor and editor of the *Arkansas Methodist*.

And Others

Dan B. Brummit spent the years of 1896-1906 in the Arkansas Conference of the Methodist Episcopal Church. He served pastorates in Fort Smith and Little Rock, and in 1901 joined the staff of the *Epworth Herald*. He spent the rest of his ministry in editorial tasks, being editor of several editions of *The Christian Advocate*, and author of a novel, *Shoddy*, a fictitious character who got elected bishop by devious means.

Mrs. W. B. Ferguson was increasingly recognized at First Church, Little Rock, as one of the most effective teachers of children in the Sunday school. Soon she was employed full time by the General Sunday School Board in Nashville to teach in training classes; in 1927 she became Editor of Children's Publications. She retired in 1944. She was competent as an editor and teacher and brought to her work wide understandings, great devotion, and fierce loyalty to what she felt was right.⁴⁷

Among many other roles in his career, James W. Workman served for six years on the staff of the General Board of Lay Activities in Chicago (1940-46). He was called the Secretary of Stewardship; and his task was to encourage the stewardship of time, talents, and possessions. He served as an associate editor of *The Methodist Layman*, and he was the author of a widely used study manual, *Youth Are Stewards*.

He spoke to Methodist men in each conference and in each state during his term of office—as well as in Canada and Mexico. He was active in representing the Methodist agency in the ecumenical Stewardship Council. Perhaps the most important development during his years with Lay Activities was the creation and extension of Methodist Men organizations across the Church.⁴⁸

One of the most competent editors of church school resources for youth among Methodists in the period of 1930-70 was Rowena Ferguson. A native of Little Rock where her parents were active in First Methodist Church, she became the most highly trained professional journalist on the Methodist Board of Education staff during her era. She was elected an alumni member by Phi Beta Kappa and given the honorary degree of Doctor of Divinity by Iowa Wesleyan University. She was active in numerous ecumenical activities representing the church and was highly expert in the area of church curriculum theory and planning.⁴⁹

W. D. Lester graduated from Philander Smith in 1924 and from Gammon Seminary three years later, after joining the Little Rock Conference, Methodist Episcopal Church, in 1921. He served as pastor in Arkansas and elsewhere and as district superintendent in the Little Rock District before going to the Board of Evangelism in Nashville in 1952, where he was director of evangelism for special activities until retirement. He has been a trustee of Philander Smith College since 1931 and a member of jurisdictional and general conferences from 1948 through 1964. He has been a trusted leader in the conference where he is now respected as a wise counselor.

M. Earl Cunningham took his B.A. degree at the University of Arkansas in 1927 and served as minister of education at Winfield Church for a time in 1934 before joining the staff of the General Board of Christian Education in Nashville, where he remained until 1972. He served for many years as dean of the Leadership Education School at Mt. Sequoyah and has thus influenced many Arkansas Methodists.

Probably John Q. Schisler had some influence in taking A. W. Martin, Sr., Harry King, and Olive Smith to positions on the General Board of Christian Education. Martin served from 1926 to 1934 in charge of extension and rural work in education throughout the denomination. He later (1945-1957) taught church administration courses at Perkins School of Theology and then spent seven years directing the Wesley Foundation at the University of Arkansas, Fayetteville. He was noted for his forthright positions, his scorn of questionable practices, and his asking of uncomfortable questions. Harry K. King served intermittently as a pastor and in numerous other roles, chiefly educational (many years at such institutions as Morris Harvey, Clarendon, Galloway, and Arkansas College), and spent three years in Nashville in promoting Christian education overseas, especially in China. Olive Smith attended Henderson-Brown College, where she belonged to the Life Service

Band. She taught in public schools for nineteen years and served Winfield Church, Little Rock, as director of Christian education before joining the staff of the General Board of Education in Nashville. After five years in Nashville she served on the staff of Highland Park Church, Dallas, for nine years and for ten years served Lovers Lane Church in the same city. She now serves as a Christian education consultant in Little Rock.

Elmer T. Clark was born in Arkansas, raised across the line in Missouri, and later attended Hendrix College. He was one of the outstanding church journalists of his era; was editor of *World Outlook*, and of more than fifteen books. He was editor-in-chief of *The Journal and Letters of Francis Asbury*, and was the originator of the plan for compiling the *Encyclopedia of World Methodism*.

Harold L. Fair is a native of Arkansas and served for a time as assistant pastor at First Church, Little Rock. He is now Associate Editor of Church School Publications with the Board of Discipleship in Nashville.

Emogene Dunlap, (now Mrs. Donald Kuhn), native of Malvern, was active as teacher and youth worker, leading eventually to her becoming conference director of youth work. This, in turn, brought an invitation to join the Youth Department in the General Board of Education, where she gave special attention to alcohol education. Later she worked with the Board of Social Concerns in Washington, where she met and married Donald Kuhn.

Dr. J. Abner Sage and Dr. James S. Seneker both taught at the School of Theology at Southern Methodist University, Dallas. Dr. Seneker went to S.M.U. in 1921 after four years as pastor in Arkansas and three years study under George Albert Coe in Christian education. He had a brilliant mind and a unique personality and gave many students a good foundation in the theory of Christian nurture. Dr. Sage went to S.M.U. in 1921 as instructor in church music, and for ten years he provided good instruction in hymnology and other phases of church music. An excellent singer himself, he developed in his students an appreciation for good hymns, new and old. He served on the commission that prepared the 1934 *Methodist Hymnal*.

Helen F. Couch (Mrs. Harvey W.) went to Nashville in 1955 as the editor of *The Church School* and (later) *The Christian Home*. She had taught in Arkansas public schools and had been director of Christian education at Hot Springs and at El Dorado. She made a fine record as an editor and writer, co-authoring several books for junior high students.

Theresa Hoover has gone from Arkansas to what is perhaps the highest administrative post held by a woman in The United Methodist Church—associate general secretary of the Women's Division of the Board of Global Ministries. Born and raised in Fayetteville, she was



Among bishops with an Arkansas background are Ivan Lee Holt (left), Paul V. Galloway (center), and Aubrey G. Walton.

nurtured religiously in St. James Church there and educationally in Philander Smith College in Little Rock. For three years she worked for the Little Rock Methodist Council, doing Christian education work with Methodists and Christian Methodist Episcopal churches. In 1948 she became a field worker for the Women's Division of the Board of Missions, traveling all across the country for ten years, and later serving in other offices until 1972 when she was named to head the entire Women's Division. She has lectured at Harvard Divinity School and at Southern Methodist University. In 1971 the *Ladies Home Journal* chose her as one of America's seventy-five most important women. Wesley Pippert has written, "Theresa Hoover has tact and toughness.... Always she sees clearly the distinction—and interdependence—of faith and action."⁵⁰

Sue Couch was raised in Arkansas and finished Hendrix College soon after her parents, Mr. and Mrs. Harvey W. Couch, moved to Nashville. In 1961 she joined the staff of the Television, Radio and Film Commission in information services and is now director of Public Relations for TRAFCO's successor, the Joint Committee on Communications, Division of Research, Education, and Liaison.

T. Poe Williams was raised and educated in Arkansas (Hendrix) and spent a few years as pastor in the state. After some years in Oklahoma pastorates, he went to the Board of Education in 1970 as assistant for financial development. He is now assistant general secretary for training enterprises. He served as secretary of the South Central Jurisdictional Conference for 1968 and 1972.

Joseph R. Hale attended Asbury College and Perkins School of Theology. He joined the staff of the General Board of Evangelism in

1960; he has been active in ecumenical evangelism. In late 1975 he was elected general secretary-designate of the World Methodist Council.

Negail R. Riley joined the Southwest Conference in 1954 and was pastor of Wesley Chapel, Little Rock, from 1962 to 1967. He also served at the same time as assistant professor of religion and sociology at Philander Smith College. In 1967 he joined the staff of the Board of Missions; and in 1975 his title was assistant general secretary of Minority Concerns in the board, now called Global Ministries. Mr. Riley was the ministerial delegate from the Southwest Conference to General Conference in 1968, the alternate delegate in 1972, and was elected in 1975 as one of four delegates from the united Little Rock Conference.

Elected as Bishops from Arkansas

The ministers related to Arkansas who have been elected bishops are also among those who have served the church at large. Some of these have been native to Arkansas; others have served in the state to the degree that they are claimed by Arkansas Methodists.

Four Native Bishops

Four natives of Arkansas have been elected as Methodist bishops: Ivan Lee Holt (1938), Henry Bascom Watts (1952), Paul Vernon Galloway (1960), and Kenneth W. Copeland (also 1960). Bishop Holt never had an appointment in Arkansas; Bishop Watts served three years at First Church, Little Rock, as his only Arkansas appointment; Bishop Galloway spent all his ministry in Arkansas, except the last ten years as a pastor in Tulsa, Oklahoma; and Bishop Copeland left Arkansas as a child and never served there. All were born in small towns: DeWitt, Yellville, Mountain Home, and Bexar, respectively. Watts and Galloway were sons of Methodist preachers.

Ivan Lee Holt was born in 1886; his father died when he was a child but his mother was determined that she would see that he had an education—and a Christian faith. He attended Vanderbilt University and the University of Chicago, taught Latin and Greek for three years at Stuttgart, joined the Little Rock Conference in 1909, but transferred at once to serve in Missouri. The Arkansas Methodists were by 1923 predicting that *Dr. Holt* would become *Bishop Holt*:

If Arkansas feels that she has not received her "just deserts" in the high honor of ecclesiastics, we . . . feel confident that . . . Ivan Lee Holt . . . will be the one who will bring Arkansas into her own.⁵¹

Ivan Lee Holt did "bring Arkansas into her own" in 1938 when he was elected first among seven new bishops at the last General Conference of the Methodist Episcopal Church, South, in Birmingham.

Bishop Holt never served as the Arkansas bishop, but he kept many friendships across the years with Arkansas Methodists and was happy to return from time to time to speak or preach.

H. Bascom Watts was elected bishop in 1952. He had served First Church, Little Rock, as his only Arkansas pastorate for three years before going to Tulsa in 1939. As a pastor he was what Dr. Albea Godbald called "a transfer man who served in five annual conferences," but also "a conference-minded man who willingly worked on boards and committees and was soon recognized as a leader wherever he was."⁵² We have noted elsewhere the faithful service given to Arkansas Methodism by his father, the Rev. J. H. Watts. Bascom Watts would never forget Arkansas where, when he was a child of four, his mother (and sister) died in 1894 at Mountain Home (where Paul V. Galloway was born ten years later). When conference met in the fall of 1894, Bascom himself was sick with typhoid fever. The father wrote of Bascom: "He was given up two or three times for dead. But finally got well. The Lord wanted him for a great work."⁵³ All of his episcopal service was rendered in Nebraska until his death in 1959.

Paul Vernon Galloway was the third native of Arkansas to be elected bishop. Born in 1904 into a parsonage home (son of the Rev. and Mrs. J. J. Galloway), he was educated in Arkansas Methodist schools (Henderson-Brown and Hendrix), with theological training at Perkins School in Dallas and at Yale Divinity School. He served as a pastor in the state for twenty-three years (Fort Smith, Arkadelphia, Osceola, Forrest City, Fayetteville, and Winfield Church) before a ten-year pastorate at Boston Avenue Church in Tulsa where he followed H. Bascom Watts. Elected bishop in 1960, he served for eight years the San Antonio-Northwest Texas Area. In 1968 he moved to Little Rock where he was in charge of the Southwest Conference, formerly a part of the Central Jurisdiction (now disbanded), as well as the Little Rock and the North Arkansas Conferences.

Bishop Kenneth W. Copeland was born in Bexar, Arkansas, in 1912, but the family moved away while he was still young. He entered the Methodist Protestant ministry in 1931 in Texas where most of his ministry was spent. Following a sixteen-year pastorate at Travis Park Church, San Antonio, Texas (1944-60), he was elected bishop, serving the Nebraska Area (1960-68) and the Houston Area until his death in 1973.

Bishops Whom Arkansas Can Claim

There are several other bishops who because of their residence or service in Arkansas can be claimed as a part of United Methodism in Arkansas. These are Alexander P. Shaw, William C. Martin, Dana Dawson, Aubrey G. Walton, M. Lafayette Harris, Charles F. Golden,



Well known across the church as preacher-pastor was Dr. Forney Hutchinson (left); in our day two others widely known in the area of church administration, publication, and finance are Dr. R. Bryan Brawner and Dr. Ewing T. Wayland.

Ernest T. Dixon, Odie Lee Sherman, J. Waskom Pickett, and W. McFerrin Stowe.

Few bishops are claimed more warmly than is Bishop William C. Martin by the people of Arkansas, though he was born barely out of the state—just across the Mississippi River, at Randolph, Tennessee, in 1893. As a small child he came to western Arkansas where he attended school before going to the University of Arkansas and Hendrix College. He married an Arkansas girl, Sally Beene, from Hempstead County; and in their retirement years they are comfortably settled in Little Rock where their older son Donald and his family live. Bishop Martin tightened his Arkansas ties during a fruitful three-year pastorate at First Church, Little Rock, 1928-31. Since that pastorate, he has been in and out of the state innumerable times—preaching in churches, giving commencement addresses at Hendrix College, and visiting his children. When he left the Little Rock pastorate in 1931 his church officials praised him for his “temperateness of judgment... largeness of understanding... and kindness of heart characteristic of a Christian and enlightened mind,” and for being “a citizen honored, admired, and loved in the city and state.”⁵⁴ Following an outstanding pastorate in Dallas, he was elected bishop in 1938. He served as bishop in California, Ne-

braska, and Kansas, closing his active episcopal career with sixteen years' service in the Dallas-Fort Worth Area (1948-64).

In 1956 the Rev. Odie Lee Sherman of the African Methodist Episcopal Church was elected bishop, after getting his education at Shorter College, North Little Rock, and serving as an Arkansas pastor and presiding elder. He is a native of Texas and was assigned there on his election.

Aubrey G. Walton spent all of his ministry in Arkansas before election as bishop in 1960. He served at such places as Calico Rock (where he began); Eureka Springs; Siloam Springs; Searcy; Texarkana; and First Church, Little Rock for sixteen years. The Waltons learned some basic lessons about pastor-parish relations at Calico Rock, as Mildred Walton remembers:

I feel like our success is in part due to starting at the bottom, learning the work of the church not taught in schools. . . . learning to get along with many different kinds of people. . . . We found it a delightful and interesting challenge. . . . Tears come to my eyes when I think of the personal sacrifices made by [one] beloved family, showing their love for their church. [They] paid one-third to a half of the total budget of the church. . . . In addition, . . . Aubrey was privileged to go to their house every morning for all the milk, cream, butter, eggs, and vegetables that we could use, as well as sometimes a fryer, a baking hen, or a slab of bacon. Many families gave sacrificially, so it is no wonder Aubrey and I love these truly great people to this day.⁵⁵

When the Little Rock school integration crisis came, Aubrey Walton was in the midst of it because of his position. The Rev. Arthur Terry, who was his district superintendent at the time, gave his estimate to Walton's actions:

I would say that of all the ministers in Arkansas of all faiths, Bishop Aubrey G. Walton, then pastor at First Church, in his quiet but firm manner, had more to do in holding the emotions of the laity in balance, and pulling things together. He . . . took a firm, though not pontifical, stand. Though there was no doubt about where he stood, he was able to maintain the confidence of both sides, with few exceptions.⁵⁶

After election as bishop, Aubrey G. Walton served for twelve years in Louisiana. When he retired in 1972, he found Little Rock a congenial place in which to retire.

Dana Dawson came from Oklahoma to serve as pastor at First Church, Fort Smith, in 1927. He spent seven years there, during which time the membership of the church increased by 500. After leaving Fort Smith in 1933 he served as pastor of First Church, Shreveport, Louisiana, for fourteen years. He was elected bishop in 1948, serving Nebraska and Kansas until he retired in 1960. He made many friends in Arkansas.

W. McFerrin Stowe lived for ten years in Arkansas in his youth

while his father (a transfer from Tennessee in 1922) served several appointments in the state. He graduated from Hendrix College in 1932, and served in pastorates and on the General Board of Education staff before his longest pastorate, thirteen years at St. Luke's Church, Oklahoma. He was elected bishop in Dallas in 1964, and served the Kansas Area for eight years; in 1972 he was assigned to the Dallas-Fort Worth Area.

Bishop J. Waskom Pickett taught Latin and Greek in Vilona, Arkansas, in 1908-09. Most of his career was spent in India as missionary (1911-36) and as bishop (1936-56). He is considered an authority on the philosophy of the Christian mission movement. He is now retired.

Philander Smith College and Wesley Church in Little Rock have been partners for over a century in their ministry. Four men have been related to the school or to the church, or both, who have been chosen as bishops—one by the Methodist Episcopal Church, two by the Central Jurisdiction, and one by the South Central Jurisdiction, United Methodist Church.

Alexander P. Shaw was a native of Mississippi but served pastorates in Virginia, California, and Arkansas. He was the editor of the *Southwestern Advocate* for eight years. His Arkansas pastorate was at Wesley Church, Little Rock, in 1916-17. He was elected bishop in 1952. He did considerable writing, including a brochure called *What Must the Negro Do to Be Saved?* that caused much comment at the time.

Dr. M. Lafayette Harris trained for educational work, taking a Ph.D. degree at Ohio State University in 1933. In 1936 he was elected president of Philander Smith College, and he gave twenty-four years to the



Bishop Marquis Lafayette Harris (left) had long tenure (1936-50) as president of Philander Smith College before he was elected Bishop; Bishop H. Bascom Watts (center) was a native of Arkansas and pastor in Little Rock; Bishop Ernest T. Dixon, Jr., also headed Philander Smith College for a four year term.

college. He increased support for the school and was once named Man of the Year in Race Relations in Little Rock. He was elected bishop in 1960 and served for six years before his death in Atlanta.

Dr. Charles F. Golden taught religion at Philander Smith College most of the time he was pastor at Wesley Church, 1938-42. He, too, had several college degrees—from Clark College, Gammon Seminary, and Boston University. He left Wesley Church to enter the U.S. Army chaplaincy. After the chaplaincy he joined the staff of the Board of Missions, being involved chiefly in special work with Negroes. He was elected bishop in 1960 and served for eight years in the Central Jurisdiction, following which he was transferred to the Western Jurisdiction where he is still active.

Dr. Ernest T. Dixon, a native of Texas, spent two years at Tuskegee Institute, two at Gammon Seminary, and thirteen on the staff of the General Board of Education in Nashville before becoming president of Philander Smith College in 1965. His genial spirit and wide experience stood him in good stead at the college and also led to his election as bishop in 1972 by the South Central Jurisdiction. He was assigned to the Kansas Area.

All of these persons from Arkansas whom we have described as serving the church and her Lord beyond the state have done so in the spirit of A. W. Wasson who was asked in 1936 if he would go out to Korea then, as he had done in 1905. He answered:

Yes . . . I would go. . . . Yet the important thing is not the place. The important thing is to be loyal to the Master and to His worldwide Kingdom. The same motive which takes one man to Korea may keep another man in Arkansas and both may be equally genuine missionaries at heart. The Lord is no respecter of places.⁵⁷

16

Theological Directions and Conflicts

WHATEVER BECAME OF SIN? was the title of a new book by psychiatrist Karl Menninger appearing in 1973. The book focused attention on the loss in recent years of the sense of wrongdoing, of disobedience toward God, of moral failure. Dr. Menninger declared:

Sin traditionally implies guilt, answerability, and . . . responsibility. For many it implies confession, attrition, reparation, repentance, forgiveness, atonement.¹

But today, he declares, the word sin is rarely if ever heard. Hating one's brother, dishonoring one's parents, envying one's neighbor are now explained away by psychological theories.

But it was not always so. When William Stevenson was preaching in Missouri and northeast Arkansas, he said that the work of the Lord involved:

a spiritual change, wrought upon the hearts and souls of the people; so that they obtained the witness of sins forgiven through faith in our Lord Jesus Christ and the love of God shed abroad in their hearts by the Holy Spirit sent down from heaven. This witness was generally preceded by a deep conviction of sin and a cry for mercy to Him who was able to save. And frequently many would crowd to the altar, where prayer was made for them, and they would arise filled with love, joy and peace giving glory to God for his mercy to them.²

These contrasting attitudes toward sin remind us vividly of the changes in doctrinal viewpoints across the years among Arkansas Methodists. Several major theological issues have emerged in Arkansas Methodist history.

Differences With Other Denominations

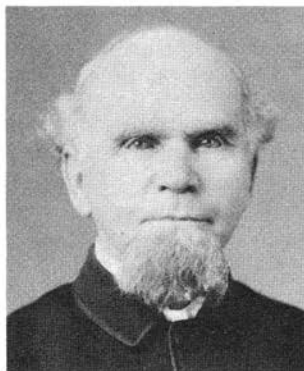
One of the early issues that persisted for many years concerned the doctrine of the church and its practices. Critics of The Methodist Church charged that it was undemocratic because of the power of bishops and presiding elders. For example, a Methodist church could not select its own preacher as could a Baptist or Christian (often called Campbellite)

church. Denominations engaged in frequent verbal exchanges concerning infant baptism; baptism by immersion, or sprinkling; open or closed communion; and so forth.

Before the Civil War preachers of various faiths participated in occasional debates, but following it we find many such encounters occurring. On occasion, Methodists preached doctrines considered un-Methodistic. For example, in 1884 the Rev. J. Bidsley, pastor at Mountain View, left the ministry of the Methodist Episcopal Church, South, because of a controversy over water baptism.³

And in 1885 a local preacher named Lively near Mt. Vernon in White County was expelled from the Southern Methodist Church under charges of heresy, to which he pleaded guilty.⁴

The editors of the *Arkansas Methodist* reported on an incident during a Methodist meeting at Pump Springs Camp Ground in July, 1885:



Dr. John H. Riggins (left) was a debater on theological issues in the late Nineteenth Century. Dr. Augustus R. Winfield made the pages of the Arkansas Methodist a lively forum while he was editor.

The Elders of the Christian (i.e. Campbellite) Church of Corinth, sent over a written challenge . . . to come over and debate with them on theological differences. It was one of the coolest pieces of church impudence we ever heard of. Quit your camp meeting and have a water scuffle with us [they were saying]. We only replied that we were too busy saving souls.⁵

However, a formal debate apparently was held a bit later, for C. W. Baldrige of Nashville, Arkansas, reported in the *Arkansas Methodist* for November 7, 1885 on a four-day "discussion" held at Pump Springs Camp Ground (near Nashville, Arkansas) between Methodist E. N. Watson and "Campbellite" T. R. Burnett of Bonham, Texas. "I am

happy to state," Mr. Baldrige wrote, "that the doctrines we hold sacred as Methodists were ably defended and fully sustained by Bro. Watson."

Another typical debate was held at Fine Spring, Crawford County, starting September 12, 1889. The Rev. John M. Clayton, Methodist pastor of Dyer Circuit reported in the *Arkansas Methodist* for August 14 that Methodists would be represented by the Rev. J. H. Riggins; Baptists by Elder J. N. Hall, former editor of the *Arkansas Baptist*. Issues to be debated were (1) Is immersion the only biblical mode of baptism? (2) Is infant baptism biblically approved? (3) Can a person, once saved, fall from grace and be finally lost? (4) Do Baptist churches go back historically to the Fourteenth Century? (5) Is the Methodist invitation to the Lord's Supper (to all seeking a new life in God) in agreement with the Bible?

Mr. Clayton reported that originally the Methodists were reluctant to enter the debate:

Only one spoke against it altogether. He said: "It will do no good, you may maul a post-oak stump till it is in splinters and they will be post-oak splinters; so you may maul a Baptist with Methodist doctrine till doomsday, and he'll be a Baptist still." At this juncture, Rev. A. H. Lark (one of our noble and true local preachers, who had once been a Baptist), arose and said, "I deny it," whereupon the company became convulsed with uncontrollable laughter, and the spokesman knew that his shot had failed. When a standing vote was taken . . . the Church . . . accepted the challenge and debated.

Methodist Writings on Doctrine

Several Arkansas preachers wrote books or booklets on these doctrinal issues. The Rev. C. H. Gregory of the White River Conference wrote in 1888 a sixty-two page treatment called *The Church, a Common-Sense View. A Logical Dissecting of False Theories. The Foundation Stone of Prelatical, Hierarchical and Baptistical Succession Demolished With the Gospel Scalpel Most Logically Applied*.

The Rev. J. H. Riggins, a prominent and beloved minister, wrote a treatise in 1890 called *Origin of Infant Baptism*. He used quotations from ancient Christian writers such as Justin Martyr, Irenaeus, Tertullian, Origen, Cyprian, and Augustine. He concluded that infant baptism was generally practiced in the Christian Church, that it has been continuously practiced across the centuries, that it is apostolic, and that it is scriptural. Riggins also wrote a booklet called *Origin and History of Methodism and What Methodism Stands For*, printed around 1900.

Riggins's descendants are still active in Arkansas Methodism. A great nephew Robert L. Riggins is a member of the Little Rock Conference. A son of Robert L.—Don—was a lay delegate to the 1975 annual conference where he was elected a delegate to the 1976 General Conference. A daughter of Robert L.—Mrs. Ann Ashcraft—is president of the Monticello District United Methodist Women. Mrs. Ashcraft's

daughter, Leah Ann, was a youth delegate to the 1975 annual conference.

The Apostolic Church, Its Doctrines and Customs was the title of another booklet issued about the same time, written by the Rev. S. M. Godbey of Missouri and printed in Little Rock by J. E. Godbey and George Thornburgh. George Thornburgh was one of the great laymen of Arkansas Methodism and at the time publisher of the *Arkansas Methodist*; and Dr. J. E. Godbey was a brother of the author and editor of the paper. Godbey also quoted from early Christian writers mentioned in Riggins's booklet, plus others such as Hermas, Barnabas, St. Gregory Nazianzen, Ignatius, Clement, and Polycarp.

A three hundred page book *Behold the Lamb of God* was printed for the Rev. H. R. Withers by the Publishing House in Nashville in 1889. Part of its content dealt with infant baptism and "Campbellism." He also pointed out that in the early church, infants and children were considered to be among the members of the church.

Withers served as a chaplain in the Civil War and lost much of his hearing from a cannon blast. A daughter of Withers married the Rev. Russell R. Moore, who served as a minister for forty years, including three terms as presiding elder. A son of the Moores is the Rev. Dr. Robert B. Moore, who has given a lifetime to the ministry, serving on two districts. He was Little Rock Conference secretary for eight years. His son R. B., Jr. began his ministry in Arkansas and then transferred to the Texas Conference; another son Admiral Withers M. has spent most of his ministry in the Navy chaplaincy and is the author of several books related to his ministry.

Differences Between Methodists Over Holiness

Perhaps the most widespread division among Arkansas Methodists over doctrine came late in the Nineteenth Century over holiness, or sanctification, or the "second blessing." The issue was practically church-wide and nationwide, involving members in the Methodist Episcopal Church as well as in the Southern branch. Those holding this doctrine usually identified it with John Wesley's teachings on Christian perfection. Wesley taught that:

By justification we are saved from the guilt of sin, and restored to the favour of God; by sanctification we are saved from the power and root of sin, and restored to the image of God. All experience as well as Scripture show this salvation to be both instantaneous and gradual.⁹

After the Civil War period, the emphasis in America was almost exclusively on Christian perfection as an instantaneous experience rather than a gradual one. The movement developed and insisted on a strict and

rigid methodology. Any who questioned the methods were considered opponents of the doctrine.⁷

Dr. James W. Workman in a thesis at Yale Divinity School in 1923 pointed out that Christian perfection works just as love works in one's heart. Wesley's test for sanctification, he said, was by the scripturally defined "fruits of the spirit," that is, love, joy, peace, long suffering, meekness, and temperance.⁸

The crux of the problem seemed to be that many claimed sanctification or perfect love who did not exhibit the fruits of the spirit, especially meekness, peace, and long suffering. Dr. James A. Anderson, a trusted Arkansas leader for many years, tried to point out to his fellow Arkansas Methodists the real values in the doctrine. He wrote that a Christian does not immediately die to sin, but must constantly resist the temptation to wrongdoing. "The Christian's breaking with sin is undoubtedly gradual," he pointed out, perhaps thinking of Paul's statement that "the good that I would I do not; but the evil which I would not, that I do" (Romans 7:19). He insisted that for some persons freedom from the power of sin comes instantly, but for others it comes gradually.⁹

Division and Dissension Spread

But in spite of Dr. Anderson's effort to help persons take a middle ground on holiness, division and dissension spread. The record in Arkansas was similar to that in many other states, as several reports from the *Arkansas Methodist* reveal. Alex Saylor wrote:

Two years ago when "the holiness" schism crept into our church here [evidently at Harrison] and rent it in twain, he [the Rev. S. F. Dykes] fought it. The seceders went off a mile, built a house, and set up a side show. For awhile their preacher drew good crowds, but finally they seceded from themselves, and now it is dead.¹⁰

This experience at Harrison was typical of what happened in other parts of the state—and of the nation. In many cases, the holiness services (sometimes at camp meetings) were promoted and carried on by professionals, who went from place to place preaching and speaking. Frequently the local churches were the object of severe criticism for not responding more readily and more generally to accepting and espousing the holiness cause.

Devotees of the holiness cause often returned to their local churches to insist that others must have the same experiences they had. Those who did not follow their example were often considered to lack the proper Christian experience. Ministers who failed to promote the holiness cause were sometimes severely criticized. Churches became split over such tactics and members who had long been friends became enemies.¹¹

Dr. James A. Anderson continued to try to stem the tide of the holiness movement, which he charged led to fanaticism, especially among persons who were unfamiliar with the history of the church or with the history of theology in the Christian church:

When [a person] . . . lacks . . . previous background and training, he is likely to become a fanatic. And when any theory needs to be specially guarded in this way, there is certainly something wrong with it. The true gospel . . . can withstand question. Fanaticism does not admit of question.

All through a great part of Missouri and Arkansas fanaticism has run riot. But I believe the present movement has well nigh spent its force, and I thank God for this. May the God who really sanctifies, deliver us from ever seeing another in the church.¹²

Much of the strife arose from the desire of evangelists to hold holiness meetings in towns without consulting the local pastor. This led the General Conference in the Southern Church in 1894 to adopt a regulation that no Southern Methodist minister could hold services in any Methodist charge without the consent of the pastor there. "Has a second-blessing evangelist more rights in a church than a pastor has? . . . Am I not capable of selecting my own help should I need it?" asked the Rev. J. H. Nichols in the *Arkansas Methodist*.¹³

Eventually the holiness movement led many followers to the speaking in tongues and healing services. In 1900 the Rev. E. N. Pitts, pastor at Stony Point Circuit, Searcy District, was charged at the annual conference session with disseminating a doctrine of divine healing contrary to the Articles of Religion. He was tried by a committee, provided counsel as is required in the *Discipline*, found guilty, and suspended from the ministry for six months. A year later it was reported that he had left the Methodist ministry and joined another denomination.¹⁴

Dr. Philip Cone Fletcher described his encounter with the holiness movement when he served Siloam Springs in 1894-95:

. . . I inherited a "holiness row," which is the worst kind of row on earth, because there are so many unholy things about such a contention.

Rev. George S. Yarborough, my predecessor, was a "second blessing" fanatic, and had sought to "un-kingdom" all who disagreed with him as to the "theory" of sanctification. I was expected to speedily "declare" myself. . . . Whichever way I went I would incur the displeasure of the other side . . . I . . . told the "trouble-makers" that I believed with all my heart in holiness, but that I regarded it as something to be lived rather than wrangled over. I decided that I would ignore the silly controversy and preach a simple gospel of faith, love, integrity, sobriety, and service. I did not allow myself to as much as use in my pulpit the words "holiness," "perfect love," "sanctification," or "second blessing." The cranks soon left me. . . . Religious meanness is the worst sort on earth. . . . Harmony finally prevailed. As the "holiness folk" disappeared "discord" also vanished.¹⁵

Gradually the tension eased. Many Methodist lay persons went to other churches. A few Methodist preachers left the denomination. The losses were not severe as to numbers, although any schism is always regrettable and leaves wounds and scars.

A Summing Up

A kind of summing up was made by the editors of the *Arkansas Methodist* early in the Twentieth Century. Dr. James A. Anderson and Dr. A. C. Millar were serving jointly as editors and publishers. They admonished Methodists in Arkansas to avoid the fanaticism of many followers of the holiness movement. This fanaticism, they wrote, had discredited the valid aspects of holiness of life. They mentioned that some persons had gone beyond the "second" blessing to what was called a third blessing which they called "fire-baptism." They concluded by saying:

Now it is the duty of the church to be patient and to deal kindly with the people thus misguided. What they need to know is that the churches teach holiness and that only those who practice holiness are acceptable as church members. . . . Show them a generous and brotherly sympathy, and many of them can be won to useful lives.¹⁶

Fundamentalism and Modernism in Arkansas

The period of 1918 to 1928 brought considerable agitation in American Christianity over what was called modernism or liberalism in theology. The Modernists or Liberals felt the Bible should be interpreted in the light of reverent scholarship, questioning the belief that every word was infallibly dictated by God; they emphasized the ethical demands of the biblical message along with its personal religious demands; they accepted many findings of modern science regarding the age of the earth and the physical origin of mankind.

The Fundamentalists were generally concerned with the preservation of what they considered to be the basic beliefs of Christianity. They believed that every word in the Bible was dictated by God and thus infallible; that belief in the Virgin Birth of Jesus is essential to salvation; that the earth will soon come to an end, followed (or preceded) by the literal return of Christ; that many religious leaders are untrue to the faith; and that denominations are not the true church of Christ. What is generally conceived to be fundamentalism, says scholar Ernest R. Sandeen, cannot be uncritically accepted as the historic faith of the Christian Church; it has been "marked by doctrinal innovations and emphases which must not be confused with apostolic belief, Reformation theology, or nineteenth-century evangelism."¹⁷

In the main, Arkansas Methodists were not seriously disturbed over

these theological issues. Most of the lay persons accepted the traditional doctrines they learned as children and youth. Preachers were just beginning to secure theological training—and they were usually slow to expose their church members to some of the findings of theological scholarship.

But there were two examples of Arkansas ministers who were caught in the crossfire of charges of unsound doctrine. They were Mims Thornburgh Workman and Walter A. Hearn. Both came from well-established and respected Arkansas Methodist families, but the challenges to their orthodoxy occurred outside Arkansas.

Workman Dismissed from S.M.U.

Workman was the son of Dr. and Mrs. James Mims Workman. His father entered the Little Rock Conference in 1897 and served such churches as Hunter Memorial, Benton, Crossett, Malvern, Winfield and Conway, plus the Pine Bluff District. He also served as president of Henderson-Brown College at Arkadelphia from 1915 to 1926. Mrs. James M. Workman was the daughter of Mr. and Mrs. George Thornburgh. The several children of Dr. and Mrs. James M. Workman have all been conspicuously useful in the work of the church, chiefly in Arkansas. In addition to Mims Thornburgh, James W. has been a pastor in the state, a chaplain, and a general board staff member; George has served effectively in China for many years; and three sisters, Elizabeth, Mary, and Lucibelle have devoted their talents to educational, religious, and social service-type activities.

Mims Thornburgh was a graduate of Henderson-Brown College, Hendrix College (B.A.), and Emory University (M.A.). In 1920 he went to Dallas where he was enrolled in the School of Theology at Southern Methodist University, Dallas, and at the same time was teaching courses in Bible in the undergraduate college of the University. One of his professors, Dr. John A. Rice, impressed him very favorably:

"Those of us who are Dr. Rice's students [in Old Testament] feel it a great privilege to be in his class... He brings a positive message of the reality of the spiritual, a message centered in God and the person of Jesus Christ..."¹⁸ Workman also commented that Dr. Rice's new book, *The Old Testament in the Life of Today*, was receiving high praise in reviews.

But soon critics in the local churches began to object to Dr. Rice's positions in his book. By fall the attacks on Rice were so severe that President H. A. Boaz (later the bishop serving Arkansas) accepted Dr. Rice's resignation. But the pressures continued, and by 1922 Workman was criticized for unorthodox teaching. In 1923 he was attacked by the Rev. Frank Norris, a fundamentalist Baptist preacher in Fort Worth, who secured wide publicity for his sensational charges.

The Charismatic Movement

by Dr. James T. Clemons

Professor of New Testament, Wesley Theological Seminary, Washington, D. C.

A recent advertisement for an ocean front housing development was headed, "The Condominium with Charisma." With that kind of recognition, it would seem that business and the charismatic movement



impact on big capsule descriptions of the understanding of the

philosophers — have affirmed that the changes of this century are greater in most fields than those which have occurred since the appearance of man. It is all too easy, and an ever-present temptation, for the church to dwell in the illusion that what the world thinks and does is of no importance to it.

The church has also changed, but unlike the world, there has been great reluctance even to recognize those

Dr. James T. Clemons (left) professor of New Testament at Wesley Seminary, outlined the New Testament teaching on the "gifts" of the Spirit in the Arkansas Methodist.

Workman was teaching the commonly accepted findings of biblical scholars of that day; and he had not raised such controversial questions then being discussed as the Virgin Birth, the physical Resurrection of Jesus, and Second Coming. "I never did deny that these [accounts about Jesus' birth and Resurrection] were facts."¹⁹ "To me Christ is eternal, was living ere he came to us, and has been living and redeeming ever since, and may be known in our own experience to be so doing now."²⁰

Nevertheless, objections mounted, and eventually resulted in public criticism of Workman by Dr. Charles C. Selecman, president of the university, at a Methodist meeting soon after. Dr. Selecman reported that Workman had been accused of denying the divinity of Christ. The issue became a public one, with charges and countercharges.

Students in Workman's classes undertook his defense, and this was used by the trustees as the reason for his dismissal on June 2, 1925:

"It is reprehensible on the part of any teacher to speak to classes of students in criticism of the administration of the University as it concerns his relation to the University. . . . His own friends have followed a course in his defense which closes the door of usefulness to him in this institution."²¹

Nevertheless, Workman's leaving was primarily because of the attack against him stirred up among Methodists over the charges of heretical teachings. Some estimate of Workman's influence on students is found in the fact that the senior class of 1925 chose him as their class professor.

Mims Thornburgh Workman had a brilliant mind, was warmhearted, and genuinely loved people. His dismissal from Southern Methodist University was a traumatic experience for him. It affected him deeply and colored the remainder of his life. From time to time his emotional stresses became too great for him to handle. He served numerous churches in Arkansas and Missouri, including Pulaski Heights in Little Rock. He died in 1973.

Hearn Refused Admission to China Conference

The fundamentalist-modernist controversy spread as far as the overseas mission work. Walter A. Hearn was born in 1895 in Soochow, China, the son of the Rev. and Mrs. Thomas A. Hearn. The father spent thirty-two years as a missionary in China. The Hearn family had moved to Arkadelphia from Tennessee in 1854 and were staunch Methodists across the years. Walter's early education was in China; he later attended Hendrix College and Union Seminary, New York. He was admitted on trial by the China Annual Conference in 1924, and was scheduled to be admitted into full connection in the China Conference in the fall of 1926.

William Ainsworth was the presiding bishop that year and he began to receive the class into full connection by asking the questions of them specified by the *Discipline*. The first was, "Have you faith in Christ?" Had the bishop stopped with that, no question would have arisen, at least at that time. But Ainsworth, as was his custom, went on to explain what he understood the phrase to mean, and included in his interpretation an emphatic stress on the bodily and physical resurrection of Jesus. The class answered by nodding their heads, but Hearn shook his without Ainsworth's noticing it. Hearn was disturbed by the bishop's interpretation, for though he had come prepared to answer the question affirmatively, he found he disagreed with Ainsworth's exposition of the question. The class answered the other questions and was received into full connection by vote of the Conference. At midpoint of the voting, Hearn got the bishop's attention and pointed out he had not answered the first question affirmatively. Ainsworth, taken aback, resubmitted the whole question and the other seven were quickly voted in again. Then Hearn explained his view, namely that he believed in a living Christ in his life and in the lives of the disciples, but did not believe in the *bodily* resurrection of Jesus. The Conference debated the issue for two hours in both English and Chinese, and then voted 59 to 35 not to admit Hearn.²²

The issue came before the church's Board of Missions in May, 1927. At the meeting Bishop Ainsworth took the position that Hearn was not acceptable as a missionary in China and could not be continued there. The board referred the issue to a special committee with power to act. The committee voted four to three to recall him from China. There were twelve members on the committee but only nine were present. Thus the four voting to recall were neither a majority of the whole committee or of the nine present.²³

In November, 1927, when the Little Rock Conference met Bishop Boaz accepted Hearn by transfer from the China Conference and appointed him as junior preacher at the Methodist church in Arkadelphia. However, he did not serve there but spent most of the year in Scarritt College, Nashville. On May 9 that year his case was reviewed by the Board of Missions. Much sentiment was shown in his favor but no change made in the decision. Dr. Stonewall Anderson, then secretary of the church's Board of Education, housed in Nashville, and formerly president of Hendrix College, arranged for Hearn to fill a vacancy in the Missouri Bible College, Columbia, that served students in the University of Missouri. It was later called the Missouri School of Religion, and Hearn served there for thirty-seven years. Retiring in 1965, he was given the title of Professor Emeritus and then taught for two years back in his home state, at Philander Smith College.²⁴ He died in 1974.

Arkansas was evidently not too greatly upset over the fundamentalists attacks on liberal-minded persons. One reason was the kind of steady, middle-of-the-road positions taken by such leaders as Bishop Edwin D. Mouzon, who had supervised the Arkansas conferences from 1916 to 1921. Mouzon vigorously opposed the Fundamentalists and set forth his position in a small book called *The Fundamentals of Methodism*. Dr. Robert W. Sledge, professor at McMurry College, Abilene, Texas, makes the point that:

all these "modernists" were really not very extreme. Mouzon never veered farther left than the middle of the road. A major reason why Southern Methodists never experienced the general bitterness that afflicted some denominations lay in the fact that her liberals were really moderates, and that they tended to work quietly, so that the onus of stirring up controversy lay upon the conservatives.²⁵

Dr. A. C. Millar, writing in the *Arkansas Methodist* about this time, called for the tolerant spirit and for dealing gently with those who held different views. "A man is a Christian according to his relation to Jesus Christ, and we accept him as a Christian and a brother although we may differ radically on many points of theology."²⁶

Dealing With the Theology—and Politics—of Evolution

Arkansas Methodists were involved to some extent in the anti-evolution controversy of the 1920s but not as bitterly as some other groups, such as the Baptists. The *Arkansas Methodist* of February 3, 1927, said the subject was not an issue in the Methodist Episcopal Church, South, for

There is nothing in our "Discipline" . . . that forbids or requires belief in "Evolution." We have good men who believe in the doctrine of "Theistic Evolution" as God's process and equally good men who refuse to accept it, and

neither can under any law of our church "turn the others out". . . . Discussion of the subject convinces nobody and usually generates more heat than light. . . .

Even earlier, a professor at Hendrix College, Erwin L. Shaver (a Congregational-Christian church minister), had created some stir in Arkansas as the result of a speech he made in Chicago about William Jennings Bryan. Shaver said that "the Darwinian theory seems to have made a monkey out of him . . . I believe I am in accord with the most progressive religious leaders today when I refuse to take an old-fashioned literal interpretation of many things in [the Bible]." The *Arkansas Gazette* carried a headline on this story that read, "Bryan Is Made a Monkey Says Hendrix Professor."²⁷

This statement evidently did make the anti-evolution law an issue for many Methodists, for the objections to Shaver's statement were such that Shaver soon resigned. President John H. Reynolds reported that the resignation was voluntary and was submitted rather than let the college suffer because of what had been said. Baptist leaders claimed that Shaver had been fired; but Virginia Sue Gray insists that a study of the minutes of the Hendrix faculty and Board of Trustees, plus letters from Dr. Shaver do not indicate that such was the case.

The *Arkansas Methodist* continued to point out that John Wesley "did not ask men whether they believed in Evolution, and the Churches that have developed out of his teaching have never tried to tell their members how they must think on science and art and politics."²⁸ The same issue of the paper, however, voiced a fear that may have been shared by many others, in a letter by T. P. Clark of Hamburg. He wrote that studying Darwinism need not bring harm to a mature person, but that to teach Darwinism as a science, is to teach falsely, and falsehood always hurts.

The effort to adopt a state anti-evolution bill did not succeed at first, but the issue continued to emerge. In 1927 a Methodist member of the Arkansas House of Representatives (and a graduate of Hendrix) introduced a bill providing

That it shall be unlawful for any teacher in any of the universities, normals, and all other public schools of the state of Arkansas, which are supported . . . by . . . taxes . . . to teach any theory that denies the story of the divine creation of man as taught in the Bible, and to teach instead that man descended from a lower order of animals, or any other source other than divine creation.²⁹

The 1927 proposal did not pass, but it was renewed in 1928. At that time several prominent Methodists opposed the bill, including Dr. Francis A. Buddin, Dr. James A. Anderson, Dr. John H. Reynolds and Dr. A. C. Millar. Dr. Millar reiterated the position he took in 1922, quoted above. B. H. Greathouse, formerly a member of the North Arkansas Conference who later turned to politics, filed petitions signed by 500

citizens urging passage of the bill. Methodist Bishop Warren A. Candler of Atlanta wrote an article for the *Arkansas Methodist* opposing the teaching of evolution. Then Dr. Millar changed his position, saying that adoption of the bill would free teachers of deciding on their own whether to teach evolution and that since the state supported the schools, it could decide what they should teach.³⁰

But again the legislature failed to pass the bill, and proponents took the matter to the people in a statewide election where it passed in 1928 by a good majority. One factor that clouded the issue was the activity of Charles Smith, president of the American Association for the Advancement of Atheism, who entered a public debate with a Little Rock Baptist preacher; and the issue seemed to many a clear choice between good and evil. Observers have commented that the Arkansas prohibition law was not actively enforced.³¹

Some Other Emphases

Dr. Gaston Foote, who came from Texas to Winfield Church in 1936 when Marshall T. Steel went to Highland Park Church, Dallas, made a strong plea for relating theology to life. In his Pastor's Message in the *Arkansas Methodist* for December 24, 1936, he wrote:

That the Church ought to emphasize the great fundamental doctrines of the Christian faith there can be no doubt. But to make paramount in our emphasis certain systems of belief that separate us is to be guilty of the sin of petty piety.

These are days when the Church is on trial. Society is looking for a way out of the dilemma in which she finds herself . . . The world is suffocating from hatred, strangling from greed, burning from passions, and rotting from sin. The Church is the one force that would substitute love for hate, unselfishness for greed, self-mastery for unbridled passions, and Godliness for sin. And for the church to spend its time and energy disputing concerning forms of baptism, theories of the atonement, the second coming of Christ, or the revelation of the prophecies of the Old Testament when the world is on fire because of hate and greed and lust is to miss the great purpose of Christ.

In 1942 "end of the world prophecies" made their recurring appearance. The *Arkansas Methodist* reported on October 22 the death of Wilbur Glenn Voliva, a self-styled prophet who "again and again set the date for the end of the world. . . . He lived long enough to see all of these prophecies proven false except the last which set 1943 as his last guess as to the time the world would come to an end."

Three weeks later the Rev. J. D. Montgomery of Rison had an article in the same issue of the paper entitled "Some Glaring Errors of Adventism." He asked, "Why should we remain silent while [Adventism's] advocates work havoc among a large number of people, some of whom are members of our own churches?" Then he wrote:

Adventism . . . is the doctrine that the second coming of Christ is near; that Jesus is coming to occupy the throne of David and rule for a thousand years, imprison Satan and, with physical force and carnal weapons, put down all opposition and create His Kingdom. . . .

Jesus was never interested in a material Kingdom as taught by the Adventists. He never gave such a kingdom his endorsement . . . He chose the spiritual idea of a Kingdom. . . . He made it clear that His Kingdom was not only spiritual but both present and future. The Adventists claim it is solely in the future. . . . It is a growing, expanding Kingdom. . . . coming through the ministry of good people and by the spiritual transformation of individual life and human society.

In Recent Years

Arkansas Methodists in our time have not been greatly upset by some aspects of what Dr. Albert C. Outler calls "Pop Theology"—the "Death of God," "Secular City," and other passing emphases. One reason they have not been disturbed is likely due to the understanding they gained about the biblical faith from the series of Bible conferences, leadership schools, and pastors' schools held across the state under the leadership of Ira A. Brumley, Clem Baker, Roy Fawcett, Neill Hart, and many others during the last few decades. These were led by outstanding persons, many from Perkins School of Theology and some from St. Paul School of Theology.

Nor has the influence of Black Theology been strongly felt, partly because Black Methodism is, unfortunately, relatively weak in Arkansas; and black and white Methodists have been together in annual conferences only since 1972. Nor has Black Theology, at least as defined by Methodist James Cone of New York, been accepted by all Arkansas Blacks. Cone taught at Philander Smith College in 1965-67 before he had developed his concepts called Black Theology. An incisive critique of Black Theology has been made by Julius B. Lester, brilliant and highly literate son of Dr. and Mrs. W. D. Lester, who was reared in Arkansas. Disclaiming that he is a theologian, he nevertheless expresses basic theological views:

Black theology represents an attempt to reconcile the politics of race and religion, to replace the crown of thorns with a black beret, and have Jesus carry a rifle instead of the Cross. . . .

Black theology . . . is a dangerous attitude because it assumes that the fact of one's socio-economic condition gives him the right to do anything to relieve his condition. As such it is . . . a cry of frustration and despair . . . [Black theology] attempts to [raise people to the level of God] when it asserts that "God is Black" (Cone), or that God is a "white racist" (William R. Jones). . . .

We are not God, and how that knowledge has chafed at the soul of Western man since Constantine. Not only are we not God, we cannot understand Him, or even perceive His will clearly, and we hate that! Thus, from the earliest days of the Holy Roman Empire to contemporary black theology, religious leaders have assured us that God is on our side, *i.e.*, part of the solution, which only we have. ("Praise the Lord and pass the ammunition," I sang around the

house during World War II, until my father made me know, in forceful terms, that one could not do both.) . . . Whenever we become absolutists about God and the way He moves in history, we perpetrate violence.

Black Theology attempts to speak to the condition of oppression, but it cannot do this if it defines blacks as oppressed and whites as oppressors. . . .

Black theology is shameful because its spokesmen want us to believe that blacks are without sin . . . to become part of God's order . . . is to accept pain, suffering, struggle. . . . It is to live in complete and total dependence on God. It is to live by faith.³²

Perhaps it does not need saying that most of this judgment applies to those who are white as well as to those who are black.

Seeking the Gifts of the Spirit in Our Day

In the 1970s there has been in Arkansas—and elsewhere—an upsurge of concern that religion be more vital, more reassuring, more comforting. For some this has taken the form of seeking to feel clearly the Holy Spirit's presence or baptism or gifts. In some cases this experience has been an ecstatic one and results in speaking in tongues. In others it may be related to healing experiences, usually attributed to the direct intervention of God in a physical way.

In July, 1974, a Baptism of the Spirit Conference was held at First Methodist Church in Jonesboro, with 1,500 persons present from nineteen states. Among those present and speaking were several who affirmed the values in the new emphasis on the Holy Spirit but also

Numerous letters came from readers of the Arkansas Methodist about the "Holy Spirit Movement," in 1974-75.

From Our Readers

More on the 'Holy Spirit movement'

"EACH HAS HIS OWN SPECIAL GIFT"

To the Editor:

Your editorial on "Charismatics, Tongues-speaking and Arkansas Methodists" and the readers response prompt me to put in my "two-cents worth." I believe that in order to talk

from God. The first is that it enables a man to affirm that Jesus is Lord (1 Cor. 12:2f). No man can affirm Jesus as Lord without the Holy Spirit. The second is the element of service. The true charism is not simply a miracle; it is something in service of the community. "To each is given the manifestation of the Spirit for the common good" (1 Cor. 12:7). Several such gifts.

cautioned against the dangers in it and the excesses that frequently appear. The Rev. Worth M. Gibson, host pastor, declared:

The major mistake the charismatics make is the attitude, "If you have not had this experience or had it like I have, you are a second class citizen, and I'm going to do everything in my power to bring you into it whether you want it or not." We have been saved from this kind of arrogance [in our church] but a number of churches haven't.³⁸

This attitude described by Gibson as being arrogant is a misunderstanding of New Testament teaching, declared an article in the *Arkansas Methodist* written by Dr. James T. Clemons, member of the North Arkansas Conference and professor of New Testament at Wesley Theological Seminary in Washington, D.C. Dr. Clemons wrote that God gave his "gift of the spirit" in order to achieve some specific purpose in a specific situation by a specific person. Once that purpose was accomplished, the person returned to his former status. However, he said, in too many cases today persons consider that ecstasy and unusual experiences are the normal and permanent way of life for all Christians. As a result, they expect to be always "on the mountain top," and have little patience with the necessary routine, sometimes dreary tasks the church must carry on.

Warnings of Theological Pitfalls

Other warnings were issued at the Jonesboro meeting and in letters and articles in the *Arkansas Methodist* of dangers in the current emphasis on the Holy Spirit. One danger pointed out was the likelihood that persons will seek the startling, extraordinary gifts (healing, tongues) rather than gifts of patience, meekness, love, and humility. Another danger mentioned was the tendency of many charismatics to declare that "God told me to do this or that" when in fact the message attributed to God may not have come from him at all. Speaking in tongues, it was suggested, was unimportant (in fact, it was detrimental) unless there was adequate interpretation of the speaking. This gift, it was also pointed out, was in last place in the New Testament list of gifts.

A serious danger that was stressed among Arkansas Methodists was the tendency on the part of some charismatics to feel—and say—that they had experienced the Holy Spirit in a way that most Christians had not. In some cases this revealed a feeling of spiritual aristocracy. Dr. Lindsey P. Pherigo of St. Paul School of Theology told John S. Workman in an interview in Little Rock in April, 1975, that "there are no Christians that do not have the Holy Spirit!" He stressed that among New Testament Christians the possession of the Spirit was the common distinguishing characteristic. If one was a Christian, he was filled with the Spirit; "all who are led by the Spirit of God are the sons of God"

(Romans 8:14). Dr. Pherigo concluded his interview by making a prediction:

I think the present charismatic movement will pass. It always has. It sometimes lasts for two or three generations. We've had it now for about a generation.... Over and over again when somebody reads Romans and Galatians a new spirituality comes forth. Not the kind of spirituality promoted in the Luke-Acts Pentecostal—charismatic movement. But another kind of spirituality that lies behind the Reformation [and] the Wesleyan revival...³⁴

Bishop Eugene M. Frank struck an encouraging note when he said in an interview by John S. Workman in January, 1975:

The Holy Spirit Movement in Arkansas will have a very positive effect. We are determined to put around the enthusiasm that is generated by an experience and vision of Christ the boundaries of the disciplines of the holy life and the servanthood of that life in society.³⁵

Partly in response to the confusion seen in many persons in Arkansas—and elsewhere—on these issues, the Rev. Merle Allison Johnson, North Arkansas Conference, recently wrote a small volume, *Religious Roulette and Other Dangerous Games Christians Play*. It probes the basic questions about prayer, healing, tongues, God's grace, and how God deals with us. It is simple, direct, profound. It will disturb some Methodists—and anger some but save many who heed its message from pre-Christian understandings that continue to cripple too many persons.

In the main, we have seen that Methodists in Arkansas have held to the central affirmations of the Christian faith, as taught by the church across the centuries. They have, of course, been exposed to the same influences that have touched other Americans; and some have at times become confused with new doctrines. The influence of professors at Hendrix, Galloway, and Henderson-Brown Colleges and at Perkins School of Theology has helped produce laymen and ministers for Arkansas who have been sane, balanced, warm-hearted, and clear-headed in their theological understandings.



Walter A. Hearn was recalled as a missionary from China in the 1920s because of his theological beliefs.

17

"Thy Will Be Done . . .
On Earth"

If Jesus rode into Arkansas today He would see racial injustice, greed, homes and lives wrecked because of whiskey, and so-called respectable people taking pride in pointing to the good causes to which the funds from the liquor traffic go and never realizing that intoxicants tear down considerably more than the revenue rebuilds.

Jesus would see local and state political set-ups that are corrupt and unworthy of a true democratic government. Yes, he might even find a worship of nationalism instead of a worship of the true God.

In the state the Master would behold the tragedy of little evils that eat away the heart of man; petty jealousies that take the spirit out of life, for jealousy eats at a man's heart as termites undermine the foundations of a building; selfishness that destroys the sense of true proportion. Jesus would find a loyalty to these second-rate values. . . .

When Jesus came near to Jerusalem He wept over it. He would weep over Arkansas today.

THUS WROTE THE REV. C. RAY HOZENDORF in the *Arkansas Methodist* for March 26, 1942. Hozendorf was then a pastor and Little Rock Conference Youth Director, and he reflected the growing concern of Arkansas Methodists for the world they lived in. He has since served important pastorates, at present being pastor of Winfield Church in Little Rock. He has served on various conference agencies, on the General Board of Publication, and represented his conference at Jurisdictional and General Conferences.

The people called Methodists in Arkansas have always had concern for the kind of communities—the kind of society—in which they lived. They had ample instruction from John Wesley, their founder, on this matter of building a sober, healthy, just, and compassionate world. Wesley had prepared what he called "general rules" for members of his societies. These rules included a ban on working on Sunday, drunkenness, selling or buying slaves; and they involved a charge to be merciful to others, to give food to the hungry, to clothe the naked, to visit those sick and in prison, and to assist fellow Christians by patronizing their businesses.¹

The Church, the World, and Social Action

Arkansas Methodists have struggled at various eras in their history as to when and how the church and church members should speak out—and vote—regarding social concerns. Very often issues were not clearly black and white, with all virtue on one side or the other. At the time of the Civil War the church in the South (and in Arkansas) took the position that slavery was a civil matter in which the church was not concerned. Later that position caused some chagrin, for it was turned against the church when churchmen wanted to abolish saloons by legislation. The Arkadelphia District Conference of 1889 dealt with this dilemma in these words:

In the matter of the abolition of slavery . . . the M.E. Church, South could not affirm that slavery ought to be abolished. She would not say it ought not to be abolished, therefore she must be silent. If she had favored abolition she would have been driven from the South . . . Silence then was her policy and this silence has fixed the status of our relation to all politico-moral questions. It is sought now to make that action a precedent for all future ages. . . . Our relation to the question of slavery is not and ought not to be a precedent . . . to all other questions of like nature. . . . Necessity compelled our silence then. It does not now. We are now confronted with another great moral question in politics, viz:— Shall the saloons be abolished. . . . There is no occasion for silence now and she is not silent. We . . . go before the public encouraging the abolition of the liquor traffic. . . . This is quite different from union of church and state.²

The idea that the church should stay away from the political and civic questions was fairly general. The Clarksville District Conference of 1886 "deplored" the

unfortunate difficulties . . . generated between the *Arkansas Methodist* and the *Daily Gazette* . . . The course of the *Gazette* in reference to political questions is no concern to the church, and [we] hope in the future our conference organ will keep aloof from such issues.³

But the *Arkansas Methodist* reprinted a long article from the *Herald and Presbyterian* that declared: "May we not work, pray for, and expect that the day will yet come when righteous law will dominate business, social and official life, and we shall be that people whose God is the Lord?"⁴ And Thomas M. C. Birmingham, pastor at Altus in 1888, referred to "poor sanitary accommodations; insufficient clothing, hard working conditions" among the miners at Coal Hill. He also quoted a Roman Catholic priest, with obvious disapproval, who told him that these conditions did not concern his religion; all he was concerned with was orthodox views.⁵ And some felt that "on the humanitarian side our church is growing better while on the spiritual side it is growing somewhat worse."⁶

By 1909 the church was still fighting strongly against dancing and

theater-going. Whether right or wrong in their position, churchmen felt such enterprises were presented "in order to make the thing pay"; and consequently "the lower passions of our poor humanity must be appealed to."⁷

At the same time, questions were being raised in the church press regarding the morality of some of the methods used in accumulating great fortunes, such as that of John D. Rockefeller. "Some of the methods used . . . in connection with his [Rockefeller's] business are such as [probably] cannot be ethically defended."⁸

A Social Creed for the Churches

In 1908 the General Conference of the Methodist Episcopal Church adopted a Social Creed that set forth concrete ideals in labor relations, race relations, family relations, safeguards for children and women who worked, and other such concerns. In 1914 the Southern Church followed suit by adopting a similar Social Creed.⁹ Increasingly these goals were accepted by members and clergy of Methodist churches, although implementing them was a slow process. And in numerous cases, the methods developed for achieving these goals proved to be divisive, such as integration of public schools, including school busing; the closed shop; freedom of information; Social Security; aid for dependent children; Medicare; and prayer in public schools.

Social Action Not Enough

A frequent warning was heard that the church not become a mere social service agency, such as this one:

A danger to which Protestantism . . . in America is exposed, is that its churches shall become mere agents of social service. There are many people who, in reaction from extreme orthodoxy, have come to feel that the sole business of the Church is to push social reform. . . . But we cannot let social service take the place of God. . . . Picnics are not the equivalents of prayer meetings, and Sunday school baseball leagues have not yet developed into revivals. . . .

"A Protestant Church cannot be an ethical asylum; it must be a home in which souls are born into newness of life. . . . We want our ministers to be alive to the needs of the hour in politics and in industrial reform. . . . But most of all. . . American laymen. . . want to be assured of God and immortality and the worth of righteousness. They want companionship in spiritual loneliness, comfort in hours of pain, courage in hours of moral wavering."¹⁰

Arkansas Methodists were coming to feel that "social service comes to us through the word of God," as Mrs. George Thornburgh put it in an address at a Little Rock District meeting of the Women's Missionary Society in November, 1916. She declared in favor of changing bad conditions and not just picking up their victims:

... If you have an ambulance at the bottom of a precipice to carry to a hospital and relieve all who fall over, that is charity; but if you build a strong fence at the top of the precipice, that is Social Service. . . . The insistent call comes to us as servants of Christ to do something for humanity. . . .¹¹

Individuals Ministering to a Needy World

In Arkansas we find that Methodists used numerous ways to serve those in need of a fuller, richer life. One way was the direct ministry by a compassionate, person-to-person approach.

Uncle Jack Taylor ¹²

Perhaps the outstanding example of this type of ministry was that of "Uncle Jack" Taylor, a beloved preacher during the first half of this century. He was not "unlettered"; he had two years at Vanderbilt University, and the few writings he left show a good mind and the ability to express his ideas well. But he devoted his life to serving the poor and down-trodden, the prisoners, the ill, the unconverted.

He believed in—and practiced—inconstant prayer and called on others to practice it also. He would stop by the side of the road, or go into the woods or wherever was handy and pray. Once he and a fellow pastor were making calls when they noticed a heavy storm approaching. But Uncle Jack calmly stopped the horse (named "Trixe") and buggy; and the two preachers knelt on the ground. Uncle Jack called first on his companion, the Rev. W. Ray Jordan and he recalls:

My prayer was very short and to the point. Just about this time the rain began to fall and Uncle Jack started his prayer. Now, Trixe, the buggy pony, did not want to stand still in the downpour of rain. Uncle Jack said, "Lord, bless our meeting—whoa, Trixe; Lord, bless Brother Roy—whoa, Trixe. Amen. Lord, Trixe would not let me pray."

One day he was driving along in the country while serving the Malvern Circuit and noticed a whole family out in the field gathered around a cotton cultivator. He stopped and walked over to see what had happened. He found that one of the horses pulling the cultivator had fallen dead; and the family was lamenting the loss, with no way to finish cultivating their cotton crop.

Uncle Jack called all of them down for prayer. When they arose from their knees he told them he was leaving his horse for them to use and that he would walk the circuit. In a few minutes, Uncle Jack's horse was at the cultivator, and Uncle Jack had the saddle and bags over his shoulder, carrying it to the next neighbor's house.¹³

One time he prayed all night at Tucker Prison farm in the death cell with four condemned men due to go to the electric chair the next morning. At midnight two of the men had their sentences reduced. Uncle Jack walked to the electric chair with the other two, holding each by the

hand as he was strapped in the chair, and knelt and prayed as long as he was allowed to stay.¹⁴

He wore old clothes by preference; he was repeatedly given better ones by his friends, but invariably he gave them away to those he felt needed them more than he did. At times he rode the train. Once he was due at a certain town; and the train was met by the pastor, the Rev. J. A. Wade, who had invited him. But he did not seem to be on it; finally he at last appeared, getting off the "colored coach," where he had been talking to the Negroes about salvation.¹⁵

Early in his ministry he conceived the idea of creating a missionary endowment fund; and though he never received much salary, he steadily added to this fund. He was greatly impressed with the mission work of Dr. John W. Cline, who had been a schoolmate of Taylor's. The fund is called the John F. and Lida D. Taylor Endowment. In 1959 it amounted to the astounding amount of \$38,753.¹⁶

He told me others may excel in whatever they want to but he wanted most of all to excel in holiness. He never professed the experience of entire sanctification in so many words, yet again he did by word and deed show forth that his heart had been made perfect in love.

So testified the Rev. Clyde Swift, a fellow minister at Foreman, Arkansas, in 1959.¹⁷

E. B. Williams

Another minister in a later day who made a somewhat different approach to witnessing to his belief in a gospel that had meaning for all aspects of life was E. B. Williams. Joining North Arkansas Conference in 1924, he gave over thirty years of service to the conference. The following summary of Dr. Williams' work for social causes has been made by his son Dr. Miller Williams, professor of English at the University of Arkansas:

My father was involved in the early struggles of the Southern Tenant Farmers' Union, the civil rights and anti-war struggles, and fought constantly against the "pie in the sky" ministry of the church of which he was a part. He stood against Faubus in the Little Rock crisis, and was commended for his work there by Drew Pearson, in an article around that time. He was instrumental in the organization of inter-racial youth groups (an integrated MYF, actually) along with the black minister C. C. Hall, in Fort Smith, Arkansas as early as 1946. He brought his Board of Trustees in his churches ever since the forties to agree to seat anyone coming to the church wherever the person wanted to be seated. . . . He preached equal rights for women, and felt that this would mean also the liberation of men, for as long as I can recall. And fought censorship in the arts as well as in the news.

These are some thoughts I have now of a good man, whose works were far more than these memories, week by week in the bishop's cabinet or in the Hendrix College integration fights when he was on the Conference Board of Education, or whomping me when I was seven and said nigger. I am glad to

provide this information not just for his own sake, or for those who remember him with love and a great deal of pride and gratitude, but on behalf of all the other ministers and the laypeople, too, who did more and braver work than will ever be known, quietly and consistently, living in tomorrow before the rest of us got there, so it would be there for us. He was full of plain love and capable of great anger and was a realist and no romantic. He would have been awfully embarrassed by this letter.¹⁸

Mrs. W. F. (Joy) Bates

Among the most active Methodists in seeking to create better relations between the races since about 1936 has been Mrs. W. F. (Joy) Bates. Much of her activity has been through the channels of Christian education, plus a certain amount of more direct action at times.



Mrs. W. F. (Joy) Bates of Little Rock and Quitman, pioneer in race relations and in Christian nurture.

As early as 1936 Mrs. Bates taught a course in a statewide leadership school of the Christian Methodist Episcopal Church. Mrs. Bates continued to render such service to the various Negro Methodist groups in the state, encouraging and assisting Negro leaders in many enterprises. She taught many courses in short-term schools at Philander Smith College and elsewhere. She worked with Negroes in the C.M.E. Church, the A.M.E. Church, the A.M.E. Zion Church and in the Southwest Conference of The Methodist Church.

She was one of the organizers of the Urban League of Greater Little Rock, an interracial group that attempted to improve the opportunities of blacks for jobs, education, and a place in the sun. Mrs. Bates was a charter member of the Arkansas Council of Human Relations and one of the organizers of the North Little Rock Council of Human Relations. She served as an officer of the Little Rock City Board of Missions of the Methodist Church.

As part of her work as district director of children's work in 1936, she

got children's workers in the various Methodist churches interested in starting mission work on Squatter's Island in Little Rock, which later led to establishing Riverview Community House on the island, and this in turn eventually led to the creation of Aldersgate Camp. In 1939 Mrs. Bates helped initiate joint meetings between women of Miles Chapel (C.M.E.), Winfield Church, and Pulaski Heights Church. Friendships grew out of these occasions that proved to be long-lasting. She initiated the first statewide interdenominational Children's Workers Conference in Arkansas in 1951.

A letter to her parents in the late Forties illustrates how much Mrs. Bates stressed cooperative and interracial activities:

Today I am trying to get materials sorted out for a variety of interesting things ahead of me. The next thing on my calendar is a three-day coaching institute for Vacation School workers (Negro) at Philander Smith College. Then the week following Mrs. [E. W. F.] Harris and I are having a cooperative Children's Workers Workshop for the C.M.E. Churches and Central Jurisdiction Churches of Arkansas. Mrs. Harris is head of Children's Work in the C.M.E. Church. We are having the workshop out at Aldersgate Camp on April 26 and 27. That is our Little Rock Camp... Following that I will have a Kindergarten Laboratory Class in Pine Bluff... The following week I have been asked to have charge of the Indian Coaching Conference for Vacation School workers, which will meet at the Turner Falls Camp in Oklahoma... I will have two sessions with [the pastors], discussing children's work... And in July I will teach a course on children's work in the Pastor's School at Philander Smith College. A busy time, isn't it? ¹⁹

Mrs. Bates bravely built many bridges of communication and friendship between white and Negro Methodists during these years. She endured criticism for some of these activities, but calmly pursued the course in which her faith led her.

And Others

And there were others who put their faith to work in the world. Mrs. Paul V. Galloway, during the time her husband served as the Arkansas bishop (1964-72), launched a program in Little Rock to help illiterate adults to read and write. A native of Stamps, Arkansas, she knew Arkansas people from her experiences in Joiner, Clarendon, Osceola, Forrest City, Fayetteville and Little Rock where her husband had been pastor. In Fayetteville she first saw the results of a literacy program that was organized by Mrs. J. W. Tisdale.

The program was sponsored by the Greater Little Rock Literacy Council. Leaders in the movement included Mrs. Galloway, Mrs. Sam Pallone (the former Sharon Raney), Miss Olive Smith, Mrs. Don Reaves, Mrs. Dale Booth, Mrs. Alfred Knox, Mrs. Dale Bumpers, and Mrs. George Hampton. It was based on the techniques developed by the world-famous Dr. Frank Laubach. Workshops to train tutors for the program were held not only in Little Rock, but also in Forrest City,

West Memphis, Helena, Jonesboro, and Heber Springs. Originally a Methodist project, it was gradually broadened to become a community-wide enterprise.²⁰

Another unique enterprise was one devised and carried out by Mason E. Mitchell, a Hendrix College graduate and later North Arkansas Conference lay leader. Following a career in the navy he undertook to collect books for redistribution to school children needing them. He organized church members, Boy Scouts, and others to help in the effort. He became known as "The Book Man" and distributed thousands of needed school books.²¹

The Rev. D. H. Colquette became well known across Arkansas in the seventeen years he served as agent of the American Bible Society as "The Man With the Bible." He was also superintendent of Methodist Institutional and Mission Work, in which capacity he spent his time "visiting the poor, the sick, the outcast, the criminal, in our jails, our poor houses, and our hospitals. . . ." ²²

Scope of Arkansas Methodist Social Concern

Arkansas Methodists have been dealing across the years with a wide range of concerns for which they felt the Christian gospel had a message. Among the major issues dealt with were slavery, race relations (since slavery), alcohol, war, and labor relations. These will be dealt with separately later in this chapter.

Many other issues, affecting fewer people and with less drastic effects, have also been of concern. From time to time some of them have had major status. A quick look at these "minor-major issues as discussed in the pages of the *Arkansas Methodist* and the *Western Methodist* reveals a wide range of interest on the part of Arkansas Methodist persons, churches, and conferences. Such a look will also give us a brief indication of how some persons felt about them. There is no significance to the order.

1. In the scale of morals, there is but one grade of theaters. They are all putrid, criminal, and hypocritical—the open, notorious, and unblushing enemy of God and of all good. . . .²³

2. Our present system of convict labor is all wrong and our punishment by confining in the penitentiary a mere farce.²⁴

3. Do you desire schools without prayer or the Bible? Do you desire irreligious teachers, and have them all go into the school-room to make our future citizens without a word of prayer, or any knowledge of God's word. . . .²⁵

4. Dancing originated among the heathen and excessive dancing is injurious to health, and frequently results in death.²⁶

5. The Sunday train is a great menace to our holy religion. . . . People who profess to be Christians aid [railroad] . . . corporations in doing wickedly by riding on the Sunday trains.²⁷

6. A boy of sixteen who is made to do a man's work will never make the best possible man.²⁸

7. Don't let the Arkansas Senate pass that Infamous Race Track Gambling Bill. . . . people are seeking the passage of this hydra-headed monstrosity.²⁹

8. It would appear. . . that a state wealthy enough to carry [such] a cash balance [of almost \$19,000,000] . . . should be able to worry along financially without going to the dogs [racing]. . . . We should at least not boast about it.³⁰

9. Reports of investigations of Arkansas penal institutions indicate "intolerable treatment of convicts, gnawing hunger of inmates, graft on state contracts, incompetent management, gambling among inmates, and insufferable brutality."³¹

10. Our country is filled with crime, our penitentiaries running over, and now you would have us take down this restraint [capital punishment], authorized by divine law, and a part of our own statutory law.³²

11. It would be better to prohibit all immigration for ten years. . . . In the decade ending June 30, 1914, more than ten million foreigners. . . came to the United States. . . of the lowest classes. . . . They furnish most of the anarchists and other dangerous characters in our land. . . . As we are not assimilating them they become a menace.³³

12. We indict [race track gambling] as a tremendous drain upon the financial resources of Arkansas. . . . Only enough are permitted to win to keep the victims coming on. . . . It is the old and hateful method of raising funds through the encouragement of evil.³⁴

Alcoholic Beverages

In pioneer days in Arkansas the excessive use of alcoholic beverages was one of the most frequent practices causing anti-social behavior and creating hardship for families. Consequently, drinking was condemned by churchmen; and temperance societies were widely organized, as we have already noted.

In the eyes of the church, drinking alcohol was bad enough by the laity, but was virtually unpardonable by the clergy. There are several instances of ministers who, for one cause or another, took to drink and invariably found themselves out of the ranks of the ministry. Laymen were dealt with almost as precipitously for many years, though a more compassionate attitude is now held for the alcoholic. But it is still true that no Methodist can hold any position of leadership and openly drink alcoholic beverages.

The General Rules

Before the Civil War, efforts for sobriety were centered on persuading persons to abstain from drinking. The Methodist General Rules, dating back to John Wesley, declared:

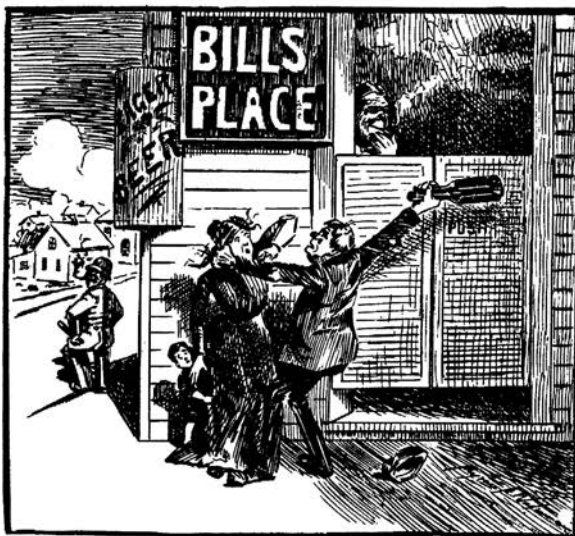
It is. . . expected of all who continue therein [the Methodist societies] that they should continue to evidence their desire of salvation—

First, by. . . avoiding evil of every kind, especially that which is most generally practiced such as—

Drunkenness, or drinking spirituous liquors, unless in cases of necessity.³⁵

Much of the emphasis of the early temperance societies was on persuading individuals to sign a pledge to abstain from all drinking. Even-

Arkansas Methodists have always opposed the use of alcoholic beverages, as shown in this cartoon in 1910 in the Western Methodist.



tually pledge cards were printed, and persons referred to "signing the pledge." The Rev. Pleasant Tackitt reported the organization of a temperance society at a camp meeting at Boiling Springs, Pope County, at which seventy-three persons joined at once and took the pledge.³⁶

With slavery no longer an issue after the slaves were freed, the liquor problem became the main focus of ethical interest among postwar Methodists. A national prohibition party was created in 1869, and the Woman's Christian Temperance Union began in 1873. Arkansas Methodists provided many members for these groups. By 1880 the Rev. H. R. Withers, influential Methodist preacher, was editing *The Temperance Banner*, evidently a private project of his—or of a few like-minded persons.

The Eureka Springs District Conference held in 1882 at Goshen, Washington County, heard reports from several pastors concerning the problems with sale of liquor. At Berryville, it was said, there was no saloon and no stillhouses. A still house was a building in which whiskey was both made and sold. At Carrollton, the pastor reported, there was one stillhouse. At St. Paul Mission, it was said, there was "one stillhouse and some bad effects."³⁷

The pastor at Bonanza, near Fort Smith, used the saloons as a source of revenue for the church about 1893. The Rev. John R. McConnell needed \$400 to match a loan from the church's Board of Church Extension to start a new building. He made the rounds of the saloons, hat in hand, asking for a specific sum from each saloon patron, and came out with \$600!³⁸

Local Option

Church members had a strong hand in encouraging the General Assembly to pass a local option law in 1879, providing that liquor could not be sold in a county without a majority vote in a general election. In

1881 another law allowed voters to petition their county court to prohibit liquor sales within three miles of a designated school or church. In 1886 the *Arkansas Methodist* and the *Arkansas Gazette* carried on a verbal battle over the pros and cons of prohibition. Editor of the Methodist paper then was Dr. A. R. Winfield.

[This] heated controversy... led to a personal difficulty between D. A. Brower, the editor of the *Gazette*, and Dr. Winfield's son, the late Judge E. W. Winfield, who believed that Mr. Brower had unnecessarily reflected upon his father.³⁹

Rough Encounters for Preachers

The encounters Methodist preachers had with saloon keepers and saloon patronizers were not to be laughed off. The Rev. J. H. Watts (father of Bishop H. Bascom Watts) reported that when he was pastor at Marshall in 1890-91,

it was a saloon town, with distill about two miles in the country. A very rough town. The church was weak... Only a few members and they intimidated by the whisky element and the Campbellites who nearly all belonged to the whisky side... Two of that [rough] element got the Presbyterian pastor backed up in one corner of a store with knives drawn on him and cursed him out... The next morning they tackled me and I told them what they could count on. So they respected me...⁴⁰

Four other preachers were not so fortunate as they started home from the Arkansas Conference in 1876. W. H. Metheny, Burton Williams, A. H. Williams, and George Pledger were enroute from Yellville to Russellville, going through the mountains. Near the head of Big Piney they were thought to be revenue officers by moonshiners and fired upon. Burton Williams and Metheny were wounded, and Pledger died in a few hours from his wound.⁴¹

State-Wide Prohibition

Gradually local option elections created more and more "dry" territory. By 1914 there were only six (out of seventy-five) counties in the state that had saloons. The Little Rock Conference Committee on Temperance called for statewide prohibition, pointing out that pro-liquor forces declared the issue to be a political one, out of which the church must stay.⁴²

This time the *Arkansas Gazette* and the *Arkansas Methodist* were on the same side; the *Methodist* quoted with approval a *Gazette* policy that it would not carry whiskey advertisements if prohibition was adopted.⁴³

Thornburgh, Millar, Yancey

Many Methodists, lay and clerical, men and women, worked tirelessly in the effort to gain statewide prohibition. This evaluation of George Thornburgh's activity was undoubtedly deserved:

People of Arkansas owe a debt which they can never pay to Honorable George Thornburgh, President and acting superintendent of the Anti-Saloon League [of Arkansas], for his tactful and tireless leadership in the fight for prohibition. . . . His name should go down in our history as the leader of our hosts for emancipation.⁴⁴

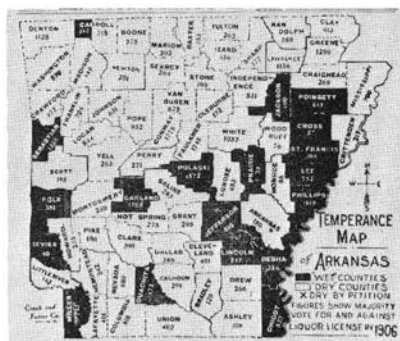
When repeal of prohibition came in 1933 Arkansas Methodists deplored it but pledged themselves to "continue to fight against it as an enemy of God and man," as a resolution passed by the North Arkansas Conference put it.⁴⁵ Little Rock spoke likewise: ". . . The temperance forces of America have lost a battle in the age-long warfare against alcohol, but there are many more battles to be fought."⁴⁶

Methodists continued to serve in the Anti-Saloon League; Dr. A. C. Millar was president of the state group from 1923 to 1940, when he died; and the Rev. Sam M. Yancey, superintendent of the Western Methodist Assembly at Mt. Sequoyah, succeeded him in this position. These leaders realized they had an uphill fight; A. J. Shirey, editor of the Layman's Page in the *Arkansas Methodist*, wrote in the July 10, 1941, issue "The wet crowd is in the saddle in our nation. . . . Let us hope they are headed for a fall."

Newer Understandings on Ancient Problems

In 1942 Arkansas Methodists began to see the use of alcohol in a broader context, by recognizing the drives within the chronic alcoholic. The alcoholic binge, they were led to see, was often an attempt to fulfill a real personality need, even though a mistaken attempt. They began

The change in the public attitude toward approving the sale of alcoholic beverages is shown in these two "Temperance Maps" from the Arkansas Methodist. The left one shows the situation in 1906 and the other in 1946.



to see alcoholism as a symptom of a need for a whole personality. Such pastors as the Rev. John W. Hammons of Carlisle pointed out these new understandings in the *Arkansas Methodist*.⁴⁷

It is this kind of understanding that guides the work now being done by the Christian Civic Foundation of Arkansas, headed by Methodist Executive Director Edward W. Harris, member of the Little Rock Conference. Methodists have found advantages in this interdenominational approach: the quality of the work is high, a non-sectarian approach opens doors that might not be open to Methodists alone, and combining forces with other denominations strengthens the whole effort.

The Civic Foundation began in 1960 through the leadership of Dr. William E. Brown of the Little Rock Conference. He guided the preparation of a high school text on alcohol education, established units of the Foundation in each county, and made fruitful contacts with state legislators. "This man gave long and honored leadership . . . in a rich and full ministry. . . . No honor has been more significant than what he did for six years with the Civic Foundation," wrote Alfred Knox in the *Arkansas Methodist* on May 19, 1966. Similar praise can be given to Dr. W. Henry Goodloe for filling the same office from 1966 to 1972.

The 1974 *Annual Report* makes clear the particular drug problem faced in Arkansas because tightened controls in the East and West have brought more drug suppliers and pushers to Arkansas. The Report also makes clear that alcohol is the "Number One Drug Abuse Problem" in the United States.⁴⁸

It is responsible for half of the highway deaths in the nation. It is back of more crime than all the other drugs combined. . . . This drug is the easiest to obtain of all the drugs. . . . Whom are we kidding? [asks the Rev. T. T. McNeal].⁴⁹

Thus the ancient biblical understanding that wine is treacherous and strong drink a brawler seems unchallenged. In Arkansas, and elsewhere, the church has not fully learned how to free persons from the lure of intoxicating liquor. Perhaps the answer lies only in finding a rich, full, exciting, satisfying life in Christ, who told us long ago, "I am the way, and the truth, and the life" (John 14:6).

God: No Respector of Persons

Another enduring social concern of the years has been the relation between races—chiefly Negroes and whites in Arkansas. We have examined that relationship in slavery times, during the Civil War, and to some extent in Reconstruction years.

The relation between former slave and slave owner was slow to change. Former Methodist slaves now had their own church (C.M.E., or A.M.E., or A.M.E. Zion, or M.E.), but there were many occasions and

places where the two races were thrown together—and not always peaceably. White looked on black as still barely removed from paganism, although there was a kind of tolerant pride in the progress whites had enabled blacks to make. Arkansas Methodists read in their church paper:

The Negroes originally were . . . uncivilized pagans . . . [But] at the close of the war . . . so far from having been degraded by years of slavery . . . the Negroes of America were the most intelligent body of Negroes in the world. . . . The Methodist preachers . . . of the South . . . were instrumental in the conversion of the largest body of pagans of any single race in modern times.⁵⁰

White Demands for Fair Treatment

Yet the rights of the Negro to safety and protection of the law were espoused. In 1885 when a group of Negroes were fired on in their homes in Conway and Pope Counties, the *Arkansas Methodist* declared that "Such proceedings are a disgrace to the State, and a blot on our boasted civilization."⁵¹ The Negro's education was also considered "an important factor in the preparation of this people for the grand possibilities that lie out before them."⁵² Negroes were elected or appointed to certain political offices from time to time. In some places equal treatment was received; a notice in the *Forrest City Times* for October 11, 1895, offered a free printed blotter to "every pupil of the white and colored free school who will call at the Newsstand."

As segregation began to reappear, some Negroes migrated—some to the western United States and some back to Liberia in Africa. A group of 125 was stranded in Little Rock in March 1892, on their way west; the Negro churches of Little Rock and Argenta (now called North Little Rock) housed them for a night or two and raised \$600 for their further travel.⁵³ Some thousands tried the migration to Africa, often with disastrous results. Many ran out of money before they could become established; others found the "promised land" not all it was promised to be. Warned the *Forrest City Times* on August 2, 1895:

If any of our colored friends think of going to Liberia, our advice to them, offered with sincere desire to befriend them, is to go slowly. . . . Take enough money along with you to bring you home if you don't like the place.

The Arkansas Methodist Speaks Out

Early in 1905 the Arkansas legislature passed a bill that would prohibit intermingling of blacks and whites in normal public relationship, except for ministers and officials. The *Arkansas Methodist* protested the act, saying that "It will, if strictly enforced, prevent the best white people, unless ministers or officials, from encouraging Negroes by an occasional address at public meetings, while the immoral elements of both races may mingle freely at saloons and evil resorts."⁵⁴ The same paper

called on the state in the same year to provide adequate schools for blacks; a legislative proposal would have used tax money from whites to finance their schools and tax money from blacks to finance their schools—an obvious rank inequity. Said the *Methodist*:

Every Motive of Grace, of Justice, or Self-Protection calls upon us to do the best possible to elevate the Negro race...What chance has the Negro had?...Shall we now abandon him?...⁵⁵

An interesting sidelight on racial feelings is in a letter written by the Rev. John Score, father of Dr. J. N. R. Score of Arkansas and Texas, that appeared in the *Arkansas Methodist* on July 27, 1916. Score had come to America as an emigrant from Norway where the family name was Skaar. He was the son of Bishop and Mrs. J. N. Skaar of the Lutheran church in Norway.⁵⁶ His letter was in answer to a statement by Bishop John C. Kilgo who said that the large number of Negroes in the South had helped to prevent any large number of foreigners from settling in the South. Score wrote:

We foreigners are used to being classed below the Negroes by certain... uneducated and puffed up Americans, but we do expect a Bishop... to show... consideration... What the South needs is... more of the sturdy, hard-working white foreigner...⁵⁷

Mutual respect and cooperation between black and white Methodists occurred from time to time. In 1916 they stood together concerning a vote on the use of alcohol. In 1920 *The Christian Index*, journal of the Colored Methodist Episcopal Church, praised highly an editorial by Editor A. C. Millar in the *Arkansas Methodist*. In his comments the editor of the *Index*, James Arthur Hamlett, says the following, which seems strangely modern:

White people have been led to think that their color is a synonym of the highest virtues and that black is the synonym of the lowest vices. On the other hand Negro people have been led to think that white people are heartless, lawless and mean, and that black people are innocent and oppressed simply because they are black.⁵⁸

Ku Klux Klan Re-emerges

In the early 1920s the Ku Klux Klan was revived, and it became strong in Arkansas. One of its announced goals was to "keep the Negro in his place." But Dr. A. C. Millar promptly denounced it:

...Their method is dangerous...With our firm and fearless governor [Thomas C. McRae] we need no secret, irresponsible organization to punish crime. Let us frown upon lynching and the Ku Klux Klan.⁵⁹

The pastor at Fairview Methodist Church in Texarkana, the Rev.

F. N. Brewer, in his capacity as chairman of the Ministerial Alliance denounced the Klan as "an unwise and mischievous movement," adding "Let us have none of it."⁶⁰

Millar denounced a lynching in Jonesboro in his paper for January 6, 1921, saying, "If lynching cannot be stopped our very civilization is in peril."

Dr. Millar Calls for Clemency

Dr. Millar urged clemency for the twelve Negroes sentenced to death as a result of the uprising at Elaine in Phillips County in 1919. In the uprising several prominent white men were killed, and the Negroes were tried at a time when emotions were high. Dr. Millar's proposal for clemency was warmly approved by the Little Rock *Daily News*:

Dr. Millar is so conservative that what he has said ought to appeal even to the people of Phillips County who demand the life of these Negroes. . . . Dr. Millar has covered the case . . . and the editorial he has written marks him as a man who is not afraid to take the right side of a case even if there be prejudice and passion to overcome.⁶¹

Millar continued to press for fairness for Negroes as long as he edited. In 1927 he wrote, "Let's Be Fair to Our Negroes," pleading for better schools for Negroes: "Let us treat our underprivileged brother fairly, and he will become a better citizen and a better neighbor. . . . Considering their handicaps, the progress of our Negroes has been nothing short of marvelous."⁶² And he pleaded especially for support for the Rev. C. C. Neal and the Haygood Industrial Institute at Pine Bluff that he headed for the Christian Methodist Episcopal Church. For Arkansas Methodists, he wrote, Mr. Neal is "the ambassador of his race to ours."⁶³

Relations between Negro and white Methodists in Arkansas became closer in the late 1920s and the 1930s, especially as Methodist Union of 1939 came closer. Mrs. Joy Bates, Miss Faye McRae, Ira A. Brumley, and Clem Baker (educational leader among Arkansas Methodists), developed many educational programs together with the C.M.E. churches and the Negro Methodist Episcopal churches. In 1928 Bishop H. A. Boaz and Dr. Paul W. Quillian, pastor at Winfield Church, were principal speakers at a statewide C.M.E. meeting of presiding elders, ministers, and laity at Leach Chapel, North Little Rock. The meeting also included addresses by the Rev. E. T. Lonon of the A.M.E. Church; Professor _____ Brown of Shorter College (A.M.E. Church); and the Rev. W. C. Rivers, presiding elder of the Texarkana District, M.E. Church.⁶⁴

During some of these years Bishop Robert E. Jones, a very light-colored Negro, served the Little Rock and later the Southwest Conference. Because of his light color, he "passed" as a white and would

ride in and out of Little Rock on the "white" pullman car. One time he said to Dr. W. D. Lester, patriarch of Negro Methodists in Arkansas, "I don't know what you think of my doing this." Dr. Lester replied, "I would do it too, if I could!"⁶⁵ The author once while waiting for a train in the Atlanta Union Station saw Bishop Jones leisurely eating a meal in the "white" dining room there. Bishop Jones once commented in a sermon, "America's greatest weakness lies in the fact that she preaches a different democracy and Christianity than she lives."⁶⁶

Usually the pulpit was the place where Methodists expected to be confronted with demands for greater consideration for Negroes in society. But in 1942 the Layman's Page in the *Arkansas Methodist* dealt forthrightly with this problem. In the issue for July 2, 1942, it dealt with the relations of the United States and China and "The Negro Question Again." In the latter article the editor boldly asked,

If we as Christian white people have no ill-will toward the Negro then why do we not show some good will by seeing to it that there is not a color line in the administration of justice in our courts, in the furnishing of public schools for children, in the matter of economic opportunity and other things that vitally affect life?

Japanese Come to Arkansas

With the entry of the United States into World War II, 10,000 United States citizens of Japanese extraction were brought to Arkansas to be interned. When this plan was announced, Editor E. T. Wayland commented that, while the decision seemed wise and proper, there would inevitably follow hardships and injustices for the Japanese.

Two hundred Methodist ministers at the Arkansas Pastors' School at Hendrix College on June 10, 1942, adopted resolutions welcoming the newcomers and set up a committee to give effect to the welcome. And the Layman's Page spoke out:

We Arkansans will soon have Japanese neighbors... We may be sure that they respond to kindness and gentleness with appreciation same as other people. . . . Some of them are Christians . . . Let the Methodists of Arkansas extend to these unfortunate people a hand of Christian greeting and brotherliness. They are victims of the folly and madness of war. An opportunity to practice the Gospel of love has been thrust upon us . . . Let it never be said that we . . . were found wanting.⁶⁷

But some observers there at the time felt that many Arkansans—and Methodists—were found wanting. Three of them, years later, expressed their feelings:

Officially the Arkansas Methodist Church did nothing to assist with the religious program in the War Relocation Center at Rohwer. In fact . . . the bishop at one time advised his ministers that it would be best to stay away from that group within a wire enclosure.⁶⁸



Japanese Americans arrive at the relocation center at Jerome, Arkansas, in 1942. Painting hangs at Hendrix College.

Methodists showed little more inclination than other Arkansans to welcome the persons sent from the West Coast to the War Relocation Centers at Rowher and Jerome...⁶⁹

Some of our own [Methodist] people right in Tillar who were leaders in the Conference felt that we were corrupting our young people by letting them associate with the Relocation Center Group.⁷⁰

Significant and Tremendous Contributions

While these judgments refer to official, statewide or conference actions, we must hasten to add that several Methodist leaders made a significant witness to their faith in ministering to the Japanese. Dr. J. B. Hunter, a minister from outside the Methodist fold, recalls:

Rev. Jim Major had a pastorate not far away [at Tillar] and he did everything possible to lend aid to the religious efforts being carried on within the Center... Among the ministers was a very fine young Free Methodist... Dr. Nat Griswold had charge of adult education and was a fine influence in every relationship...

The most significant Christian influence... was Miss Anna Belle Williams, a Methodist missionary home from Japan... She was there as a personal volunteer and because of her rare spirit was permitted to live within the center. She could speak Japanese... Her influence was tremendous. It was the result of her influence, no doubt, that a number of the Buddhists became members of a Protestant church after returning to their home community.⁷¹

Dr. Major sought as a nearby pastor to be helpful to the Center. He writes:

Probably the best thing we did was to invite the young people's group from the Center to join with the Delta Subdistrict M.Y.F. . . . It gave opportunities for the Relocation Center Group to get outside and get to know our young people and for our young people to get to know them.

I remember that we also had to fight a lot of prejudice from older citizens who felt we were bringing the enemy into our communities. . . . I can remember writing letters to the editor of the local paper criticizing some articles in it that had rather pointed slurs directed at the Japanese American softball players, fearing these articles might lead to an explosive situation.⁷²

The Little Rock School Crisis

A major crisis for Methodists came with the integration in the Little Rock Central High School in late summer of 1957. Various groups had already seen the dangers inherent in the situation: desegregation had been ordered, and the school board agreed it was coming but little preparation was being made for it. This situation was discussed as early as April 23, 1957, in a meeting of the Urban League of Greater Little Rock, of which several Methodists were members.⁷³ Similar concern was felt by the Arkansas Council on Human Relations, to which several Methodists belonged.

When the furor at the school broke out, few groups were ready for it; certainly the church was not. Methodist laity was divided over the issue; the clergy in the main favored following the ruling of the Supreme Court. School superintendent Virgil Blossom, who was an active Methodist, tried to make integration work in the high school. Much of the leadership among Methodists for the first nine months fell to the district superintendent, Dr. Arthur Terry, since Bishop Paul E. Martin and First Church pastor Aubrey G. Walton were both out of the country at the first of September. Dr. Terry at once alerted several prominent business men, such as Bill Shepherd and Richard C. Butler, to the serious economic consequences that might result if the situation got out of hand, and these men and others joined together to help the city to maintain a balanced view of the issues.⁷⁴

Methodist Pastors Speak Up

One of the first Methodist pronouncements came from twenty-seven pastors attending the annual Pastors' School at Hendrix College, September 2-6. The statement deplored the actions of Governor Orval Faubus in defying the order of the courts for desegregation and cited seven grounds for disapproval. The statement was circulated by Dr. Henry A. Rickey; several ministers felt the resolution was unwise and did not sign it, fearing its effect would be inflammatory. One of these was Dr. Terry. One of the signers was a woman pastor, Mrs. Monroe (Ina Mildred) Scott, a devoted churchwoman who had volunteered to serve as supply

pastor of the small Hackett Circuit from her home in Bonanza, south of Fort Smith.⁷⁵

In 1958, Dr. E. D. Galloway succeeded Dr. Terry as Little Rock district superintendent; he served for six years and endured considerable harassment at times, especially through "hate calls" on the telephone. He accompanied Bishop Martin when the bishop made a policy statement over the radio on the integration issue. Unrest lasted for several years and Dr. Galloway was involved in a number of tense situations. He served as president of the Greater Little Rock ministerial association during the integration years.⁷⁶

Early in the 1957 episode eleven Negro and white Methodist ministers were among thirty-six of several denominations who signed a statement calling for "constant and diligent prayer" and "a love which respects the dignity of all children of God and seeks equal justice for them." Methodist signers included C. F. Odom, Bullock C.M.E. Church; G. P. Pulliam, Reed Memorial C.M.E. Church; Rufus King Young, Bethel A.M.E. Church; Nat Griswold, Arkansas Council on Human Relations; M. L. Darnell, Miles Chapel C.M.E. Church; Robert P. Sessions, First Methodist, Booneville; John D. Jump, First Methodist, Quitman; Charles E. Martin, St. Luke's Methodist, Pine Bluff; William Byrd, First Methodist, Pine Bluff; Cagle E. Fair, Carr Methodist, Pine Bluff; and N. Charles Thomas, C.M.E. Church, Wrightsville.

Methodist Laymen React

The issue simmered and stewed month after month. A whole year later some Methodist groups were declaring their determined opposition to integration. For example, on October 17, 1958, came the report that about 300 Methodist laymen had organized a Council of Methodist Laymen in Little Rock's Albert Pike Hotel. Its purpose was to oppose integration—in the church or outside it. Chairman was William H. Sadler of First Church, Little Rock. Chief speaker was former governor Homer M. Adkins, a member of the Social Hill Methodist Church near Malvern. Others who spoke were attorney Ed I. McKinley, Jr. of Little Rock and Ralfe Eldridge of Augusta. The Rev. George E. Stewart, associate pastor at First Church, was asked by Bishop Paul E. Martin to attend the meeting to learn its character. Laymen were present from Little Rock, Cabot, Pine Bluff, England, Forrest City, Benton, Star City, Cotton Plant, Augusta, and Conway. Speakers at the meeting condemned members of the Methodist clergy, Methodist literature, the Supreme Court, the N.A.A.C.P., and a former Philander Smith College professor. Governor Adkins stated he had great respect for Bishop Martin, "but I am not willing to sit idly by and let some sinister influences tear our churches to pieces."⁷⁷ In 1941 the governor had addressed the Little Rock Conference, and it had praised him then for "his stand on moral issues and his efforts to enforce the laws of the state."⁷⁸

Within a few days of the Laymen's Council meeting, the official board of the Methodist Church at Hazen unanimously adopted at a special session a resolution opposing racial integration of public schools, public transportation, the church, "and any other public or social institution in which the races would be mixed and placed on a socially equal basis." The resolution continued:

We declare emphatically that we will never racially integrate our local church... nor will we ever permit this to be done by any other higher agency of the Methodist Church... We further go on record as censuring any... high official of the church who... [approves] racial integration.⁷⁹

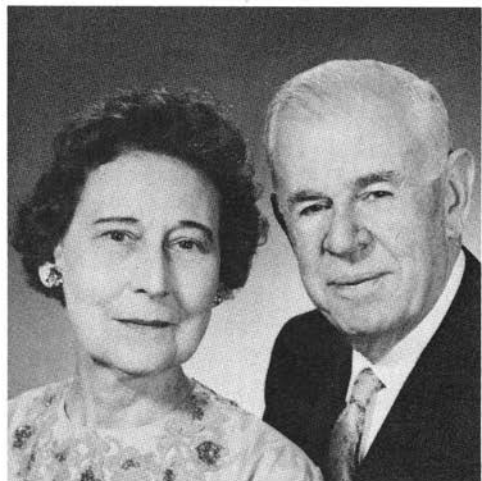
Church Leaders Caught in the Middle

The reference above to "any higher official" was to District Superintendent Galloway and Bishop Paul E. Martin, who obviously had a delicate task in trying to minister at the same time to strong-minded persons on each side of the issue. It was a difficult and unhappy time for Bishop and Mrs. Martin, for there was no way to avoid a certain amount of open controversy. Bishop Martin's whole life style was to gain his objectives by friendliness, good will, and love—and these elements were conspicuously lacking in the social environment at that moment. Several prominent pastors were strong supporters of Bishop Martin in steering a middle course between extremes—such as J. Kenneth Shamblin and Aubrey G. Walton, both pastors in Little Rock; and C. M. Reves, retired but still influential among Methodists of Arkansas.

Bishop Aubrey G. Walton, in looking back at those years, says of Bishop Martin:

Though he had many rough experiences and endured harassment, as did many others, he steadfastly retained his kind and compassionate attitude toward all and witnessed daily for the faith that was his. He laid a foundation in human relations, which made it possible for those of us who followed to build on.⁸⁰

Bishop and Mrs. Paul E. Martin were living in Little Rock in 1957 during the school crisis, and were the center of Methodist (and non-Methodist) approval and disapproval for their position on integration.



Vietnamese in Arkansas

Over 20,000 Vietnamese refugees were flown into Fort Chaffee, Arkansas, in early spring, 1975, preparatory to their being sent on to other places in the country where jobs and homes could be provided. Methodist leaders in and around Fort Smith welcomed them. "The Church was here before the first Vietnamese arrived, it is here now and it will be here as long as human need is present," wrote Editor John S. Workman in the *Arkansas Methodist* for May 8. Bishop Eugene M. Frank in the same issue declared, "We will do all in our power to minister to the human needs of [these] refugees who are displaced because of the war."

Similar expressions came from others in the area: Dr. Charles McDonald, superintendent, Fort Smith District; Mrs. Euba Winton, Black Community Developer and member of Mallalieu Church; Les Fellner, member of Hendricks Hills Church; and Jim McDonald, high schooler in Goodard Memorial Church. Both Arkansas conferences accepted goals for placing Vietnamese families, under the sponsorship of local churches.

"Men's Hearts Must Change"

In 1969 Mrs. W. F. Bates (whose work is described earlier in this chapter), after many years of effort, struggle, heartaches, pleadings, some hardship, and some success in the cause of good will between racial groups, came to certain conclusions about the work she and others had tried to do in race relations. She wrote to the Arkansas Council that prior to 1957 she had been sure that she had the answers to racial problems. All we thought we had to do, she wrote, was to bring people together and to help the whites understand the needs and desires of the Negroes. She had felt that when whites saw the injustices suffered by the black people all around them, they would change social conditions and prejudiced feelings.

Then in Little Rock, she wrote, the Urban League pretty much folded up and in 1957 (the year of racial integration in Little Rock Central High School) the bottom seemed to drop out of the dreams, the ideals, and all the years of work she had given to try and bring about better conditions.

I could see in the eyes of many people . . . hatred . . . ill will . . . Since then I have had time to think . . . If I learned anything at all in the years following '57, it was that evil is real. . . And those in power, or the majority, must be converted *literally* if conditions ever really change. . . Laws must be made and enforced, but they never will be on the scale that is necessary until more men's hearts are changed.⁸¹

This is essentially the message of William Stevenson when he came down across Arkansas in 1814: "By this shall all men know that ye are my disciples if ye have love one to another."

"War, That Mad Game . . ."

Because the freedom gained by the United States came through military revolt, its citizens have been slow to raise questions about the morality of war. Even the Civil War was considered by one side a necessity to save the Union and the other a necessity to save its honor and way of life, and to preserve state and local decision-making.

When World War I came, it received wholehearted support in America, including Arkansas. A report of the March, 1917, meeting at Pine Bluff of the Woman's Missionary Society said "We could not long remain neutral with honor. . . . We felt that God was leading [to war] and it was ours to follow."⁸² Mrs. W. H. Pemberton, corresponding secretary of the women's organization, urged the purchase of Liberty Bonds to help finance the war. An editorial in the *Arkansas Methodist* called "Win the World War" declared "The professional pacifist may . . . cry for peace. But no heed should be given to their clamor."⁸³

The College of Bishops of the Methodist Episcopal Church, South, issued a message on "The Church and War" in November, 1917, that defined the war as "a conflict of Christianity with its love of the universal good . . . against a Kultur of the rankest barbarism. . . ." ⁸⁴ Dr. John H. Reynolds presented a resolution which the North Arkansas Conference adopted pledging "vigorous support to all measures which the government may adopt in prosecuting the war."⁸⁵ The Little Rock Conference agreed to raise \$5,000 to help carry on religious work in army camps at Fort Roots, Camp Pike, and the Aviation Camp at Lonoke.

Dr. Theodore Copeland represented Arkansas Methodists at a national conference on food conservation called by Herbert Hoover in August, 1918. People were asked to cut down on the use of wheat and meat by twenty-five per cent. Dr. A. C. Millar was named later to a church commission on food conservation. Sunday schools were enlisted to help in the war effort by raising money for the Red Cross; women's missionary groups were organizing war committees to sew and knit.⁸⁶

Both conferences appointed men in 1917 to serve as army personnel and auxiliaries. From Little Rock Conference these were J. Abner Sage and B. F. Musser, Army Y.M.C.A.; F. W. Gee, army chaplain. From North Arkansas they were J. G. McCollom; H. C. Hoy; J. N. R. Score, Army Y.M.C.A.; and C. M. Reves, army chaplain. A year later F. W. Gee was appointed by Little Rock Conference to Red Cross work, and Musser continued as a chaplain. In North Arkansas, McCollom continued as an Army Y.M.C.A. appointee, joined by W. B. Hubbell, A. E. Goode, J. L. Bryant, and E. K. Sewell. Hoy and Score were shifted from the Army Y.M.C.A. to the army chaplaincy, and H. B. Trimble and J. T. Wilcoxon added to the list of chaplains. William C. Martin was not appointed as a chaplain, but together with six other students in

Hendrix College he enlisted in the Army Medical Corps. He served in France and Luxembourg.

After the close of the war, the *Arkansas Methodist* called for reduction of armaments. "The building of a huge navy and . . . army are futile against . . . science and industry. . . . Our best defense is to be found in strengthening our universities and developing our industries."⁸⁷

World War II

Dr. Gaston Foote, pastor at Winfield Church, was serving as interim editor (without salary) of the *Arkansas Methodist* as World War II approached for the United States. His stance was definite: "Stay out of this war." He feared a repetition of World War I—winning the war and losing the peace. "Many are saying that there are some things worse than war. Perhaps there are but war will produce all of them," he declared.⁸⁸ At the same time Dr. J. H. Reynolds, president of Hendrix College, told the Little Rock Kiwanis Club, "This war is ours. We should join England at once. . . . It would be a crime if we permitted the triumph of Hitler."⁸⁹

The two Arkansas conferences met in November of 1941, shortly before the Japanese attack on Pearl Harbor. By 1942 both conferences had a report on war work, listing specific ways of ministering to those in service and the families from which they had gone. Little Rock Conference noted that it was serving an area with five training camps, eight defense industries, and the largest concentration camp for Japanese in America. Alfred Knox, Lyman T. Barger, A. C. Carroway, James R. Sewell, David A. Weems, Doyle T. Rowe, and T. E. McKnight were assigned as chaplains in 1942.

In succeeding years additional chaplains were appointed, including William L. Arnold, A. J. Shirey, Richard Perry, Gerald C. Dean, Roland E. Darrow, Ralph Clayton, Mouzon Mann, John W. Hammons, R. O. Beck, Roland Marsh, Mark F. Vaught, Earl W. Lewis, Wallace M. Callaway, Welton Meeks, John G. Gieck, Archie N. Boyd, W. Glenn Bruner, Ray D. Seals, LeRoy Henry, Roy Bagley, J. C. Wilcox, Ewing T. Wayland, Rodney Shaw, Thomas E. McKnight, and Donaghey Duran.

"The Labourer Is Worthy of His Hire"

Arkansas has been slow in giving to organized labor a place in the scheme of things—just as has all of the South. Two episodes in the first third of this century have involved Methodist laymen and preachers.

As early as 1885 Methodists were discussing labor problems. "We have in our midst the best laboring people on the globe for our climate and purpose," said the *Arkansas Methodist*. But, it warned,

No people can be expected to accept the place of servitude and low social standing with perfect resignation. . . . It is to the interest of both races to live

peacefully together. If one race accepts the place of servitude and subordinate social standing and does it cheerfully, the other should avoid oppression and insult, and do everything possible to alleviate their condition.⁹⁰

In 1907 the same paper stated, "We believe in the principles of trade unions. So far as we can see there was no other way, in our modern industrial organization, for labor to protect itself against the deepest oppression on the part of capital."⁹¹ Nevertheless, the "blue-collar" worker was seen in Methodist churches less and less frequently; and as a whole, churchmen were not strong advocates of labor unions.

Methodist Lynched at Harrison

Several Methodists were indirectly involved in a tragic strike at Harrison in the early 1920s. The Rev. W. T. Martin was pastor there at the time a strike was called in February, 1921, by workers on the Missouri and North Arkansas Railroad. Mr. Martin made a major address on July 4 at a mass meeting held to try to calm the strong feelings of citizens, who were almost all either strongly pro-union, or anti-union. He called for peaceful solutions through the courts, defending the right of collective bargaining by all groups but also pointing out the rights of the people as a whole. "It is not a problem for the people to deal with violently."⁹²

Martin moved in the fall of 1922 and the conference sent the Rev. J. K. Farris as his successor. A historian has written:

...Farris, who was one of the able ministers of the denomination, had served several charges where there was a large union membership and had come to know and love union workers. He went to Harrison without knowing much about the bitter feelings there and how impossible it was for a man to be neutral in the controversy.⁹³

Farris found the church about equally divided over the strike. He tried to avoid the issue and not to learn how different members stood on the matter. But extremists were not content with neutrality; one must be either for or against.

On Monday, January 15, 1923, a trainload of armed men came to Harrison to "clean out" the strikers. A crowd or mob formed and elected a committee of twelve to question persons and to "dispense justice." Many persons were whipped or threatened. One person they questioned was Ed C. Gregor, who had been working out of town, but was identified with the strikers; he had been a Methodist steward at Heber Springs before moving to Harrison. Mrs. Gregor was active in the Harrison Church. Gregor was placed in jail, possibly for his safety; but in the night his guards were overpowered, and he was hanged on a nearby bridge. When Farris heard the news he started to the Gregor home to comfort the family but was stopped and told he must get permission from the committee of twelve. This permission was finally

secured, and he prayed with the family. The president of the Woman's Missionary Society also visited the widow. The husband of another member of the Methodist church, Albert Stephens, was run out of town by the mob.⁹⁴

Many of the strikers eventually left town, abandoning their homes, some going back into small mountain towns to live. Farris himself became heartsick over the tragedies and the bitterness that developed in the town—and in the church. Though divided, probably a majority of the members supported him. He first told his presiding elder he wanted a year off to rest but says that later he told him he wanted to continue active. Through a misunderstanding, he was retired—an action he felt was due to some of his opponents in the town. The book he wrote about the situation was resented by some of the citizens and cost him some friends. He must be counted among the casualties of the episode. It was some years before the Harrison church regained a measure of Christian fellowship.

The Rev. J. K. Farris was the pastor at Harrison at the time of violence during the railroad strike there in 1923.



Methodist Involvement in the Delta

The second episode relating to Methodists and organized labor came in the Mississippi Delta in the mid-1930s, in connection with the organization of the Southern Tenant Farmers Union. During the Depression years, when cotton prices had fallen, farmers were plowing the plants up; and many sharecroppers in the Arkansas Delta were being evicted. Professor William Erwin Holbrook, a prominent Methodist in Arkansas, and former State Agent of Rural Schools, wrote about the situation:

About this time [1934] there was a growing movement to organize sharecroppers and tenants on the plantations in Arkansas. This movement obviously aroused opposition among the planters whose control of the political regime in East Arkansas had such influence on the state administration and indirectly on the administration of the WPA that its officials were wary of tampering with the tenant farmers organization in any way.⁹⁵

Methodist pastors in the Delta at that time included some who were well-recognized in the conference. Some had already held fairly high places in the life of the church; others would later hold even higher places. One pastor then in the Delta reports:

I lived in four different Eastern Arkansas communities during the 1930s and while I know conditions were not perfect, I also know that efforts were being made by the church and church people. A number of us worked on county and area committees to assist people to buy farms, to fix up homes, and improve their situation. I was in charge of the Red Cross office in South Mississippi County. Hundreds and hundreds of families were fed. While people from other places met and talked about it and made trips to criticize it, there were dozens of people at work in schools and churches and communities to aid. The church did not sit idly by.⁶⁰

Complex Problems

At the same time, these pastors were persons not versed in labor-management relations; and they had little training in such areas as sociology, psychology, the setting of farm wages, and so forth. Most of them considered that the only way to deal with the poverty of the tenant farmers was through direct help with money, food, and perhaps other jobs. Certainly, these methods were helpful as far as they went, and they are still a part of the way Christians can and must respond to human need. The problems of farm tenancy, however, were more complicated than many persons realized. Also involved were education, incentive, and opportunity. The status of the farm tenant was a long way from that of the self-reliant, independent, resourceful farmer-hunter of earlier years who helped settle the land originally.

Since the need for education was crucial—among both whites and blacks—Professor Holbrook was called to Little Rock in the early 1930s and asked if he felt he could handle the touchy task of organizing an adult education program under the WPA among the tenant farmers. He agreed to take the job if he were allowed to choose his assistants. He chose the Rev. Clarence Davis, Presbyterian pastor at Wynne, who had served among the underprivileged people of the community, and an educated Negro, McClinton Nunn of Forrest City. Holbrook soon had a very successful program going that proved to be one of the most successful in the WPA Education Division.

Efforts to organize the tenant farmers began in 1934 around Tyronza. H. L. Mitchell, a sharecropper, was the leader who became executive secretary of the Southern Tenant Farmers Union, and was later president of the National Farm Labor Union. As the organization of tenant farmers proceeded, relationships became tense between tenants and plantation owners, who opposed the union. Many of these owners were Methodist laymen, and their pastors were in a delicate position. Again, as at Harrison in the earlier railroad strike, it was virtually impossible for a

pastor to convince either owners or tenants that he was concerned to minister to both and to promote the welfare of both.

Methodist Minister Jailed

Norman Thomas (earlier a minister but now national leader of the Socialist Party) and others spoke to the farmers and convinced some that a union of tenant farmers (black and white) offered them hope for a better life. As the union efforts got underway, the movement was joined by the Rev. Ward Rodgers, a young Methodist Episcopal local preacher who had graduated in 1932 from Vanderbilt Divinity School. Rodgers had been serving as a supply at Bethel Chapel Circuit near Paris in Western Arkansas.⁹⁷ In 1936 he left his pastorate to help organize the tenant farmers. Some of the plantation owners objected to Rodgers' teaching sharecroppers how to read and write, and several visited him one night and advised him to stop. Rodgers was also guilty (in the eyes of his accusers) of calling Negroes "Mister" in public. He was arrested and charged with anarchy, blasphemy, barratry and other things. He was given a hearing in a justice of the peace court in Marked Tree, which resulted in a fine and a prison sentence. The case was appealed, but after a few terms of court it was dismissed. The Rev. Kenneth H. Sausaman, pastor of Scott Street Methodist Episcopal Church in Little Rock, befriended Rodgers, and wrote this to a fellow minister:

I believe Ward is in the right, but he has touched an open sore . . . and they are ready to pin anything on him in order to get him out of the county. The suffering among these people is little known. . . .⁹⁸

The union group had to move its headquarters to Memphis for safety. "Norman Thomas . . . was pulled off the platform at Birdsong in Crittenden County . . . John Allen, a union organizer, was found [dead] in the Coldwater River south of Memphis. . . . A minister was killed by a mob over in Wynne, Arkansas."⁹⁹ Other incidents of violence were reported. Dr. Sherwood Eddy, national religious leader, was ordered out of the state by an officer of the law.

In the midst of this turmoil, Marshall T. Steel, serving in his third year as pastor of Winfield Church, called on Arkansas citizens to cease such shameful actions. He mentioned other cases of intimidation of respectable citizens, of violation of civil liberties, and manipulation of the courts. He wrote:

One is amazed at the way our citizens justify or excuse these conditions because the parties involved are radical agitators. Have we come to the time when our government offers protection only to its so-called "best citizens"? That repudiates the great ideals of our democracy. . . . Our government is founded upon the basic conviction that crime is never to be handled by independent, self-appointed groups. . . . The very foundations of our society and religion have been attacked.¹⁰⁰



Bishop Eugene M. Frank holds a copy of a Vietnamese English New Testament that he presented to Cao Van Quang (left) during a visit in October, 1975, to the office of Church World Service at Fort Chaffee, Arkansas. Others in the photo are (left to right) Mrs. Aaron Barling, case worker at the office, Dr. Charles McDonald, Fort Smith's District Superintendent and coordinator for the refugee placement program of the United Methodist Church at Fort Smith, Mrs. Frank, and (at right) Mrs. Gerald Rainwater, also a case worker.

On July 9 the editor of the *Methodist*, Dr. A. C. Millar, while stating that he felt conditions among sharecroppers were no worse than elsewhere in the South, responded by agreeing that law and order must be maintained.

Faltering Steps Toward Solutions

Some of the pastors tried to ease the hardships of the tenant farmers. At one town the Methodist pastor persuaded the businessmen to contribute to a fund of \$600 with which work would be provided to laborers if they would not join the union.¹⁰¹

Following these events, the *Arkansas Methodist* carried two articles about the plight of the cotton tenant farmer, one each from the Nashville *Christian Advocate* and the New Orleans *Christian Advocate*. A third article reported on a meeting of the Arkansas Farm Tenancy Commission in September at which substantial progress was made in shaping a program to get at the causes of poverty among tenant farmers.

Meanwhile, some of the pastors in Little Rock held sessions at which they invited Ward Rodgers and others to speak about the issues involved. Among the ministers meeting in Little Rock were C. M. Reves, Clem Baker, and Marshall T. Steel.

Those favoring the Southern Tenant Farmers Union and those opposing it each saw the issues from his own vantage point. Opponents minimized the extent of evictions of tenants and their economic pinch. "There have been no wholesale evictions in Poinsett County as Rodgers and his friends claim," said one pastor. "It is true, however, that many families have been hard pressed to make both ends meet . . . many of those who contend they have no place to go are merely shiftless." In rebuttal, an attorney for the union said that by walking along the streets of some of the towns one could find hundreds of eviction notices.¹⁰²

One minister's son from the Arkansas delta has recently commented on the situation then in these terms:

I am sure that most Methodist preachers in Arkansas in the Thirties were not trained either formally or by hereditary background for dealing with such matters as the Northerner's efforts to organize the sharecroppers. I doubt if there were a half dozen in the whole state who were, as pastors, ready to cope with such problems. I would suppose that many, if not most, of them would be inclined to take the part of the planters, who of course fought the matter tooth and nail. The pastors were simply not trained and ready to deal with such a problem. This episode was but one small chapter in the long history of white-Negro relations; I hope we have made some progress by 1975.¹⁰³

And one pastor in the delta in those years has honestly written that he was simply unaware of the basic issues involved in the contest. "I only thank God that I have lived long enough to share some of that shame in repentance which calls for more enlightened commitment to real Christianity."¹⁰⁴

These pastors in the delta were, then, placed in a situation for which they had no guidelines or training from the church. The church had provided a formal theology, rules for personal behavior, and a ritual for church services—but no guidelines for labor relations. The contest was essentially a raw struggle for power by the dispossessed against the "possessed." Each side used tactics at times that were less than Christian. Many of those on each side made no pretense at acting by Christian rules or even fair play. The church (and its leaders) was caught in the middle.

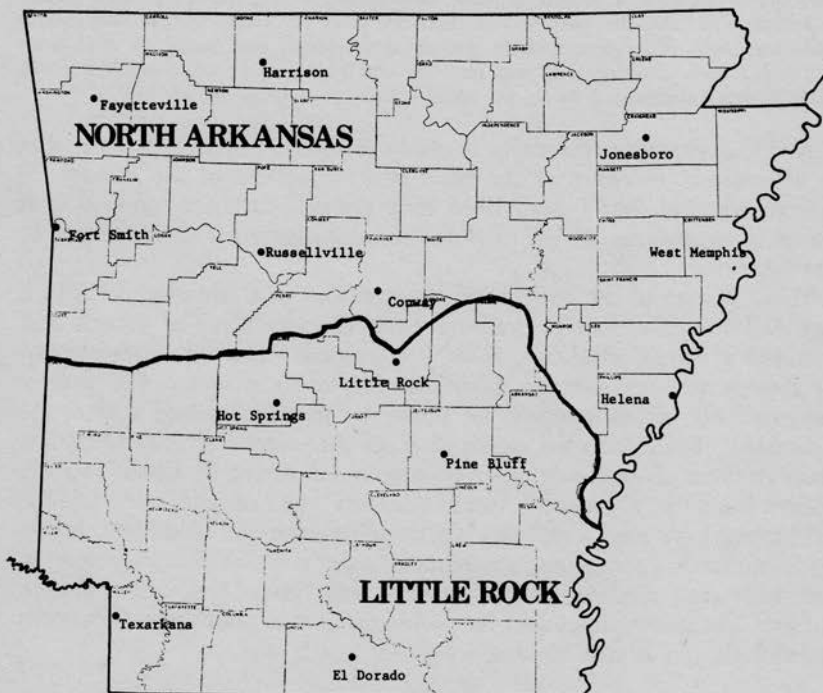
Thus we have seen a middle-class church taking one of its first, faltering, sometimes courageous, sometimes inept, steps in learning how to deal with the relations of the "haves" and "have nots." The church in New Testament times had its problems at this point; the Twentieth Century church is still seeking solutions for its day.

Finally

Arkansas Methodists as a whole have been fully loyal to Christian principles of personal morality—honesty, truthfulness, sobriety. They have been less responsive to the challenge to see that justice and fairness have been available to *all* groups—minorities as well as majorities.

Dr. A. W. Wasson, one of the great spirits and fine minds to come out of Arkansas, gives some clues for appropriate church social action, growing out of his knowledge of the Methodist Church in Korea, to which he gave devoted service from 1905 to 1926:

The best defense, of course, is not a counter attack [against hostile forces or ideologies], but a demonstration of the value of the church in mitigating the social ills for which it claims to have a panacea. . . . But the power to hold gains already made and the ability to win new converts seem to depend primarily upon the way the church is related to the important problems of life that are lifted into prominence by the conditions of the age. . . . [The church cannot] be remote from the problems of the day and unrelated to the current desires of the people. . . . The growth of the church depends at last upon its conformity to the law that whoever would be first must be the servant of all.¹⁰⁵



In 1914 White River Conference and Arkansas Conference united under the new name of North Arkansas Conference, and the conference boundaries in the state have been essentially the same since then.

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“And . . . Some . . . Prophets, Some Evangelists, Some Pastors”

THE MINISTERS who have served Methodist churches in Arkansas have been, as a whole, quite competent and dedicated, and we have seen that some have been outstanding. When Cokesbury Press, the Southern Methodist Church's book publishing agency, produced a volume of sermons in 1927 called *The Southern Methodist Pulpit*, it contained three sermons from Arkansas preachers. Only one other state had that many; most had only one or two. The choices from Arkansas were Phillip Cone Fletcher, Forney Hutchinson, and Ivan Lee Holt (native of Arkansas, though not preaching in the state).

Before the Civil War each minister's chief task was to preach and to evangelize. Gradually pastorates became larger, and ministers served fewer and fewer churches, some of them having only a single church for their labors. As churches became larger, ministers found more and more time was required for administering the program of the church, for supervising financial and building enterprises, and for instructing the congregation. Consequently, the minister found his role of pastor requiring as much time as that of evangelist, and his role as teacher replaced his role as exhorter. Actually, every minister has had to fill several roles; he has been preacher, pastor, evangelist, teacher, administrator, and eventually counselor, all at the same time. However, most ministers have been more proficient in one or two of these areas and have concentrated on being a good "sermonizer," or a good pastor, or a good evangelist.

Enlisting Recruits for the Ministry

One of the basic tasks of the church is to recruit persons to serve as ministers. Methodists believe that ministers are called of God to serve him, but they also believe that the leaders of the church are responsible for nurturing, recruiting, examining, training, and certifying persons for this office. Since they feel the church of God is a universal fellowship, they do not leave this function of choosing ministers entirely to a local church. They establish regulations for the ordained ministry at the General Conference level and require that a prospective minister be exam-

ined at the local church, district, and annual conference levels. Furthermore, after being accepted as a clerical member of the annual conference each minister's actions and character are reviewed annually: "The annual conference shall make inquiry into the moral and official conduct of its ministers . . . whether all ministerial members . . . are blameless in their life and official administration."¹

Numerous Methodist churches in Arkansas have been outstanding in enlisting recruits for the ministry. A few examples will reveal this recruiting ability. One is the Elm Springs Church in Washington County. From its influence came eighteen ministers: William Sherman, B. H. Greathouse, P. B. Hopkins, R. P. Hardcastle, J. H. Sturdy, H. K. Braswell, J. R. Ennis, J. D. Wasson, M. N. Waldrip, Jefferson Sherman, Thomas Wasson, Thomas Martin, C. H. Sherman, W. H. Downum, D. H. Holland, Harvey Anglin, Oscar Anglin, and A. W. Wasson; altogether they have made great impact through their ministry.

Another church that produced four volunteers for the ministry at one time was the Scott Street Methodist Episcopal Church in Little Rock. The Rev. Marvin M. Culpepper was the pastor in 1925; one of the four volunteers wrote many years later: "I was always mystified as to how a 'Culpepper'—a name as southern as possum and sweet potatoes—ever got caught in a North [M.E.] Church south of the line."²

One Sunday in May, 1925, Culpepper made a call for volunteers for the ministry, and three young men went forward. They were George E. Ryder, Lewis W. Moore, and Wilbur Longstreth; and after the service a wire was received from Ross Culpepper, the son of the minister and his wife, stating, "Make it the third generation [to preach], Dad. I must preach."³ In September of 1925 Mr. Culpepper took all four of the young men in his Maxwell touring car to the session of the St. Louis Conference, Methodist Episcopal Church, where they were admitted on trial. At the conference Bishop Edwin Holt Hughes called Marvin Culpepper to the front of the conference and said, "Marvin, you went to Arkansas for your health. I wish I had a few more sick preachers like you. Four young men from a single church is very special."⁴

Eugene H. Hall decided while attending the North Arkansas Conference at Russellville in 1929 to join the itinerancy. He had gone to conference as a lay delegate, decided to join the conference, quickly got four books that were required reading for admission, mastered them, passed an examination on them, was forthwith admitted, and was appointed to the Biggers-Success charge—all in less than a week.⁵

The Rev. H. Lynn Wade tells in his journal with justifiable satisfaction about some of the young men he influenced to go into the ministry. Among those were Paul V. Galloway, later elected bishop; Carl Womack; and Ethan W. Dodgen, who has made a great contribution as a trustworthy minister, an effective leader, and a worthy representative on general agencies of the church.

Preachers Before the Civil War

Obviously, good preachers are too numerous in the history of Arkansas Methodism to mention all of them. But typical ones can be mentioned as examples of the multitude. Each reader will think of others who are probably equally important.

Denton, Sherrod, Harris

Undoubtedly John B. Denton was one of the strongest "pulpit men" in the first quarter century of the Methodist Church in Arkansas. With limited formal education, he was raised and began his ministry in Southwest Arkansas. Andrew Hunter says of him:

"He was a man of wonderful genius. . . . His personal appearance in the pulpit was commanding, his voice clear and mellow, stirring the soul to its deepest depths. . . . He swept the seas with his masterful eloquence. He was mighty in the Scriptures. . . ." ⁶ Denton went to Northeast Texas in 1837, settling in Clarksville, and left the ministry for the law. He was killed in an Indian raid in 1841 between Dallas and Fort Worth; Denton County and town are named for him. ⁷ Hunter, in a reference to another preacher, John L. Erwin, said, "He never had a peer west of the Mississippi as a pulpit orator except for John B. Denton. . . ." ⁸

Arthur Sherrod was another remarkable man in the pulpit. He was a local preacher on the Fayetteville Circuit in 1839-40:

A stranger would not have supposed him anything more than a common farmer. . . . [But] in the pulpit when his heart warmed up you saw a transformed, almost transfigured man. . . . When preaching and preachers were spoken about, someone was sure to speak of a sermon preached by Bro. Sherrod at a brush arbor meeting in the neighborhood of Ebenezer Church. . . . As he neared the close [of the sermon] and the congregation had reached the highest uncton, he exclaimed, "If I had but one sentence to write and I were permitted to write it on the blue arch of the sky, I would write and punctuate with the stars that earth's inhabitants might read as the world rolled around 'The Lord shall be thine everlasting Light and the days of mourning shall be ended.'" No words to this day can describe the effects of that sermon on the congregation. Fully half the people were on their feet clapping their hands, hugging each other, and shouting at the top of their voices. . . . Sixty years have passed away . . . but I see him now as I saw him then as he stood in the pulpit of that day. ⁹

The Rev. Benoni Harris of the White River Conference had the ability to influence his audience profoundly.

A sermon preached by him in 1857 is spoken of to this day by persons who heard him in a little log church on the Lost Creek in Saline County. . . . At the conclusion when his melting tones, tremulous with emotion, fell on his hearers one sentence after another, the whole audience submitted to God. ¹⁰

Methodist Protestant Preaching

Methodist Protestants in Arkansas in 1838 were warned against the "Effects of Witticisms in the Pulpit:"

The preacher was of that class unhappily prone to mingle oddities and witticisms with their discourse. . . . As he proceeded, many ludicrous expressions escaped him [producing] a growing sense of uneasiness and disgust. . . . If this be preaching the gospel of Jesus Christ I know nothing of the meaning of the New Testament.¹¹

Insistence on proper ministerial deportment continued among Methodist Protestants throughout their history. In 1913 the Arkansas Conference of the Methodist Protestant Church adopted a resolution aimed at those preachers "who have been guilty of . . . relating smutty jokes . . . using obscene language, thereby making themselves obnoxious, repulsive, and altogether undesirable among refined Christian people." The penalty for the first violation of this standard was a public reprimand in open conference, and for the second incident the offender was to be dropped from conference membership.¹²

Hunter, Ratcliffe, Winfield

A trio of ministers in this period rank at the top as pulpit giants: Andrew Hunter, William P. Ratcliffe, and Augustus R. Winfield. Hunter has been referred to and quoted frequently. He was not a dramatic preacher. Dr. John H. Riggin described him as a pulpiteer at his death in 1902:

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. . . . At an early date [he] came to be generally regarded as the best man in the pulpit in the state.¹³

One example of his effect on his audiences was told by the Rev. William R. Harrison in 1921 when a portrait of Hunter was presented to Hunter Memorial Church in Little Rock:

At [one] . . . time, preaching at 11 o'clock to a great congregation . . . his congregation was so moved that some people shouted aloud while the mighty man, soaring aloft, carried his audience with him. The break came when "Uncle Johnnie Stalcup," a grand old man, got so full he could stand it no longer, and broke the dykes and deluged the preacher with the glad hallelujahs of himself and many other happy souls, who were entranced by the matchless oratory of the tongue of fire that poured forth streams of fervid gospel truths on that happy occasion. . . .¹⁴

The ministry of Augustus R. Winfield (called "Uncle Gus" in the family circle)¹⁵ was called "one of the glories of the Methodist Church in Arkansas" by Fay Hempstead:

He was one of the most eloquent divines who ever adorned the pulpit in any country. As an earnest, fervid exhorter, his equal was rarely to be found. . . . His delivery was rapid and emphatic; he was never at any time at a loss for a word or an idea. . . . He was singularly gifted in the way of moving assemblies by his utterances. . . .

Concerning him, the committee appointed for the building of the Winfield Memorial Chapel [Church] . . . well and truly said: ". . . We feel we are honoring justly such a man in thus keeping his memory green through the generations yet to come, by means of a house to be used in the advancement of the Christian religion. . . ." ¹⁶

The third member of this trio, William P. Ratcliffe, was outstanding as a church administrator (presiding elder), as a pastor (the people of Little Rock "almost idolized" him after his pastorate there in 1836-37), and he returned as presiding elder in 1842 and served there in other capacities as well. As a "practical" preacher, Dr. Hunter judged him as having no superior.

He never preached any "sky scraping" sermons that left his hearers gaping and wondering. He hid himself behind the cross and always made the impression that he was delivering a message from the God of heaven. . . . He . . . could get the marrow out of a text with more aptness than any man of his day. . . . I never knew one so successful with penitents. He always knew exactly what to say to the mourner. If he could get one to talking and answering his questions such an one was sure to be led on to Christ. ¹⁷

Preachers Between the Civil War and World War I

Gillam, Heckler, Dannelly

The Rev. W. H. Gillam, originally a Southern Methodist preacher (1853-1864), moved his conference membership to the Methodist Episcopal Church in Arkansas toward the close of the Civil War. He showed loyalty to his convictions though he was regarded with some ill-will by his former Southern Church acquaintances. On April 19, 1865, he was a leader in a memorial service in Fort Smith for the assassinated Abra-

Dr. and Mrs. James W. Workman illustrate the versatility of many Arkansas Methodists. He has been pastor, Wesley Foundation director, college president, presiding elder, general board staff member, author, and chaplain (for both military and civilian groups). Mrs. Workman has filled the many roles demanded of the wife of an itinerant Methodist minister.



ham Lincoln.¹⁸ Later he spoke at Fayetteville on "American liberty." He was an eloquent speaker and began by praising the Revolutionary fathers. Then he 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 proceeded to praise him. He reached his climax by asking, "Where now is the spirit of John Brown?" A Confederate soldier sitting in the audience could contain himself no longer, jumped to his feet and cried out, "In hell, you infernal scoundrel, you, where you ought to be!"¹⁹

Some of the North Arkansas preachers demonstrated remarkable courage and loyalty as they carried the gospel to the mountain areas after the Civil War. An example was the Rev. John S. Hackler, turned down as a member of the conference but accepted by Presiding Elder James A. Anderson as a supply for a church left without a pastor. He told Anderson he could start at once as the pastor if he had fifteen dollars, for he owed that amount and was not willing to leave until the debt was paid. Anderson advanced the money and sent Hackler into the mountains. In a few months the new preacher reported he had organized six new churches, with six Sunday schools, and that if he had twenty-five dollars he would take the whole area for the Methodists. Anderson promptly sent him thirty-five dollars and commended him for his zeal.

Later Anderson went back into the mountains to hold the fourth quarterly conference (he could not get to the first, second, and third). He took another minister along for safety's sake; both were armed. They found Hackler was walking to his appointments; he had no horse. He had one appointment to reach which he had actually to climb a ladder up a cliff—to save going fifteen miles around it. He had received as his salary fifty-six dollars. "Such was mountain life," added Dr. Anderson. "Still, all praise to Hackler. He was finally admitted to the conference, and did many years' useful work."²⁰

George A. Dannelly was the son of a local preacher in South Carolina. After he married, his wife taught him to read and write, and he developed a remarkable memory. This resulted in his having at his command the largest number of hymns and chapters in the Bible of any preacher within the conference and state. Much of his ministry was spent as presiding elder. He also developed what amounted to a second career in Masonry. He became Grand Orator, Grand Lecturer, Grand Master, and Grand High Priest of the Grand Chapter of Arkansas Masons.

Nations, Withers, Monk, Bubler

One of the liveliest preachers among the Methodist Protestants in the 1880s was the Rev. J. Logan Nations. He tells about an experience he had in 1888, writing from St. Joe:

A short time after I entered upon my duties as pastor of Buffalo and Boone

circuits a Campbellite . . . accosted me in the drug store . . . in about this way: "You are the new pastor of the M.P. Church, I believe?" I replied affirmatively. "Well," he continued, "your folks have a church house here and they won't let any other than their own kind preach in it. Now there is a great many young people 'round here, and I take a lively interest in them, so I'd like to preach hour about with you there. I believe (he took time to scan my youthful appearance) I could make more converts than you could." "Quite likely you could," said I, "since it is easier for one to believe a falsehood and be damned, than to believe the truth and be saved." He was not granted the desired privilege, nor has he pestered me since.²²

Mr. Nations was given to plain speaking about affairs as he found them on his circuit. He reported,

Indiscretion on the part of some of the late pastors . . . has reduced this circuit to emaciation. . . . At the next appointment I found a class defunct. [I] think, however, by the administration of a little unadulterated gospel, [I] can resuscitate it. . . . at next appointment I found . . . last year's pastor, a good man, preached to this class five months, two or three sermons each month, making four of the trips on foot, a distance of about twenty miles, and received as compensation \$1.75. I told them about it, gently reminding them that they must do better this year or else suffer an ecclesiastical amputation.²³

Harlston R. Withers, son of a local preacher in Arkansas, had a remarkably fruitful ministry, in spite of losing ten years out of his service by locating in mid-career. Dr. John H. Riggin wrote this evaluation of his preaching talent:

Withers was a born orator. . . . He was remarkable 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. . . . He was a prodigy. Without scholarship, he was more than peer of those who came from colleges. . . . When Dr. Withers left the pastoral charge, he took up the fight with the saloon. . . . His thrilling eloquence drew crowds to hear him; the drunken politicians were compelled to take notice. . . .²⁴

Dr. Alonzo Monk was one of the fine preachers of Arkansas and of Southern Methodism, for he served as pastor in Tuscaloosa, Memphis, Macon, Chattanooga, Knoxville, Atlanta, Fort Worth, and Louisville as well as in Arkansas. "What a majestic pulpiteer," wrote Dr. Philip Cone Fletcher, "Methodism has known no more towering preacher in the years of his great ministry. . . . He had the personality, the voice, the eye, and the chaste eloquence of the orator, and great congregations waited upon his ministry. . . ." ²⁵ His ministry has been carried on by two sons, Alonzo Monk, Jr and Marion S. Monk, and by a grandson, Monk Bryan, pastor at Missouri United Methodist Church in Columbia, Missouri.

Best known for nearly sixty years as a layman and businessman, H. F. Buhler spent a dozen years as a pastor in Little Rock Conference. During three years as assistant pastor at First Church, Little Rock (1907-10),

he prepared (and probably preached) a sermon that was remarkable for its wisdom and understanding of how young and old should relate to each other and to the changes that come in life. He wrote:

We live in a world of change. . . . Truth also grows and outgrows. Every generation demands a new and larger expression. We do live in a different world from that in which our fathers lived. . . .

One [scholar] read God's handwriting upon the rocks and stars. Gathering up bits of wisdom from field and mountain, mica-flake and ocean ooze, he pieced together the great story of God's creation. . . .

Evolution is a larger story of divine providence than any of the fathers dreamed. Other scholars came. And these began to study the Bible and lo, instead of a book, a library; instead of a proof text, a literature; instead of a diction, an experience; instead of a typewriter for an inspired man, a poet, a seer, a martyr. And the Bible became greater and grander than ever before. . . .

The young man is wrong when he believes that wisdom was born with him or when he scoffs at the customs or faiths of olden times. . . . Our fathers . . . have lived, and labored, and thought, and sought, and suffered, and died.

Wisdom, it is true did not die with them; but it is also true that Wisdom was not born with us. . . . Creeds are modified but the verities never die—and now abideth Faith, Hope, Love. . . .²⁶



Dr. and Mrs. John E. Brown of Arkansas has wide influence in education and evangelism. He held revivals in many parts of the nation in the first half of this century. Never a member of the conference, his work was interdenominational, but his own church membership was in the Methodist church at Siloam Springs.

Preachers Since World War I

Fletcher, Anderson, Hutchinson

Philip Cone Fletcher has already been mentioned as one of the most popular preachers in Arkansas. Silas Wesley Rogers, who listened to him preach for nine years at First Church, Little Rock, concluded that Dr. Fletcher's success as a preacher was due to the care with which he prepared his messages:

He never comes to his pulpit without having made a careful advance preparation of his sermon. He keeps before him a complete topical outline of his sermon. He never writes his sermon out in full. He never commits it to memory. But he works it out, then thinks it out, and finally makes an outline

of what he is going to say. And when he comes to the pulpit with his outline before him, he can with few diversions repeat what he has previously prepared.²⁷

Dr. Fletcher had two favorite sermons he used wherever he served. One called "The Life Beautiful" was always the first sermon he preached at a new appointment. Soon thereafter he used one entitled "The Radiant Life." These two set forth his basic convictions that this is God's world, that he created it as a thing of beauty for his children, that the beautiful life is a loving life, a helpful life, and a life "hid with Christ in God."²⁸ "The chief work of the minister," he declared, "is rightly to relate men to Christ. If he fails to win men to God, he has failed in his ministry."²⁹

Dr. James A. Anderson ranked high as a preacher—as well as editor of the *Arkansas Methodist* and as author of the *Centennial History of Arkansas Methodism* (1935). Dr. O. E. Goddard wrote of him:

Dr. Anderson was truly a great preacher. He was a master of homiletical technique. Despite my defective memory, I can recall the outlines of sermons I heard him preach 67 years ago. His vocabulary was wide, his thoughts were clear, and he had a lucidity and cogency of expression rarely equaled.³⁰

Another commentator wrote that "at one time he was mentioned as the most capable pulpit man west of the Mississippi River."³¹

Forney Hutchinson was recognized across the South as one of the great preachers and pastors of his age.

. . . He is pre-eminently a city pulpiteer and pastor. . . . Methodism has produced few as charming men. There is an indefinable something about him which enables him to find the combination to the human heart and grip the souls of folks.³²

Dr. Hutchinson's love of the pulpit and the pastorate led him at the 1930 General Conference meeting in Dallas to decline election as a bishop. He explained the reasons for his action:

After much thought and a night spent mostly in prayer, I arose in the Conference . . . and asked the brethren to cease voting for me. . . . My statement to the Conference follows:

" . . . I never in my life wanted to be a Bishop, and the closer I get to it, the less fascinating it is. . . . In the first place, I am not temperamentally fitted for the task this office imposes. I love the pulpit and the pastorate. . . . Administrative work has always been burdensome to me, and the duties of a Bishop are primarily executive and administrative. I have great misgivings lest I should be very unhappy in such a position.

"In the second place, I cannot bring myself to believe that it is wise for me to be elected and ordained to this office for life . . . If I could be elected . . . for four years . . . I would be very willing to undertake it. But I cannot find it in my heart to accept for life a position for which I am by no means sure I am fitted."³³

Dr. Hutchinson served in the pastorate for his remaining active years and never regretted his decision to avoid the episcopacy. He is considered to be among the most useful and most dedicated of the pastors Arkansas Methodism has produced.

Quillian, Score, Oliver, Steel

Paul W. Quillian left schoolteaching in Georgia, entered business life, and came to Pine Bluff where he was in the business of bottling soft drinks. He was an active churchman, but his pastor, Dr. E. R. Steel, felt this was not enough. "Paul," he said to him, "what will you say when you get to the Golden Gates and meet St. Peter? Will you tell him you spent all your life selling soda pop?" He became assistant pastor under Dr. Steel, went to the S.M.U. School of Theology for theological training, and served pastorates in Arkansas and Oklahoma before going to First Church, Houston. As he matured in the ministry, he became recognized as a preacher of unusual ability. He was much in demand as preacher or speaker at youth meetings and conferences beyond his home area. He was high in the voting for bishop in 1948. His early death was a distinct loss to the church. Philip Cone Fletcher called him before he left Winfield Church in Little Rock, "cultured, quiet, dependable, lovable, winsome, sanely spiritual."³⁴

J. N. R. Score (usually referred to as John Score before he left Arkansas) had a reputation as a good preacher while a young man in the eastern part of the state. "The inimitable Rev. John Score of West Helena . . . preached a great sermon. . . ."³⁵ He preached a splendid missionary sermon to the Woman's Missionary Society district meeting at Augusta. . . .³⁶ He paid off several troublesome church debts."³⁷ After he moved to Texas he soon took rank among the leaders in the state. He had a distinguished ministry at First Church, Fort Worth, and he provided strong leadership as president of Southwestern University. He, along with Paul Quillian, was in demand as a churchwide leader—as speaker, board member, and trusted advisor.

After graduating from Hendrix College, William C. Martin went to Southern Methodist University in Dallas for his theological education and stayed in Texas as a pastor. But before long he was called back to Arkansas to fill the pulpit at First Church, Little Rock. "Fill it" he did, not only with his stalwart body but with wide vision, brotherly spirit, and helpful preaching. But Texas wasn't willing to give him up for long, for soon he was assigned as pastor of First Church, Dallas, from which church he was elected bishop in 1938. At Little Rock, his sermons were frequently printed in the Monday morning *Gazette* and in Dallas one of the church staff³⁸ said one never came away from one of his services without being uplifted.

The Rev. John Oliver, a dedicated black preacher of the Little Rock

Conference, has described how he got to his preaching appointment in earlier years and on his early preaching efforts:

I had to catch a freight train out of Clarendon to Pine Bluff and then I'd walk 20 miles, all night long. I'd get to the church at about 7 o'clock in the morning, put two benches together and sleep before time for folk to come to church. . . . After one sermon in which I had been generous with mistakes, I went down to the barn to pray. And I said, "Lord, whatever I say, if it's incorrect, you correct it by the time it gets to the ears of the hearers!" And he did it too.³⁹

Marshall T. Steel divided his ministry between Arkansas and Texas, but most of his regular preaching was done at Highland Park Church, Dallas. There he had followed the popular Umphrey Lee, one of the great preachers of Texas, but Dr. Steel soon made his own place as preacher and leader. Soon he had won his congregation by the power of his message and the force of his personality—and popular demand put his services on weekly television. Doris Miller Johnson attributed his acceptance by his congregation to their "personal delight over his Arkansas wit, his personal magnetism, and his Savonarola fervor."⁴⁰

Dr. Steel's sermons were practical, down-to-earth, and often hard hitting on social, moral, and civic issues. He had something of the style of Harry Emerson Fosdick, under whom he had studied at Union Theological Seminary in New York. He talked about poverty in West Dallas, about race prejudice under Bilbo in Mississippi, about better salaries for school teachers, about juvenile delinquency, and about the liquor traffic and the spread of social drinking. He also talked about personal religion: hypocrisy, gratitude, unanswered prayer, and facing the inescapables of life, such as illness and death. When he left Dallas in 1957 to return as president of his alma mater, Hendrix College, the *Dallas Times Herald* commented:

Dr. Steel stands out not only for the magnitude of his religious and civic activities, but for his uncompromising forthrightness. His clear-cut sizing up of civic matters often has had a jolting effect on the conscience of the community, and Dallas is better for the admonitions of this courageous clergyman.⁴¹

Preachers of Our Day

Good preaching is still going on in Arkansas Methodist churches. As a whole, it is in certain respects better than ever before. But for any one to choose at this time a few "outstanding" preachers would be unfair to many others who could be considered just as good as—or even better than—those chosen. We are too close to our own time to be able to know whose preaching will be remembered fifty years from now. Suffice it to say that Methodist preaching in Arkansas compares quite well with that in other parts of the church—and is better than in some.

"Some Evangelists"

All ministers in the truest sense are evangelists or evangelists, for an evangelist is no more nor less than a preacher or proclaimer of the gospel. It is unfortunate that in Arkansas—and elsewhere—the word has been interpreted as meaning something else. Too often revivalism or evangelism has been identified with particular methods or settings with an "outside" preacher.

John Dye and Sam Jones

In the 1870s and 1880s Arkansas preachers were their own evangelists. The Rev. John H. Dye wrote from Newport in 1877:

Our revival is assuming proportions which astonish the most sanguine of the citizens. . . . The congregations have grown steadily from the first service, until our hall, 30 x 80, is taxed well nigh to its utmost capacity. . . . Billiard and drinking saloons present quite a lonely and deserted appearance during our services.⁴²

In the same issue of the *Record*, Mr. Dye reported:

A gambler at the altar last night while wrestling with God in an agony of prayer, took out of his pockets a deck of cards, and gave them to me, asking me to burn them and to pray for him [and a week later he reported that] The mourner who gave me his cards while at the altar referred to last week, was happily converted the next night and joined the church. . . .

But soon the professional, traveling evangelist appeared on the scene. Dr. W. W. Sweet says "It was the city which gave rise to the professional revivalist."⁴³ Sam Jones seems to have been the most popular—and the most controversial—professional evangelist who preached in Arkansas. A Georgian, he was also a Methodist, and this probably gave him special entree into Methodist circles. Additional attention has been given to his reception in Arkansas elsewhere in this volume.

The *Arkansas Gazette*, on October 3, 1885, quoted the *Louisville Commercial* as calling Jones "that ranting religious vulgarian . . . whose gibes and coarse humor would be broad coming from a . . . minstrel. . . . This sanctimonious mountebank. . . ." The Rev. L. M. Keith admitted that Jones was probably useful but charged his work was not lasting. "Don't seek them [converts] just to get them converted, but try to make them seek the church because they want to be saved."⁴⁴

In 1890 the *Arkansas Gazette* delivered a blistering attack on Jones while he was preaching in Little Rock. Fred W. Allsopp, a columnist for the *Gazette*, wrote that it was a desecration of the Sabbath to go to hear Jones on Sunday, for he was merely an entertainer and that the example of one godly man or woman did more than all the money-grabbing so-called evangelists that ever lived. As a result the *Gazette* lost many subscribers, for they thought the paper was attacking religion. "The com-

plaints received at the office showed that he was immensely popular. . . . The majority of the people not only went out of curiosity to hear him, but they seemed to indorse him warmly."⁴⁵ Allsopp, writing nearly twenty years later, conceded that no doubt Jones did some good in reaching people who would not otherwise be reached by the gospel. He continued to preach in Little Rock from time to time. In 1892 he wrote a prominent member of First Church for an invitation to return, but the request was respectfully declined. "We have had enough of Sam Jones," a member at First Church was quoted as saying to the *Gazette* reporter.⁴⁶ But two days later the *Gazette* ran a report saying that George Thornburgh and P. D. English had denied the story. Later a member at Winfield Church invited Jones to come, but Jones said he would come only if the churches would unite on the invitation. The churches were not able to agree on the invitation and the whole thing was dropped.

Jones was back, however, in 1895. One night he attacked the city administration for not putting a stop to gambling. "If I were a citizen here," said Jones, "I would go before the grand jury and charge the mayor with failing to do his duty. But I don't believe there's a man in Little Rock with sand [grit] enough to do that. Is there, Brother [James] Thomas?" "No, there is not," replied Thomas. "Haven't you?" retorted Jones.⁴⁷ The *Arkansas Methodist* explained that the churches had not invited Jones to come but that a few laymen had done so on their own, and most of the pastors had cooperated.⁴⁸

It is perhaps still too early to evaluate finally the work of Sam Jones. Despite these criticisms, Bishop Mouzon once called him "the greatest of all American evangelists,"⁴⁹ and Philip Cone Fletcher said he was "one of the world's most unique and dynamic characters. . . . He made no compromise with evil."⁵⁰

Harry May, S. L. Harris, John Brown

Another popular evangelist was the Rev. Harry May, a Jewish convert to Christianity. The Rev. H. R. Withers reported that he had made many converts in a meeting in Hot Springs:

Bro. May is rough, ready, and earnest. . . . He makes enemies and friends. Enemies, because he is plain; friends because he is true. . . . He is noisy, wordy, fidgety, comical, but under all beats a true heart, full of the Holy Spirit.⁵¹

Negro preachers frequently had unsurpassed eloquence. One example was the Rev. S. L. Harris, called by some "Arkansas's greatest evangelist" in the 1890s. When he held a meeting at the C.M.E. Church in Camden, the pastor there, the Rev. R. T. Lewis, wrote:

White ladies, colored ladies, white men and colored men and men of every calling and of every denomination attended. . . . Long before preaching hour every seat is taken and hundreds remain on the outside.⁵²



Dr. James Thomas was a most influential figure in Arkansas Methodism for many years, and helped lay the foundation for much of what has come to fruition since his time.

Many evangelists were less spectacular than Sam Jones and Harry May. One who received wide acclaim was John Brown, whose work continues today in the college named for him in Siloam Springs, under the direction of his son, John Brown, Jr.⁵³ The son of Quaker parents, John Brown was converted in a Salvation Army meeting in Rogers, Arkansas. His first revival meeting in 1899 brought him \$3.65 in pay. But his fame grew, and he was more and more in demand. He preached in Iowa, Texas, Kentucky, California, Tennessee, Massachusetts, Oklahoma, and elsewhere. He produced several periodicals and newspapers during his ministry. For two years (1902-04) he was president of Scarritt Collegiate Institute at Neosho, Missouri, named for the same Nathan Scarritt for whom another school, Scarritt College in Nashville, Tennessee, was named. He wrote numerous books in his lifetime. But one of his most enduring achievements was the founding of the John Brown College at Siloam Springs in 1919, a school where youth of limited resources could earn their education. He had help from Houston financier, Jesse H. Jones, one of Brown's early converts.

In 1915 Brown was named a general evangelist by the Methodist Episcopal Church, South. He was active—when at home—in the Siloam Springs Methodist Church. In 1936 the Rev. Fred R. Hamilton wrote:

For thirty years, John E. Brown, one of America's greatest evangelists and founder of the unique "College out on the hill," has been a member and local preacher of this church.

During the early years of this century the church could not have survived had it not been for the wholehearted support given it by Evangelists John B. Andrews and John E. Brown. What we now have is the fruitage of their consecrated labors and liberal contributions.⁵⁴

Dr. W. Harold Flowers of Pine Bluff proves that the call to the ministry is no respecter of ages; he joined the conference in 1971 after some years as an attorney.



Brown's achievements over his sixty years of evangelistic work are memorable. Preaching the gospel was his primary task. He had "disdain of the flair for the cheap and emotional," writes Merle Allison Johnson, who continues:

In a calling which saw his contemporaries doing all kinds of gimmicks to attract attention, John Brown used none of them. Never was there a plainer, more down to earth man who gained more acclaim without props than this man. He had charisma before we knew there was such a thing. . . . One editorial said, "In Brown's methods there is no mystery, no sensationalism. . . . He is pious without affectation. . . ." He never ranted and shouted as did many of his contemporaries. . . . In a day when evangelists were flamboyant, he was not.⁵⁵

Brown's legacy continues in the school at Siloam Springs and in the loyal service to the church there by his son, John E. Brown, Jr., grandson, John E. Brown, III, and sister, Mrs. Barnett Smiley.

New Directions

In the early part of the Twentieth Century a new note was emerging in church services in Arkansas. The Rev. Eli Myers of Ola wrote in 1915 on "The Relation of Dignity, Refinement and Etiquette to the Church and Its Public Services of Worship," declaring that there should not be the "low standards of conduct and of speech in the Holy Sanctuary."⁵⁶ In the same year an article in the *Arkansas Methodist* seemed to reveal a new trend in evangelism:

The protracted meeting way of reaching the world for Christ is inefficient, not because of what it does, but on account of what it fails to do. The world

of men and women, busy with a thousand things, refuses to be turned aside from these by the annual announcement and flurry attendant upon the periodic revival service. . . . Instead the church must seek men as individuals in the particular places where they dwell and work.⁵⁷

New Techniques

Arkansas Methodists have worked hard at evangelizing the out-of-the-way, neglected places. In 1941 the Rev. J. Albert Gatlin, mentioned elsewhere for his work in rural areas, was planning ways to extend the church into (1) neglected areas once occupied by Methodists, (2) new territory unoccupied by any church or where Methodists seem to have responsibility, and (3) areas where the church is operating but under limited support and care.⁵⁸ He mentioned specific programs at Jonesboro, Morrillton, and Conway.

In the same year, Dr. A. W. Martin, pastor at Jonesboro called on Methodists in Arkansas to provide the ministry of the church to unchurched areas.

Strong and substantial laymen are ready to back constructive and well organized projects . . . with their time and their money. . . . The opportunity for expansion is before us. Methodism has a message that a sorely distressed world needs. . . . In the language of the streets, "Let's go."⁵⁹

The Rev. Paul V. Galloway while pastor at Forrest City in 1942 developed a unique manner of taking the gospel to the people. It was the use of what was called a "Gospel Trailer." It was a flat trailer to be pulled by a car and was equipped with a pulpit stand, a loud speaker, a turntable to play records, and a large umbrella to shut out the rain or the sun. It was planned to use it on the streets of Forrest City and nearby communities.⁶⁰

Another example of evangelism is the starting of new churches. The Rev. Arthur Terry has an unusual record of having a hand in the launching of six new churches in Arkansas. Some were started while he was district superintendent, some while he was chairman of the Little Rock Conference Board of Missions. In many cases he noted areas that seemed neglected by the church; often he found a seminary student ready to begin his ministry as pastor. He found data on the projected growth of Little Rock that caused him to choose one area for a new church. He reports that he was not too enthusiastic about locating Westside Church in Camden but that now he is delighted to make it his church home in his retirement.⁶¹

The Abiding Task of Proclaiming the Gospel

One of the great evangelistic, missionary-minded pastors in Arkansas of the past generation, Dr. O. E. Goddard, placed great emphasis on

evangelism as a basic element in the Methodist message; Methodism's success grew out of its evangelistic fervor, in his opinion.

Some who think evangelism is manifested only in the old fashioned revival meeting, altar services, mourner's benches, groans and shouts, fear that the day for evangelism in Methodism is gone. But not so. . . . The New Testament reveals both mass and individual evangelism as in vogue in the primitive church. Perhaps two defects in the early revivals were that the fervent appeals had not been preceded by instruction and that the young converts were not trained properly subsequent to their profession of faith.⁶²

Bishop Eugene M. Frank challenged Arkansas Methodist pastors at the 1974 Pastors' School to take leadership in evangelism. "Evangelism is the priority of our ministry," he told them. He outlined three elements that ought to be included in any call to "do evangelism." The first is a call for a theology that drives Christians to become evangelists; the second is a verdict from every Methodist, clergy and laity; and the third is a call that awakens sleeping giants, that calls out, that releases, and that makes alive.⁶³

Evangelism for Methodists in Arkansas, in the words of Bishop Frank, must be an evangelism that proclaims

that the God of the Bible is the creator of all things, judge of all men; that he has come to a disobedient and rebellious human race in his Son Jesus Christ; that he confronts every human being with a decisive act of acceptance of his Son; that this acceptance is a commitment to a life of caring for others and to fellowship in the body of Christ; that this acceptance is the only door there is to freedom, to joy and to victory in this world and in life beyond death.⁶⁴

And . . . Some Pastors

Arkansas has been blessed with many fine Methodist ministers who have been primarily good pastors. A few have excelled as both good preachers and good pastors. Among them are: Forney Hutchinson, Philip Cone Fletcher, Paul W. Quillian, William C. Martin.

Hutchinson, Granada, Harrell

Carl McGee, editor of Oklahoma City *Evening News*, wrote when Dr. Hutchinson left that city: "Forney Hutchinson gets along well with people because he loves people."⁶⁵ At the death of Dr. Fletcher, the *Arkansas Methodist* commented that he "probably had more intimate personal friends than any pastor who ever served in Arkansas."⁶⁶ Dr. Fletcher himself reported that during his pastorate of nine years at First Church, Little Rock, he had received over 3,000 new members, had called on over 30,000 persons, and conducted hundreds of funerals.⁶⁷

Earlier years also had their examples of helpful pastoral care. H. M. Granada, writing in 1888, described what good pastoral work had done in building up the church at Fort Smith following the Civil War:

Twenty years ago one would find an old dismal church [at Fort Smith] which had been used and abused by soldiers as a hospital, unkept, unseated, and uncomfortable. . . . Now there are two stately edifices. . . . Then the old church had but recently been wrested by law out of the hands of ecclesiastical usurpers. . . . Now peace and harmony prevail. Then there were 21 names on the church roll, only 3 of whom were men—one living among the Indians at a distance, one working away from the city, while the third was worthless. Of the 18 females, 8 were widows, nearly all poor and discouraged; for they had not had a regular pastor to remain a year with them for ten consecutive years. Now there are 434 members in the two churches embracing thrifty business men—and many working and useful women.⁶⁸

Granade probably also had among the Methodist constituency in Fort Smith the famous Isaac Charles Parker, frequently referred to as "the hanging judge" because of the record of handling 13,490 cases in which 9,454 persons were convicted. Of these, 344 were tried for offenses punishable by death; 165 were found guilty and 160 sentenced to the gallows. Seventy nine were hanged, over a period of twenty-one years. The others were either pardoned, their sentences commuted, they received new trials or died in jail.⁶⁹

Parker came from a staunch Methodist home, his parents being described as "'firm-believin' Methodists in a community in Ohio where people had exceedingly strong ideas and stood by them."⁷⁰ We know he had Christian commitments, but his church relationship is unclear. He served as congressman from Missouri and was instrumental in passing legislation protecting the Indian. He came to his work at Fort Smith at least partly because he wanted to see the Indians protected against lawless whites. There is a tradition that he was a supporter of the Methodist church in Fort Smith. While some criticized him as being harsh and cruel, others insist that he

taught the criminal class to fear the law and respect the rights and property of peaceful citizens, and . . . helped the Indian advance to a higher civilization. . . . In the administration of the law for the Indian country, he was a necessity. . . . It is impossible to even imagine what the record of the territory might have been had not the strong arm of Judge Parker extended over it.⁷¹

Judge Parker may have encouraged the Methodist pastors at various times to counsel the condemned men in his jail. In 1875 six men were hanged, one of them being William Whittington. The Rev. H. M. Granade, presiding elder at Fort Smith, became spiritual counselor to Whittington, and he repented of his sins and professed faith in God. Feeling he would not be able to make a "farewell" speech on the scaffold, he wrote one out and requested Mr. Granade to read it for him. Granade read these sentiments:

My father taught me to be honest . . . but he did not teach me to be religious. If he had, I would have been a Christian from my boyhood. He showed me how to drink whiskey . . . and this is what has brought me to the gallows.

When I got drunk I knew not what I was doing and so killed my best friend. . . . If I had been blessed with the good instruction I have had since I have been in prison [from Mr. Granade?] I would be a good and happy man today. . . . I leave my family in the hands of that gracious God in whom I have learned to trust. . . . God save us all! Farewell! Farewell!⁷²

Two years earlier (before Parker arrived) the Rev. John Harrell, whose home was near Van Buren but who was presiding elder of the Cherokee District just across the state line, was called on to pray before the hanging of John Childers. Childers was half-Cherokee, and Harrell may have known him or his family as a minister in Indian Territory. In any event, Childers was the first person hanged on the newly-erected gallows, and it was reported that Harrell's prayer "brought tears to the eyes of many."⁷³

Pastoral care continues to be a major aspect of the ministry of a Methodist preacher. When a minister comes into full conference membership the bishop asks him, "Will you visit from house to house?" Less routine house to house visiting is done now than in earlier years, but more in hospitals, nursing homes, offices, and places of business, and more counseling sessions in the pastor's office or study. The typical pastor's schedule is such today that he can honestly report affirmatively on another question asked him when he entered the Methodist ministry, "Are you determined to employ all your time in the work of God?"

There are many ministers in the state at present who would not be ranked as great pulpiteers, but most of them would fall in the category of those who, in the words of Dr. A. C. Millar, are "sincere, straightforward, and courageous, an effective preacher, a helpful pastor. . . ." ⁷⁴

Notes on Some Unusual Preachers and Their Doings

There have been many unusually gifted persons among the Methodist ministers in Arkansas. Many of them—though sometimes unlettered—had keen minds. They were great at repartee and at telling stories and jokes—and some still are. Some have lived rich, full lives; some have endured poverty, illness, and false accusations; nearly all have been able to find comfort in God, to laugh at themselves when necessary, and to help others laugh—or at least to smile—through their tears. Only a few examples can be included here.

Hickey, Emerson, Edwards, Banks

The Rev. G. O. Hickey, president of the North Arkansas Methodist Protestant District, once went among the churches to get pastors salaries raised. At one church, after a lengthy lecture, the church agreed to pay \$43 a year for a pastor. He then records: "I was tempted to exclaim, in the language of the sainted George Brown on a certain occasion, 'The Lord have mercy on your poor stingy souls.'" ⁷⁵

Another Methodist Protestant preacher, the Rev. D. M. Emerson, was a forcible and effective preacher.

He was one of his own kind. His pulpit arrangement of gospel truth . . . was as perfectly original, as can be well conceived. There was nothing like it among Conference associates . . . and his pulpit mannerism, verging sometimes on an excess of even the Demosthean definition of eloquence, was altogether as unique as his pulpit matter.⁷⁶

The Rev. J. R. Edwards was a zealous, fiery Scotch-Irishman in the Southern Church following the Civil War. Once while pastor at Rock Springs he was holding services when several men, trying to break up the meeting, were riding around the building, yelling and creating a disturbance.

Brother Edwards stepped down from the pulpit, walked outside and grabbed the first one who rode by. He pulled him off his horse and knocked him down, then waited for the others. Seeing what had happened to their friend, they left, and services were resumed without any more trouble.⁷⁷

The Rev. Jordan Banks of North Arkansas, according to the Rev. Benjamin H. Greathouse, had the valuable gift of saying what he pleased without giving offense.

His friends used to call him "Jordan Stormy Banks," and it was no misnomer for at times he could move an audience as a storm moves a forest. . . . During the Civil War Uncle Jordan, who was a Southern sympathizer, lived near Fayetteville, Ark. where a regiment of Federal soldiers . . . harassed him till he felt his life was in danger. Later I rode up by the preacher's side and said, "Well, Uncle Jordan, the Feds have annoyed you terribly of late. How have you behaved yourself? Did you pray for them?" "Well, Ben, the Lord knows it all anyhow, and I had just as well tell the whole truth. . . . One day I was down in the woods looking for something I might carry home to make a fire with. My horses and wagons had all been taken from me. . . . So I got down on my knees and prayed . . . 'O Lord, the Feds have treated me very bad, they have robbed me of everything and threatened my life, while I have not harmed them. Now, Lord, take them and make better men of them if you can; if not, let them die and go to hell.'" ⁷⁸

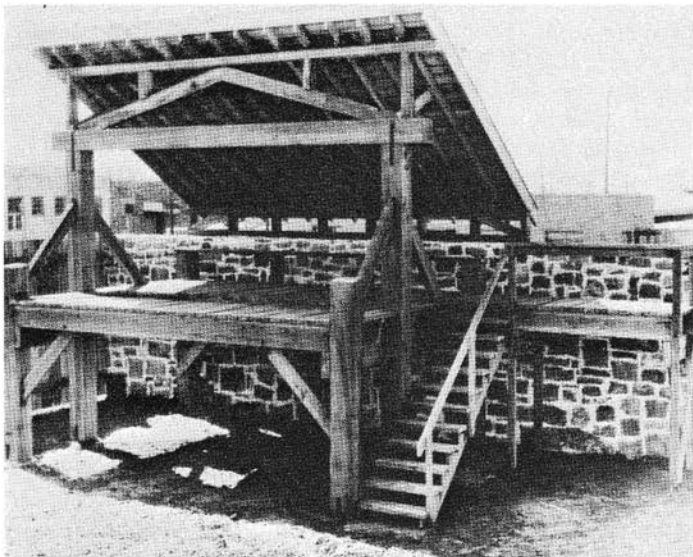
James Thomas

One of the strongest leaders in the history of Arkansas Methodism was Dr. James Thomas—yet he had to undergo public accusations that would have driven lesser spirits out of the ministry. He was first connected with the Little Rock Conference in 1890 as a supply for Malvern Avenue Church in Hot Springs, coming from a background of teaching school and practicing law. The following year he was admitted to the conference along with Edward R. Steel, John F. Taylor, and others. He soon was serving larger appointments, becoming presiding elder at Little Rock in 1898. Something of his career is revealed in other chapters of this volume.

A minor difference with the Rev. William E. Thompson, pastor at First Church, Little Rock, was fanned into an open feud by self-appointed busybodies. Thompson charged at the 1902 conference session that Thomas was living under an alias. A committee headed by Archelaus Turrentine was appointed to investigate the charges, and the committee found Thomas not guilty.⁷⁹

But the turmoil continued and at the 1905 conference Presiding Elder E. M. Pipkin brought charges against J. S. Hawkins for fomenting strife. Copies of a paper were distributed at the conference giving a long account of "the alleged doings of Bro. Thomas. . . setting out that in 1880-81 he had had an infamous career in Western Texas, being known at the time as Otto Brock."⁸⁰ In Texas Brock had acted as a Baptist preacher, had married a woman in Carrizo Springs, and had left the country with her money.

When the Little Rock Conference met in the fall of 1906, Hawkins was "located," and James Thomas was announced as transferred to the North Mississippi Conference. However, since he was in the midst of



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Two Methodist preachers stood on this scaffold (now restored) in the days when men were hanged from Judge Isaac Parker's Federal Court in Fort Smith. They were H. M. Granade and John Harrell; both were there to pray for or minister to men sentenced to be hanged.

leading a campaign to raise \$300,000 for Hendrix College, Dr. Stone-wall Anderson, president of Hendrix, went to Corinth, Mississippi, to try to find some way to continue Thomas in the work for the college. Bishop Hendrix proposed that Thomas locate (which meant surrendering his membership in the conference), which would allow him to serve Hendrix College, and Thomas did so. The bishop transferred several of the belligerents to other conferences.⁸¹

Earlier in 1906 a man known as the Rev. Franklin Moore (who cannot be found listed as a member of one of the Arkansas Conferences) went to Carrizo Springs, Texas and to Divine, Texas where contact was made with a B. W. Hester who had known Brock. Hester was persuaded to come to Arkansas and after seeing Thomas declared him to be Brock. A year later (in 1907) Hester was induced to come to the Little Rock Conference session in Malvern where he reiterated his charge that Thomas was indeed Brock. The newspapers of the day carried sensational stories. Dr. Thomas stated to the conference that he had never had any other name and was guilty of no wrongdoing such as charged.

At this point Dr. Thomas brought a civil suit for \$50,000 damages against Mr. Hester, and the papers were served on him as he was leaving the state. Dr. Thomas, accompanied by Thomas S. Buzbee, one of his attorneys, and Dr. C. C. Godden, president of Galloway College, went to Texas for the hearing. At Carrizo Springs the woman Brock had married, robbed, and deserted, declared that Thomas was not her former husband although there was a marked resemblance. Hester agreed that he was mistaken in thinking that Thomas was Otto Brock. The lawyers settled the suit out of court with Hester paying Dr. Thomas \$1,000 in cash plus attorneys' fees and expenses.

In 1908 Dr. Thomas was readmitted to the conference and re-appointed as Commissioner of Education for the Methodist colleges in Arkansas. Thus came to a close one of the painful chapters in Arkansas Methodist history. Some of Thomas' accusers were undoubtedly honestly convinced that he may have been the fugitive Brock, but no evidence was ever produced outside of a certain similarity in appearance between the two men. The Rev. Harold Sadler, perhaps his closest living friend at the present time, testified that he was a man of scrupulous integrity; and that many preachers, laymen, and church officials alike all came to him for counsel and guidance on important personal and official matters. "Dr. Thomas had a motto" says Mr. Sadler, "that he would never desert a friend and never punish an enemy."⁸²

Roscoe Walsh

Reference to one other remarkable preacher in Arkansas will close this chapter. He was the Rev. Roscoe C. Walsh who died in 1973. He entered the ministry late (at age 35); and since he had no formal edu-

cation, he then enrolled in the third grade—a man 6 feet five inches tall and weighing 250 pounds. Only one year later he did high school work at Henderson-Brown College taking the gold medal awarded to the top student. After a year at Henderson-Brown, he was admitted into full connection in the Little Rock Conference and served joyfully the circuits and small town appointments.

His memoir was written by the Rev. John P. Miles in such a way that the reader feels that he knows Roscoe Walsh:

No bare facts can do justice to this giant of a man. . . . Not too long before his death Roscoe called me to talk with him. He said, "John, you're a good young man and I know everyone brags on your short funeral services. But, Boy, let me tell you something—when I die you keep them there for a full hour at my funeral. That's the last time them folks are going to gather around Roscoe, so don't you be in no hurry to let them go!"

Then he told me what he wanted done and said, "If at the end you run out of steam, just have some of my brothers stand up and testify what great times we had with the Lord." Well, Brother Jess and I did what he said, the Men's Bible Class sang "Amazing Grace," the congregation sang a few of the old songs together, and then I told some of the stories that are classic about Roscoe.

We cried a while and laughed a while, especially about the stories involving his quick wit. The classic one being about the time a seminary professor was making fun of him at Pastors' School because he was so old and bald. He kept calling him Father Abraham. One day he called out loudly in the cafeteria when Roscoe came in, "Lo, here comes Father Abraham," Roscoe drew himself up slowly and said, "I am neither Abraham nor Isaac nor Jacob. Rather I am Saul, the son of Kish, and I have been out looking for my father's asses and lo, I think I have just found one!" . . . The joy that he had in life was in all our minds when we buried him that day. . . .

Brother Roscoe asked that we drive him out by the Davidson Camp Ground for he had not missed a camp meeting there since the day it was established and he wanted to let them know that Roscoe was still with them in spirit. From there we went out to his family cemetery at Ebenezer down a little country lane to a shady hill filled with his beloved dead.

And so we buried him on that hill overlooking his fishing pond where he had caught his big bass, and we came away from the cemetery rejoicing that we had known a man like Brother Roscoe who loved the Lord in both life and death. Never a man has served this conference with a keener wit or a more determined and dedicated spirit than Roscoe did.⁸³

19

A Larger Place for Laity —Women and Men

THE METHODIST CHURCH has been slow to grant its lay members—especially women—full “citizenship” in the church. When Methodism came to Arkansas, the only offices open to lay persons in the local church were those of stewards—and these were for men only; and they were appointed by the preacher. As John Wesley outlined the office, stewards were to look after the temporal affairs of the church, to receive and disburse funds, and “to tell the preachers in love if they think anything amiss, either in their doctrine or life.”¹

Lay Representation Arrives

The proposal to send lay delegates from local churches to annual and general conferences was made in Methodist circles even before 1800. In 1830 a significant number of Methodists left the Methodist Episcopal Church over the issue of lay representation and organized the Methodist Protestant Church. We noted earlier that a conference of Arkansas Methodist Protestants was organized in 1830 at Cane Hill. Methodist Protestants admitted laymen as members of both annual and general conferences.

Finally, after the Civil War, lay representation was authorized in the two major branches; in the Southern Church by the General Conference in 1866 and ratified by the annual conferences by 1867; and in the northern branch in 1872. Laymen were seated in Arkansas southern conferences for the first time in the fall of 1867. In the Arkansas Conference the laymen were Isham S. Green; W. E. Jamison; James B. Wilson; W. J. Stafford, local preacher from Clarksville District; A. T. Goodloe and James H. McFerrin from Harrisburg District; and Simeon I. Lentz from Helena District. In the Little Rock Conference these first lay delegates were James L. Denton (local preacher), William H. Field, John W. Adams, and H. P. Watson, Little Rock District; Peter E. Green (local preacher); Henry A. Butler, W. T. Crouch, James N. Butler, Arkadelphia District; Jacob Custer, John E. Snell, M. J. Mulkey, Henry J. Jones, Washington District; J. H. Blakeley (local preacher),

Dr. S. E. Cole; S. W. McGehee, A. D. Breedlove, Monticello District; David McCants; Philip Lively, J. D. Montgomery, G. W. McSwain, Red River District; George W. Stinson, William N. Jenkins, H. L. Neighbors, William Allen, Camden District; S. J. Jones (local preacher), P. Culpepper (?), Rufus H. Mills, Pine Bluff District.

Arkansas Conference promptly put one of its lay delegates into a prominent place by electing James Wickersham as conference secretary in 1869. The White River Conference chose George Thornburgh as its secretary in 1880, and he served for a number of years before he moved to Little Rock. White River later elected other laymen to this post, including "Layman A. L. Malone" (as he was listed on the cover of the *Journal* of the conference), and F. M. Daniel, who served one year before and a quadrennium after White River and Arkansas conferences merged in 1914 with the new name of North Arkansas Conference. These laymen were the first secretaries to carry complete minutes of conference actions in the printed minutes, rather than simply a brief condensed version of statistics.

Women Not Allowed

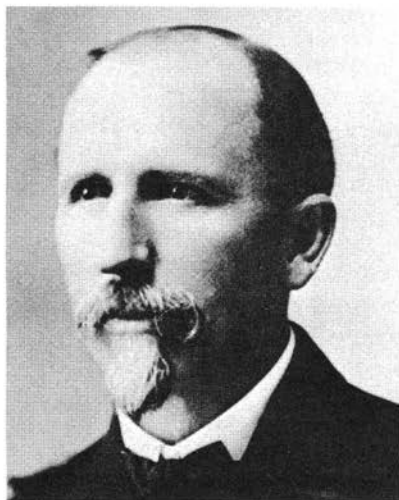
But these new openings for laymen after 1866 were not open to laywomen, though they served alongside men in practically every endeavor in the local church. It was late in the Nineteenth Century before the public heard much discussion of a larger place for women in church and public life. The *Arkansas Methodist* for April 11, 1885, reported that Miss Amanda Brown of Union County had applied for a license to practice law and was refused by Judge Askew. "We think the judge was exactly right," commented the *Methodist* editor, Dr. A. R. Winfield. "Stick to teaching, ladies," he added. A week later he continued, "The

F. M. Daniel of Mammoth Spring was one of several laymen who served as secretary of the White River Conference. He served White River in 1913 and North Arkansas Conference from 1914 to 1917 after the conferences merged.





H. L. Remmel (left) of Little Rock was a man of many activities; a strong churchman who was also active in business and politics.



Dean G. W. Droke (right) of the University of Arkansas, Fayetteville, was an ardent Methodist who spoke plainly, in love, about his concerns for the church.

people of Arkansas are not ready for Woman's Rights or Woman's Suffrage and we hope they never will be. St. Paul . . . thought the women would do better at home. So we think."

It was largely this male exclusion of women from an active role in the affairs of church (and state) that led the women of Arkansas (and of America) about this time to create their own organization through which they could make their contribution to the Kingdom. That organization was, of course, the Woman's Missionary Society (at first divided into home and foreign segments). The story of their work in their own organization is a vast one and will be dealt with in another chapter. But it cannot be overlooked here as an important method by which women found an outlet for their initiative and a training area for their abilities.

Pro and Con on Women's Rights

Not all women wanted to leave the old paths, of course. A letter signed Grand Mother in the *Methodist* declared:

I have witnessed with pain . . . a disposition by my sex to assume rights which alone belong to man. The position of woman is lofty, far superior to man in many instances. Around the sick bed, or in the nursery, woman has no

equal, but in the public field, her modesty should shrink from contact with man. . . . I don't mean those sweet, gentle sisters . . . but those who advocate woman's rights. Ah! my erring sisters. . . !²

Dr. Andrew Hunter applauded the women of the South for being content with their role in the home circle, "fulfilling their mission allotted to them from the beginning."³ The Rev. J. R. Moore also felt "the great mass of women are content with their status. . . . There are restless, dissatisfied souls who are angry because they are women. . . . The cradle lies across the door of the polling booth. . . ."⁴ In response, Boone Keeton of Monticello wrote, "If 'the cradle lies across the door of the polling booth,' it is because men put it there."⁵

Even though women could not be licensed to preach, some of them were virtually preachers. One example was Elizabeth (Grandma) Cantrell at Liberty Methodist Church in Marion County a century ago. Her husband, William, was a Baptist preacher, but both remained true to their respective churches. Grandma Cantrell was "a shouting Methodist, 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."⁶

Should Women Preach?

The question naturally arose, Why not authorize such women as Elizabeth Cantrell to preach? It may have arisen especially in the White River Conference on Saturday, November 21, 1896, for on that day Mrs. Sidney H. Babcock gave an address to the conference on behalf of the Woman's Parsonage and Home Mission Society. It seems to have been the first time a woman had spoken to an Arkansas Methodist conference. Another slight gain was made when in 1898 the bishops ruled that a woman could be superintendent of the Sunday school, though not a member of the quarterly conference, the governing body of the local church.⁷

The issue of clergy rights for women was strongly debated in 1897 in the *Methodist*. The Rev. Jesse J. Mellard, a young pastor at Hatton in his first year in the conference, led off with a letter declaring that no valid reason forbade women to preach:

What authority have we for setting her aside? . . . Are we to limit her great work? If so, where shall the line be drawn? . . . And if God says for her to preach, and gives evidence of the fact, how can we doubt it?⁸

The Rev. J. R. Moore, presiding elder at Camden, took the opposite view, declaring:

A call to the ministry carries with it the government of the church, the administration of the ordinances, the feeding and overseeing the flock of God.

That woman should do these things is plainly repugnant to reason, propriety and common sense, and a perversion of the word of God. It is blasphemy.⁹

Arguing that women do not want to preach, the Rev. W. J. Hearon of Mabelvale wrote that "If the women of this country wanted to preach, no earthly power could stay their voices. . . ." ¹⁰ A long rebuttal by Fanny L. Chunn a month later predicted that

Women will be admitted to all conferences . . . and all Church councils, if not now, later on. Every door will be opened to them, every form of injustice that has dogged her footsteps so long, is going to be put to death.¹¹

Women Accepted as Full Laity

Gradually the climate began to change. In 1909 the Rev. Philip Cone Fletcher (while pastor of First Church, St. Louis, in the interval of two years away from Arkansas) declared himself in favor of woman's suffrage, and also urged that "woman be allowed a voice in the councils of Methodism."¹² Dr. Andrew Hunter had perhaps relented a bit in his opposition upon hearing the Rev. Anna Howard Shaw in the East on temperance, for he reported she handled the topic in a masterly manner.¹³ Mrs. W. H. Pemberton, for twenty-five years corresponding secretary of the Little Rock Conference Women's Missionary Society, came out in 1909 with a strong article in the *Western Methodist* (December 16) urging full laity rights for women.

In 1917 the Arkansas General Assembly gave women the right to



During the General Conference of 1930 (held in Dallas in May) the Dallas Morning News carried this cartoon showing the public's interest in the desire of Methodist women for the conference to approve clergy rights for women.

vote in Democratic primaries and in 1919 approved an amendment to the state constitution giving women full voting rights (though legal tangles made it ineffective for a few years).¹⁴ This was a straw in the wind regarding public sentiment, for in 1918 the General Conference voted to allow women to be elected delegates to the annual and general conferences. That fall the annual conferences confirmed the general conference action. North Arkansas Conference approved the action, 132 for and 3 against; Little Rock voted unanimously for it with 122 votes. The next year (1919) twelve women were elected as lay delegates to the Little Rock Conference. North Arkansas seemingly did not get proper instructions, for it elected no women to the 1919 conference; but in 1920 it elected twenty women to annual conference, and from these North Arkansas Conference elected Mrs. W. L. Oliver and Mrs. F. M. Tolleson as lay delegates to the General Conference of 1922 that met in Hot Springs. Little Rock Conference elected Mrs. C. F. Elza and Mrs. F. M. Williams as alternate lay delegates; both were seated some of the time.

Methodist Episcopal Actions

In the Methodist Episcopal Church, laymen were admitted as delegates to General Conference in 1872; and in 1880 the conference ruled that women could be elected class leaders, stewards, and Sunday school superintendents. Also, the General Conference of 1892 accepted three women as lay delegates for the first time. After 1900 laymen attended a lay electoral conference on the third day of annual conference to elect delegates to General Conference and act on matters related to lay activities. They were admitted to full annual conference membership in 1932. In the Methodist Episcopal Church for a long time lay delegates were not equal in number to clerical ones. At the 1920 General Conference the issue of more lay delegates was debated; and one lay delegate, F. A. Hazeltine, declared:

Now, what will you have? If you get more delegates you will have a lot of lovely old ladies and sweet dispositioned old men, and in addition some cranks, and men who have it in for their pastor.¹⁵

Further Efforts for Women's Clergy Rights

Again in 1930 Arkansas Methodists debated the pros and cons of women clergy. They may have been stimulated by the example of the Rev. Dr. S. J. Jordan, Colored Methodist Episcopal pastor at Searcy, who was a minister-evangelist conducting revivals in five states. She was described as

a woman of great culture and refinement who is thoroughly consecrated and

preaches with power and effect. . . . *The Christian Index* cheerfully recommends this splendid gospel preacher. . . . She is eminently qualified to fill any pulpit.¹⁶

The issue was debated at the Southern General Conference of 1930, where Dr. James A. Anderson spoke against accepting women as pastors. He declared such a change was against biblical teaching, against the history of the church, and against Methodist tradition.¹⁷ Dr. A. C. Millar commented editorially later: "The women who led the debate far surpassed the men who opposed the measure but lacked the two-thirds vote necessary to submit it to the annual conferences. . . . It is confidently expected that the women will secure clerical rights within eight years."¹⁸ Mrs. Millar joined her husband a bit later in affirming that "a limited membership in the church is in violation of Christian principles."¹⁹

But Southern Methodists never did allow women to become pastors. It was only after Union in 1939 with Methodist Protestants and the Methodist Episcopal Church that the breakthrough came. In fact, the first ordained women came into the former Southern churches in Arkansas through what we might call the "side door" of union, from the Methodist Protestant Church. We noted this earlier, in Chapter 9. More and more memorials came to General Conference in 1944, 1948, and 1952, asking for women to be accepted in conference membership. Finally in 1956 the decision was made affirmatively, and the long road to clergy rights for women had reached its end. It was done with a single sentence, "Women are included in all provisions of the *Discipline* referring to the ministry."²⁰

Democratizing the Church

While Methodist *men* had all the laity rights that were available, even for men these were limited during the first quarter of the Twentieth Century. In the General Conference, lay delegates were equal to clerical delegates; but in the annual conferences clergy outnumbered laymen about five to one. A rather general ground-swell across the church among laymen called for the addition of more laymen to annual conference membership. In 1914 the General Conference voted to increase the lay membership from four from each district to eight. This proposal was then sent to each annual conference for its support or rejection.

Unfortunately, the issue drifted into a spirited discussion of the need for more lay votes to balance clerical votes and to offset tendencies toward too much power in the hands of the bishops. Some bishops took these references personally and vigorously entered the discussions.

Even though the Arkansas conferences voted in favor of the increase when the issue was presented in the fall of 1916, the question was still being widely discussed in 1917. A writer in the *Arkansas Methodist* for

August 30, 1917, defended the large ratio of preachers to laymen: "The annual conference. . . business is to receive preachers, dismiss preachers, hear reports of preachers, and to station preachers." But this did not silence the laymen. J. O. Blakeney wrote in reply, "The time for the old saw that 'I pay the preacher to do my praying' (and religious thinking) is not now. No autocrat is justified in saying, to the great body of the church [the laity] 'thou shalt not legislate.'"²¹ The Board of Stewards at Winfield Church, Little Rock, voted to "commend the effort now being made to develop an increase of democracy in the government of the church."²² E. D. Irvine was chairman at that time and G. H. Kimball secretary.

Bishop E. E. Hoss, who had served in Arkansas a few years earlier, proceeded to answer in the *Arkansas Methodist* some of the arguments being made about lay representation and episcopal power:

The first demand . . . is for an equal number of laymen and ministers in the annual conferences. Nobody has any serious objection to that. . . .

The second demand is for full lay representation in the cabinet [where appointments are made]. Nothing more wrong in principle, nor more vicious in practice could be imagined. No layman brings himself or his family under the operation of the law of the itinerancy. . . .

It is further insisted that the bishops shall be elected at the utmost for four years, with the possibility of re-election. What an infallible bid for demagogery that would be! Every General Conference would present an open field for electioneering, and every weak and designing man once put into the Episcopacy would be exposed to the temptation of wire pulling and maneuvering during the whole quadrennium to secure a second term.²³

In rebuttal Dean George W. Droke of the University of Arkansas, Fayetteville, reacted strongly to some other statements in Bishop Hoss' presentation, saying,

To me these expressions do not seem to be "brimful" of brotherly love. . . . Look out, ye disgruntled laymen, the Bishops are in the saddle! . . . The signs of the times convince me the Bishops had just as well take their medicine as loyal sons of the Church ought to do, for the time is coming when autocracy in church and state will be a thing of the past. May God speed the day!²⁴

In 1926 the General Conference again enlarged lay representation—one lay representative for every 800 church members in each presiding elder's district.²⁵ In 1938 the ratio was again increased to one representative from each pastoral charge, or circuit.²⁶ In 1968 other additions were made: the conference president of the Woman's Society of Christian Service, the conference president of United Methodist Men, and the conference lay leader.²⁷ Finally, in 1972 the General Conference faced the fact that all conferences had a number of ministers serving in various kinds of non-pastoral appointments, which meant that ministers still outnumbered lay delegates. In 1972 North Arkansas Conference had

thirty-nine non-pastoral appointments and Little Rock Conference forty-nine. A constitutional amendment was approved by the 1972 General Conference and then by the annual conferences and is now operating whereby each district selects additional delegates to balance the number of ministers. Thus after nearly 200 years, The United Methodist Church in America has provided equality between ministers and lay persons in the number of delegates to annual and general conferences.

Lay Persons Before the Civil War

Since there are few records indicating the specific work done by lay persons before the Civil War, we can only list some of the names of those who demonstrated their Christian graces by entertaining church leaders or doing other things that caused the world to see they were servants of Christ.

Among loyal early Methodists in Arkansas were "Brother Spikes," a native of North Carolina, of Lawrence County; Colonel Pelham of Batesville; Rezin Davis, local deacon, Little Rock; the Hoovers, David Mills, and T. Rolands at or near Pine Bluff; Mrs. John Wilson on Wolf Creek; James Mallory who started for Texas from Tennessee, stopped in Dallas County, Arkansas, married Magdalene Ann Burgher and remained for seven years, finally in 1850 reaching Lamar County, Texas, where the Mallorys and Burghers have been prominent Methodists ever since; the Griffiths at Fort Smith; the Peeks near Arkadelphia; Colonel Tatom at El Dorado; "Brother Bustin" of Camden; "Brother Smith," between Camden and Louisiana; Willis Summerville of Tulip; and Dr. Rhodes at Pine Bluff.²⁸

In more recent years the number of loyal lay persons is legion, and there is space merely to sketch some who are illustrative of the many. Tribute is herewith paid to all, though only some can be named. Some are mentioned in this volume in other connections and will not be repeated here.

Laity in Civic and Social Causes

Among those who have made their Christian witness in civic and social causes were Mr. and Mrs. Leon Roussan, editors of the *Osceola* (Arkansas) *Times*. One or both of them served as editor from 1879 to 1918. When they began their career, Mrs. Roussan called the town "whiskey-soaked all the time and water soaked much of the time" (it is on the bank of the Mississippi River).²⁹ The paper was known as the strongest temperance sheet in the state, made many enemies, urged levee and drainage ditch construction, better roads, and new school buildings.³⁰ Mr. Roussan was the town's first mayor, and Mrs. Roussan was a power in the Methodist Church, especially in the women's mis-

sonary groups; she was conference president from 1905 until 1913.³¹

During the 1950s, 1960s, and 1970s, J. S. Collins, a member at Wesley Chapel, Little Rock, was elected four times to General Conference, more than any other black layman. He was active on many committees and boards in the conference.

During the 1930s and 1940s, Mrs. A. C. Freeman, who taught English at Philander Smith College, was the first black woman to be elected from Arkansas as delegate to the General Conference. She was elected two other times as well. Her home church was at Pine Bluff where she served faithfully except during the school sessions when she attended Wesley Chapel.

Mr. and Mrs. Thomas Jefferson Raney of Newark, Pecan Point, Conway, and Little Rock made a remarkable record in their lives. Both were teachers, but about 1900 Mr. Raney turned to insurance and the bond business. He also gave time for service on state boards for the Blind School, Deaf School, State Hospital, and penitentiary. The family moved to Conway where six of the children attended Hendrix College. Moving to Little Rock, they attended First Church where Mr. Raney challenged the church to pay off the church debt. "We don't own this property!," he told them. "We are just squatters."³² Then he led them in building a new educational building. The Raney children, following in their parents' footsteps as loyal church supporters, have established the T. J. and Inez Raney Lectureship at Pulaski Heights Church in Little Rock in honor of their parents. The lectures for 1972, given by Dr. Leonard Griffith of Toronto, Canada, were published under the title, *We Have This Ministry*.

Clinton Anderson of Little Rock, a postman, was active in the Southwest Conference in recent years and served as president of the Conference Board of Education.³³

Minnie Ursula Fuller from Northwest Arkansas had studied law before 1900 at three major universities and languages at major universities in six countries. By 1905 she could accurately be called "lawyer, linguist, social worker, economist, lecturer, writer, and natural born leader."³⁴ She served as legislative chairman of the Arkansas League of Women Voters, of the State W.C.T.U., the DAR, and Federation of Women's Clubs. As legislative chairman, she drafted many bills and got them introduced in the state legislature, including those dealing with mothers' pensions, minimum wage, admission of women to the bar, juvenile court, probation, and parole. She had a hand in establishing the Arkansas Girls' Training School, Negro Boys' Industrial School, Tuberculosis Sanatorium, Women's Farm, equal property rights for women, primary suffrage, prohibition, and conservation of the old State House. Still she had time to teach a youth class at her home church in Magazine, Arkansas, and to be "an outgoing person who was interested in all facets of life," according to a long-time friend in Magazine, Mrs. Eva Kyle.³⁵

Mr. and Mrs. H. L. Rimmel made great impact on Arkansas, politically and religiously. Mr. Rimmel, a native of New York state, came to Newport in 1876 where he met Elizabeth Cameron, his future wife. She identified herself with charitable causes as well as with the church in Newport. In 1896 the couple moved to Little Rock, joining First Methodist Church. Mr. Rimmel became one of the most prominent and successful businessmen in the city. He was also a leading Republican in Arkansas and was called "The Friend of Presidents."³⁶ Dr. Philip Cone Fletcher, pastor of the Rimmels, reported Mr. Rimmel helped heal a breach between Theodore Roosevelt and William Howard Taft in February, 1918, when Mr. Taft was in Little Rock for an address and was a guest in the Rimmel home. Mrs. Rimmel became identified with almost every charitable cause in Little Rock—the Ada Thompson Home, Florence Crittenden Mission, Educational Aid Society, Y.W.C.A., W.C.T.U., Humane Society, Children's Aid Society, and the Provident Relief Association. She was a member of the board of Scarritt College, of the Woman's Missionary Council of the denomination, and of the Woman's Board of the Methodist Western Assembly at Mount Sequoyah. After her death, Mr. Rimmel contributed funds to complete the Women's Building at Mount Sequoyah, Fayetteville; and later the building was named partly in her honor as the Elza-Stephens-Rimmel Hall.

Professor R. C. Childers was the first graduate of Philander Smith College and later became a teacher in Little Rock's public schools. Eventually he became assistant superintendent of schools and served in that role for many years in the 1920s and 1930s. He was a faithful member of Wesley Chapel.

Lillian Dees (Mrs. W. P.) McDermott served both church and state competently. She was chosen in 1921 as chief probation officer of Pulaski County juvenile court, in which field of service she became nationally known; she was selected for membership in the American Association of Social Workers. She was a graduate of Galloway College, served on the board at Hendrix College, and was a member of the Little Rock Board of Education for twelve years, part of that time as the president.³⁷ She served as general secretary, or office administrator, at First Church, Little Rock, with Dr. Philip Cone Fletcher, who called her "a woman of brilliant mind, beautiful soul, noble character, high ideals, superb poise, sane piety, and gracious ministries."³⁸

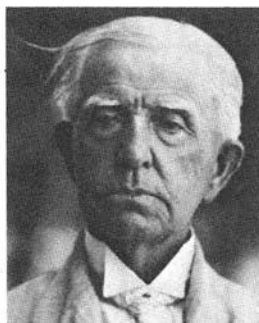
Professor Julius Lester of Amherst College, son of Dr. and Mrs. W. D. Lester, and raised partly in Arkansas, contributes to religious understanding, though not through church channels, in some of his writings. He calls sternly on his generation to appreciate the faith and virtue of their elders:

. . . the old black people who never knew a day that was not filled with hard

work. They accepted the indignities and atrocities that were inflicted on them. But they never became resigned and that is crucial. They knew that to "wait upon the Lord" was not to sit on the porch and be passive. . . . Because they refused to hate, they were redeemed by their suffering. . . . The younger generation looks upon its ancestors as weak because they accepted their oppression, or so it seems. The old ones had the greater strength, for they learned to live without hope while never giving in to despair. My God, what a feat that is! ³⁹

One of the persons chosen in 1966 as one of the year's outstanding Methodist women was Mrs. Negail Riley of Little Rock. Mrs. Riley was a member of Little Rock's Panel of American Women, and was assistant librarian at Philander Smith College. She was also active at Wesley Chapel where her husband was pastor. The Rileys now live in New York where he is on the staff of the Board of Global Ministries.

John D. Lee of Center Point is a descendant of early Methodists, some of whom had a share in maintaining Ebenezer Camp Ground in Howard County.



Laity in Professional Service

Numerous Arkansas laity have served their generation in the professions—medicine, law, teaching, writing.

Dr. John L. Buchanan came to the University of Arkansas as president early in this century, after serving as president of Emory and Henry College, professor in Vanderbilt University, state superintendent of schools in Virginia, and professor in Randolph Macon College. He made an outstanding record at Fayetteville.

Others at the University who served the Kingdom and the church were President John C. Futrall, Dean George W. Droke, Dr. D. Y. Thomas (later at Hendrix), Professors D. G. Carter, William J. Lemke, Miss Ella Carnall, and Miss Naomi Williams.⁴⁰

Dean Droke was at the University of Arkansas over forty years and "was one of the great leaders of the Central Church," wrote Philip Cone Fletcher after he served as pastor there. "He is strong, heroic, exacting, but devoted and loyal to the Kingdom. . . . He is a fine Christian gentleman."⁴¹

The first executive secretary of Christian education in the Southwest Conference was Mrs. J. H. (Frances) Taggart, who served in the 1930s and 1940s. She was also the organizer of the Bethlehem Center in Little Rock. A native of Atlanta, she met Mr. Taggart while he was in Gammon Seminary.

Dr. A. A. Womack, physician of Little Rock and a member of Miles Chapel Colored Methodist Episcopal Church, was a prominent layman in the 1930s and 1940s and served as a delegate to General Conference sessions.⁴² Dr. J. G. Shaw, a brother of Bishop Alexander P. Shaw who once served Wesley Chapel, was a Methodist Episcopal physician in McGehee in the 1920s and 1930s. He was an outstanding layman, present every Sunday, singing in the choir. He did not neglect his patients nor did he let his "doctoring" interfere with his church life.⁴³

Franklin Wilder has had wide experience in the practice of law since he graduated with honors at the University of Arkansas Law School. He has served as special F.B.I. agent, as chancery and probate judge, as president of the Sebastian County Mental Health Association, and has been a trial lawyer for the past forty years. Yet he has had time for his local church, filling many offices there; time to be president of the Churchmen of Western Arkansas; and time to write three volumes: *Immortal Mother*, the life of Susanna Wesley, *The Father of the Wesleys*, a biography of John Wesley's father, Samuel, and *Good News for Martha Wesley*.

Scipio A. Jones was born a slave in 1863, grew up in Tulip, attended Philander Smith College, and finished college at Shorter College in North Little Rock. He became one of the most influential black lawyers in the state. Perhaps his most famous case was the defense of twelve black men condemned to death as a result of the Elaine (Phillips County) race riot of 1919. So skillfully did he gather and present evidence that in four years all twelve men were freed by the United States Supreme Court. As a black Methodist Republican he was pitted against a white Methodist Republican, Augustus C. Rimmel, in a party racial dispute in Little Rock in 1920. He was a member for over fifty years of the Bethel African Methodist Episcopal Church.⁴⁴

William Erwin Holbrook had an unusual impact on the educational system of Arkansas. After teaching a few years, he worked with the Farmers' Union in sponsoring better school support that resulted in colleges at Russellville, Magnolia, Monticello, and Jonesboro.⁴⁵ When the movement began about 1934 to aid sharecroppers and tenant farmers in eastern Arkansas, the Works Projects Administration created an adult education division and made Holbrook the state supervisor. "This movement obviously aroused opposition among the planters whose control of the political regime in East Arkansas had such influence on the state administration. . . . We soon had a program going that proved to be the most successful in the W.P.A. education division."⁴⁶ Mr. Holbrook

joined the Methodist Church early in adulthood and was active in it wherever he lived. In First Church, Little Rock, he attended and later taught the Men's Century Class. Mr. Holbrook was convinced that a program such as the W.P.A. redeemed the lives of many persons, restored their pride by the help they received; and he commented,

I also came out with a mellowed heart toward the flotsam and jetsam of society. . . . I recognize that many people suffer from their own faults and mismanagement; but I also see others prosper from inheritances that they did not earn, or from trickery, chicanery and dishonorable methods. . . .⁴⁷

In recent and current years, Methodist laity still gains recognition. Dolphus Whitten, Jr., a native of Hope, taught in Arkansas schools, including Hope High School and Henderson State Teachers' College from 1936 to 1958. Since then he has served at Oklahoma City University where he is now president. John Hinton Stroud was president of the Little Rock Conference Methodist Youth Fellowship, graduated at Hendrix College, and served for four years as editorial writer for the *Arkansas Gazette*. He is now editor of the *Detroit Free Press* and is on the General Board of Publication, governing board of The United Methodist Publishing House. He follows other Arkansas churchmen on that board, such as C. Ray Hozendorf, Marshall T. Steel, and R. Connor Morehead.

Mrs. Paul C. Stephenson of Sheridan is an example of Arkansas artistic talent. She and her daughter, Mrs. Pauline Marcoux, painted a portrait of Bishop Paul E. Martin when he was in charge of the Arkansas Conferences; it was placed in Martin Hall at Perkins School of Theology, Dallas. Dr. and Mrs. Stephenson, both Arkansas natives, spent almost all of their ministry in North Texas where they made significant contributions to the church.

Laity in Business Life

We have noted elsewhere the loyalty of Captain W. W. Martin to his church and to Hendrix College. After the Civil War, he entered the mercantile business in Conway where he set his hand to improve the town. He was fairly prosperous in his mercantile business but never wealthy. The distinguishing feature about him was his unusual generosity for those causes he believed in. He turned over to Hendrix College all the stock he owned in his three banks. George W. Donaghey called him "easily Arkansas' greatest philanthropist."⁴⁸

The name of Barnett has long been associated with Batesville Methodism. Ira Nelson Barnett, Sr., popularly known as Nels, came to Batesville in 1885; and soon he and two brothers, James and Charles, opened their own store as Barnett Brothers. Nels was in the business for fifty years, dying in 1935. He had served the Batesville Church as a steward

for forty-six years. When the North Arkansas Conference met at Batesville in November, 1936, Nels, Jr. and his mother presented a bronze memorial tablet in memory of the father and husband.⁴⁹ When Dr. O. E. Goddard, his pastor, held his funeral he said, "His fidelity in the use of wealth made him a man of most unusual wisdom."⁵⁰

Nels Barnett, Jr. continued his father's loyalty to the church and has served widely beyond the local church. He has been a delegate to general and jurisdictional conferences from 1944 to 1968 and to the Jurisdictional Conference in 1972. He has served on the South Central Jurisdictional Council, on the General Board of Missions, as trustee of the Western Methodist Assembly and of Southern Methodist University, and is a trustee of the Methodist Foundation of Arkansas.

Pioneering in the soft drink business brought success to B. T. Fooks of Camden. Born in Kentucky, he once planned to enter the ministry and spent three months at Moody Bible Institute in Chicago. But in three months he concluded others could preach better than he and that he would specialize on being a good layman. He has been generous toward his church, even as he has been successful in his business. He founded the Grapette company, has operated sawmills, and had a wholesale lumber business. In addition to local church activities, Mr. Fooks served on the Board of Trustees at Southern Methodist University, Dallas; was chairman of the board of Arkansas Methodist Hospital, Hot Springs; is a member of the Methodist Headquarters Corporation; a member of the trustees of the Methodist Children's Home; and is a life member of the board of Hendrix College.⁵¹

When the Rev. W. D. Lester went to Conway in 1929 as pastor of the Negro Methodist Episcopal Church, all church income was low. Payment of his salary came slowly, and he had to arrange for credit at a local grocery store. Later when Mr. Lester was able to bring the money to pay up his bill the manager said, "No, you don't owe me anything. I am a member at First Methodist Church and you are partly my pastor, also, so just credit that amount on my church dues."⁵² That groceryman is among the laity who witnessed to their faith. His name is lost in the passing of time, but even though anonymous he is among those to be honored in such a listing as this.

Bill Bumpers, father of Senator Dale Bumpers, ran a hardware store in Charleston, Arkansas, and was a Methodist with convictions. Francis Irby Gwaltney grew up in Charleston, and he recalls that Bumpers had a Negro customer named Gillespie. "Mr. Bumpers called him Mr. Gillespie, the first time I ever heard a white call a black mister. . . . Mr. Gillespie bought a tractor in 1938. It was the first one bought by a black in Franklin County. . . . Mr. Bumpers signed the back-up papers."⁵³ Soon thereafter, another merchant in the town tried unfairly to foreclose on Gillespie's tractor for a small debt; and even though it was in the depression, Bumpers took money from his pocket to save



Harvey C. Couch combined deep devotion to the church with his astute business understandings. He was one of the outstanding men of the state in his times. Standing with him are the Rev. John B. Hefley (center) and Leslie Helvie (right).

Gillespie's tractor. Gwaltney compares Mr. Bumpers' disgust at the merchant's effort in that incident to Old Testament characters, one of whom thundered, "What doth the Lord require of thee, but to do justly. . . ."

Harvey C. Couch left an enduring mark on Arkansas business, industrial, and church life that does not fade as the years pass. The son of a Methodist minister, the Rev. Thomas G. Couch, he was the great grandson of a cousin of Bishop George F. Pierce. Born a dozen years after the Civil War closed, he knew the poverty of that time—especially present in the home of a Methodist preacher! He grew up near and in Magnolia where he came under the enduring influence of a devout Baptist layman, Pat M. Neff, later president of Baylor University and governor of Texas. With no money for college, he worked as a store clerk and railway mail clerk and then, with borrowed money, started his own business—telephones, electricity, later railroads.

Eventually he became a statewide and then a national leader who knew how to get things done and to get people to help themselves. He became a personal friend of such persons as Herbert Hoover, President and Mrs. Franklin D. Roosevelt, James Farley, and many prominent businessmen of the nation.⁵⁴ He served on boards of trustees of Peabody College, Hendrix College, Southern Methodist University, and Teachers' College in Conway. With all of these many civic, business, and political responsibilities, the church and its concerns still remained high in his thinking and acting. Elsewhere references are made to his close friendship with Bishop H. A. Boaz and his generous gifts to Arkadelphia Methodist College and Hendrix College—to which he also gave time

as a trustee and friend. His offer of a half million dollars for a proposed Methodist university in Little Rock (a university never established) is an indication of his concern for higher education—a type of education he never received formally.

At his death in 1941, Bishop Boaz called him the greatest layman of the Methodist Church. Thousands of his friends and admirers stood outside the Lakeside Methodist Church in Pine Bluff during his funeral service. A Negro quartet sang two favorite spirituals, the Rev. R. B. Moore read from the New Testament, and the Rev. J. M. Workman spoke in tribute. The Rev. C. C. Neal, a Colored Methodist Episcopal minister and president of Arkansas Haygood Institute in Pine Bluff, whose work had been aided by Mr. Couch, called him the industrial "hero of the South and Southwest."⁵⁵ "Arkansas cannot forget Harvey Couch," wrote Editor E. T. Wayland. "Truly a great man has passed from our midst."⁵⁶

W. J. Kidd, an influential Fort Smith businessman, contributed heavily to the new building at Mallalieu Church in Fort Smith in the 1920s.

James M. Walton, son of Bishop and Mrs. Aubrey G. Walton, joined the staff of the United Methodist Council on Finance and Administration in Evanston, Illinois, in May, 1975. He became an assistant general secretary in charge of legal services, property, trustee matters, and investments. He is truly a product of Arkansas Methodism—and of Arkansas parsonages.

D. S. Laney of Osceola comes of a long-time Methodist family and is a brother of former governor Ben T. Laney. He has had extensive business interests in Osceola. He promoted a movement for a new church sanctuary in 1942, was chairman of the building committee, and served in many capacities.

Laity in Political Life

In the history of Arkansas, many Methodist lay persons—and a few of the clergy—have been prominent in political activities. This was seen in the early days when Conways and Rectors were leaders. We saw it in Reconstruction days when Elisha Baxter and Joseph Brooks, both Methodists, were pitted against each other and when Andrew Hunter was named to the United States Senate. Simon P. Hughes served as a Methodist governor from 1885 to 1889. And since 1907 nine out of a total of twenty-one governors have been Methodists.

But before 1900 an Arkansas leader had served his state well as U. S. senator—James K. Jones. He grew up in Dallas and Hempstead counties and was elected to the state senate in 1873, of which he served as president in 1877. When elected to Congress in 1880, he said in his first speech, "I believe that slavery is but half abolished, emancipation is but half completed, while millions of persons with votes in their hands are

left without education.”⁵⁷ He was chosen by the Arkansas legislature for a seat in the U.S. Senate which he held from 1885 to 1896. He was chairman of the Democratic National Committee in 1896. The *Arkansas Gazette* said he had shown “ability, integrity, manliness, devotion to public interests, and fidelity to friends.”⁵⁸ He served at one time as president of the Arkansas Historical Association. He attended Mt. Vernon Place Methodist Church when in Washington, D.C. He believed in foreign missions but felt that the church had neglected serving the Negro in the South as it should.⁵⁹ He gave money anonymously to place a stained-glass window in the Methodist church at Texarkana. At his death George Thornburgh said, “Arkansas has never had a Senator who has been so conspicuously successful in the management of great public questions.”⁶⁰

Governor John S. Little served in 1907, but his health broke and he left office. He had previously been a U. S. congressman from Arkansas for fourteen years (1894-1907). The *Arkansas Methodist* praised him as “one of our . . . cleanest and most successful politicians.”⁶¹

George W. Donaghey has been mentioned elsewhere; he was governor from 1909 to 1913. One project he was proud of as governor was drainage of the swamps. At one time the state had 7,000,000 acres in swamps. “Before I went out of office I was to see most of the swamps in Arkansas either drained or on the road to drainage.”⁶² Under his leadership the building of the new state capitol was completed after construction had been suspended. Perhaps equally as important—or more important—was his progress in humanizing the treatment of prisoners, including the destruction of the convict lease system. He was active in First Church, Little Rock, while governor.

Joseph T. Robinson grew up in the Epworth League and the Methodist church in Lonoke, Arkansas. Going to Congress in 1902, he was elected governor of Arkansas in 1912. After being inaugurated on January 16, 1913, he was elected by the General Assembly to the United States Senate and assumed that office on March 8, 1913. By 1923 he was elected leader of the Democratic senators and served thus until his death. In 1928 he was the Democratic candidate for vice-president, running with Alfred E. Smith, a Catholic and a “wet.” When he died he was buried from First Church, Little Rock, where Pastor H. Bascom Watts said: “Arkansas’ most representative American . . . goes to his grave as a quiet Christian gentleman, greatly loved by his neighbors.”⁶³

Thaddeus H. Caraway served in Congress from 1913 to 1921, at which time he became a U. S. senator. When he died on November 8, 1931, the North Arkansas Conference adopted a resolution calling him “a great and patriotic citizen,” pointing out that “He was affiliated with our church.”⁶⁴ Mrs. Caraway was appointed to fill out the unexpired term of her husband but later ran and was elected. Mrs. Caraway was the first woman ever to be elected a senator in the United States. The *Wash-*

ington Star commented that Mrs. Caraway had been "a conscientious, hard-working, and intelligent Senator."⁶⁵ In 1941 she was one of fifty-three women chosen by the General Federation of Women's Clubs representing "the great strides made by women in the past 50 years."⁶⁶

John E. Martineau practiced law in Little Rock before he served in the Arkansas House of Representatives from 1903 to 1905. From 1907 to 1927 he was a judge in the First Chancery Court and governor in 1927-28. Dr. Philip Cone Fletcher was especially close to Martineau, having known him for twenty years. Fletcher was angered when the head of the Arkansas Anti-Saloon League sent a letter to over 2,000 preachers in the state charging that "Martineau's election would be a great aid to the wet movement to nullify prohibition." Fletcher broke his own rule never to get involved in politics and "rushed to the side of my friend, whom I felt had been outraged, defamed, insulted, traduced. I wrote a page 'advertisement' for the *Sunday Gazette*, answering the charges, but withheld my name. . . . I lamented the tragic blunder of the Anti-Saloon League."⁶⁷

Harvey Parnell spent six years in the Arkansas General Assembly before becoming lieutenant governor under Martineau and succeeded to the governor's office in March, 1928, when Martineau resigned to become a federal judge. Afterwards he was twice reelected, thus serving longer than any governor except Jeff Davis. In 1930, while governor, he was a lay delegate to the Little Rock Conference.⁶⁸ At his death the *Arkansas Methodist* said, "While he was not brilliant yet he had the best interests of the state at heart, and is responsible for many good things."⁶⁹

Homer M. Adkins was especially active in the Methodist Church over many years, before, during, and after he was governor. He was a long-time member of Asbury Church in Little Rock, where he was a teacher, steward, and chairman of the Board of Stewards. He was vice-president of the Board of Trustees of Western Methodist Assembly in 1941. He spoke frequently to Methodist groups. He was a delegate to the annual conference in 1941 and gave an address to the conference, emphasizing law enforcement.⁷⁰ In December, 1942, the *Arkansas Methodist* quoted him from a message on "God Speaking to a Troubled World" in which he suggested, "Probably if we had spent more money to carry the Gospel to Japan and other foreign countries, this war might have been averted."⁷¹

Ben T. Laney was a teacher, businessman, and mayor of Camden before being elected governor for 1945-49. He was a Sunday school teacher and an official in the Camden Methodist Church and came from a long line of Methodists. One ancestor was the Rev. W. P. Laney, a member of the Little Rock Conference, 1878-85. He was also a strong supporter of Hendrix College, his alma mater, establishing two scholarships there. During his administration, public school funds were in-

creased, and all children were assured access to a high school; the building of a governor's mansion was authorized and plans authorized for restoring the Old State House. Laney became the leader of the Dixiecrat party in the state near the close of his second term. The Dixiecrats refused to support President Harry S. Truman because of his proposal of a "strong civil rights program designed to secure equality for Negroes." 72

Sidney S. McMath came into prominence as one of the young World War II veterans in the state who decided in 1946 to try to overturn some of the county political machines in the state. McMath led the GI revolt in Hot Springs and in 1948 was elected governor. He sought to create a new image of the South and would say to those in the North



Mr. H. F. Bubler (left) of Little Rock served the Methodist Church in Arkansas with time, talent, and possessions.

Dr. Matt L. Ellis (right) is one of the most influential lay persons in the state. He has served both conferences as lay leader—as well as president of Hendrix College.

as he got opportunities: "Today, there is abroad in all the Southland a healthy, vigorous, progressive movement. . . . Every day the light of tolerance and understanding is pushing back the fog of prejudice and hatred which for too long was the stock in trade of too many politicians." 73

Dale Bumpers also comes of a well-known Methodist family of Arkansas. His father, Bill, was a cousin of Harold Horace Bumpers who is the father of John Phillip Bumpers and Paul M. Bumpers. J. P. Bumpers was for some years treasurer and chief business officer of Hendrix College. (Paul M. has been pastor and district superintendent in North

Arkansas as well as pastor at First Church, Lubbock, Texas, from 1964 to 1973, from which he transferred back to First Church, Fort Smith.) E. Clay Bumpers of Wabash, Arkansas, has held many lay offices in the church, including that of conference lay leader and delegate to jurisdictional and general conferences.

Dale Bumpers became governor in 1971 and served until he took office as U.S. senator in 1975. He credits the church with being a great—if not the greatest—influence in his life. He sees the role of the church in the nation as that of articulating the basic values of human life. He fears the spread of a spirit of cynicism in the country partly because of a trend for the poor to become poorer and the wealthy to become wealthier. He notices young people impatient with organized religion because so often it is too much concerned with buildings and fund-raising to the neglect of meeting the basic needs of persons for fellowship, recognition, understanding, appreciation, and commitment to God. "Our basic Christian values," he added "are the things that lift a man's soul and enable him to deal with all those terrible problems that every man is going to be confronted with in this mortal life."⁷⁴

Laity in Church Leadership

In the case of some Methodists in Arkansas their work in the church is the most outstanding feature of their lives. Some of these persons have been mentioned elsewhere in this volume. A few others are mentioned here as examples of the many who could be listed.

In an earlier day some Methodists in Arkansas expressed their deep feelings outwardly—singing, shouting, moving around. One of these was "Mother Key," wife of Dr. A. Key of Gurdon. The Rev. Luke S. Johnson tells of an impressive event:

Shall I ever forget the night [about 1882-83] "Mother Key" . . . raised the old fashioned Methodist shout, and walked up and down the aisles, exhorting like they used to do in the "long ago." The six saloons in the small town emptied themselves and the men, drunk and sober, ran over to see what was the matter! What a time I did have in that whiskey-soaked town for three years. . . .⁷⁵

Another example of Methodist shouting—with a unique angle to it—was the practice of Jonathan Cole of Franklin County when he became filled with a feeling of joy and faith. He was a quiet, unassuming, dedicated Christian. He had a peculiar manner in his shouting.

He has often been called "hopping Cole" because when he got a victory through faith he would spring from his seat, grab his right foot with his hand and start down the aisle, saying, "Bless God, we will all soon be walking the paved gold streets of the New Jerusalem". . . . Always a host of people were moved to accept Christ. . . . I asked him on one occasion what brought it

about. In a very modest way he said, "It is an inward struggle to get rid of all unbelief, and when I get all unbelief swept out of my life I cannot but be joyously happy."⁷⁶

J. M. Carr, a brother of the well-known minister, J. F. Carr, was a mainstay in the Rock Springs Church, about fourteen miles north of Monticello. He became Sunday school superintendent in the summer of 1859. It was a primitive operation compared to our day, but it won and nurtured persons in the love of God. Carr went off to war in the 1860s but returned when it was over and continued his supervision. Carr served that school from 1859 to 1903; and from it came twelve preachers, five wives of preachers, five physicians (one a woman, a graduate of Wellesley and Johns Hopkins), five lawyers, twenty-five school teachers, one missionary to Japan, and about twenty businessmen in Monticello, all church members. Carr was still living in 1916, "a frail old man now, but the light of heaven shines in his genial face."⁷⁷

J. S. M. Cannon was a dedicated lay worker in Winfield Church for many years and conference lay leader from 1931 to 1942. During all those years he made an average of one lay address a week in some church on Sunday or to some church group during the week. Dr. Gaston Foote, his pastor in 1941, wrote that he was "one of the most active, progressive, and intelligent leaders of his church today."⁷⁸

Many consecrated workers helped carry on the Lord's work in the Southwest Conference. Among these were Mrs. Cleolo Prowell of Wesley Chapel, Professor I. W. Whitmore at Philander Smith, Mrs. Z. R. Fields at Hughes, and R. B. Hays and G. C. Taylor, both connected with Philander Smith College.⁷⁹

Mr. and Mrs. M. E. Peace of Magnolia made a lasting contribution in First Church there, and that contribution continues in the annual M. E. Peace Lectures they have established there. These lectures have been given by such leaders as Bishops Richard C. Raines, Arthur J. Moore, Gerald Kennedy, and Dr. Wallace Hamilton and Dr. K. Morgan Edwards.

There are other lectureships in the state; the Raney Lectures at Pulaske Heights Church in Little Rock have been mentioned. First Church in Pine Bluff has been enriched by the J. Richard and Elsie Smith Pierce Lectures established in 1967. Lecturers have included Dr. Alan Walker of Australia, Dr. Robert J. McCracken of Riverside Church in New York, and Dr. Edward Baumann of Foundry Church in Washington, D.C. This series is designed to be ecumenical.

The Memorial Lectures at First Church, Crossett were delivered by Bishop Eugene M. Frank in November, 1974. Among earlier lecturers was Dr. Carlyle Marney. This series began in 1970. The Goddard Lecture series continued for several years at Goddard Church in Fort Smith but was eventually discontinued because of more urgent demands on the funds used for it.

Mr. and Mrs. Harold H. Cabe of Gurdon and Little Rock have given their lives to the church in Arkansas. He served as chairman of the administrative board and she was organist-choir director for twenty-seven years in Gurdon. Recently they invested more of their lives in The United Methodist Church by starting payment on what is to be a \$40,000 gift to the Pension Fund of the Little Rock Conference. They are also participants in the outstanding gift to Hendrix College by the Cabe family described in Chapter 10.

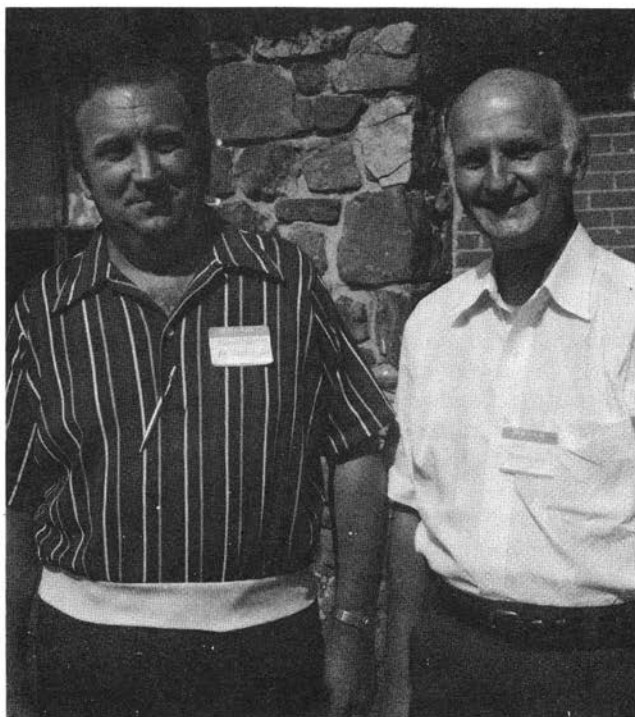
Mrs. Delia Bourland Bethell was a remarkable person in her influence for good at First Church, Little Rock. Widowed for most of her adult life, she not only created a helpful home life for her family but extended her influence widely in her church, partly through the Bethell Class that she taught for fifty-three years, until her death in 1975. But every phase of church life was of concern to her, and she was consulted on almost all major decisions at the church. She had the ability to influence many younger persons toward the kind of church loyalty that she demonstrated. At one time head of the state welfare department, she was also co-chairman of nurses aid work during World War II. "Every person who ever knew her will say, 'I'm a better person because I knew her,'" commented Dr. Alvin C. Murray at her funeral.⁸⁰

A Sampling of Arkansas Lay Persons

Across the years the scope of lay involvement in the affairs of the church has broadened. Lay persons have responded to their opportunities eagerly and with devotion. Many of these persons have been named in this volume; many more will unfortunately remain nameless so far as state or national history is concerned. However, some have been suggested by certain ministers of the state as worthy representatives of the many who cannot be named. These names are carried here as a tribute to *all* the laity of Arkansas. These persons are a sampling of the kind of lay persons who have made Arkansas Methodism what it is. Most of them are still living.

T. H. Barton, El Dorado; John L. Blundell, Ashdown; Johnny Brannon, Prescott; Mr. and Mrs. Austin Brockway, Fayetteville; Leslie Bryant, Clarksville; Richard Butler, Sr., Little Rock; Mrs. Stella Coffman, Gillett; Mrs. Hazel Land Dabney, Pine Bluff; Mrs. Ballard Dean, St. Charles; Mr. and Mrs. Robert Goss, North Little Rock; O. A. Graves, Hope; Ivan R. Grove, Conway; Mr. and Mrs. Charles R. Gulette, Van Buren; Carl Hall, Little Rock; Mrs. H. Q. (Gretchen) Hamilton, Fort Smith; G. C. Hardin, Fort Smith; Clyde Herbert, Fort Smith; Carl Hollis, Warren; Mr. and Mrs. W. R. Huenefeld, Lincoln; J. W. Hull, Russellville; T. Leland Hunt, Fort Smith; Marlin Jackson, Paragould; Mrs. V. C. "Blackie" Johnson, Searcy; Paul Jones, Stuttgart; Mrs. Marie Jordan, Paragould; James W. Lane, North Little Rock; R. W. "Boots" Lynch,

Fort Smith; Pierce K. Merrell, Russellville; Miss Ethel Millar, Conway; Mrs. Mason Mitchell, Conway; Fred Moore, Pine Bluff; Joe S. Pierce, Searcy; Winfred Polk, Corning; Mr. and Mrs. Taylor A. Prewitt, Tillar; Luke Quinn, Little Rock; Henry Rainwater, Walnut Ridge; Mrs. Letha (John Wesley) Rushing, Hope; Mr. and Mrs. Hal R. Sessions, Lake Village; Miss Kathleen Sharp, Paragould; William Shepherd, Little Rock; W. E. Silliman, Camden; John Simpson, Lodges Corner; Mrs. M. A. Sollars, Bayou Meto; J. Maurice Spicer, Stuttgart; Carl Welch; Mr. and Mrs. Solon F. Wilder, Fort Smith; Tom Williams, Little Rock; J. T. Womack, Arkadelphia; Herbert B. Wren, Texarkana; Robert A. Young, Jr., Fort Smith, and Mrs. E. D. Lewis, Fayetteville.



Dr. Robert E. L. Bearden (right) was the preacher at the North Arkansas Conference lay retreat in 1975 at Mt. Sequoyah; Mr. Marvin Gaither of Batesville, an associate conference lay leader, presided at the service.

20

Uniting the Broken Strands

AFTER THE CIVIL WAR a veritable bedlam of Methodist voices were heard in Arkansas—black and white. By the 1870s the state contained the following Methodist annual conferences:

Methodist Protestant	— North Arkansas Conference
	— Arkansas Conference
Methodist Episcopal	— Arkansas Conference
	— Little Rock Conference
Methodist Episcopal, South	— Arkansas Conference
	— Little Rock
Colored Methodist Episcopal	— Arkansas Conference
African Methodist Episcopal	— Arkansas Conference
African Methodist Episcopal, Zion	— Arkansas Conference

Methodist Protestants

The Methodist Protestants had continued to gain strength nationally though not to any appreciable extent in Arkansas. At the 1867 General Conference of the Methodist Protestants, overtures for union were brought from the Methodist Episcopal Church, South; two of the four southern fraternal messengers were Bishops George F. Pierce and H. N. McTyeire. The Methodist Protestants stipulated they would unite only (1) if the Southern Church would drop "South" from its name, (2) if "Protestant" were added to the name, (3) if presiding elders were abolished, and (4) if each annual conference would have its own bishop.¹ Neither side followed up on the proposal for union; in fact, some of the Methodist Protestants felt that what the Methodist Episcopal Church, South, had in mind was not union but absorption.

Then in 1870 the Methodist Episcopal Church also sent messengers to the Methodist Protestants proposing union. The Protestant group countered by suggesting greater harmony and cooperation, that their respective editors be less critical in rehearsing the history of the two churches, and that the overseas missionary work of all Methodism be combined. The Methodist Protestants, again, feared absorption was the aim of the offer. During these years of transition, many Methodist

Protestant lay and clerical members joined one of the episcopal Methodisms in Arkansas.

By 1869 a North Arkansas Conference was organized; it elected Jacob Sexton as president. It had 11 ministers, 10 circuits, and 882 members. Then in 1871 the Arkansas Conference (occupying the southern part of the state) united with the Louisiana Conference.²

Interdenominational Friction

A certain amount of friction and competition was experienced between Methodists and other denominations, but also incidents of cooperation. Elsewhere in this volume are accounts of debates between preachers of various faiths. One Roman Catholic pointed out the way Baptists and Methodists struggled against each other:

During their . . . revivals and campmeetings . . . I have known hundreds whom I saw go into the waters and embrace the baptist faith, at the next conference of the Methodists, turn over and receive baptism from the hands of the Methodists preachers. . . . Once . . . at Brinkley, Ark., I was surprised to learn that some fifty young men and women who five weeks before, were baptized after the Methodist revival, were again immersed by the Baptist ministers after their revival.³

In the early 1870s the Methodists lost several ministers to the Presbyterians. In North Arkansas, several had joined the Ozark Presbytery—without subscribing to the Westminster Confession of Faith. At the October, 1872, meeting of the Synod, the Presbytery was ordered "to require those brethren who had come from the Methodist Church to adopt the Confession of Faith at their next regular meeting."⁴ In the southern part of Arkansas, the Little Rock Conference discovered that several conference members—and lay members as well—who had been expelled had been received into the communion of the Cumberland Presbyterian Church. Dr. A. R. Winfield presented a resolution calling on the Presbytery for an explanation, calling such action "unwarranted and in violation of the law of denominational courtesy."⁵

On the other hand, there were also occasions of cooperation between the denominations. In 1874 Bethesda Church on the Cane Hill Methodist Protestant Circuit had a revival meeting in which it was joined by Cumberland Presbyterians, Southern Methodists, and Missionary Baptists.⁶

Northern and Southern Methodists

In 1874 the Southern Methodists received at their General Conference the first formally-appointed fraternal delegate from the Methodist Episcopal Church. Dr. A. S. Hunt from the northern branch declared, "There are some points in which we are at variance, but there are many

more in which we are agreed. . . ."⁷ The conference appointed a small committee to respond—one member of which was J. L. de Yampert, a lay delegate from Little Rock Conference. The committee's report was cool to the idea of organic union. It stated that "the reasons for the separate existence of these two branches of Methodism are such as to make corporate union undesirable and unpracticable."⁸ One of the real issues was the contention by the Southern Church leaders that the two major white episcopal Methodisms were each valid branches of the original Methodism in America. Some northern leaders had insisted that the Northern Church was the original trunk—and still was—and that the Southern Church was only a branch. A great step forward came in 1876 when a joint commission voted to recognize the two churches as equally legitimate branches of the original church.

The issues were debated warmly in Arkansas. Dr. Andrew Hunter, remembering the action against Bishop James O. Andrew in 1844, insisted in 1884 that union would simply mean Southern Methodism would be swallowed up and "become the property of the great United Methodist Episcopal Church."⁹ When Bishop Wilbur F. Mallie visited Little Rock on his way to Rogers in 1885 to hold the Northern Church's Arkansas Conference, the *Arkansas Methodist* (February 21, 1885) commented: "Bishop, you said you had come to stay, all right. But permit us to tell you that you are not needed and you will have an awful lonesome time." When the conference met in Rogers, according to a visiting Southern Methodist preacher, in a prayer uttered at the conference it was said, "We are here in this land of ignorance in the South, because we have heard the voice of God calling us hither."¹⁰ A year later the Rev. J. A. Walden wrote in his journal for September 17, 1886: "At Siloam Springs . . . a large Northern and radical element dominates this town and the Southern Methodists are not the most welcome people among them."¹¹

An upsetting experience for Northern Methodists in Arkansas occurred in 1891 when one of their bishops, R. S. Foster, said to the General Missionary Committee, meeting in Cleveland, Ohio:

We have been and are successful among the colored people, and we have gained a great constituency. . . . I stand fully committed to that work. As to white work in the South, I have believed from the first it was a mistake. . . . Concerning our sister Church it would be a Christian shame for us to assume any superiority as to social position, dignity, worthy and honorable labor, great and conscious spiritual power. . . .

I don't know much about Arkansas. I never was there. I don't want to be there. I never intend to be there, unless these bishops send me as a punishment. There ought to be a curtailment in the amount appropriated to all these stations in Arkansas.¹²

Dr. G. W. Gray, president of Little Rock University from 1882 to

1885 and a frequent visitor for ten years, had a strong rebuttal in the same issue of *The Methodist Herald* to Bishop Foster's statement:

I protest against the idea that "we are in competitive conflict with the Church, South," *We are not*. We are there as we are in New England . . . devotedly and laboriously trying to save souls. . . . I have been in the Arkansas Conference [M.E.] for over ten years; have frequently preached for the Methodist Church, South, and have always received a hearty God-speed. . . . If we are sinning against a sister church, let us stop *now and forever*.

Sentiment Grows for Union

But in spite of obstacles, the movement toward union went forward. In 1896-1906 the Rev. John H. Dye of the White River Conference was a member of the Commission on Federation of Methodism. Much of the emphasis in these years was on fraternity and eliminating competition. Such an emphasis was needed in Arkansas, as witness what happened in Eureka Springs in 1913, according to the Rev. J. M. Carter, presiding elder of the Fort Smith District, Methodist Episcopal Church:

I hesitate to discuss conditions at Eureka Springs. . . . Rev. F. O. Dexter . . . pastor . . . seemed interested in the work. . . . At the quarterly meeting I found him and the pastor of the M. E. Church, South, in a union meeting. Before the union meeting was over, Revs. Dexter and Jenkins had planned to disband our Church . . . and to unite with the M.E. Church, South. . . . On reaching Eureka Springs I found that 33 of our members had gone into its union and our church was closed and locked. . . . [Benedict] Arnold was no more reprehensible . . . than was our pastor in betraying our interests. . . .¹³

A sequel to this story is that most of the Methodist Episcopal members returned and were struggling to survive as a church in 1916 but in 1917 had to sell the parsonage and were having an uphill struggle to keep the church going.

In 1916 Dr. John H. Reynolds, of Hendrix College, became a member of the Joint Commission on Unification. He was one of six Southern Methodists who served from this time until the final union was achieved.¹⁴ He was a lay delegate from North Arkansas Conference at the 1938 General Conference where Southern Methodists gave final approval to union.

Suggestions in 1914-1916

But in the meantime the effort encountered several detours—or blind alleys. The Southern General Conference in 1914 voted to recognize a proposed list of suggestions as tentative and yet containing the basic principles it favored. The Northern General Conference in 1916 took similar action. Between these two actions the Rev. B. A. Few of Prescott and T. P. Clark, secretary, of a Methodist Preachers' Association

for the State of Arkansas invited "all Methodist preachers of any Methodist denomination" to join the group.¹⁵

The *Arkansas Methodist* carried many articles in 1916 on the issues of union. One event that sparked special interest in the state was a meeting on September 28, 1916, in Little Rock of Northern and Southern Methodists to look together at the proposed union. The meeting began with a banquet at the Marion Hotel at which Mr. J. B. Dickinson presided, with short talks by Alonzo Monk, J. H. Reynolds, James Thomas, A. C. Millar, Dr. S. E. Ryan, the Rev. W. T. Wilkinson, and Judge Frank Smith. George Thornburgh read a paper on Little Rock Methodism, and the Rev. Marion N. Waldrip gave an address entitled "At It, All At It, Always At It." Temporary officers elected were J. B. Dickinson, president; J. P. Streepey, vice-president; George Vaughan, secretary; and J. F. Wills, treasurer. References to unification at the meeting were

The Rev. Claude E. Holifield entered the Methodist Protestant Church ministry in Arkansas in 1909, and served numerous times as president of the conference. Not waiting for union in 1939, he joined the North Arkansas Conference of the Methodist Episcopal Church, South, in 1920.



warmly applauded. Editorial comment in the *Arkansas Methodist* was that "Most of our people believe it [unification] is coming and will cheerfully accept any reasonable plan."¹⁶

The plan as conceived at that time was referred to as "Unification by Reorganization," the implication being that it would not be a return to the status of 1844 (with the southerners returning to the fold of "Mother Church"), nor absorption of the smaller by the larger. The proposal even then envisioned a separate jurisdiction for the Negro members, made provision for a written constitution, for an ecclesiastical Supreme Court (so that neither the bishops nor the General Conference would be passing on the validity of their own actions), and saw the election of bishops by the jurisdictions rather than the General Conference.¹⁷

The place of the Negro in a united church was a crucial point in all

the discussions. Bishop E. R. Hendrix in 1916 declared that the differences between Northern and Southern Methodists were minor and referred to setting the Negro members apart in their own district or jurisdiction where they could elect their own bishops, as though that would be an easy and permanent solution.¹⁸ Yet some southern leaders were saying, along with Bishop Collins Denny, "There can be no officers for the reorganized Church if one is to be a Negro."¹⁹ The position of the Rev. Arthur M. Shaw of Arkansas City seemed to be more conciliatory:

Social equality is another bug-bear that ought not to be taken "too seriously." We of the South have separate coaches, schools, churches, and hotels, which is right and will always be. But even we are forced to meet the negro on terms of a certain kind of equality, in the marts of trade, elections, and elsewhere. If we travel outside the South, we must ride in a coach with him.

But . . . living, as I have for some years, in the heart of the Mississippi Delta, I am painfully cognizant of the fact that the Church—the Southern white Church—is doing almost nothing for the masses of the negro population. While we are sending missionaries to Africa . . . what are we doing for the negro masses . . . on the Delta plantations?

Therefore, if . . . a plan of unification . . . seeks to draw the negro Methodists into closer affiliation with the great body or bodies of American Methodism, I do not hesitate to say I shall welcome and support any plan . . . jointly adopted.²⁰

A Plan in 1924-25

The conferring proceeded; plans were developed, criticized, and revised until finally a plan came to vote in the annual conferences in the fall of 1925. By this time Arkansas had two members on the Joint Commission, Dr. Reynolds and Dr. Stonewall Anderson, out of twenty for the whole church. The *Arkansas Methodist* had many articles, letters, and editorials on the issue. W. P. Whaley of Little Rock Conference deplored the "suspicion, unbelief, distrust toward the membership, ministry, and episcopacy of the greatest body of Christians on earth! . . . Well, a man is not ready for marriage or unification until he can trust."²¹ Dr. Philip Cone Fletcher deliberately stayed out of the debate on the basis that he wanted his members to make up their own minds, uninfluenced by what he felt. He admitted this led some to feel he was uninterested in the matter.²²

When Bishop Warren A. Candler sent out a letter advising delegates at annual conferences to vote against union because some laymen were against it, the *Arkansas Methodist* quoted Bishop E. D. Mouzon:

Has our beloved church at last reached the nadir of humiliation where our preachers must be rubber stamps to register the will of their laymen to keep peace and get a crust of bread. Let us rejoice that the prophets of God in all ages have not been afraid of "majorities". . . . Be a man and vote in harmony with your convictions.²³

Editor A. C. Millar added: "Them's my sentiments." Millar went on to charge a week later that "Bishop Candler has proved himself an unsafe and dangerous leader." The bishops were divided over the plan, and Dr. Millar deplored this "debacle," as he called it. "Faith in our leadership is terribly strained," he wrote. "We earnestly pray that . . . our bishops . . . may bury their unfortunate differences and unite to lead us into larger and better things."²⁴

When the vote came in the fall, Little Rock Conference voted 115 for and 56 against the plan; North Arkansas showed 162 for and 53 against. Across the church a majority of votes—4,528 to 4,108 were for the plan, but it required a 75 percent majority and thus failed.

In his careful study of "Attempts Toward Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, 1865-1926," the Rev. (now Bishop) Aubrey G. Walton discovered that only five votes from west of the Mississippi River were cast against the plan at the 1924 General Conference and that twenty of the twenty-one women delegates voted for union. This 1931 B.D. Thesis of Mr. Walton's at Duke Divinity School gave a thorough summary of the developments of the movement up to 1926. "The chief arguments used against the plan had their roots in . . . feelings aroused during the Civil War and the period of Reconstruction," he concluded. He attributed this to the situation wherein "The attitudes of Bishops Candler, Dickey, Denny, Darlington and Ainsworth are those of the church of forty years ago. They are not the beliefs of the majority of Southern Methodists today—and they will not be the attitudes of our church tomorrow."²⁵ As a leader of the church in Arkansas and the South Central area, Dr./Bishop Walton has had a significant hand in shaping that "church of tomorrow."

The Methodist Protestant Church was not involved in the negotiations at that time, but they felt they had "leavened and liberalized in some degree the whole lump of American Methodism" as it moved toward union.²⁶ In the 1920s the African Methodist Episcopal, African Methodist Episcopal, Zion, and Colored Methodist Episcopal churches considered uniting; and a proposal called the Birmingham Plan was considered. The Rev. A. C. Bailey of the C.M.E. church at Wynne, Arkansas, wrote in opposition to the plan, giving eleven reasons, one of which, bluntly put, was that "the time is not ripe for it and because the spirit of the great A.M.E. Church is arrogant, boastful, insinuating, opposite and contrary to that of the C.M.E. Church."²⁷

Union At Last

The commissioners continued to perfect a plan to bring together the Northern and Southern churches. By this time other Arkansans had been or were involved as commissioners in finding an acceptable plan. These



A large group of Methodist Episcopal leaders gathered in the early 1930s at Philander Smith College for a leadership school. Dr. Edward W. Kelly (front row, second from left), one of the instructors, was later elected bishop.

were Bishop Ivan Lee Holt, Dr. A. C. Millar, Dr. Paul W. Quillian, and Dr. J. N. R. Score.

As the plans were perfected, sentiment grew warmer between the estranged Methodists in Arkansas. In 1929 the Methodist Episcopal church in Springdale agreed to cease to function; membership letters were given to the members and the property given to the Southern Church. An effort was to be made by the bishop to find a Southern church that would withdraw in favor of a Northern one.²⁸ In 1936, Dr. A. C. Millar spoke at a Methodist Episcopal District Conference at Stuttgart, using the theme, "Building the Kingdom Through Unification of Methodism." Later he wrote:

When unification comes, as most of us confidently hope and believe, this fine body of Methodists will become an active and helpful element in Arkansas Methodism, and should receive a hearty welcome to our ranks. We must be prepared to meet them in a brotherly spirit. . . .²⁹

By 1932 the Methodist Protestant Church had become a party to the

effort to achieve union. In 1935 a Plan of Union was worked out that seemed to have all the signs of acceptability in it. To be sure, there were parts that did not please one or the other of the three churches. The Methodist Protestants accepted bishops; the other two churches were willing to accept (if not already practicing) full lay representation. Many Negro Methodists were unhappy at being placed in a separate jurisdiction from the whites. Southern Methodists accepted the plan on the expectation that the separate Negro (or Central, as it was called) Jurisdiction would be lasting. The unified educational plan for the local church which the Southern Church had worked out in 1930 (with great help from John Q. Schisler and Paul W. Quillian) was accepted by the Northern Church.

Bishop John M. Moore, chief architect of union in the Southern Church, was the bishop of Arkansas when the conferences voted on the Plan of Union in the fall of 1937. The *North Arkansas Journal* for November 4, 1937, reads:

The order of the day having arrived, Bishop Moore presented the Constitutional Question of the Church Union.

The Conference voted to act without reading the plan of unification.

The vote was 244 for the adoption and 2 against.³⁰

In the Little Rock Conference, Secretary C. J. Greene was somewhat more terse in his report:

The Conference voted on the proposed unification of three Methodist churches, and the vote was 198 for and one against unification.³¹

Aftermath of Union

Not all the Methodists "back home," of course, were for the union. Local congregations do not vote on constitutional issues in the Methodist system; they elect lay persons to represent them and to do the voting—just as citizens elect persons to serve in Congress and enact laws for the nation. One pastor of an old established church wrote Bishop John M. Moore on May 6, 1938:

As you know, I am in a rather hot bed of anti-unificationists here but I know how to keep my mouth shut and work on and hope it will adjust itself without much loss. A few may withdraw, I do not know at present.³²

A few members withdrew but not an appreciable number, for membership in the two Arkansas conferences gained more than normal during the years before, during, and after the vote for union. In 1938 the Southern Methodists had about 152,000 members, the Northern Methodists almost 5,000, and the Methodist Protestants a little more than 5,000, making a total of about 162,000. In 1940 The Methodist Church in

Arkansas had 165,670 members, indicating that rather few of the members of the uniting churches failed to continue in the new church.

Of course, certain feelings of sadness marked the departure from old ways and the old names. One Arkansas preacher is reported to have discussed the union with his old aunt, a Southern Methodist, and in answer to her objections he finally said, "Aunt Mary, don't you know we will all have to live together in heaven?" She answered promptly, "Well, that will be soon enough!" Some churches gave up their buildings as they combined with another, and many sacred memories were left around the old altars. Some members had been converted at those altars, some had been married there, some had said farewell there to beloved family members or friends.

Gains—And Losses?

Methodist Protestants probably had the greatest adjustment to make in the new church. A big factor in their adjustment was accepting a bishop over them. They had left the Methodist Episcopal Church because of objection to the power vested in the bishop. As late as 1921 one of the Methodist Protestant leaders was still thundering against the "lordship" of Francis Asbury:

No intelligent Methodist Protestant can fail to realize that Francis Asbury more than any other figure among the pioneers . . . is responsible for the unauthorized and unlimited powers which were bestowed on the ministry, apart from the laity . . . in that epoch-making hour at Baltimore in 1784, when sixty preachers held an impromptu conference, not one layman in all Methodism being present, and placed the yoke of monarchy, for all generations, upon the neck of a democratic church! . . . Mr. Asbury was sincere beyond question, but the spirit of the autocrat is utterly blind.³³

One sad coincidence occurred in 1938-39 to Dr. J. E. Butler, president of the Arkansas Methodist Protestant Conference. He was elected as the ministerial delegate to the Uniting Conference in Kansas City. Soon after arriving there, he had a stroke and had to return home, partly paralyzed. Shortly after this his wife died. He called it "the saddest year of my life" and asked for retirement.³⁴

But Methodist Protestants gained certain things in union. One was the momentum of a large, successful denomination. Alone, they were a small, scattered group, with most of their churches rural ones and an average pastor's salary of about \$300. Altogether, the Methodist Protestants were a devout, loyal group, emphasizing personal religion, illustrated by their traditional "good old-time handshakes," especially at annual conference. Among other conference presidents in the year before union were J. A. Harp, C. E. Holifield, W. R. Clower, and J. W. Simons.

Fortunately for the Methodist Protestants, they soon had, as their

bishop, Paul E. Martin, whose nature was a far cry from the autocratic type of bishop against whom the early Methodist Protestants rebelled. His sixteen-year tenure, longest of any Methodist bishop in the history of the state, was marked by graciousness and concern for large and small churches and for rich and poor alike. His wife, Mildred, could be considered an assistant to the bishop from the standpoint of pastoral care for the Methodists of Arkansas.

The Methodist Episcopal churches and members in Arkansas also gained appreciably in union. They were a small group; and while bitterness toward them was gone, they were considered an unnecessary competitor by Southern Methodists. Their annual conference was so weak that some years before union their churches were attached as a district to the St. Louis Conference of the Methodist Episcopal Church. Scott Street Church in Little Rock is an example of how union benefited a Northern Methodist church in Arkansas. Frances Morlan Short described the advantages:

The primary benefit . . . is the connectionalism this church now has. . . . All the institutions supported by the church, with the exception of Philander Smith College, were in the state of Missouri, and it was difficult to create much interest in them. . . . The Arkansas District . . . included 33 churches scattered over the entire state. . . . Opportunities for close association were limited.³⁵

Most Southern Methodists found that union brought little change in their churches or their way of doing things. They hardly knew that Negroes were in the same church, since each group had its own conference, its own jurisdiction, and its own bishops. They met them only at the General Conference once in four years and at meetings of general boards and agencies. This was not to change in Arkansas until 1972-73, which will be noted shortly.

However, Arkansas leaders who attended jurisdictional conferences discovered that the South Central Jurisdiction was the "melting pot" of The Methodist Church, since it had a larger mix of former Northern and Southern Methodists than any of the jurisdictions. Kansas and Nebraska were heavily Methodist Episcopal, with sizable memberships in Missouri and Oklahoma. Altogether, there were 429,481 Methodist Episcopal members, 20,077 Methodist Protestants, and 868,891 Methodist Episcopal, South, members.³⁶

These ratios in membership created certain tensions, especially in the placement and election of bishops.³⁷ In the beginning of the jurisdiction's history, a wise choice was made assigning Bishop William C. Martin, Arkansas-raised, as bishop in Kansas and Nebraska. Bishop and Mrs. Martin endeared themselves to the Methodists of the Omaha Area and have warm friends there still.

The first bishop elected with a Methodist Episcopal background was the current Arkansas bishop, Eugene M. Frank, who has demonstrated

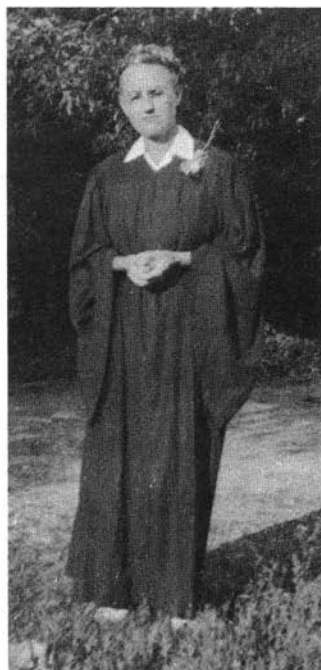
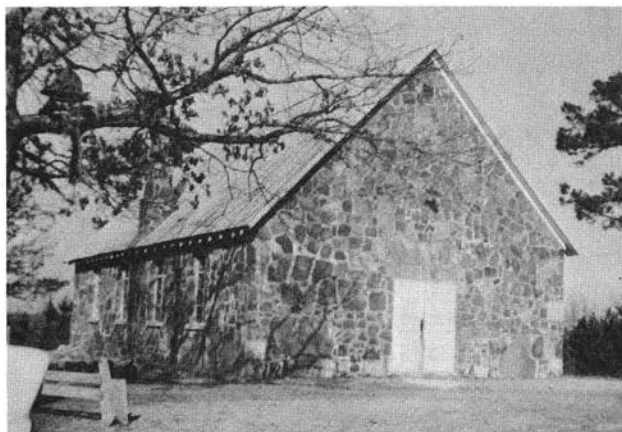
that former Methodist Episcopal ministers make very acceptable bishops for such a state as Arkansas. It is also worth noting that Bishop Frank's election in 1956 came after the Rev. (now Bishop) O. Eugene Slater of Texas and the Rev. (now Bishop) Aubrey G. Walton of Arkansas withdrew in order to break a deadlock in the voting.

The union of these three Methodist bodies was philosophically a necessary action. Practically, some Arkansas Methodist leaders raise a question as to whether the Methodists in Arkansas can serve their constituency as well as before 1939. The members of the Methodist Episcopal Church, South, were, in the main, homogeneous. Their general outlook on life and their life styles were fairly uniform. In The United Methodist Church there is a wide diversity, and much energy is spent trying to reach a semblance of unanimity on some matters. Some life styles seem to be utilized as much for publicity value as for true expression of personalities.

Footnote: The Christian (Colored) Methodist Episcopal Church

One footnote to the Union of 1939 concerns the Christian Methodist Episcopal Church, once a part of the Methodist Episcopal Church, South. As one reads the record of close cooperation of these two bodies from 1870 to 1939, he is impressed with the bonds of Christian love and charity that bound them together. At almost every conference session the

At the union of The Methodist Church and the Evangelical United Brethren Church in 1968 one EUB Church was active in the state—at Wye. Its membership has been loyal and sacrificial. Mrs. Alice Selby in recent years has served as pastor for long periods.



Rev. G. S. Tyus, president of Haygood Seminary at Washington, Arkansas, or his successor, Professor C. C. Neal, would come as a fraternal messenger asking for support for the C.M.E. institution. In 1938 the Address of the Bishops of the Colored (now Christian) Methodist Episcopal Church had a section on this very matter. They declared:

This mutual fellowship has been of greater value than the casual observer can appreciate. . . . These relations have . . . given the Methodist Episcopal Church, South . . . the chance to . . . see the needs of a worthy, struggling brother and appreciate their own responsibility as a Christian denomination. . . . These relations have given the Colored Methodist Episcopal Church the opportunity . . . to know the warm heartedness and real interest of many leaders of the Southern Church in our welfare.³⁸

Since 1939 that relationship has gradually deteriorated. It is a part of the unfinished business of Arkansas Methodism to renew these relationships.

Unite the Two Arkansas Conferences?

Arkansas Methodism began (as a separate entity) as one conference in 1836. In 1854 it divided into two bodies and in 1870 created a third conference. Then by 1914 it moved again to two conferences. From time to time proposals have been made to combine the two conferences into one for the whole state. The matter came before the two conferences in 1931 when resolutions were presented to each calling for a joint committee to "study the problems involved and whether the considerations and sentiments are favorable or unfavorable for such a movement."³⁹ The signers of the resolutions were likely not all committed to consolidation, but the names included many of the leaders of the state.

The conference minutes do not indicate any discussion of the proposal, but the *Arkansas Methodist* for November 12, 1931, reported that opinion was quite divided even on studying the proposal. The joint committee evidently also found opposition too strong to justify making a specific proposal and took three years to decide what to recommend. There was considerable discussion, pro and con, both privately and in the press. The Rev. J. F. Jernigan of Sulphur Rock asked, What will be gained by merger? and added:

I have three "Don'ts" against it and four "Does" against it. What we do not gain and what we do gain. I am open to conviction but it must be a "sky-blue" answer or it doesn't go with me. I expect to make my "maiden" speech on it, if I am not converted to it.⁴⁰

The committee reported "that in the light of existing conditions that it is unwise to recommend the merger. . . ." ⁴¹ But by 1948 sentiment had emerged again to study possibilities for uniting, and a joint commission was authorized to bring in a recommendation when it

could agree on one. In the meantime the South Central Jurisdictional Conference, meeting in El Paso, Texas, in June, 1948, authorized the conferences to unite when they came to agreement on terms. A year later a carefully-worded document of one printed page in the journals was presented to each conference recommending union. Chief arguments advanced were (1) current means of travel and communication would make it possible for the whole state to function as one conference; (2) to operate as one conference would make it easier to place ministers in appointments; and (3) one conference, being stronger, would "make itself more significantly felt in the wider councils of the church."⁴² It was proposed that the new name be the Arkansas Conference and that agreements be worked out for combining retirement programs, minimum salaries, redistricting the state, support of district superintendents, and policies for board organization and administration. The proposal was to create another committee to work out further details if the conferences voted favorably on the issue of uniting.

The North Arkansas Committee included Cecil R. Culver, A. N. Storey, C. E. Whitten, S. B. Wilford, Richard E. Connell, E. H. Hook, E. B. Williams, Matt L. Ellis, Ethan Dodgen, W. F. Cooley, C. M. Reves, James W. Workman, Ralph Hillis, and Ewing T. Wayland. In Little Rock Conference the members were J. T. Thompson, H. O. Bolin, Otto W. Teague, O. E. Holmes, Aubrey G. Walton, Rufus Sorrells, Fred R. Harrison, T. W. McCoy, Kenneth L. Spore, J. Edward Dunlap, C. Ray Hozendorf, Francis A. Buddin, E. Clifton Rule, and A. J.-Christie. This was obviously a combination of some of the strongest leaders in the state.

Debate on the issue was extensive. Speaking to the report, in addition to committee members, in North Arkansas were A. W. Martin, J. M. Harrison, Thurston Masters, G. C. Johnson, J. J. Galloway, W. L. Oliver, Leland Hunt, Ira A. Brumley, Alfred Knox, and Lester Weaver. The conference approved a motion to vote by secret ballot. Additional speakers then were J. J. Decker, Olen Findley, M. D. Harris, Latie Bryant, D. L. Dykes, Jr., and R. E. Head. When the vote came, 185 were for the union and 85 against it.

In the Little Rock Conference session the minutes simply say, "The resolution was adopted." But the *Arkansas Methodist* reported that the vote was almost unanimous.⁴³ But many complexities remained to be worked out; one of the major ones related to a disparity in pension payments by the two conferences. Consequently, it was not possible to come to agreement on a plan. The *North Arkansas Conference Journal* in 1950 stated that the report of the committee was filed with the secretary. At the Little Rock Conference, E. Clifton Rule presented the report of the commission, Mrs. E. D. Galloway spoke to it, and it was proposed to continue negotiations in the event of favorable action by the North Arkansas Conference "with a view to working at a more work-



As merger of black and white Methodists neared in Arkansas meetings increased between the two groups. Mrs. Paul V. Galloway (back row, left) was the speaker at this meeting of ministers' wives at the home of Dr. and Mrs. Walter R. Hazzard.

able basis of union."⁴⁴ A motion to adopt the report was defeated. The matter was not revived.

But the issue did not stay buried, for in 1969 a joint committee of the two conferences again proposed a thorough study of the advantages and disadvantages of uniting the conferences. The proposal was approved; and in 1971 a report proposing merger was placed in the hands of members of the two conferences, to be studied for a year before action was taken.⁴⁵ But this time the North Arkansas Conference rejected the plan, 102 for and 228 against.⁴⁶ Little Rock Conference was almost evenly divided on the issue and debated it at length. Among the objections raised to merger were fears (1) that pensions would be reduced, (2) that the small church might suffer in one large conference, and (3) that a large conference would work against the close fellowship of a smaller one. A majority of 5 favored merger—152 for and 147 against.⁴⁷

Arkansas Council of Churches

The Methodists of Arkansas have encouraged greater unity among the denominations in the state by actively supporting the Arkansas Council of Churches and its related causes. In the fall of 1955 Bishop Paul E. Martin and others helped create a Provisional State Council of

Churches. J. Edward Lantz of Atlanta, a Methodist minister and executive director of the Southern Office of the National Council of Churches of Christ, visited Little Rock and assisted in perfecting the organization in 1956-57.⁴⁸ The Rev. James Robert Scott, pastor at Primrose Methodist Church, was secured to give part time as executive secretary. Scott was the product of an Arkansas Methodist parsonage and a graduate of Yale Divinity School.

By March, 1957, committees were set up, and work was being planned. Dr. J. Kenneth Shamblin, pastor at Pulaski Heights, was chosen as the first president. The Rev. James E. Major was chairman of the Committee on Missions, and Mrs. E. D. Galloway was a member of that committee. The Christian Education Committee included the Rev. Roy Fawcett, Dr. Ira A. Brumley, Dr. Matt Ellis, Mrs. W. Neill Hart, and Dr. M. Lafayette Harris. Christian Life and Work Committee included as members the Rev. Ethan W. Dodgen, the Rev. John McCormack, and Mrs. James S. Upton.

Dr. Aubrey G. Walton, pastor at First Church, Little Rock, served as convenor of the Program Committee, working closely with the Rev. Mr. Lantz. The committee set itself to meet felt needs and not simply to have a paper organization. Among these needs were a statewide religious survey, a statewide attendance campaign, joint action supporting appropriate legislation, cooperation in understanding the issues in racial integration, a ministry to state institutions through chaplaincies, a ministry to migrants, services to tenant farmers, and a ministry through radio and television. The next year the Rev. James E. Major was chairman of the Program Committee.

Other Methodists active in these formative years were Harold Egensperger, Mrs. Earl Cotton, Mrs. Edgar Dixon, Dr. and Mrs. E. D. Galloway, Mrs. Glenn Martel, Edwin B. Dodson, Mrs. J. R. Henderson, Paul M. Bumpers, Mrs. M. E. Scott, E. J. Holifield, Mrs. Charles Ashcraft, J. Albert Gatlin, Mrs. Hazel Dabney, Kenneth Spore, Mrs. George Meyers, Ewing T. Wayland, S. H. (Herb) Allman, and others.

The early years were marked by times of unrest among some churchmen over school integration and other Supreme Court rulings, and over various cooperative movements such as the United Nations, the National Council of Churches, and the World Council of Churches. "The faithfulness of women in the Woman's Society of Christian Service became a bridge across the many growing divisions within The Methodist Church and between our denomination and others," observes the Rev. James Robert Scott.⁴⁹

In 1960-61, Dr. Matt Ellis was president, Dr. R. E. L. Bearden was first vice-president, and Mrs. E. D. Galloway recording secretary. Across the years Methodists have been in the forefront of the council's leadership, financial support, and activities. In recent years the annual conference Commissions on Ecumenical Affairs have been the link with the

council, and they have encouraged new programs from time to time. The Ecumenical Affairs Commissions have also interpreted and encouraged the work of other ecumenical groups in Arkansas, such as the Christian Civic Foundation, Conference on Christians and Jews, and Church Women United. They have helped promote an ecumenical lecture series in Little Rock which in recent years has brought speakers such as Dr. Albert C. Outler and Dean J. Robert Nelson.

Union With the Evangelical United Brethren

Union in 1968 of The Methodist Church and The Evangelical United Brethren Church brought into the North Arkansas Conference a loyal group of Christians from the Evangelical United Brethren church at Wye, in the northeast corner of Perry County. The church was organized in 1919 by the Rev. Ira A. Holbrook. In the late 1940s Mrs. Alice Selby was the faithful pastor there, and she served as supply pastor some of the time in the 1950s and the early 1960s. She led the congregation in a building program that increased the church's facilities markedly. The members also added new pews and pulpit. A leading Evangelical United Brethren family at Wye has been that of the Austin Harmons. Mr. Harmon supplied the pulpit at times when the conference could not provide a pastor. In 1966 Bennie Ross Harmon was a lay delegate to annual conference, and in 1967 he enrolled as a ministerial student.⁵⁰ He was admitted to the North Arkansas Conference as a probationary member in 1973. The union of 1968, then, means primarily adding this one good church and the new name of The United Methodist Church. But it also meant that no Central Jurisdiction for Blacks was provided for, and this called for the merger of Black Methodist churches in Arkansas with the two white conferences.

Merger of the Southwest Conference and Arkansas Conferences

When the constitution was developed for the union in 1968 of The Evangelical United Brethren Church and The Methodist Church, the structure known as the Central Jurisdiction—the all-black unit—was left out. This meant that Black churches would not be grouped together as they were from 1939 to 1968. At the 1968 sessions of the North Arkansas, Little Rock, and Southwest conferences plans were begun for merging into two conferences in Arkansas. Eventually a formula was arrived at that was mutually acceptable to all parties involved. In May and June, 1972, all three conferences approved the Proposed Plan of Merger; and in 1973 the members of the Southwest Conference met with and became members of the Little Rock and North Arkansas Conferences.

The new relationship is requiring some effort and time to work out all

the details and for all to feel comfortable. The Blacks miss the close-knit fellowship of a small group; they obviously cannot have as many top spots in conference leadership as they had formerly. (Some of the whites, on the other hand, will also have fewer leadership roles in the new situation.) Thus it becomes easy for some of the Blacks to feel that recognition is coming too slowly for them.

Bishop Eugene M. Frank at the 1974 meetings of the two conferences pointed out the need to deepen the fellowship between the members of the two racial groups:

We have sought ways to deepen friendships but we have not really become a living fellowship in Jesus Christ. We have sought to lift to mutual respect the traditions, the leadership, the membership of each of the former conferences but in so many ways we are still separated, untouched and untouching.⁶¹

Among the leaders of Black Methodists in Arkansas when merger came in 1973 of the three former conferences, these four were prominent in the negotiations and the planning: Mr. G. James Washington, the Rev. Negail R. Riley, Mrs. Alice Preston, and Dr. W. D. Lester.



In 1975 at both annual conference sessions the election of delegates to the 1976 General Conference and Jurisdictional Conference was a crucial matter, involving the hope of Blacks to have representation similar to what they had had before merger. At one point it appeared that Blacks might be omitted from the Little Rock Conference delegation. Facing this possibility, several white members who were getting large votes asked their supporters to elect Blacks instead. Among those "withdrawing" were John P. Miles, John F. Walker, Jr., C. Ray Hozendorf, Edward G. Matthews, and William Shepherd.⁶² As a result, two Blacks were elected in a delegation of eight. This was the same representation Blacks had had in their former all-Black Southwest Conference.

And a Few Other Methodist Bodies

A few other small Methodist groups are found in Arkansas, but little contact exists between them and The United Methodist Church. Two local units of the Wesleyan Church are located in the state, one at Rogers and one nine miles north of Harrison; the latter has twenty-two full members. It is a combination of the Wesleyan Methodist and the Pilgrim Holiness churches that merged in 1968. Two Congregational Methodist churches are located in the state, both at Texarkana. In 1971 the Grand Prairie Evangelical Methodist Church was organized at Stuttgart. Originally planned as a United Methodist church, the organizing group changed its mind when it learned it would be expected to use United Methodist church school literature. A similar group was organized at Fort Smith.⁵³ In 1905 a group of persons coming out of the A.M.E., A.M.E. Zion, C.M.E., Methodist Episcopal, and Baptist churches met in Redemption, Arkansas, and organized the Free Christian Zion Church of Christ. Its headquarters are in Nashville, Arkansas; there are four local churches in southwest Arkansas and one in Texas, with a total of about 450 members.⁵⁴

Finally

At present, almost all the white church members and some of the Blacks in Arkansas who claim a Wesleyan heritage are in The United Methodist Church. A considerable number of the Black "Wesleyans" are in Black denominations—A.M.E., A.M.E. Zion, and C.M.E. With a rising feeling of Black consciousness prevalent across the nation, these groups will likely continue separate for some time. What attitude they take eventually toward merger with The United Methodist Church may depend largely on how the Blacks now in The United Methodist Church fare in the next few years. Organic union is not necessarily the only or chief goal among churches. A spirit of unity, of acceptance, and of willingness to allow others the freedom in belief that we want for ourselves is of paramount importance.

Albert C. Outler, who has taught (at Perkins School of Theology) many members of the Methodist clergy in Arkansas, puts the issue well in saying:

... Whatever the future [of the ecumenical movement], it will be better if we have done all that love and self-forgetfulness can do to heal "the sixth wound of Christ"—his sundered body. Only in this way can we who call and profess ourselves Christian be truly obedient, in our own times and places, to the manifest petition of our Lord: that we love one another as we have been loved by God in Christ and give witness to that love in service to all our neighbors to the end that the world which Christ died to save may truly believe—and so be saved!⁵⁵

21

In Times of Popularity, of Questioning, of Reaffirmation

DURING THE MIDDLE THIRD of the Twentieth Century (roughly 1945 to 1975), the Christian Church in the United States has experienced one of the most unsettling periods in its history. First, it went through a time of unparalleled popularity; next, it faced a severe shake-up from theological and ethical/moral ferment (with some intoxication and considerable hangover), combined with a degree of anti-establishment feeling. This period was followed by a time of general reaffirmation of the values in a revitalized church as an institution. Then the church was caught in the seventies in the general disquietude of the American people who were puzzled as to why "Rich natural resources, technological marvels, vast productive power, great ideals, expanding universities, and flourishing churches, seem to have resulted only in a country wracked by fear, violence, racism, war, and moral hypocrisy."¹ All of these forces, to a greater or lesser degree, have had an impact on Arkansas Methodists. Some of these influences have had only slight effect on Wesley's followers, others have been mildly—some strongly—upsetting, and others have changed some of the old familiar ways of Methodists in Arkansas.

A Time of Popularity

Following the close of World War II, came a great impetus toward joining the church. Numerous factors accounted for this membership increase, but among other reasons it became "the thing to do." "Being a church member and speaking favorably of religion became a means of affirming the 'American way of life,'" says Dr. Sydney E. Ahlstrom of Yale University.² As a result, many new members joined—but many of them had little real commitment to God through Christ and his Kingdom.

The increase in membership in North Arkansas Conference from 1945 to 1950 was slightly over 10,000—almost double the increase in the previous 5 years. In Little Rock Conference it was slightly less than 5,000, which was about the same as the increase in the previous

5 years. It is not clear what factors caused North Arkansas to gain appreciably and Little Rock Conference to gain only at about the same rate. In each conference the membership figure in 1950 was the highest ever to that date.

North Arkansas Conference membership in 1950 reached 97,862; Little Rock Conference reached 91,740. This was the highest membership figure in North Arkansas until 1965, when it reached 99,044. Little Rock Conference membership, now at 82,492 in 1975, is still nearly 10,000 below the 1950 figure. Each conference in 1950 had a large number of inactive members (North Arkansas, over 26,000, and Little Rock, about 24,000). It may be that the membership rolls are more accurately kept now, or other factors may be involved.

In any event, at the time of these large gains in the 1940s voices were raised in Arkansas warning of the need to conserve the gains:

Every church should make a special effort to discover the ability and usefulness of [new] members. . . . Such a course may . . . save new members to active service who might otherwise be of little or no worth to the church. [Regarding] new members . . . added on profession of faith . . . a church has no greater responsibility than to throw about "babes in Christ" an influence that will enable them to develop normally a strong Christian character.³

A Genuine Revival of Religion?

"Church rolls are crowded with names of persons who 'conform' but have not been transformed by Christ," charged Editor Ewing T. Wayland in the *Arkansas Methodist* on June 27, 1957. A few months later Mr. Wayland commended an article he printed called "America's Religious Revival: Asset or Liability," by Dr. William Hordern. In the article Dr. Hordern suggested that, while religion seemed to be high in public favor, there were signs all was not well with the churches. First, he said, the revival of religion seemed to be shallow. It did not indicate a genuine return to the Christian faith. Second, he added, the kind of religion presented offered salvation with no demands on those saved. "If we will just offer a few prayers before our business deals, or wear a mustard seed, or learn to quote a few passages of Scripture, we can have the best of this world and the next, too." Third, Dr. Hordern pointed out, the revival seemed to emphasize the worship of "The American Way of Life." Finally, in spite of gains in membership, there seemed to be no corresponding gain in private or public morality. On the plus side, he added, there is the advantage of having an audience willing to listen to religion.⁴

The increased membership in Methodist churches in Arkansas made it necessary—and possible—to build new churches and remodel or repair old ones. In 1945 North Arkansas Conference spent \$163,216 on new buildings and improvements; in 1950 the figure had jumped



Increased church membership in the 1950s and 1960s led to the building of many new church structures. This groundbreaking ceremony for a new parsonage at Mallalieu Church in Fort Smith is typical of the ceremony held in many places. The Rev. C. C. Hall is holding the shovel and behind him is the Rev. B. F. Neal.

to \$800,424. In Little Rock Conference the increase was from \$151,492 to \$851,793. Some of this increase was due to the lifting of restrictions on building because of World War II in 1945, but some was also due to new funds from new members. Total giving to the church grew by over one million dollars in each conference in the 1945-50 period.

This period of popularity brought many people into the church in Arkansas who had been careless about their church connection earlier. Many of these persons became faithful workers, but also some fell away when they realized what Christianity demanded of them. Some fell away rapidly when the church took positions they did not agree with—as in the Little Rock school crisis when Bishop Paul E. Martin, Aubrey Walton, Arthur Terry, E. D. Galloway, and others stood for the Methodist position. Alfred A. Knox, editor of the *Arkansas Methodist*, wrote in 1962:

An open rejection of the teachings of Jesus is not as great a peril as the acceptance of that faith in a mild and meaningless way. Some time ago we heard of a man who told his pastor, "I wouldn't live in a town that didn't have a church, but I'm perfectly willing to let the rest of you do what needs to be done about it."⁸

Some of the new members, unfamiliar with the Methodist way of doing things, were unhappy with the connectional, representative style of church government. There are those today who propose that every member in every church vote on every issue that is to be dealt with by

the General Conference. Furthermore, the pouring in of many new (unassimilated) members gave a false sense of optimism concerning the strength of the church.

These years of popularity were chiefly the years of the episcopal leadership of Bishop Paul E. Martin, who served the longest term of any Methodist bishop in Arkansas. His tenure was marked by vigorous leadership, genuine pastoral concern for clergy and laity, a progressive outlook, and a desire for genuine commitment to Christ and growth in his Kingdom. Bishop and Mrs. Martin brought to Arkansas Methodists a new sense of their capabilities, a new pride in their church, and a new commitment to build not only with brick and stone but also with warm hearts and trained minds.

A Time of Questioning the Church

"The Turbulent Sixties" for the churches "brought excitement and liberation to some, bewilderment and pain to others," writes Dr. Ahlstrom in surveying recent trends.⁶ For the rank and file of Arkansas Methodists, the "bewilderment and pain" were much more frequent than the "excitement and liberation." For in these years new and confusing phrases and concepts were being introduced, and the laity usually heard only the startling version of what was originally a scholarly treatise.

For example, when it was reported in Jonesboro that a professor in a Georgia Methodist university had written a whole book declaring "God is Dead," the people asked [it can be assumed] "What is the church coming to? Is that the best our church schools can tell us?" Or, when the Methodists at Wynne heard that some professor was insisting that the world outside the church should tell the church what to do in its program ("the world should write the agenda for the church"), they thought things had been turned upside down.

Some of the trouble was due to the use of familiar words in new contexts and with new meaning. An example was the use of the word "myth." Arkansas Methodists had learned in high school that a myth is a "made-up" story, or, as *Webster* puts it, "a person or thing existing only in imagination." But Bible scholars began using the word "myth" with a special meaning for scholars. Dr. L. Harold De Wolf, a Methodist minister, defines a myth as

an ancient story, of form like that of history, but in substance interpreting some aspect of human experience . . . [setting] forth an answer to some deep searching question about the meaning of our existence.⁷

But when Editor Alfred A. Knox heard it said at the Ecumenical Institute in Chicago in 1961 that "We must demythologize certain portions of the Bible in order that we may remythologize them," he and the class he was in understood what was meant—but he shuddered,

nonetheless. "We do wish," he commented, "they [scholars] would not provide such ammunition for the intensifying of an 'image,' already held by some, that the modern church has little regard for the Bible."⁸

Methodists in Arkansas were somewhat reassured over the "God is Dead" issue when they read in the *Arkansas Methodist* that the venerable Harry Emerson Fosdick said that the issue had received attention out of all proportion because of the "shock-value" of the phrase itself. "No one can believe all of God [since we cannot know all of God], so each of us should believe in as much of God as [he] can."⁹

The "old morality" of the church was held up as preferable to the way the "new morality," based on situation ethics, was being practiced. "Pre-marital sex relations growing out of the so-called 'new morality' have greatly increased the number of young people in mental hospitals," declared an editorial in the *Arkansas Methodist*, quoting Dr. Francis J. Braceland, editor of the *American Journal of Psychiatry*. Editor Knox added: "At the heart of the new morality... is a mixed-up concept that 'love makes everything alright.'... [This depends on] what kind of love is under discussion..."¹⁰

Another aspect regarding which the church was being criticized was its relevance for its day. Editor Knox quoted a charge that "too often and too widely have the churches been identified with the status quo, the defenders of narrow nationalism, or entrenched privilege," and continued himself to say, "We must listen to the world about its problems. We will listen—or else."¹¹

On the other hand, Editor Knox reprinted nearly a year later an excerpt from the Episcopalian publication, *The Living Church*, from an editorial called "The Itch to be Relevant." The editorial said that thirty years earlier theologian Emil Brunner called it a scandal of Protestantism, that it was trying to keep pace with the times. This effort, Brunner said, was foolish and wrong, for when the church tries to be modern she always arrives too late, and the world is rightly only amused by her "modernity." Brunner then asked, What should be the Christian's true calling with respect to his "times"? "It is to be neither abreast nor behind his times, but independent of his times."¹²

Sagging Ministerial Morale

Part of the crisis in the church was related to "the sagging morale of ministers," as some put it. This low morale was due to the feeling of uncertainty as to the role of the church in the world. Some Arkansas Methodist ministers—usually on the younger side—felt this uncertainty so acutely they left the ministry. The *Arkansas Methodist* editorialized that at least part of this low morale was due to inadequate theological training, involving (1) a naive idea as to what the pastorate was like and (2) a failure to get close to the people through pastoral visiting.

Recent theology graduates, said the editor, have time for "dialogues" and "colloquys" but do not take time to minister to the heartbroken and lonely members of their churches. In more recent years, however, the trend among theology students is to look toward the pastorate as a place where real progress may be made in advancing the Kingdom of God.¹³ Hendrix College has consistently projected a positive image of the church and its ministry through its officials, staff, and faculty. The college has always been staffed by persons who have been outstanding in their position in local churches, in the conference, and in the church at large.

Disenchantment With the Church

Some persons in and beyond Arkansas became disenchanted with the church in the 1960s—especially when it proved to be too highly institutionalized and out of touch with the needs of persons. The Rev. Merle A. Johnson of the North Arkansas Conference analyzed this mood of disenchantment in the late 1960s in his book, *Beyond Disenchantment*. He feels that some of this mood is due to a feeling on the part of many

BEYOND
DISENCHANTMENT
Merle Allison Johnson
"Pastor X"



In the 1960s there emerged a feeling of "disenchantment" toward the church and its leaders because of resistance to change. The Rev. Merle A. Johnson of North Arkansas Conference dealt with this issue in his book, Beyond Disenchantment.

people that their needs are not being met in the church. He points out also that often in a time of affluence many persons feel no need of the church. He concludes that a vital Christian message will speak to the deepest yearnings persons have. "The longings are those of every human heart for union with God, and, what is more important, the knowledge and confidence of this personal encounter. Modern man . . . wants the church to tell him how to live meaningfully, how to believe in prayer, how to die in peace, and how to believe in a personal God who is vitally interested in his existence."¹⁴

However, this sense of disenchantment was never especially strong in Arkansas, except perhaps in some urban areas. Much of rural and small town Arkansas Methodism kept its spiritual fires glowing. Evangelism was kept at a high priority.

Renewal Through Evangelism

Through this period when the role of the church was being questioned, Arkansas Methodists held steadfast in their belief that evangelism—in its true sense—was a basic function of the church. The two conferences joined in a great statewide evangelistic effort beginning with a rally in Little Rock on February 28, 1958. It was part of a church-wide movement; in Arkansas they used the slogan, "Tell Arkansas About Christ." Leaders in Fayetteville District were Roy I. Bagley, George F. Ivey, and Mrs. R. K. Bent; in Monticello District they were Kenneth Spore, Harould Scott, Mrs. Irl Lancaster, and Dr. N. M. Wadsworth; in Camden District, Neill Hart and C. Ray Hozendorf; and in Little Rock District, Arthur Terry, H. O. Bolin, J. Kenneth Shamblin, J. Ralph Clayton, Aubrey G. Walton, Connor Morehead, James E. Major, and Joe R. Phillips, Jr.

Again in the early sixties the two conferences planned an Aldersgate Witness Mission for Arkansas Methodism. Plans for this evangelistic project were spelled out in considerable detail by the North Arkansas Conference Board of Evangelism under the guidance of George F. Ivey, chairman, and J. Ralph Hillis, conference secretary of evangelism—with events, dates, and places.

Then in 1965, with S. B. Wilford as chairman, the North Arkansas Conference Board of Evangelism had a carefully outlined program of evangelism, organized under four major headings:

- I. The United Church Looking at Its Divine Mission (Preparation)
- II. The Gathered Church Seeking Power (Spiritual Renewal)
- III. The Scattered Church in Action (Witnessing)
- IV. The Growing Church in Fellowship (Assimilation)

North Arkansas membership grew from 94,910 in 1960 to 99,044 in 1965, and to 100,012 in 1975. The program was based largely on enlisting laymen for witnessing and visiting.

What Evangelism Meant to Arkansas

In 1966, Editor Alfred A. Knox expressed his frustration at the confused state of Methodist Church leaders' understanding of evangelism. He called on "somebody upstairs" to start again to insist that it is important to "save men's souls," to seek "to change their lives," and to reaffirm that individual salvation is at the heart of evangelism.¹⁵

A year later Dr. Knox spelled out his feelings about evangelism:

Too long have our denominations . . . diluted the evangelistic message and interpreted the word to mean everything in the world except decision-making and recruitment for Christ's church. . . . A prominent church leader said in our presence recently, "If the boys who are shouting renewal the loudest could point to one single success resulting from their new forms of ministry, then we might take seriously their criticisms of others who are continuing to reach large numbers of persons for Jesus Christ."

. . . We would like to keep insisting that "evangelism" should be defined as "a preaching of or a zealous effort to spread the gospel."¹⁶

In the midst of all the efforts to bring new vitality and validity to the ministry of the local church the *Arkansas Methodist* reported:

With so much being written and published on the theme of what's wrong with the church, every bright ray of sunshine that speaks of what's right with the church is appreciated. Such an article appeared as a UPI feature in the *Arkansas Gazette* of April 30.

The piece began with this statement: "Any doom crier who stops wringing his hands long enough to look around can find a lot of hopeful developments taking place in the church."¹⁷

Some of these "hopeful developments" were being found in Arkansas Methodist churches. As church folk were being forced back to fundamentals, they deepened their own sense of fellowship as congregations, and they were learning what elements of church life were essential.

Arkansas Methodists have not gone through the trauma of a struggle for power between clergy and laity, as predicted nationally by Jeffrey K. Hadden in his *The Gathering Storm in the Churches*. There may have been minor examples of such a gap but in the main clergy and laity have been working together at great tasks in Arkansas—such as undergirding the financial base of Hendrix College, funding an adequate minister's pension fund, and witnessing for Christ and winning new disciples for Christ and the church.

Reaffirming the Church

While Arkansas Methodists as a whole had not even a "lover's quarrel" with the church as an institution, whatever tension there was had been overcome in the early Sixties. For example, as North Arkansas

Conference closed in 1962 its members left with these sentiments in their hearts:

Our stay in town [Conway] has been rich and fine. We have been exposed to a great fellowship and the rich Gospel of Christ. We'll have to reach a little higher. . . . It's a great team, and we are glad to be on it! . . . The battle lines are drawn—the soldiers are eager. Our Methodist Church is there with a great message and program of action at a most critical time in the world's history. Our Lord is before us. We pray for a great year ahead. We are yet alive. We do have a charge, a most sacred charge.¹⁸

Arkansas Methodists spent little time talking about their faith in the church; they have lived out their faith in it. However, this does not mean they went at their responsibility in churchmanship haphazardly. Both conferences called on competent researchers to study the ministry and the churches—Little Rock in 1956 and North Arkansas in 1961. Dr. Marvin T. Judy of Perkins School of Theology was in charge of both surveys. The results of these surveys were reported to leaders of the conference for study and action. They revealed numerous points at which the conferences could function more effectively, without necessarily spending more time or money.

Ministering in New Areas

As Arkansas developed more and more as a recreation area, Methodists joined other denominations in the Arkansas Council of Churches to provide a Lake Ministry. In 1973 Arkansas ranked fourth in the nation in the number of tourists who visited the state. There are now many types of Christian ministry across the state at leisure-time areas. One of the earliest efforts at this kind of ministry was provided in 1965 by a group of Methodist ministers at Hot Springs.¹⁹

Elsewhere in this volume have been reports of a greatly expanded ministry to students on college and university campuses and in summer camps and campgrounds. Funds have been provided for work among Spanish-speaking persons and among Negroes in the South Central Jurisdiction outside Arkansas.

Methodists have been alert to organizing new churches in new communities. Some have already been mentioned at Fairfield Bay and Horseshoe Bend. The most recent is the church at Hot Springs Village, launched under the supervision of District Superintendent George W. Martin. From a July, 1973, start, membership reached 65 by January, 1975, and 165 by November, 1975. At that time plans were being completed for erecting a \$300,000 church plant. The Rev. Joe Fogle and the Rev. James Richardson organized the church with Mr. Richardson continuing as the pastor. Fred Garrison is chairman of the Administrative Board, and John Whelan, vice chairman.

Concern for Others

Concern for others far away was illustrated by the St. Andrew United Methodist Church in Little Rock which in its first year of existence (1964) undertook the support of the Mokumba Methodist Church near Elizabethville in the Belgian Congo (now called Zaire). "It was not a burden to us," wrote Mrs. James F. Hart, Sr. in looking back on the project. "It was not even something we were doing for God but something *God was doing for us*. This experience richly blessed our lives."²⁰

Concern for others nearer at hand was demonstrated in 1968-72 when Arkansas Methodists contributed over \$172,000 to the Fund for Reconciliation, a project authorized by the General Conference of 1968. Funds were to be used in carrying out constructive social change, and half of the \$172,000 was used in Arkansas in supporting day care centers at First Church (Little Rock), Augusta, and Ivory Heights, (Camden); the Hot Springs Youth Council; and the Fort Smith Inter-faith Community Center.²¹

Revitalized Worship

Reaffirmation of the church as an institution—the body of Christ—is revealed in the outstanding worship liturgy at annual conference sessions in recent years. These services have been characterized by clarity of purpose and dignity in design. They are modern in mood, yet rooted in the historic Christian faith. Ministers serving as worship leaders and liturgists in 1975 included Victor H. Nixon, James Barton, Dick Hal-tom, Gerald Rainwater, Joe E. Hughes in North Arkansas Conference and T. E. Snow, Ralph Hemund, John W. Lindsay, Robert M. Van Hook II, Daniel C. George, J. Edward Dunlap in Little Rock Conference, and Bishop Eugene M. Frank in both conferences.

Worship in local churches has also become more vital. One of the Arkansas churches used this call to worship in October, 1975:

Leader: Grace and peace to you from God the Father and the Lord Jesus Christ.

Ministers: *Amen.*

Leader: So who are you, these faces gathered here today?

Ministers: *We are the church of Jesus Christ.*

Leader: What are you doing here?

Ministers: *We have gathered here to remember what it means to be a person, a Christian, and a church.*

Leader: Will you be honest during this hour?

Ministers: *We will try to be honest.*

Leader: Will your minds and hearts be open to God's Word?

Ministers: *We will try to be open to God's Word.*

Leader: Good. Then, we can proceed. Let us praise the God who is Creator of all things and Father of us all.²²



A new interest by Arkansas Methodists in the Heifer Project International came when the headquarters moved to Centerville Arkansas. An active United Methodist layman, Dr. Clarence Mannasmith is rich manager at the non-denominational organization's Fourche River Ranch at Perryville.

More Hopeful Signs

"Five or ten years ago many United Methodists believed that our church was dying on the vine," said Dr. Virgil W. Sexton of the Council on Ministries staff and author of the recent book, *Listening to the Church*. "But now [1974] I get the feeling that the church is very well, indeed, and ready to carry on."²³ Dr. Sexton was the conference preacher in 1974 at the session of the Little Rock Conference. In his book he concludes that

Thousands of United Methodists shout their belief that "the church ain't done yet." Most are not about to give up. . . . I . . . find . . . a growing commitment to the concept that the church is here to serve the world and not herself. . . . in the home, in business, in secular life, and in relationships with all persons.²⁴

An Arkansas pastor recently reported on a trip to Nashville, Tennessee, where he met other ministers interested in the New Life Mission program:

I was involved in a workshop with fourteen ministers from all over the country. . . . I was encouraged by the quality of ministry reflected in the group and the future of Methodism began to assume much more hopeful dimensions for me.²⁶

When Bishop W. Kenneth Pope served the state (1960-64) he was impressed with the sense of freshness in Methodist church life. "Arkansas Methodism is not tired; it hasn't been disillusioned by life and the world around it. There is still a strong element of the centrality of the church and of openness to the gospel."²⁶

New Issues and New Approaches

Some of the issues facing Methodists today in Arkansas are new; the ways to deal with them are not clear; the paths some propose are dark and fearful. The church at large is facing the issue of how it is to relate to homosexuals; the North Arkansas Conference voted in 1975 against ordaining homosexuals as ministers, but how shall they be treated as lay members of the church? Black members of the two conferences are uncertain about their acceptance by some white Methodists: they ask, What does it mean to be "one in Christ?" The Rev. Harry Bass predicted at the Little Rock Conference in 1974 that there will be no blacks in the conference if present trends continue. Women are asking why, when they make up half or more of the church membership, they are still such a minority among the church officers and are barely represented among the ordained clergy.

Methodism in Arkansas has heretofore been more largely rural than urban, but the ratio of urban to rural has steadily increased. An effort to face the implications of this shift in population was made in an Urban Ministries Consultation held in Little Rock, November 14-22, 1975. Chairman of the steering committee was Dr. J. Edward Dunlap, Little Rock District superintendent. Twenty-five churches participated. Dr. James B. Argue talked to the consultation on "The Biblical Basis for the Mission of the Church," and Little Rock's vice mayor, Les Hollingsworth, spoke on "The Task Before Us and the Power to Do It." Other leaders included Dr. Alvin Murray, Mrs. Betty Cross, the Rev. A. C. Madison, and Dr. C. Ray Hozendorf.

In another part of the state, Mountain View, Methodist ministers joined those from other churches in May, 1975, in an Arkansas Economic Education Conference for the Clergy. The conference was designed to help ministers understand the American economic system, with topics such as The Price and Market System; the Distribution of Income; the Interrelationship of Economics, Politics, and Ethics; International Trade; Labor-Management Issues; and Economic Opportunities and Problems Facing Arkansas. Among leaders on the program were

Dr. Francis Christie, then dean of Hendrix College; Dr. Burvin C. Alread, professor of economics at Hendrix; and Dr. John V. Terry of John Brown University. Methodists on the Advisory Committee for the conference were the Rev. Jim Beal of Newport, the Rev. W. P. Connell of Rogers, and the Rev. John W. Lindsay of Pine Bluff.²⁷

And at another area in the state—Hendrix College in Conway—a group of United Methodists met February 14-15, 1975, for a quick briefing on such issues as population and poverty, ecology, and the Christian and politics. Dr. G. Thomas Clark, associate professor of biology at Hendrix, told the group that these issues had Christian implications because of the Christian principle, "you must be born again." "When you start thinking of starving people and you think of what I had for breakfast this morning, then I'm going to have to be reborn somewhere along the line."²⁸

Pulaski Heights Church in Little Rock has recently been seeking to communicate Christian concerns to its constituency through an ambitious closed circuit television ministry. The program was under the general supervision of the church's Commission on Education. The Rev. Richard Hunter was program director of the Television Ministry, which began June 1, 1975. Initially, the thrust was to enrich and supplement the church's Christian education program. The church also provides an outreach television ministry through the telecasting of the Sunday morning service.

Methodists in Arkansas are giving more money to the church than ever before. In 1945 they gave, in the two conferences, \$2,509,661, which amounted to about \$14.50 per member. In 1975 they gave \$16,619,240, or nearly \$92.00 per member. (Little Rock Conference with fewer members—and more wealth?—gave almost \$99 per member compared to almost \$85 per member in North Arkansas.) Inflation accounts for some of the increase and affluence for much of it. It may be questioned whether today's giving is as sacrificial as in earlier years.

These examples indicate ways in which Arkansas Methodists are trying to determine the scope of the Christian ministry for these days. They didn't have all the answers after these experiences, but they were working on them.

Episcopal Leadership Has Been a Factor

Much of the tone or feeling of a conference is established by the bishop who serves it. If he is open to suggestions, approachable on disputed issues, willing to listen to "even the least" minister or lay person, he will create one kind of feeling in the conference. If he is high-handed, or set in his opinions, or convinced he is always right, he will create another kind of feeling. A bishop by virtue of his office must lead, but his style of leadership determines the way he relates to his



The Rev. Olin R. Findley, lay pastor of the North Arkansas Conference, is well known for his chalk-talks and humorous type drawings. This one was done when he spoke at Wyatt, illustrating a scene in the Holy Land.

people—and the way they respond to him. The four bishops who have served Arkansas during the last twenty-five years have each been a factor in the church's life, though each in his own way with his own distinct life-style.

Mentioned already has been the beloved Paul E. Martin who gave of his time and talent unreservedly to a people he loved, and who loved him. As he left, the North Arkansas Conference adopted a resolution presented by Dr. R. E. L. Bearden, Jr., that said:

"Here are leaders who, also being friends, know our people, their failures, needs, hopes, and sorrows. We believe no other episcopal leader could be so well equipped and so personally concerned and understanding as Bishop and Mrs. Paul E. Martin."²⁹

Little Rock Conference district superintendents included a similar warm note in their report, saying "No area in Methodism has been as fortunate as we. . . . They have led us. . . giving wise and tactful leadership." Perhaps looking back at the crisis in Little Rock in 1957, they acknowledged "These have certainly not been easy days. . . yet the church has gone steadily forward."³⁰

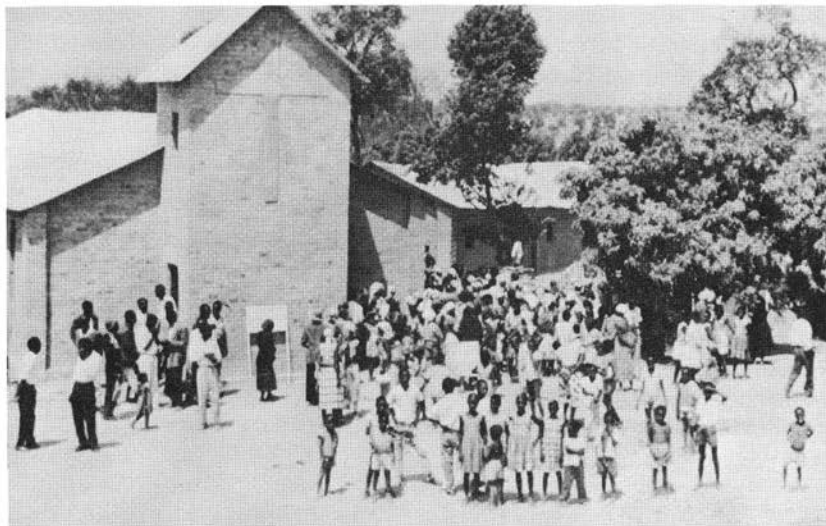
Bishop Martin was followed by Bishop W. Kenneth Pope, a close friend of the Martins since seminary days. He served Arkansas as his first area after election. After two conference sessions, the North Arkansas Conference went on record about their bishop:

Last year when we assembled at Russellville, we wondered what the new Bishop would be like. How would he hold a cabinet meeting or conduct an annual conference? Even more intriguing, how would he make appointments. Well, maybe he didn't quite know himself, since he had never done it before. Maybe he was about as nervous and jumpy as we were. But that was a year ago. He has now had his baptism of fire relative to parliamentary procedure in annual conference. In fact, he has shown signs of enjoying a good healthy hassle. His unique manner of refereeing seems to keep the key participants and the congregation in a high state of good humor. Since we know him in action we can now love him good and trust him without fear. . . . We now have a Bishop so experienced that he can hold a five day conference in four. Give him two more years of experience and no telling what he will do.³¹

Bishop Pope was assigned to the Dallas-Fort Worth Area in 1964, and Bishop Paul V. Galloway "came home to Arkansas." Born at Mountain Home where his father was pastor, he attended Hendrix College and graduated at Henderson-Brown College in 1926. His father had served as pastor in various districts and served several years as executive secretary at Galloway College and Henderson-Brown College. The son had served as pastor in Arkansas for twenty-five years (Osceola, Forrest City, Fayetteville, and Winfield Church, Little Rock) followed by ten years at Boston Avenue Church, Tulsa. He was elected bishop in 1960 and served one quadrennium on the San Antonio-Northwest Texas Area.

During the Galloway administration, Methodists in Arkansas made numerous significant advances. Among those that can be tabulated are (1) progress in merging the ministers and members of the Southwest Conference, Little Rock Conference, and North Arkansas Conference (a plan for Merger was adopted in 1972); (2) arranging for new office space for area headquarters in Little Rock; (3) the undergirding of Hendrix College with over one hundred thousand dollars from each of the two conferences annually; (4) recognition of the need to help support Philander Smith College more adequately and commitment to encourage giving for its current operations, with an area annual goal of \$130,000, set in 1972; (5) raising the level of pension

Reaffirming the church and its mission was back of the action of St. Andrew Church in Little Rock, soon after it was organized in 1964 to support the Mokomba Methodist Church located near what was then called Elizabethville in the Congo (now Zaire).



payments per service year from \$49 in 1968 in North Arkansas, to \$63 in 1972, and from \$49 in 1968 in Little Rock, to \$61 in 1972; (6) a significant increase in support of Wesley Foundation work; (7) a substantial payment on the Fund for Reconciliation; and (8) a great deal of needed improvements in buildings for churches and other facilities for church activities.

At Bishop Galloway's last session of the Little Rock Conference, he was commended for his dedication, leadership, tireless efforts, and a job well done. Mrs. Galloway was praised as a charming, gracious, friendly person. "The results of her ministry to the illiterate of our state are only now beginning to be realized."³²

Bishop Eugene M. Frank came in 1972 from the Missouri Area as the Arkansas bishop. He was the first bishop with a Methodist Episcopal background to serve a predominantly southern area. But it had been thirty-three years since union in 1939, and many Methodists in 1972 never knew any church but The Methodist Church or The United Methodist Church. And in Bishop Frank they found another United Methodist bishop, neither South or North. North Arkansas Conference greeted Bishop and Mrs. Frank for "their understanding, their stroke of Christian genius in human relations, and their spiritual warmth."³³

The new bishop already had been honored by being chosen president of the Council of Bishops in 1968-69 and by being selected to present the closing statement to the first General Conference of The United Methodist Church, in Dallas in 1968. In that statement he put himself on the side of the weak, the poor, the outcast, declaring, "A truly incarnational church will be the message and mission of Christ in the world only by humble identification with those who suffer."³⁴

Bishop Frank in his messages to annual conference sessions has used a combination of commendation and of challenge. For example, in 1974 he praised Arkansas Methodists for their intelligent devotion to the Bible, their acknowledgment of Christ's living presence, their devotion to the Methodist heritage, and their conscience about the needs of the world. He then called on them to be certain to follow the leading of God's Spirit. He spelled out some specific items that needed further support, such as the pension program, the Memphis Methodist Hospital, the *Arkansas Methodist*, and the district councils on ministries. He closed by calling for a sense of urgency in spreading the gospel of Christ.

Something of this same sense of urgency came from Editor John S. Workman in the *Arkansas Methodist*:

"Our role is to respond to the clear call that we do our job with more urgency than ever; that we pray more, preach better, witness more articulately, serve all in the name of Christ and live triumphantly in the Christian hope. We are called by God to play a major role even as a minority . . . in redeeming the human tragedies of our time."³⁵

Being a Methodist in Arkansas

METHODISM IN ARKANSAS has compared favorably to Methodism in other states; in some ways it has been better and in other ways perhaps not as good. But it has had an Arkansas flavor and has been influenced by conditions in the state. What does it mean to have been or to be a Methodist in Arkansas?

What the Geography of the Land Has Meant

The terrain of Arkansas has had its effect on Methodism. Arkansas is a mixture of mountains and lowlands. The Ozark Mountains make up much of the northwestern part of the state; south of them, below the Arkansas River, are the Ouachita Mountains. Along the Mississippi River and the lower part of the Arkansas River are the delta lowlands. In the east central region is what is called the Grand Prairie, the center of the great rice field of the state. Across the southern part of the state are what are called the Southern Lowlands.

For many years after Methodists first arrived, the lowlands were swampy and the mountains equally inaccessible. Thus the settling of these areas was delayed, and even the Methodist circuit riders made little impact until conditions changed. The remoteness of these areas tended to develop a provincial outlook among the residents.

Yet we must note that out of the Ozark area came some of the most zealous missionaries sent out by Methodists when the mission era began. We must also note the innate friendliness on the part of the mountaineer toward those he felt he could trust. Dr. J. E. Godbey, editor of the *Arkansas Methodist* at the turn of the century, traveled with his wife by buggy among the mountains and reported, "Ever after my wife thought the people of Arkansas the kindest in the world."¹

On the other hand, strangers who had no identification or sponsors were looked at suspiciously in the earlier decades. About 1890 the Rev. Thomas M. Applewhite, a Methodist Protestant preacher, was sent into the Ozarks to try to establish a church. Being suspicious of him, no one would give him any directions; but as he left a house, a

horn would blow and could be heard all down the road. Finally he arrived at the house he was told to find; and there he was met by a group of men, each of whom had a shotgun in his hands. He was invited to get down off his horse; and when he did he said, "Let us have prayer." When he opened his eyes after a long prayer, all the men were gone.²

Low Income—Weak Churches

Mountainous and swampy lands resulted in low per capita income in the state and meant that many Methodist churches had meager resources until early in this century. The population as a whole had limited educational, cultural, and medical services during that period. It was probably largely this deprivation that kept many families out of the church. In 1890 only 26 percent of the people were members of a church. In 1974 the figure had risen to 45.8 percent.³

The differences in terrain and resources in the state have in some degree influenced the character of the two conferences. Before the Civil War, most of the slaves were in the Little Rock Conference area. Difficulty in building roads in the mountain areas made some communities in North Arkansas hard for preachers to reach. In 1934 the *Arkansas Methodist* noted with delight, "New Roads Open Beauties of The Ozarks to Automobile Tourists."⁴ When discussion arose in 1909-10 about re-arranging conference lines in the state, the Rev. J. F. Jernigan heartily endorsed the change saying,

If this thing be done, it may give us mosquito-bitten, malaria-poisoned preachers a chance to get out of the swamps and up on some of these God-built hilltops where we can drink in the mountain ozone made in the great chemical laboratory of God.⁵

The Hills and the Bottoms

For all their lack of schooling, the mountain people maintained their integrity, their pride, and their faith in their own abilities. When the Eureka Springs District Conference met July 12-16, 1894, there was discussion about founding a district high school. The conference declared, "It is proverbial that mountainous countries and rural districts furnish for the polishing hands of schools and colleges the richest and rarest intellectual gems."⁶

A similar sentiment is found in these lines from *Grandma's Thinkin' Book*, entitled "A Settin Folks Rite":

Sum folks		So whin
Air plum kurious like		You see us a lookin
Bout us folks	But we aint	Jest like
Up hear in the Ozarks	Jest a settin	We air a settin
Cause we do	We do	We aint
A site uv settin	A site uv thinkin	We air a thinkin ⁷

This writer will not vouch for the accuracy of the following statement; but it was quoted by Mrs. Aubrey G. Walton who heard it from her bishop-husband, and he came out of the delta: "In the mountains people sing and pray . . . in the delta they sin and pay."⁸ Dr. Forney Hutchinson who came from neutral ground between delta and mountain said it slightly differently: "The bottoms have a lot more money, but the hills have a lot more religion." Dr. Hutchinson was quoting the Rev. W. J. Rogers, who had served both areas. Hutchinson asked him, "Which would you rather serve?" Rogers answered, "Brother, give me the bottoms every time."⁹

But regardless of some territorial differences, Arkansas Methodism

The Rev. Harold Sadler has been one of many Arkansas Methodists who have cherished the record and the memories of the church of yesterday. He has been chairman of the Little Rock Conference Commission on Archives and History, and is filled with the love and learning of Arkansas Methodists.



has been united in the fundamentals of proclaiming the gospel and of serving people. There has perhaps never been a time when the two conferences have worked so well together as now. They are united in support of the *Arkansas Methodist*, the Methodist Children's Home, and Hendrix College. They are united in a common headquarter's building; and they are united in following the leadership of Bishop Eugene M. Frank, who commends them for what they have done and calls them to yet finer achievements.

What the Early Image of Arkansas Has Meant

For too many years, jibes and jokes were made at the expense of Arkansas and her people. In 1894 Federal Judge A. J. Edgerton from North Dakota was holding court in Helena and fell in love with Arkansas and Arkansans. But he deplored

the erroneous impressions about the State, which exist very widely everywhere. Even at this late day some people have an idea that the typical Arkansawyer represents an individual with a couple of six shooters and a bowie knife. . . .¹⁰

The *Arkansas Methodist* complained in 1916, "Why does the *Texas Christian Advocate* from time to time publish articles headed with the offensive title, 'Slow Train Through Arkansas.'" ¹¹ The *Methodist* did its part in creating a new image of Arkansas and Arkansas Methodists. On January 11, 1905, the paper declared:

It is high time Arkansas people should begin to inspect themselves, time they should begin to believe the truth, the simple truth about themselves and their resources and their opportunities. It is time they should begin to understand that the days of the "Arkansas Traveler" have long since passed; we are standing with our faces to the future.

Again on July 31, 1930, Editor A. C. Millar urged Arkansas to use wisely its many resources—forests, soil, water power. "We are not poor, but only think we are."

The Rev. A. J. Shirey carried an article on his Layman's Page in the *Methodist* on July 10, 1941, in which he pointed out the need for Arkansas to capitalize on her many potentials: "We have been a kind of 'poor country cousin' to the other states of this Union." He urged that churches be strengthened as industrialization increased. "Unless Arkansas Methodism grows with the growing industrialization of the state, it is doomed to drop to a place of lessened importance in the religious life of this state."

Of course, that early distorted image has been outgrown long since—partly due to Methodists such as Andrew Hunter, H. L. Rimmel, J. J. McAlmont, Joe T. Robinson, A. C. Millar, Esther Case, John H. Reynolds, Philip Cone Fletcher, John Q. Schisler, Forney Hutchinson, William C. Martin, Alice L. Preston, Harvey Couch, Paul W. Quillian, Mrs. William P. McDermott, Bryan Brawner, Dale Bumpers, W. D. Lester, Ewing T. Wayland, Minnie U. Fuller, Marshall T. Steel, Theresa Hoover, Francis Christie, and Negail R. Riley.

What It Has Meant to Be Predominantly Rural

Due to the terrain, the lack of adequate roads for many years, and the late arrival of industry, Arkansas Methodism until fairly recently has been heavily rural. Early in 1900 Methodist leaders took note of this condition. In 1916 Dr. John Q. Schisler, then a pastor in northern Arkansas, wrote a series of six articles on problems of the country church in the South for the *Arkansas Methodist*. In it, he outlined the many difficulties in rural life and indicated the responsibility of the church to play a role in their solution.

Soon thereafter, church leaders at Hendrix College began studies in

rural life and their implication for the church. They issued at least six of these studies in pamphlet form as issues of the Hendrix College Bulletin. Some titles were *Rural Life in Arkansas at Its Best*, *Religion and Country Life in Arkansas*, and *Town and Country Church Conditions in Arkansas*. These studies not only called attention to conditions but also pointed the way toward solutions.

In 1929 the North Arkansas Conference created a Commission on the Rural Church, and Little Rock Conference did the same in 1930. Thus began two of the most vigorous programs in the church on this concern. An example of the need for action is illustrated by the discovery by the Rev. Stanley T. Baugh in 1931 that the Arkadelphia District had twelve circuits, fifty-six active churches, and twenty-six abandoned ones.¹² A number of new members were added to the rolls of active churches from among the members of the abandoned churches, who had been lost sight of. All the agencies of the two conferences were enlisted in these efforts, and great improvements were made. Many weak churches were strengthened, some abandoned churches reopened, rural pastors' salaries increased, churches were repaired and repainted, grounds were beautified; and in some cases, two or more congregations consolidated, and a new building was erected. Surveys were made; conferences and rallies were held.

Baugh, Sanford, Gatlin

Many persons have contributed significantly to the task of revitalization of the rural churches; but among others Stanley T. Baugh, J. Albert Gatlin, and Glenn E. Sanford deserve special mention for their zeal and leadership. In addition to making surveys and writing articles, Mr. Baugh was an early expert in the use of the camera and took hundreds—perhaps thousands—of pictures of churches and church groups. In the 1930s he took a picture of virtually every church in the Little Rock Conference.¹³

Glenn F. Sanford, after some fifteen years as pastor, became executive secretary of Town and Country Work in 1941, serving until 1950. During that time, the salaries of town and country preachers were raised through a sustentation fund to which other ministers contributed on a percentage basis. Emphasis was placed on group ministry and larger parish arrangements. In 1950 Mr. Sanford became secretary of the Town and Country Work of the General Board of Missions and Church Extension, where he served the church at large until he retired in 1961.

Mr. Gatlin's entire ministry has been characterized by a commitment to evangelistic outreach, especially to the smaller and weaker churches. From 1950 to 1953 he was executive secretary of the Town and Country Commission, serving both conferences. But he has carried on a vigorous effort while pastor and district superintendent to strengthen Methodism at every level, enlisting laymen. He had a hand in getting legislation adopted at the 1948 General Conference providing for lay speakers in

*Contribution
to the
Methodist Ministry*

- 1 Rev. B.H. GREATHOUSE
- 2 Rev. P.B. HOPKINS
- 3 Rev. J.R. HARDCASTLE
- 4 Rev. J.H. STURDY
- 5 Rev. H.R. BRASWELL (L.P.)
- 6 Rev. M.N. WALDRIP
- 7 Rev. WILL SHERMAN
- 8 Rev. J.D. WASSON
- 9 Rev. TOM MARTIN
- 10 Rev. C.H. SHERMAN
- 11 Rev. JEFFERSON SHERMAN
- 12 Rev. JAMES ENNIS
- 13 Rev. TOM WASSON (L.P.)



Though a state with many small rural churches, Arkansas has demonstrated that small churches can make great records, such as the Elm Springs Church that has produced a wealth of preachers.

local churches. Mr. Gatlin issued several booklets interpreting and promoting town and country work during his ministry.

Arkansas leaders are still concentrating on reviving and empowering small churches. Hope District Superintendent D. Mouzon Mann reported in 1974 that twenty-three smaller churches had recently started to have worship every Sunday instead of once or twice a month. Twenty-five churches that were earlier dependent on conference aid are now self-supporting. Two churches that had been abandoned have been revived, adding sixty-five persons to active membership. "It is clear," reported Dr. Mann, "that God isn't through with His small churches."¹⁴

Lovely Church Names

One positive gain from the rural character of Arkansas is that there are or have been many churches in the state that have lovely names, some taken from the towns they are in. Among these are Sweet Home, Promised Land, Healing Springs, Green Forest, Amity, Pleasant Hill, Social Hill, Morning Star, Pleasant Ridge, Harmony Grove, Olive Branch, Pleasant Grove, New Harmony, Providence, Welcome, Good Hope, Green Chapel, Faith, Evening Shade, Holly Grove, Snowball, Wild Cherry. Others in a slightly different vein are Gravel Ridge, Battle Field, Rock Hill, Back Gate, Natural Steps, Marked Tree, Cotton Plant, Calico Rock, and Bald Knob. All testify to the imagination and poetic feelings of those who chose the names.

What It Has Meant to Have an Overabundance of Talent

As one reads the records of preachers who have come to and gone from Arkansas, it seems that the state has produced more highly effective ministers than it had places for, since so many have transferred to other areas and have rendered outstanding service there. With a high percentage of town and country churches in the state, there simply have not been enough larger tasks to use all the persons capable of filling them.

To name the better-known persons who have left the state to serve the church is to list many distinguished Methodists (some already mentioned elsewhere):

Ivan Lee Holt, William C. Martin, Forney Hutchinson, Esther Case, Paul W. Quillian, Dana Dawson, Paul V. Galloway, H. Bascom Watts, A. W. Wasson, O. E. Goddard, J. Q. Schisler, William R. Schisler, John W. Cline, A. W. Martin, Marshall T. Steel, Warren Johnston, Paul C. Stephenson, Marion N. Waldrip, W. McFerrin Stowe, Stonewall Anderson, W. E. Hogan, R. Bryan Brawner, Ewing T. Wayland, Henry B. Trimble, Gilbert T. Rowe, Elmer T. Clark, James T. Laney, Helen F. Couch, Carl E. Keightley, William A. Holmes, Paul J. McKnight, J. Wilson Crichlow, Merrill E. and Clarence T. R. Nelson, J. Otis Erwin, James S. Seneker, Edward R. Barcus, J. Kenneth Shamblin, Virgil D. Morris, Theresa Hoover, Louis Blaylock, J. N. R. Score, Charles W. Baughman, Aubrey G. Walton, Dan B. Brummit, Paul O. Cardwell, Barry Bailey, Paul M. Bumpers, and E. Brooks Holifield.

Arkansas Methodists take some delight in pointing out that during part or all of the 1948-52 quadrennium, seven of the larger pulpits in three adjoining states were filled by pastors who had either lived in or served in Arkansas. These were Dana Dawson at First Church, Shreveport; Kenneth W. Copeland at Travis Park, San Antonio; Paul W. Quillian at First Church, Houston; Warren C. Johnston at First Church, Fort Worth; Marshall T. Steel at Highland Park, Dallas; W. McFerrin Stowe at St. Luke's, Oklahoma City; and both H. Bascom Watts and Paul V. Galloway at Boston Avenue, Tulsa (Galloway succeeding Watts during the quadrennium; and C. M. Reves served there, 1927-31).

The Decline of Transferring

Of course, the Methodist Church is a connectional church; and it has been a general practice to transfer pastors from conference to conference, especially for the larger churches. Arkansas has gained as well as lost from this part of the Methodist system, but it seems likely that she has lost more than she has gained. As early as 1884 Dr. Andrew Hunter was complaining that some preachers who transferred to Arkansas did not seem to concern themselves with the affairs and concerns of Arkansas Methodism.

I wish the preachers who come to Arkansas from other conferences would take Arkansas like a man takes his wife—"for better or for worse," and if everything is not methodistically what it was where they came from, go to work and bring it up to standard.¹⁵

Fiery Dr. A. R. Winfield editorialized in the *Methodist* a few weeks later on the same topic, taking a crack at both the lay people who were demanding crowd-drawing preachers and those clergy who transferred in as prima donnas.

Stop this class of people [socialite "irresponsible laymen"] and you will soon kill off a race of star preachers who are the bane of Methodism and the dread of true itinerants. We refer to the wandering stars who are ever swinging around the circle and hunting for easy spots. . . . [We] are tired of place-seekers and a class of men who are on the market to be bid for by a worldly Methodism, that is always seeking for a man that will draw. . . .¹⁶

The trend now in Arkansas—and across the church—is for the larger churches to be assigned pastors from within the conference. The churches in Arkansas that were once frequently filled with transfers have for some years now been filled with long-time members of the conferences.

This migration of many excellent leaders to other areas has had at least two consequences. First, to an unusual extent Arkansas Methodism has enriched the larger church—but especially so in the nearby States of Texas, Oklahoma, Louisiana, and Missouri. Second, because of this dispersion, the dimensions of Arkansas' contribution to the Methodist movement have rarely been truly seen—its scope, its depth, and its diversity.

What It Has Meant to Be a Frontier—and a Southern—Church

To be a Methodist in Arkansas in frontier times meant to hear preaching infrequently; to meet for services either in homes or in crude log buildings; to engage in camp meetings, if possible in the summer; to make use of quarterly and annual conferences as occasions for evangelistic preaching and social visits as well as for church business. Instruction in Christian beliefs and practices was provided in the class meeting, often led by lay persons. Much of the work of the church was carried on by local preachers—laymen who had good understanding of the church and its doctrines. The bishop was seen only once a year when conference met, although he might then spend several weeks in the state.

To be a Methodist preacher on the frontier in Arkansas usually meant one was the best informed person in the community. It meant enduring hardships in travel and in living accommodations. It also meant having the devotion and love of those who shared the faith. On the other hand, it meant to be cut off from the intellectual and religious stimulation of the more settled parts of the world and to be dependent on only a few books (the Bible, a hymnal, and perhaps one or two others). Such a

life called for men who were rugged—in physique and in character, adaptable, and self-reliant.

Frontier religion focused on the individual's emotional experience and in too many cases demanded little more than outward conformity to community standards of morality. As a result, Christian nurture was neglected; and a revivalistic conversion was too generally felt to be the beginning *and* the end of the Christian's transformation.¹⁷

To be a Methodist in Arkansas meant also to be a part of the South and of the South's history. This, in turn, meant to share in the warm relationships, the close family ties, the gracious living, and the devotion to religion and the church found in the South. It has also meant being influenced by the religious patterns of the South—the conservatism, limited esthetic appreciation, suspicion of theological openness, and resistance to scholarly study of the Bible.

Being a part of the South's history has meant for Arkansas Methodists an uneasy acceptance of slavery (at a time when it was against the church's law), followed by a defense of slavery and finally, assisting in a war to maintain it. This was followed by the crisis in adjusting to military defeat and the arduous task of rebuilding Methodism in Arkansas. This period was also one of adjusting relationships with the free Negro and to the victorious enemy in the person of the Northern Methodists who came South to re-educate those who had been "misled."

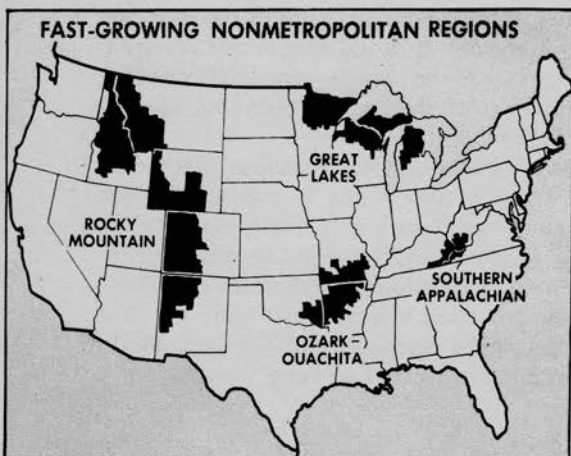


Left—Arkansas is one of perhaps a very few states that can boast of a statue to one of its Methodist preachers. The figure is that of the Rev. John F. Carr, a long-time and beloved resident of Pine Bluff where the statue is located.

Below—Affection for and loyalty to pastors was shown by Methodist congregations through the practice of "pounding the preacher." This is the food brought in 1915 when the Third Street Church (now Grand Avenue) in Hot Springs pounded the Rev. R. M. Holland.



To be a Methodist in the South in our day, in the light of history, seems to call for making use of the best traditions and qualities of southern life and to build on these to enable the church to serve the basic needs of persons. These basic needs are no longer considered simply the "in-church" needs of conversion, nurture, worship. The New Testament church was concerned with all human need—ignorance, hunger, illness, lostness, poverty, discrimination, alienation.



Arkansas Methodists are facing numerous changes, one being the fast-growing areas in the northwest part of the state where many persons from other states are settling down in retirement.

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What It Means to Face Changing Conditions

Arkansas Methodists today must live in and deal with a different kind of society. It is different, not only from what their fathers knew, but different from what they themselves knew a few years ago.

Instead of cotton and corn for income, it is now more likely rice, soybeans, or broilers, or a job at the office or the plant. Arkansas has recently been labeled the new chicken capital of the world. One reason for the increased production of chickens in Arkansas, says Wesley Pruden, is that people are eating chicken all through the week and not just on Sunday as "in the days when Grandma's old hen was killed to feed the parson."¹⁸ A study by the Department of Agriculture says that in the next ten years Arkansas will produce more soy beans, chickens, and rice; but less cotton, corn, hogs, and milk.¹⁹

Arkansas had the highest percentage of persons over sixty-five in the entire nation (except for Florida) in 1972, with 12.7 percent of its population in that bracket.²⁰ A church's ministry to older adults may call for changes in some churches.

In some respects the migration of persons today is away from cities

to retirement areas. One of the large areas in the nation where many are moving is the Ozark-Ouachita region, stretching from southeast Missouri across northern and western Arkansas and down into southeastern Oklahoma. While the nation's population was growing by 3.2 percent (April, 1970 to July, 1973), the Ozark-Ouachita population was growing by 9.4 per cent.²¹ Methodists have organized new churches in or near most of these retirement villages, such as Bella Vista, Cherokee Village, Hot Springs Village (all developed by Methodist John A. Cooper) and Fairfield Glades.

Black Methodists in Arkansas are facing an opposite problem: their constituency is shrinking. From 1960 to 1970 the white population in Arkansas increased by 12.2 per cent, while the non-white population decreased by 8.5 per cent.²² This is creating difficulties for the churches in the former Southwest Conference, for their membership is likewise shrinking. In 1960 Blacks in The Methodist Church in Arkansas numbered 3,663, but by 1970 had dropped to 1,614. Fewer members mean less income, less leadership, less ministerial salary—all of which combine to make the Black churches less able to carry on a program of outreach and community service.

Arkansas Methodism in the 1970s looks to the future through its youth, such as these from North Arkansas who met 1,100 strong at Hendrix College for their Assembly. Bishop Frank (left) meets with guest Maria Eugenia Duran of El Paso and Assembly speaker, Bishop W. McFerrin Stowe of Dallas, who once lived in Arkansas.



The Southwest Conference has not been unaware of this problem. In 1960 it referred to the shift in population that was affecting the churches. "In most of our new-born communities we are too late if we get in there at all. . . . We have wrought well, but there is little success."²³ The next year there was an urging to adapt to changing times: "A rural church that is not changing to suit the times is like a car that is out of date. It will soon wind up on the junk pile."²⁴ Two years later it

was said, "Church membership in the conference is not keeping pace with the shifting population of our time."²⁵

In the period of 1960-65 the Southwest Conference received five ministers on trial, seven by transfer; but lost six by death, four by transfer, two by withdrawal; four ministers retired. Only two were admitted into full connection during this time. The situation was faced as the conference declared: "One of our greatest needs still remains—preachers for our pulpits. . . . In order that we might get these good preachers we must sincerely consider better support for the entire ministry."²⁶

Conference leaders were aware that the crucial need in the state was for more trained ministers for the local church. They also saw that, since church-related colleges have produced two-thirds of the Black recruits for the ministry,²⁷ there must be adequate support for Philander Smith College. Arkansas is in a strategic position on this score, with a strong college such as Philander Smith in its midst. Furthermore, the uniting of the churches of the Southwest Conference with the North Arkansas and Little Rock Conferences will now mean that black and white United Methodist churches in local communities will be working together as allies. Each will have certain qualities and strengths that it can contribute to the other.

How the Future Beckons Arkansas Methodists

To know the past helps one to estimate the present and the future. Bishop William C. Martin, long familiar with the Methodists of Arkansas, sees hope for the church in the future. He set forth his views in a sermon on December 15, 1974, at First United Methodist Church in Newport, Arkansas. It was given at the celebration of the centennial of First United Methodist Church during the pastorate of the Rev. Jim Beal. Bishop Martin declared:

All of our past history at this church and in Arkansas Methodism could properly be considered as the launching pad for the years that lie out before us. I am confident there will be a church in the future. Skeptics have predicted its death for centuries, but it is not a failing enterprise, for it is of God.

The church of the future, under the guidance of the Holy Spirit, will discover and follow new and more effective means of fulfilling its ministry here in the world. We are obviously living in a changing age. There is no element of life that is not being shaken and tested. In a changing world the church cannot remain static. It is our task to see that the church of the future is equally awake as in the past to the demands on it, and that it uses adequate means, through God's grace and his Holy Spirit, to meet those demands.

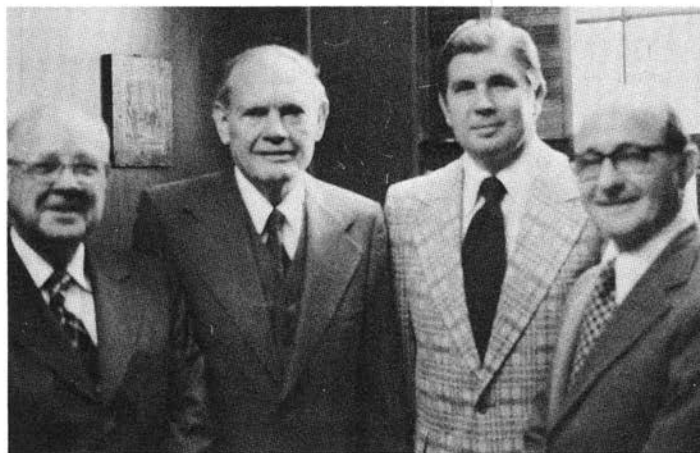
We must find new means of evangelism to challenge persons to commit themselves to God through Christ. But we must not stop with our first commitment—we must keep on growing. This calls for new channels of Christian nurture.

We must find ways to fulfill our Lord's prayer that we "all may be one"—

not necessarily in one gigantic denomination, but one in spirit, in faith, and in action. The forces of evil in this world are too powerful to be challenged effectively by a divided church. I thank God that Methodists have been in places of leadership in this movement all along.

The church of the future will be more fully aware of the presence and power of the living Christ in the life of the individual Christian. The Christian religion is one of hope, not despair. In my youth in West Arkansas I thought that religion was a gloomy thing. I thought that the longer the face the deeper the piety. I certainly didn't get that notion from the New Testament.

It's been said that the early Christians were absurdly happy, perfectly fearless, and always in trouble. But they never gave up. They believed in God, that this world would belong to him, and that his will would finally be accomplished.²⁸



Gathered at the Centennial Celebration of First Church, Newport, in December, 1975, were Dr. Walter N. Vernon, guest speaker (left), Bishop William C. Martin, guest preacher, the Rev. Jim Beal, pastor, and the Rev. Ben F. Jordan, district superintendent. The occasion was not only for looking back but for looking ahead.

FOOTNOTES

Prologue—A New Nation—A New Church

1. From a letter to Hezekiah Niles in 1818.
2. Frederick A. Norwood, in a personal letter to the author, January 8, 1975.
3. *One Hundred Years of Methodism* (New York: Phillips and Hunt, 1876), p. 49.
4. Abel Stevens, *A Compendious History of American Methodism* (New York: Phillips and Hunt, 1867), p. 110.
5. *The Journal and Letters of Francis Asbury*, Elmer T. Clark, ed. (Nashville: Abingdon Press, 1958), III, pp. 70-71.
6. Abel Stevens, *op. cit.*, pp. 121-22.

Chapter 1—"Send Preachers After These People"

1. *The Journals and Letters of Francis Asbury*, Elmer T. Clark, ed. (Nashville: Abingdon Press, 1958), II, p. 410.
2. For a full account of his life, see Walter N. Vernon, *William Stevenson, Riding Preacher* (Dallas: SMU Press, 1964), and his autobiography published in *New Orleans Christian Advocate*, March-April, 1858.
3. William Warren Sweet, *The Rise of Methodism in the West* (New York: Methodist Book Concern, 1920) p. 89.
4. W. H. Halliburton, *History of Arkansas County, Arkansas, 1541 to 1875*, n.p., n.d., p. 61.
5. Orrin Scofield, *Perambulations of Cosmopolite, or Travels and Labors of Lorenzo Dow* (Rochester, n.p., 1842) p. 157.
6. From other data in this account, we know he was one year off in his recollections. See Vernon, *op. cit.*, chap. V, n. 1, p. 71.
7. Data in this section follow accounts in John L. Ferguson and J. H. Atkinson, *Historic Arkansas* (Little Rock, Arkansas History Commission, 1966).
8. *Arkansas* (Chapel Hill: University of North Carolina Press, 1947) pp. 5, 7, 11.
9. *History of Methodism in Missouri*, (St. Louis: St. Louis Advocate Publishing House, 1881), I, p. 188.
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11. Horace Jewell, *History of Methodism in Arkansas* (Little Rock: Press Printing Co., 1892), pp. 29-30. Dr. Jewell cites as his source a ms by the Rev. John M. Steele.
12. Paul T. Wayland, "The Wayland Family of North Arkansas," *Arkansas Historical Quarterly*, Winter, 1956, and a letter to the author from Edward T. Wayland, January 10, 1975.
13. Most of the data herein regarding Eli Lindsey are supplied by Mrs. Gloria Schouw of Huntington Beach, California, a third great-granddaughter of Lindsey, who has done extensive research on him and his family.
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15. *Arkansas Gazette*, January 8, 1828; March 4, 1829.
16. Presbyterian Church Papers, Missouri Historical Archives, St. Louis.
17. Andrew Hunter, "Early Arkansas Methodism." A longhand account in the Library at Hendrix College.
18. *Centennial History of Arkansas Methodism* (Benton: L. B. White Printing Co., 1935), p. 44.
19. Jewell, *op. cit.*, p. 33.

20. *Ibid.*, p. 36.
21. James W. Bates in a letter to Secretary of War Calhoun, *Arkansas Historical Quarterly*, Autumn, 1962.
22. Shinn, *op. cit.*, p. 104.
23. J. H. Riggan, *Lest We Forget* (Pine Bluff: Norton Vail Printing Co. n.d.), pp. 72-73.
24. John Scripps, "Early Methodism in the Far West," *Western Christian Advocate*, January 20, 1843.
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26. H. M. McIver, comp., "Reminiscences of an Arkansas Pioneer as Recorded in 1890," *Arkansas Historical Quarterly*, Spring, 1958, p. 57.
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28. Jewell, *op. cit.*, p. 344.
29. *The Journal and Letters of Francis Asbury*, II, *op. cit.*, p. 125.
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6. Dallas T. Herndon, *Centennial History of Arkansas* (Chicago: The S. J. Clarke Publishing Co., 1922), I, p. 948.
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8. *Arkansas Gazette*, January 19, 1831.
9. *Ibid.*, August 8, 1832.
10. Jerome C. Berryman, "A Circuit Rider's Frontier Experiences" in *Collections of the Kansas State Historical Society*, XVI, 199-200.
11. Jacob Young, *Autobiography of a Pioneer* (Cincinnati: Cranston and Curtis, 1857), p. 225.
12. H. N. McTyeire, *A History of Methodism* (Nashville: Publishing House of the M.E. Church, South, 1884), p. 553.
13. Berryman, *op. cit.*, p. 202.
14. *Seventy-five Years of Fayetteville Methodism, 1832-1907*. Fayetteville, 1907, p. 8.
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17. From data provided by Mrs. Harry Bishop of Hot Springs.
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23. Stanley T. Baugh, *Camp Grounds and Camp Meetings* (Epworth Press: Little Rock, 1953), pp. 18, 19, 20.
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28. *Ibid.*, April 11, 1832.
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31. *Ibid.*, August 18, 1835.
32. Court of Common Pleas, Hempstead County, Arkansas. Book B, p. 37.
33. *Arkansas Gazette*, September 24 and October 1, 1822.
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21. *Ibid.*, December 29, 1860.
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Chapter 6—Slavery Leads to Division and War

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18. *Ibid.*, Nov. 17, 1845.
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Chapter 7—"What Dire Effects From Civil Discord Flows"

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3. Alderson, *op. cit.*, p. 74. Newell was a Methodist Episcopal minister from Maine but joined the Southern Church in 1853, serving to 1858 when he located. In 1878 he rejoined the Arkansas Conference of the Methodist Episcopal Church.
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5. *Journal, Arkansas Conference*, 1853.
6. *Arkansas True Democrat*, December 16, 1856. Alderson, *op. cit.*, pp. 83-84.
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13. *Ibid.*, 1897, p. 16.
14. Alderson, *op. cit.*, pp. 100, 103.
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18. George G. Smith, *The Life and Times of George Foster Pierce* (Nashville: Hunter and Welburn, 1888), pp. 248-49.
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20. *Journal, Little Rock Conference*, 1871.
21. *Ibid.*, 1872.
22. *Arkansas Methodist*, July 12, 1884.
23. *Journal, General Conference*, M.E. Church, South, 1874, p. 507.
24. *Ibid.*, 1878, p. 36.
25. *Arkansas Methodist*, May 2, 1885.
26. With minor variations, this list is taken from Alderson, *op. cit.*, pp. 133-34.
27. Alderson, *op. cit.*
28. Autobiographical Sketch prepared for *Texas Christian Advocate*, 1909.
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31. *Journal, Little Rock Conference*, 1878.
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34. *Journal, Arkansas Conference*, 1881.
35. *Journal, Arkansas Conference*, 1884.
36. *Ibid.*, 1887.
37. *Ibid.*, 1890.
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42. *Ibid.*
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54. *Journal, Little Rock Conference*, 1895, p. 16.
55. *Journal, Little Rock Conference*, 1927, pp. 53-4.
56. H. A. Boaz, *Eighty Four Golden Years* (Nashville: Parthenon Press, 1951), p. 187.
57. *Conway Log Cabin Democrat*, February 21, 1928.
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60. See *Journals, Little Rock and North Arkansas Conferences*, 1927 and 1928.
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27. *The General Conference Daily*, 1866, p. 190.
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29. The Rev. M. A. Graves, "White River Conference," a typescript in the files of the Rev. William Wilder, Wynne, Arkansas.
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Chapter 9—"Where Are the Preachers Stationed?"

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Chapter 10—Methodist Schools in Arkansas

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3. Alderson, *op. cit.*, p. 74. Newell was a Methodist Episcopal minister from Maine but joined the Southern Church in 1853, serving to 1858 when he located. In 1878 he rejoined the Arkansas Conference of the Methodist Episcopal Church.
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21. *Ibid.*, 1872.
22. *Arkansas Methodist*, July 12, 1884.
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24. *Ibid.*, 1878, p. 36.
25. *Arkansas Methodist*, May 2, 1885.
26. With minor variations, this list is taken from Alderson, *op. cit.*, pp. 133-34.
27. Alderson, *op. cit.*
28. Autobiographical Sketch prepared for *Texas Christian Advocate*, 1909.
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60. See *Journals, Little Rock and North Arkansas Conferences*, 1927 and 1928.
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62. Alderson, *op. cit.*, pp. 238, 377.
63. Hall, *op. cit.*, pp. 173-74.
64. *Arkansas Methodist*, December 3, 1936.
65. *Thirteenth Annual Report, Freedmen's Aid Society*, 1881, pp. 75-76.
66. *Annual Report, Board of Education, M.E. Church*, 1889, and *Minutes of the Annual Conferences, M.E. Church*, 1883-1890.
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74. Advertisement in *Journal, Arkansas Conference, M.E. Church*, 1883, p. 33.
75. Alderson, *op. cit.*, p. 329.
76. *Arkansas Student* (of Little Rock University), January 18, 1884.
77. Alderson, *op. cit.*, p. 342.
78. *Report of the Board of Education, M.E. Church*, 1892, pp. 64-5.
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88. *Journal, Arkansas Conference*, 1897, pp. 13-14.
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102. "The Church College as a Mediating and Transmitting Institution," *Arkansas Methodist*, March 12, 1936.
103. Silver Anniversary Banquet, November 10, 1938; from *Hendrix College Bulletin*, February, 1945.
104. Interview by the author in Hendrix College Library, January 21, 1974.
105. *Arkansas Methodist*, December 18, 1975 and January 1, 1976.
106. *Ibid.*, January 1, 1976; and letter to the author from Dean Christie, December 19, 1975.
107. *Arkansas Methodist*, October 12, 1916.
108. Dean Francis Christie in a letter to the author, September 26, 1975.
109. *Ibid.*
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111. *Journal, Little Rock Conference*, 1920, p. 47.
112. *Arkansas Methodist*, January 13, 1921.
113. *Ibid.*, April 2, 1925.
114. *Journal, Little Rock Conference*, 1972, pp. 78-79.
115. *Arkansas Methodist*, August 29, 1974.
116. Interview by the author, September 25, 1975.
117. Interview by the author, with Mrs. A. W. Martin, September 25, 1975.

Chapter 11—"Publish Glad Tidings"

1. Evidently the only file of this paper is at the Drew University Library, Madison, New Jersey.
2. Data regarding the earlier papers is found in the *Arkansas Methodist*, October 29, 1931.
3. *Journal, White River Conference*, 1887, p. 18.
4. *Journal, Arkansas Conference*, 1887.
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6. *The Journals of J. A. Walden, Part II*, January 12, 1887. Washington County Historical Society, Fayetteville.
7. *Centennial History of Arkansas Methodism* (Benton: L. B. White Printing Co., 1935), p. 135.
8. *Arkansas Methodist*, July 16, 1890.
9. *Arkansas Methodist*, October 5, 1904.
10. *Western Christian Advocate*, June 20, 1906.
11. *Journal, North Arkansas Conference*, 1946, p. 77.
12. *Western Christian Advocate*, December 26, 1906.
13. *The Christian Index*, April 19, 1928.
14. *Ibid.*, March 8, 1928.
15. J. F. Jernigan in *Arkansas Methodist*, August 29, 1885.
16. *Journal, Arkansas Conference*, 1893, pp. 27-28.
17. *Arkansas Methodist*, June 10, 1891.
18. *Arkansas Methodist*, September 27, 1905.
19. *Western Christian Advocate*, October 3, 1906.
20. George G. Smith in *Arkansas Methodist*, August 9, 1905.
21. *Arkansas Methodist*, December 6, 1905.
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24. However all the Minutes from 1844 to 1906 are available on microfilm from the Oklahoma Historical Society, Oklahoma City, Oklahoma, under the title *Methodist Indian Mission Conference Records*, Walter N. Vernon and Jack Wettengel, Editors.
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26. *Ibid.*, November 20, 1941.
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28. *Arkansas Methodist*, February 7, 1946.
29. *Ibid.*, May 16, 1946.
30. *Ibid.*, August 1, 1946.
31. *Ibid.*, August 25, 1946.
32. *Ibid.*, September 5, 1957.
33. *Arkansas Methodist*, September 28, 1904.
34. *Journal, Little Rock Conference*, 1957, p. 112.
35. *Journal, Arkansas Conference*, 1884, p. 6.
36. *Arkansas Methodist*, October 29, 1931.

Chapter 12—"Go . . . Make of All Disciples"

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2. *The Works of the Reverend John Wesley, A.M.* (New York: J. Emory and B. Waugh, 1831), V, 190-91.
3. *Ibid.*, p. 180.
4. *Church Membership in the Methodist Tradition*. (Nashville: Methodist Publishing House, 1958), p. 59.
5. Forney Hutchinson, *My Treasure Chest* (Emory University, Georgia: Banner Press, 1943), pp. 28-9.
6. *Journal, Little Rock Conference*, 1880.
7. Forney Hutchinson, *op. cit.*, pp. 25-6.
8. *Western Methodist*, January 7, 1909.
9. Program folder on the meeting.
10. *Arkansas Methodist*, February 10, 1916.
11. *Ibid.*, March 19, 1925.
12. *Ibid.*, August 27, 1925.
13. *Ibid.*, February 19, 1931.
14. Digested from Harold D. Sadler, "Memoir," *Journal, Little Rock Conference*, 1975, pp. 162-64.
15. *Arkansas Methodist*, April 15, 29, and July 1, 1896.
16. *Ibid.*, July 19, 1905.
17. *Western Methodist*, March 19, 1908.

18. *Youth and the Mind of Jesus. A Record of the Proceedings . . .* at the Methodist Young People's Convention. (Nashville: Publishing House, M.E. Church, South, 1926), p. 69.
19. *Facing Life With Jesus Christ. Record of the Proceedings of the Methodist Young People's Conference.* (Nashville: General Board of Christian Education, M.E. Church, South, 1936), pp. 235-40.
20. *Ibid.*, p. 83.
21. *Report of the Colored Methodist Episcopal Youth Conference* (Jackson: C.M.E. General Board of Religious Education, 1937).
22. *Magnificent Youth* (Little Rock: Epworth Press, 1955), p. 91.
23. *Christian Education Bulletin*, North Arkansas Conference Board of Christian Education, October, 1948.
24. *Annual Report of Conference Staff, Board of Christian Education, Little Rock Conference*, 1935.
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26. From data in the personal files of Mrs. W. F. Bates, Quitman, Arkansas.
27. *Arkansas Methodist*, October 1, 1942.
28. *Christian Education Bulletin, Ibid.*, June, 1940.
29. W. Neill Hart in a tape recording prepared for a program honoring Mrs. Couch, December 20, 1971.
30. Interview by the author, January 24, 1974.
31. *Arkansas Methodist*, March 17, 24, 1921.
32. *Ibid.*, October 21, 1931.
33. *Journal, North Arkansas Conference*, 1952, p. 84.
34. *Ibid.*, 1960, pp. 98-9; and *Encyclopedia of World Methodism* (Nashville: United Methodist Publishing House, 1974), II, 1681.
35. J. C. Montgomery, Jr., *Mt. Sequoyab, The Golden Years, 1923-73*. Pamphlet, n.p. 1973.
36. Resolution adopted by Board of Trustees. From files of the Assembly.
37. *Ibid.*
38. *Arkansas Methodist*, April 10, 1975.
39. *The Church School*, General Board of Discipleship. December, 1975. pp. 2-3.
40. *Daily Christian Advocate*, Methodist Episcopal Church, 1920. p. 588.
41. *The Duke Divinity School Review*, Fall, 1975. p. 182.

Chapter 13—Healing, Housing, Caring

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2. *Arkansas Methodist*, March 25, 1896.
3. *Minutes, Little Rock Conference*, 1899, pp. 21-22.
4. *Minutes, Arkansas Conference*, 1902, pp. 35-6.
5. *Minutes, Arkansas Conference*, 1903, pp. 34-5.
6. *Arkansas Methodist*, November 22, 1905.
7. *Ibid.*
8. *Arkansas Methodist*, October 31, 1907; December 10, 1925; and *Minutes, Arkansas Conference*, 1907, pp. 36-7.
9. *Minutes, Little Rock Conference*, 1910, pp. 39-40.
10. *Arkansas Methodist*, December 10, 1925.
11. *Minutes, Little Rock Conference*, 1930, pp. 77-8.
12. *Ibid.*
13. *Ibid.*, October 22, 1936.
14. *Arkansas Methodist*, December 15, 1955.
15. *Arkansas Methodist*, May 29, 1975.
16. *Journal, Little Rock Conference*, 1974, p. 85.
17. *Arkansas Methodist*, September 19, 1907.
18. *Arkansas Methodist*, October 31, 1907, p. 3.
19. *Ibid.*, February 27, 1908, p. 6.
20. *Memoir in Minutes of the Little Rock Conference*, 1919, pp. 69-70.
21. *Arkansas Methodist*, May 7, 1908.
22. *Minutes, Little Rock Conference*, 1908, p. 32.
23. *Ibid.*, 1909, p. 15.
24. *Arkansas Methodist*, January 27, 1916.
25. *Minutes, Little Rock Conference*, 1943, p. 31.
26. *Ibid.*, 1944, p. 42.
27. *Minutes, Little Rock Conference*, 1950, pp. 56-7; 1951, pp. 61-2.
28. *Minutes, White River Conference*, 1911, pp. 38-9.
29. *Ibid.*, 1913, p. 40.
30. *Minutes, North Arkansas Conference*, 1914.
31. *Minutes, North Arkansas Conference*, 1916.
32. *Arkansas Methodist*, November 15, 1917.

33. James A. Anderson, *Centennial History of Arkansas Methodism*.
34. *Minutes, North Arkansas Conference*, 1922, p. 60.
35. *Minutes, North Arkansas Conference*, 1926, p. 73.
36. *Ibid.*, 1936, p. 67.
37. *Ibid.*, 1939, pp. 80-81.
38. *Ibid.*, 1949, p. 54.
39. *Ibid.*, 1950, p. 55.
40. *Ibid.*, 1954, p. 57.
41. *Ibid.*, 1955, p. 64.
42. *Ibid.*, 1957, p. 55.
43. Letter to the author from C. H. Hottum, Executive Director, August 26, 1974.
44. *Ibid.*, 1968, pp. 58-9, and *Arkansas Methodist*, November 21, 1974.
45. *Ibid.*, 1972, pp. 99-101.
46. *Arkansas Methodist*, January 16, 1975.
47. See Perry Steele, "Disappearing 'Carpenter Gothic' Churches of North Texas" in *North Texas Methodist*, November 29, 1974.
48. Interview by the author with Mrs. Paul E. Martin in Dallas, Texas, November 14, 1972.
49. *Arkansas Methodist*, August 16, 1973.
50. *Journal, North Arkansas Conference 1971*, p. 63.
51. *Arkansas Methodist*, March 28 and October 24, 1974.
52. H. A. Boaz, *Eighty-Four Golden Years* (Nashville: Parthenon Press, 1951), pp. 182-3.
53. *Journal, Little Rock Conference, 1944*, p. 107.
54. *Journal, North Arkansas Conference*, 1945, pp. 41-2.
55. *Journal, North Arkansas Conference*, 1953, pp. 63-64.
56. *Ibid.*, 1972, p. 28.
57. *Journal, Little Rock Conference*, 1956, pp. 97-8.
58. *Ibid.*, 1965, p. 81.
59. Letter to the author from Mrs. E. D. Galloway, January 14, 1976.
60. Leaflet, *Aldersgate Medical Camp*, 1974.
61. *The Gateway*, January, 1974.
62. "The Steadfast Love of God" in the *Arkansas Methodist*, April 17, 1975.
63. *Journal, Little Rock Conference*, 1945, p. 120.
64. *Ibid.*, 1948, pp. 60-64.
65. *Ibid.*, 1949, p. 59.
66. *Ibid.*, 1951, p. 68.
67. Letters to the author from Allan E. Hilliard, March 25, 1975, and William Wilder, August 27, 1975.
68. *Journal, North Arkansas Conference*, 1912, p. 26.
69. *Journal, Little Rock Conference*, 1912, p. 38.
70. *Journal, North Arkansas Conference*, 1963, pp. 37-8. Committee members were G. A. McKelvey, Aaron Barling, and Bill Hightower.
71. *Arkansas Methodist*, September 13, 1973; *Journal, Little Rock Conference*, 1973, pp. 119-21.
72. Harold O. Eggenperger, "Little Rock Churches Serve the Soldiers" in the *Arkansas Methodist*, April 24, 1941.
73. Quoted in his Memoir, *Journal, North Arkansas Conference*, 1970, p. 122.
74. Norma Carter in Memoir, *Ibid.*
75. *Arkansas Methodist*, August 9, 1973.
76. *Ibid.*, August 16, 1973.
77. Mrs. Sam W. Smith in a letter to the author, August 12, 1974.
78. *Arkansas Methodist*, October 23, 1975.
79. Ann Faris, "One Man's Journey" in *Arkansas Methodist*, May 1, 1975.
80. Ann Faris, "Arkansan Seeks Food for Bangladesh" in *Arkansas Gazette*, April 20, 1975.
81. Letter to the author from Jay Lawhon, April 29, 1975.

Chapter 14—Women Make Their Own Place

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70. *Journal, Little Rock Conference*, 1941, p. 11.
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24. *Ibid.*, 1961, p. 26.
25. *Ibid.*, 1965, p. 24.
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APPENDIX A

Arkansas Missionary Roster

THE LISTS THAT FOLLOW show the persons, so far as can be determined, who have served beyond Arkansas, either as missionaries outside the United States or as deaconesses or home missionaries within the United States. Some of the data are not easily available, and this listing should be the starting point for a fuller, more accurate list to be prepared in the future. Nevertheless, it shows an impressive number of persons who have given their lives—or parts of their lives—in this special area of service to the Christian cause.

Because of the difficulty of gaining access to records, these lists are exclusively of the Methodist Episcopal Church, South, up until 1939. The date shown (in some cases) is the one in which the person first went to the area listed. Numerous persons in Arkansas have helped to compile these lists; and their work was coordinated through Dr. Pearle McCain of Little Rock to all of whom genuine appreciation is due.

I. Serving Outside the United States

- | | |
|--|--|
| Bowden, Marjorie; India | King, H. K.; Poland |
| Brown, Fannie K.; Brazil, 1895 | Lewis, Ralph H.; Korea, 1899 |
| Butler, Eloise (Mrs. T. W. Martin);
India, 1949 | McBride, Ira; Nigeria |
| Cade, Eda (Mrs. John Gieck); China,
1949 | McCain, Pearle, China, 1929; Japan, 1951 |
| Case, Esther; Mexico, 1894, and General
Board | McCauley, Mr. and Mrs. E. Delos; Nepal,
1970 |
| Clark, Miss Lucie; China, 1897 | McKimmy, Orlene; Mexico, 1941 |
| Cline, Dr. John W.; China, 1897 | McKinnon, Sue (Mrs. A. C. Millar);
Mexico |
| Crill, Winifred; South America | McNutt, Mona; Korea |
| Crozier, Cornelia; China, 1923 | McSwain, Mary; Brazil, 1936 |
| Darr, Mary Alice; Korea, 1925 | Major, Rev. and Mrs. James E.; Chile,
1947 |
| Denton, Frances | Marble, Robert V.; India, 1945 |
| Dovell, Dr. J. C.; Belgian Congo, 1926 | Martin, Rev. and Mrs. A. W., Jr., Mexico,
1964; Puerto Rico |
| Dyer, Nellie; Korea, 1927; Philippines | Martin, Edith; Congo, 1931 |
| Elder, William M.; Japan, 1948 | Matthews, Edward G.; Congo, 1960 |
| Fish, Thelma (Mrs. Chas. Giessen); Japan | Medlock, Sue; China |
| Furry, Alice; Korea, 1923 | Miller, Dr. Janet; China, 1924 |
| Garner, Virginia; Japan, 1903 | Mitchell, Mary; China, Korea |
| Goddard, O. E.; China, 1895 | Moore, Jessie; Brazil, 1922 |
| Guthrie, Jon; Congo | Morgan, Elma; Brazil, 1914 |
| Harris, Gilberta; Korea, 1910 | Moseley, Crowder B.; China, 1887 |
| Hearn, Alfred; China | Murray, Hortense; Africa |
| Hearn, Thomas A.; China, 1893 | Naylor, Nell; India, 1912 |
| Hearn, Walter A.; China, 1923 | Peacock, Nettie L.; China |
| Hill, Moses B.; China, 1888 | Phillips, Mrs. Adele; Bolivia, 1960 |
| Howard, Frances | Pickett, Bishop J. W.; India, 1910 |
| Howell, Virginia (Mrs. Becker); Brazil,
1913 | Raber, Mrs. Ernest; Korea |

- Reynolds, Ruth
 Rhodes, James Richard; Cuba, 1920,
 Mexico
 Robben, Noreen; Poland, 1931; Congo,
 1937
 Ross, Rev. R. T.; China
 Russell, Ella; Mexico
 Sewell, Rev. W. E.; Cuba, 1899
 Schisler, Wm. R.; South America, 1921
 Schisler, Wm. R., Jr., Brazil
 Shannon, Ida L.; Japan
 Shannon, Katherine; Korea, 1908
 Simpson, Mary; Brazil, 1913
 Smith, Henry, Cuba, 1907
 Stahley, Wanda; India, 1950
 Trawick, A. M.; China, 1901
- Wade, Lucy; Brazil
 Wahl, Lillian; Manchuria, 1923
 Wasson, A. W.; Korea, 1905
 Wayland, Emma Nell
 Weems, Clarence N.; Korea, 1909
 Weems, David A.; Korea
 Whiteley, Naomi; India
 Whitlow, Miss Rolfe; China
 Whitman, Dale; Japan
 Wilson, Helen Baird; Bolivia, 1953
 Wold, Don C.; Pakistan
 Woodard, Mr. and Mrs. F. C.; Poland,
 1921
 Workman, George B.; China, 1933
 Wright, Jackie (Mrs. Tommy Huskey);
 Brazil, 1960

II. Serving Within the United States

- Amo Atchley (Redus)
 Georgia K. Bates
 Marjorie Bowden (Kaufman)
 Sharon Bruner
 Bessie Bunn
 Joe Butcher
 Mary Chaffin
 William A. Cheyne
 Lillian Day
 Edrene Downs
 Betty Sue Harris
 Willena Henry
 Mrs. Bedell Hightower
 Mrs. Elmer Hook
 Dora Hoover
 Theresa Hoover
 Frances Howard
 Virginia O. Howell
 Ruby Hudgins (Oliver)
 Leota T. Kruger
- Louise Law
 Betty Letzig
 Mae McKenzie
 Mona McNutt
 D. Glenn Moore
 Elma Morgan
 Nell Naylor
 Helen Phillips
 Mrs. Martha Pratt
 Rosalie Riggan
 Bernice Rogers
 Margaret Simpson
 Mollie Stahley
 Ruth Sutherland
 Minnie Webb
 Florence Whiteside
 Martha Williams
 Lenita Wixson
 Elizabeth Workman

APPENDIX B

Organization Dates of the Churches

THE LIST given below of churches in the two Arkansas conferences is arranged by districts, and shows the year, as nearly as can be determined, in which each church that reported was organized. Many churches did not provide the information. Each church is listed alphabetically by its own name—and not under its charge name. Where there is more than one church in a town or city, they are listed alphabetically under the name of the town or city.

We know that many of these dates are accurate, but we are uncertain about others. And in many cases, lacking any exact information, a year has been entered in italics that shows the approximate time the church was organized. We know that some churches shown in this way are much older but we have no way of securing a more accurate date.

We are indebted to many pastors and lay persons for their sending in this information. Miss Olive Smith of Little Rock has done special work on the list for Little Rock Conference, and the Rev. William M. Wilder of Wynne has done likewise for the North Arkansas Conference. Dr. W. D. Lester has assisted with regard to churches from the former Southwest Conference.

Little Rock Conference

Arkadelphia District					
Adkins Memorial	1874	Fountain Lake	1946	<i>Murfreesboro</i>	
Amity	1873	Gardner	1951	First	1841
<i>Arkadelphia</i>		Grand Avenue	1807	New Salem	1883
First	1818	Oaklawn	1906	Okolona	1872
St. Andrew	1957	Tigert Memorial	1900	Piney Grove	1913
Bismarck	1885	Village	1973	Rockport	1836
Centergrove	1873	Japany	1890	Rolla	1917
Friendship	1869	Lean Frats	1872	Saint Pauls	1955
Glenwood	1910	Magnet Cove	1885	Shorewood Hills	1949
Gurdon	1881	<i>Malvern</i>		Trinity	1892
Hollywood	1855	First	1836		
<i>Hot Springs</i>		Keith Memorial	1919		
First	1816	Mt. Zion	1820		
Camden District					
Atlanta	1855	Timothy	1947	Huttig—J. Mayfield Mem.	
Bearden	1889	Christie Chapel	1854		1908
Bell Chapel	1880	Dumas Memorial	1941	<i>Junction City</i>	
Buckner	1884	Ebenezer Village	1849	First	1895
Buena Vista	1850	<i>El Dorado</i>		Kilgore Lodge	1900
<i>Camden</i>		Centennial	1935	Lakeside	1905
Fairview	1927	Vantrese Memorial	1924	<i>Lewisville</i>	
First	1843	Greers Chapel	1860	First	1892
St. Mark	1959	Harmony Grove	1863	Liberty	1850

Louann	1923	New Era	1908	Strong	1848
Lydesdale	1886	Parkers Chapel	1872	Taylor	1910
<i>Magnolia</i>		Pleasant Grove	1940	Thornton	1888
Asbury	1880	Red Hill	1872	Waldo, First	1850
First	1853	Rhodes Chapel	1845	Ware's Chapel	1845
Marysville	1857	Rushing Memorial	1882	Welcome	1880
McNeil	1887	Silver Hill	1900	Westside	1947
Missouri	1867	Smackover, First	1894	Willisville	1946
Mt. Pisgah	1845	Stamps	1894	Wingfield Chapel	1890
Mt. Prospect	1862	Stephens	1885		

Hope District

Avery Chapel	1855	Fulton	1924	Ozan	1889
Belleville	1854	Gilham	1903	Paraloma Scotty Mem.	1874
Ben Lomond	1900	Greens Chapel	1841	Pleasant Ridge	1888
Biggs Chapel	1865	Harmony	1849	Prescott First	1877
Bingen	1891	Hinton	1913	Rocky Hill	1906
<i>Blevins</i>		Hope First	1874	Rondo	1860
Bruce Mem.	1850	Horatio	1895	Shady Grove	1945
Sweet Home	1903	Langley	1905	Sweet Home	1926
Boyd	1936	<i>Lockesburg</i>		<i>Texarkana</i>	
Brownstown	1901	First	1872	College Hill	1887
Center	1840	Macedonia	1953	Fairview	1890
Center Point	1837	Mena, First	1896	First	1902
<i>DeQueen</i>		Mineral Springs	1873	Hall Memorial	1887
First	1897	Moscow	1849	Turner Chapel	1940
Dierks	1908	Mt. Moriah	1856	Umpire	1904
Doddridge	1850	Mt. View	1948	Wades Chapel	1904
Ebenezer	1876	Nashville, First	1880	Wakefield	1886
Fairview	1922	New Hope	1897	Washington	1822
<i>Foreman</i>		Oak Grove	1854	Wesley Chapel	1822
First	1855	Ogden	1892	Wickes	1923
Turner Mem.	1855	Old Dallas	1844	Wiley	1865
Friendship	1881	Olive Branch	1860	Williamson	1917

Little Rock District

<i>Benton</i>		Galloway Memorial	1941	Mabelvale	1846
First	1835	Geyer Springs	1922	Mark Chapel	1910
New Hope	1903	Henderson	1892	Mt. Carmel	1909
Park View	1952	Highland	1910	Mt. Pleasant	1875
Bethlehem	1871	Hunter Memorial	1896	Mountain View	1947
Carlisle	1878	Markham	1952	New Bethel	1850
Concord	1850	Oak Forest	1943	Old Austin	1845
Des Arc	1858	St. Andrew	1964	Park View	1952
DeValls Bluff	1886	St. James	1969	Pleasant Hill	1880
Duncan Chapel	1898	St. Luke	1866	Pride Valley	1953
Ebenezer	1846	St. Paul	1910	Primrose	1867
Hamilton	1914	Trinity	1958	Providence	1885
Hazen	1854	Wesley Chapel	1853	St. James	1900
<i>Little Rock</i>		Western Hills	1915	Sardis	1869
Asbury	1888	Winfield Memorial	1868	Smyrna	1892
Capitol View	1906	<i>Lonoke</i>		Sweet Home	1869
First	1831	First	1840	Traskwood	1890
		St. James	1900		

Monticello District					
Andrews Chapel	1874	Harrell	1910	Portland	1852
Chambersville	1850	Hebron	1854	Rock Springs	1858
<i>Derrott</i>		Kingsland	1883	Selma	1860
First	1886	Lacey	1886	Stoney Point	1833
Eudora, Scott Mem.	1905	<i>McGehee</i>		Temperance Hill	1853
Faustina	1883	First	1905	Tillar	1881
<i>Fordyce</i>		Martins Chapel	1890	Wagnon	1890
First	1884	Millers Chapel	1890	<i>Warren</i>	
Fountain Hill	1867	Monticello, First	1852	First	1830
Good Hope	1869	Mount Pleasant	1843	Trinity	1958
Hamburg, First	1850	Mt. Tabor	1859	Wilmar	1893
Hampton	1853	Newton's Chapel	1892	Wilmot	1900
		Parkdale	1887	Winchester	1896

Pine Bluff District					
Almyra	1890	Keo	1909	Pleasant Grove	1886
Alzheimer	1885	Leola	1906	Prosperity	1859
Bayou Meto	1831	Lodges Corner	1935	Rison, First	1888
Camp Shed	1876	Moore's Chapel	1874	Roe	1887
Carthage Parham	1908	Mt. Oliver	1867	Saint Charles	1867
Center Grove	1952	New Hope	1846	Sheridan, First	1882
Deluce-Prairie Union	1893	<i>Pine Bluff</i>		Sherrill	1847
Dewitt, First	1868	Carr Memorial	1892	Shiloh	1879
England	1890	First	1831	<i>Stuttgart</i>	
Gillett	1850	Good Faith	1886	First	1888
Glendale	1858	Hawley Memorial	1902	Grand Avenue	1887
Good Faith	1886	Lakeside	1887	Sulphur Springs	1853
Grady	1871	Redfield	1883	Tomberlin	1895
Hensley, N. W.,		St. James	1882	Trinity	1938
Haven	1866	St. Luke	1954	Ulm	1958
Humnoke	1917	St. Mark	1900	Union	1855
Humphrey	1838	Wesley	1952	Wabbaseka	1885
Hunters Chapel	1879	Whitehall	1881	White Hall	1875

North Arkansas Conference

Batesville District					
Antioch	1901	Clover Bend	1918	Pleasant Hill	1899
<i>Batesville</i>		Cornerstone	1885	Pleasant Plains	1885
Asbury	1947	Cotter	1904	Powell's Chapel	1825
Central	1889	Fairfield Bay	1970	Rose Bud	1914
Bear Creek	1900	Floyd	1880	<i>Searcy</i>	
Beebe	1874	Forrest Chapel	1876	First	1851
Bethesda	1841	Heber Springs	1887	Grace	1955
Bradford	1880's	Holiday Hills	1965	Harmony	1938
Bull Shoals	1950	Kensett	1888	Southside	1966
Cave Creek	1871	McRae	1901	Steel Hopewell	1843
Cabot	1879	Moorefield	1850	Tumbling Shoals	1921
Cedar Grove	1842	Newark,		Wild Cherry	1881
Charlotte	1910	Hazel Edwards	1906	Wiseman	1917
Clinton	1835	Oak Ridge	1905		

Wesley	1961	Mansfield	1889	Spadra	1891
Wyatt Memorial	1870	Mt. Pleasant	1864	Square Rock	1871
<i>Hartman</i>		Mountain View	1877	<i>Van Buren</i>	
Thompson Mem.	1901	Newberry Chapel	1870	First	1840
Mt. Zion	1873	Ozark	1872	St. John's	1893
Hays Chapel	1872	Paris	1874	Kibler	1886
Huntington	1891	Parks	1837	Waldron	1850
Jonesboro District					
Bay	1878	Huntington Ave.	1914	New Haven	1877
Bono	1902	Lepanto	1903	Osceola	1885
Black Oak (Craighead City) before	1920	Lunsford	1914	Pleasant Valley	1892
Blytheville	1853	Leachville	1898	Shiloh	1830
Boliver	1858	Luxora	1901	Trinity	1852
Dell	1906	<i>Manila</i>		Trumann	1916
Fisher	1952	First	1887	Weiner	1929
Harrisburg	1845	Community	1964		
Hickory Ridge	1910	Marked Tree	1904		
Jonesboro		<i>Monette</i>			
First	1862	First	1890		
		Macy	1870		
Paragould District					
Beechgrove	1850	Marmaduke	1874	Powhatan	1850
Boydsville	1948	Mars Hill	1856	Ramer's Chapel	1894
Campground	1815	Maynard	1897	Ravendon	1944
Cherokee	1964	Middlebrook	1927	<i>Rector</i>	
Clover Bend	1919	Newhome	1935	First	1881
Corinth	1911	<i>Newport</i>		Simmon's Chapel	1922
Corning	1872	Emory Chapel	1880	Rock Springs	1885
Cumming's Chapel	1865	First	1874	St. Francis	1890
<i>Jessup,</i>		Oakgrove	1881	Salem	1871
Eli Lindsay Mem.	1815	Old Walnut Ridge	1870	Sedgwick	1932
Gainesville	1878	<i>Paragould</i>		Shiloh	1888
Hardy	1878	First	1883	Smithville	1874
Hoxie	1903	Griffin	1903	Stanford,	
Hurricane	1895	St. Mark's	1958	Hunt's Chapel	1919
Knobel	1888	Shiloh	1888	Swifton	1860
Liberty	1875	Warren's Chapel	1857	Walnut Ridge	1885
Liberty Hill	1858	Piggott	1877	Wright's Chapel	1904
Macedonia	1900	Pleasant Grove	1871		
Mammoth Springs	1885	Pochontas	1852		

APPENDIX C

Names of Conference Members, 1816—1975

THE LIST BELOW contains the names of most of the ministers who have belonged to the various conferences serving Arkansas, insofar as this can be determined, since the time ministers were assigned to serve in Arkansas, starting with 1816.

Primarily this list is compiled from what are traditionally known as the Condensed Minutes in the published annual *Minutes* or *Journal* of the conference. But there are many variations of names in these minutes, some inaccuracies, and some omissions at various points. This situation and human fallibility account for any errors in the list—errors which all of those who worked on the list regret very much.

A major part of the compiling of the list was done by Robert Hasley, a ministerial student at Hendrix College when he did most of his work, and now a student at Perkins School of Theology, Dallas, and a member of the Little Rock Conference. He did a tremendous amount of detailed work. Later supplemental work was done by Walter N. Vernon, IV, of Kansas City.

The list of associate members and lay pastors, found at the beginning of the listings, does not cover the entire history of the church in Arkansas, for such lists were not maintained until recent years. The compiling of a complete list of these persons can be considered one of the unfinished tasks of Arkansas Methodism.

Interpreting the Symbols

The list indicates the year in which and the method by which the minister first became a member of conference, and the year in which and the method by which his membership was terminated. In cases where the date or the method is not clear from the record, the space is left blank. If an approximate date is known, it is inserted in italics.

Present members of the conference can be identified as those for whom no year or method of terminating membership is shown. Please note, however, that there is no termination date available for some of those no longer on the roll, due to inadequate records, as mentioned above.

The date given in each case is that of the conference session at which the action was reported. In the case of deaths and of some transfers, these could have occurred in the latter part of the previous calendar year.

A number of ministers who have belonged to the conferences have been "in and out"—that is, they have joined or transferred in and then have dropped out of the ministry and later returned, or have transferred to other conferences for a time and then returned. There is not space to show all of these variations.

Symbols Used for Received and Removed

The various symbols used here to designate the ways a minister's name is added to the conference roll are these:

OT—Admitted on trial (as a beginner).

Re—Readmitted (after an earlier admission and removal).

R —By recognition of ministerial orders in another denomination.

T —By transfer from a Methodist conference outside Arkansas.

In recent years the term "On Trial" has been replaced by "Probationary Member." In this listing "OT" has been used throughout to simplify the listings.

The various symbols used to designate ways a name is removed from the roll are these:

T—By transfer to a Methodist conference outside Arkansas.

L—Located, usually meaning the person keeps a local church membership, but gives up the role of a full time minister. Sometimes a minister is located at the insistence of conference officials because of inefficiency or unfitness for the pastorate. Other times the minister decides the itinerancy is not a system in which he/she can make the best use of his/her talents, and continues as an active lay person.

W—Withdrew. Usually withdrawal is for some serious reason and often means withdrawal from both the ministry and membership in the church.

Ds—Discontinued. Occasionally a young minister who enters on trial soon decides the ministry is not the vocation desired, and asks to be discontinued. Sometimes the conference takes the initiative in discontinuing a minister who is "not acceptable."

E—Expelled. Ministers may be expelled after a formal church trial if found guilty of conduct unbecoming or unworthy of a minister. This action means expulsion from both the ministry and membership in the church.

D—Died.

Symbols Used for the Various Branches of The Church

One other series of letters is used, to indicate the particular branch of Methodism in which the minister first entered. In some cases ministers moved from one branch to another, but such moves are too complicated to show. The letters used for the various branches that go to make up the present United Methodist Church are these:

E—Methodist Episcopal Church

S—Methodist Episcopal Church, South

P—Methodist Protestant Church

M—The Methodist Church

B—Evangelical United Brethren Church

U—The United Methodist Church

The effort to list here the ministers of all branches of Methodism now making up The United Methodist Church was a more ambitious undertaking than the editors anticipated. Unfortunately, adequate records were not accessible for certain periods of Methodist Episcopal and Methodist Protestant conferences. In addition, adequate man or woman power was not available to compile the list as completely as the editors had planned and hoped to do.

ROLL OF ASSOCIATE CONFERENCE MEMBERS AS OF 1975

Little Rock Conference

Bean, Bruce H.
Bland, Vurl
Caldwell, D. T.
Callicott, J. R.
Clark Claude
Eagle, W. Ed
Ekberg, R. C.
Ford, James T.
Green, V. C.
Lightfoot, A. J.

McCauley, D. L.
McLean, B. W. A.
Miller, C. L.
Poss, T. Gaston
Prothro, J. L.
Smith, Fred R.
Taylor, J. W.
Wagner, E. S.
Yates, L. D.

North Arkansas Conference

Bruner, Elbert W.
Chaffin, A. L.
Crossno, Charles A.
Davis, Charles B.
Davis, S. Eugene
Ernest, Lester L.
Feagan, Wilbert
Fisher, Raymond
Gilliam, D. Leon
Holland, J. T.
Jackson, Rayburn
Johnson, D. Kern

Kemp, Maurice
Luter, Theo
Martin, Gerald
Matthews, Gaston
Nance, Charles W.
Penney, Chester
Piercy, Lorne
Reed, Chas. Edward
Reed, Chas. Paul
Stahl, Orvil
Strayhorn, Carl
Strayhorn, Otha

ROLL OF CONFERENCE MEMBERS

	Received	Removed		Received	Removed		
Abbey, David P.	E 1895	OT 1902	T	Allen, Robert F.	M 1964	OT 1968	T
Abbott, Henry W.	S 1874	T 1875	T	Allen, Samuel D.	E 1837	OT 1846	L
Abernathy, Buckner	S 1860	OT 1862	W	Allen, Thomas R.	S 1908	OT	
Abney, Thos. A.	M 1963	T		Allen, Wm.	E 1894	OT 1900	Ds
Adams, Charles L.	S 1886	OT 1895	D	Alley (Aley), Lewis C.	E 1873	OT 1876	L
Adams, Daniel	E 1838	OT 1843	T	Allison, Robert A.	S 1867	OT 1872	L
Adams, Daniel	E 1906	OT 1909	T	Allwell, P. J.	E 1928		
Adams, Henry C.	M	1952	D	Alsey, Howard M.	S 1931	OT 1934	Ds
Adams, H. C.	E 1894	1941	D	Alston, John O.	M 1956	OT	
Adams, J. C.	E 1920	OT 1960	T	Alston, R. B.	S 1871	OT 1877	D
Adams, Jesse E.	E 1894	OT		Ames, G. B.	S 1949	OT 1974	D
Adams, John C.	E 1841	OT 1853	L	Ames, Guy C.	S 1922	OT 1964	D
Adams, Levi C.	E 1873	OT		Ames, Guy C., Jr.	M 1948	OT 1950	T
Adams, Martin L.	P 1908	OT 1955	D	Anderson, E. T.	E 1929	T 1930	T
Adams, Samuel N.	S 1918	OT 1919	Ds	Anderson, Gail G.	M 1952	OT	
Adams, Silas W.	S 1859	OT 1898	D	Anderson, Jas. Arthur	S 1879	OT 1946	D
Adams, Wm. C.	S 1927	OT 1945	D	Anderson, James A.	S 1868	OT 1885	D
Adcock, Elbert B.	S 1911	OT 1913	Ds	Anderson, James B.	U 1970		
Adcock, Julius O.	S 1907	OT 1940	D	Anderson, James P.	S 1868	T	
Adcock, Wm. M.	M 1961	OT 1971	T	Anderson, James V.	M 1959	OT 1967	D
Adkins, Maurice E.	M 1964	T		Anderson, John	S 1910	OT 1911	T
Adkinson, John Thos.	S 1853	OT 1860	T	Anderson, John H.	S 1887	OT 1893	L
Adney, James	S 1912	R 1913	W	Anderson, Josephus	S 1876	T 1886	T
Agate, Wm. R.	S 1849	T 1866	D	Anderson, Laban	E 1880	OT 1936	D
Aikin, John C. L.	S 1845	OT 1847	T	Anderson, Robert A.	E 1911	OT 1915	T
Aikin, S. D.	E 1924	R 1904	W	Anderson, Stonewall	S 1886	OT 1928	D
Airhart, J. E.	S 1903	T		Anderson, W. T.	S 1841	OT 1862	E
Aker, Cecil M.	U 1972	OT		Anderson, Wm. W.	S 1869	OT 1935	D
Akin, G. Coleman	F 1886	OT 1887	Ds	Andrews, C. R.	S 1920	OT 1971	D
Akridge, Allen	E	1866		Andrews, James D.	S 1850	OT 1860	D
Alabaster, J.	E 1894			Andrews, John B.	S 1916	Re 1948	D
Albright, Hilliard	M 1960	T 1961	T	Andrews, Otis G.	S 1910	T 1911	T
Albright, John V.	U 1970	OT		Andrews, S. B.	P	1899	D
Albright, Sam L.	S	1901	L	Andrews, W. F.	S 1904	T 1907	T
Albritton, J. H.	E 1910	OT 1913	T	Andrews, Wm. W.	E 1866	OT	
Alden, Mortimer	E	1868	T	Anglin, Harvey	S 1929	T 1930	T
Alderman, J. W.	M 1959	OT 1972	W	Anglin, Oscar	S 1928	OT 1930	T
Alderson, Willis B.	E 1906	T 1922	D	Annis, Jerome B.	E 1837	OT 1845	L
Alexander, E. M.	S 1873	OT 1903	D	Applewhite, Thos. M.	S	1915	L
Alexander, Jeff J.	S 1845	OT 1848	L	Arbaugh, Robert. N.	S 1940	OT 1940	T
Alexander, John G.	M 1961	T 1966	T	Archer, Philmer C.	S 1871	OT 1872	T
Alexander, Richard	E	1867		Archer, Philemon W.	S 1870	T 1871	T
Alexander, S.	P	1874	D	Argue, James B.	M 1964	T	
Alford, John M.	P	1876	D	Armor, Robert L.	S 1914	OT 1921	T
Alford, M. F.	M 1967	OT 1968	Ds	Armour, Charles W.	U 1975	OT	
Alfred, Don	S 1923	R 1930	W	Armstrong, Anderson	E 1877	OT	
Alkire, L. A.	S 1907	OT 1961	D	Armstrong, D. P.	S 1858	OT 1859	Ds
Allbright, W. W.	S	1861	T	Armstrong, E.	U 1975		
Allen, D. J.							

		Received	Removed				Received	Removed			
Armstrong, Houston	S	1875	OT	1884	T	Baich, H. W.	E	1843	OT	1871	L
Armstrong, Hugh A.	S	1886	OT	1928	D	Balch, James M.	E	1895	RO		
Armstrong, James F.	S	1871	T	1911	D	Baldwin, J. W.	S	1888	OT	1891	W
Armstrong, Jno. T.	S	1869	OT	1912	D	Baldwin, William M.	S	1878	OT	1891	J
Armstrong, R. E.	U	1975				Bale, Douglas N.	S	1969	OT	1962	T
Armstrong, Robert C.	U	1974	OT			Ball, Charles H.	E	1932	OT	1935	T
Armstrong, Terry M.	S	1907	OT	1957	D	Ball, Few	S	1886	OT		
Arney, Daniel H.	S	1932	OT	1937	L	Bamberg, R. H.	S	1918	T	1922	T
Arnold, Elisha L. W.	S	1884	T	1888	Ex	Banks, Jordan	S	1852	OT	1869	L
Arnold, Fred H.	M	1954	OT			Banks, Wayne, Jr.	M	1945	OT	1951	T
Arnold, Fred L.	S	1930	OT			Bankston, James	E	1821	OT	1830	T
Arnold, Joe Edw.	M	1961	OT			Barbaree, David	U	1974	OT		
Arnold, Wm. B.	S	1921	OT	1924	W	Barbaree, Gary W.	U	1974	OT		
Arnold, Wm. Lee	S	1925	OT	1951	D	Barbaree, O. Wendell	M	1950	OT	1954	Ds
Arrington, Alfred W.	E	1833	T	1834	E	Barnes, Edward R.	S	1864	OT	1874	T
Arrington, M.	S	1867	T	1869	T	Barger, Lyman T.	S	1937	OT	1966	D
Asborne, Philip	E	1836	OT	1837	Ds	Barham, Warner C.	S	1912	T		
Ashby, Thomas T.	E	1836	OT			Barker, J. C.	E	1882	T	1892	T
Ashcraft, Charles G.	M	1951	OT			Barker, Silas B.	S	1891	OT	1893	Ds
Ashmore, James R.	S	1902	OT	1946	D	Barling, Aaron F.	M	1955	OT		
Aston, B. W.	S	1883	OT	1901	D	Barnes, D. S.	S	1922	OT	1923	Ds
Atchley, Clinton M.	S	1938	OT			Barnes, J. B.	E	1884		1913	D
Atchley, Robert C.	S	1858	OT	1918	D	Barnes, Thomas B.	E	1911	T	1916	D
Atkins, G. W.	S	1881	OT	1883	T	Barnett, Hugh A.	S	1851	OT	1871	L
Atkins, James	S	1875	OT	1880	T	Barnett, Jesse M.	S	1927	OT	1965	D
Atkinson, Hugh	E			1890	L	Barnett, Leon R.	S	1893	OT	1896	D
Atkinson, John T.	M	1971	T			Barnett, Marshall O.	S	1900	OT	1950	D
Atkinson, Lewis	E	1842	OT	1843	?	Barnett, Thomas W.	S	1971	OT		
Atkinson, Loy T.	S	1938	T	1951	T	Barnhill, W. P.	E	1905	T	1910	T
Atkinson, Terrell L.	M	1949	OT			Barr, Leo	E	1905	Re	1906	D
Atterbury, Thomas B.	S	1856	OT	1871	L	Barrentine, J. H.	S	1905	OT	1928	D
Augustus, Edward	E	1899	OT	1902	Ds	Barrett, Frank	S	1890	OT	1915	T
Augustus, N. G.	S	1915	T	1917	T	Barrett, John H.	M	1953	OT	1961	W
Ault, Homer A. F.	S	1916	OT			Barrington, A. M.	S	1844	OT	1856	L
Auslam, Samuel	M	1949	OT	1965	T	Barron, Claude E.	M	1966	OT	1974	T
Austin, Charles E.	S	1902	OT	1903	D	Barron, Wm. W.	M	1951	OT		
Austin, Jonah H.	E	1917	OT	1922		Barry, A. B.	S	1920	T	1928	T
Austin, W. B.	S	1879	OT	1879	T	Bartley, E. W.	S	1924	T		
Avent, George	M	1949	T			Barton, George M.	S	1904	T	1946	D
Averitt, L. L.	U	1968	OT			Barton, James A.	M	1967	OT		
Averitt, Louis L.	M	1960	OT			Barton, John C., Jr.	M	1959	OT	1962	D
Averitt, Louis W.	S	1931	OT	1961	D	Basham, W. O.	S	1885	OT	1888	Ds
Avery, Alexander	E	1837	T	1904	D	Baskerville, G. B.	S	1880	T	1882	T
Avery, W. M.	S	1882	OT	1882	D	Bass, W. Harry	M	1949	OT		
Ayres, W. C.	E			1917	W	Bassett, Samuel	S	1822	OT	1826	T
Babcock, Sidney H.	S	1869	T	1903	D	Bassham, Pleasant	S	1849	OT	1862	D
Babcock, Sidney H., Jr.	S	1899	OT	1906	T	Bates, J. F. E.	S	1898	OT	1919	T
Baber, G. W.	E	1882	T			Bates, Leroy	E	1883	OT	1891	T
Bagley, Roy I.	S	1937	OT			Bates, Roma Paul	S	1923	OT		
Bagwell, John T.	S	1891	T	1896	T	Batten, Wm. H.	S	1887	?	1897	D
Bailey, Barry	M	1948	OT	1956	T	Baugh, Stanley T.	S	1911	OT	1975	D
Bailey, Benton	M	1939	OT	1941	T	Baughman, Charles W.	M	1945	OT	1971	T
Bailey, G. C.	P	1937				Baxley, B. F.	E	1914	OT	1916	T
Bailey, Harold S.	M	1963	OT			Baxter, James	E	1884		1928	D
Bailey, Howard Robert	M	1958	OT	1964	T	Baxter, Wm. B.	S	1854	OT	1858	
Bailey, Thos. H.	E	1894	OT	1899	D	Baylis, Samuel	S	1874	OT	1878	Ds
Bainbridge, James T.	E	1900	OT	1911	T	Bayliss, C. A.	S	1871	OT	1873	L
Baird, Alvin	E	1831	OT	1843	L	Bayliss, John A.	M	1944	T	1972	T
Baker, C.	E			1860		Bayliss, Wm. R.	S	1868	OT	1870	Ds
Baker, C. E.	E	1931	T	1933	W	Bays, W. W.	S	1894	T	1895	T
Baker, Clarke	E	1892	OT	1894	T	Beadles, John M.	E	1897	OT	1906	T
Baker, Clem N.	S	1909	OT	1974	D	Beal, James Wm.	M	1952	OT		
Baker, E. A.	Q	1937				Beard, Carl E.	M	1959	OT		
Baker, E. M.	S	1868	T	1891	D	Beard, Edwin L.	S	1882	OT	1908	D
Baker, Ferris C.	M	1965	T			Bearden, R. E. L., Sr.	S	1898	OT	1950	D
Baker, George W.	E			1893	T	Bearden, R. E. L., Jr.	S	1934	OT		
Baker, John D.	S	1909	OT	1966	D	Beardslee, O. J.	S	1899	OT	1918	D
Baker, Joseph A.	S	1884	OT	1900	W	Beasley, Luther C.	S	1909	OT	1917	T
Baker, Melville M.	S	1874	OT	1875	Ds	Beasley, M. F. J.	S	1876	OT	1884	D
Baker, Wm. S.	E	1882	OT	1883	Ds	Beasley, Robert S.	S	1927	OT		
						Beasley, Rufus F.	S	1873	OT	1885	T

Received				Removed				Received				Removed			
Beck, James W.	M	1963	OT	1967	W	Blakeley, H. P.	S	1880	OT	1881	Ds				
Beck, Robert O.	S	1938	OT			Blakeley, John H.	S	1842	T	1900	D				
Beck, Thomas I.	S	1917	T	1921	T	Blakely, G. Eldred	M	1940	OT	1951	D				
Beckham, James C.	S	1856	OT	1869	D	Blakemore, A. J.	S	1890	OT	1894	L				
Beckwith, J. W.	E	1914	OT	1924	W	Blanchard, Warren M.	U	1975	OT						
Beekham, James	E	1888	T	1892	T	Bland, R. C.	S	1885	OT	1889	Ds				
Beese, C. B.	E	1888	T	1891	T	Blanton, Edgar A.	S	1903	OT	1908	T				
Beisemeyer, Roy	E	1933	OT			Blanton, John G.	E	1883	OT	1887	O				
Bell, Aaron	S	1843	OT	1846	L	Blessingame, Robert	S	1871	T	1871	L				
Bell, D. C.	E	1842	OT	1844	T	Blevans, L. A.	S	1897	T	1931	D				
Bell, David L.	E	1842	OT	1844	L	Blevins, Hilary H.	S	1914	OT	1948	D				
Bell, J. R. N.	S	1872	OT			Blevins, L. A.	S	1897	T						
Bell, Virgil C.	M	1948	OT			Blevins, Wm. F.	S	1906	OT	1932	D				
Bell, William G.	S	1846	OT	1847	D	Blizzard, James C.	E	1907	T	1921	D				
Bellbrook, Frank W.	S	1911	OT			Block, Aultus M.	U	1972	R						
Benbrook, Francis W.	S			1912	D	Blythe, Edward C.	M	1950	OT	1960	T				
Benbrook, William C.	S	1926	OT	1941	D	Boatner, D. W.	E	1904	R	1916	W				
Benedict, George	E	1842	OT	1844	L	Boggs, W. E.	S	1892	T	1917	D				
Benefield, B. F.	S	1858	OT	1859	Ds	Bolding, Obadiah	E	1859	OT	1899	D				
Benn, Thomas	F	1836	OT	1840	T	Bolding, Thomas E.	S	1890	OT	1931	D				
Bennet, John Ross	M	1961	OT			Boley, C. L.	E	1935	OT						
Bennet, Wilbur J.	M	1963	OT	1970	Ds	Bolin, Henry O.	S	1924	OT						
Bennett, Z. T.	S	1874	OT	1928	O	Bolling, W. T.	S	1872	T	1874	T				
Bennick, A. R.	S	1869	T	1876	T	Bolls, David	S	1890	OT	1928	D				
Benson, H. C.	E	1843	T	1844	T	Bond, Franklin F.	S	1856	OT	1866	D				
Benson, A. C.	S	1899	Re	1904	L	Bond, J. J.	P	1877	OT	1901	D				
Benton, J. M.	S			1905	L	Bond, W. D.	P			1922	D				
Berry, Jesse W.	S	1882	OT	1944	D	Bonds, Herman G.	M	1969	OT	1974	D				
Berryhill, Pleasant	S	1833	OT	1834	L	Bonds, J. M.	E	1879	OT						
Berryman, Jerome	S	1823	OT	1836	T	Bone, William D.	M	1955	OT						
Bertholf, Thomas	E	1832	OT	1844	T	Bone, Willie T.	S	1924	OT						
Best, James S.	S	1878	OT	1889	L	Bonsall, Allen B.	M	1965	T						
Bevan, Roy W.	M	1955	OT	1958	T	Book, J. H.	E	1870	OT						
Bevens, Albert R.	S	1902	OT	1906	Ds	Boone, Robert	E	1879	OT	1886	E				
Bevens, Marvel C.	S	1914	OT	1920	T	Boone, Robert C.	S	1923	R	1928	L				
Bevis, Richard A.	S	1914	OT	1967	D	Boone, Steven R.	M	1965	OT	1968	T				
Bewley, Anthony	E	1842	Re	1960	D	Boot, John F.	E	1839	T	1844	T				
Bewley, Geo. W.	E	1828	OT	1833	T	Boseman, W. A.	P			1911	D				
Bewley, John M.	S	1866	OT	1880	D	Boston, John	E	1842	OT	1844	T				
Bewley, Mahlon	E	1830	OT	1831	D	Boston, Levi B.	E	1879	OT						
Bewley, Nelson	E	1829	OT	1834	T	Boswell, John	S	1872	OT	1890	T				
Biazio, Harold D.	U	1975	OT			Botterton, Harold	M	1967	R						
Bickers, Horace E.	S	1857	OT	1858	Ds	Bounds, Levi L.	M	1956	OT						
Bickley, Eli N.	S	1890	OT	1944	D	Bowden, Boyce A.	M	1959	OT	1964	T				
Bieber, Geo. F.	E	1907	T	1912	T	Bowden, Wiley F.	E	1879	OT	1897	D				
Bierbaum, Martin A.	S	1932	OT	1958	T	Bowen, Rueben	E	1883	OT	1885	D				
Bigelow, James C.	S	1876	OT			Bowen, Thomas A.	S	1891	OT	1938	D				
Biggs, A. C.	S	1873	OT	1879	T	Bowles, D. N.	S	1853	OT	1866	E				
Biggs, Joab H.	E	1843	OT	1847	T	Bowman, George B.	E	1836	OT						
Biggs, Josephus A.	S	1877	OT	1925	D	Bowman, Joseph I.	E	1911	OT						
Biggs, Wm. E.	S	1892	OT	1893	Ds	Boyce, Wm. R.	S	1831	OT	1832	L				
Biggs, W. H. H.	S	1868	OT	1874	T	Boyd, Archie N.	M	1942	T						
Biggs, W. K.	S	1890	R	1913	D	Boyd, Green M.	S	1850	OT	1859	L				
Biggs, Wm. L.	M	1962	OT			Boyd, Jesse H.	S	1847	OT	1875	L				
Bilberry, Davis L.	M	1960	T	1961	T	Boyd, W. R.	S	1922	OT	1960	D				
Billups, E. D.	E	1909	T			Boyers, H. C.	E	1842	OT	1843	L				
Bird, Louis S.	S	1883	OT	1883	T	Boyles, E. L.	S	1924	T	1936	T				
Birdwell, Oscar C.	S	1921	OT	1954	O	Boyles, P. E.	E	1932	T	1933	T				
Birmingham, T. M. C.	S	1872	OT	1890	L	Boyls, George W.	S	1881	T	1895	D				
Bishop, James H.	S	1910	Re	1912	W	Bradley, Geo. W.	E	1896	OT	1899	T				
Bishop, Wm. Edward	S	1888	OT	1952	D	Bradley, John	S	1853	OT	1876	Ds				
Bizzell, Joseph W.	S	1860	OT	1865	D	Braden, John M.	M	1969	OT	1970	T				
Black, Andrew J.	S	1911	OT	1914	Ds	Bradford, Joseph H.	S	1880	OT	1923	D				
Black, Joe G.	M	1964	OT	1966	T	Bradford, Naas R.	E	1898	OT	1900	D				
Black, Roy M.	S	1923	OT	1929	T	Bradshar, David W.	E	1912	OT	1913	T				
Blackburn, W. L.	S	1927	T	1928	T	Bradsher, Israel C.	S	1912	OT	1921	T				
Blackman, Geo. W.	E	1920	OT	1922	Ds	Brady, Hugh	E	1865	OT	1882	Ds				
Blackwell, J. B.	S	1911	T	1912	T	Bragg, Nathan E.	S	1882	OT	1890	L				
Blackwell, Samuel H.	S	1898	OT	1937	D	Braggins, John	E	1878	Re						
Blackwood, Asa S.	S	1877	OT	1886	T	Brakebill, Peter M.	E	1886	OT	1921	D				
Blair, Alfred F.	M	1955	OT	1959	Ds	Brakebill, Quinton W.	E	1899	OT	1915	T				

		Received	Removed				Received	Removed
Branch, Sandy B.	E	1923	OT		Brown, Samuel J.	E	1884	OT 1927 D
Brandon, J. W.	S	1860	OT 1867	D	Brown, Stephen F.	S	1888	OT
Brandon, W. L.	E	1924	T		Brown, W. H.	E	1889	OT 1912 D
Brannon, Arvil C.	M	1949	OT		Brown, Wm. E.	M	1944	T 1975 D
Brannon, Chas. C.	E	1896	OT 1900	Ds	Brown, Wilson	M	1952	T
Brannon, Lander L.	E	1911	T 1912	T	Brown, Winslow	S	1949	OT
Branson, Alexander M. R.	S	1886	OT 1933	D	Browning, William H.	S	1866	OT 1907 D
Brashear, Napoleon B.	E	1875	OT 1891	T	Brownlee, Green W.	E	1911	T 1912 T
Braxter, James	E	1918	R		Brownell, J. S.	E		1919 T
Bray, William D.	S	1939	OT 1942	T	Broyles, L. M.	S	1910	T 1915 T
Breazeale, James	M	1965	T		Bruce, Edwin N.	S	1924	OT 1926 Ds
Brent, Harold W.	M	1958	OT		Bruce, H. M.	S	1898	OT 1910 T
Brewer, C. F.	S	1892	T 1892	T	Brumley, Ira A.	S	1917	OT
Brewer, Francis N.	S	1889	OT 1940	D	Brummit, D. B.	E	1886	T 1906 T
Brewer, Lon	M	1960	OT		Bruner, Jesse A.	M	1962	OT
Brewer, T. F.	S	1872	T		Bruner, Lewis J.	E	1874	OT 1877 E
Brewster, James W.	S	1926	OT 1929	W	Bruner, Wm. G.	M	1941	OT
Brewster, John D.	S	1873	OT 1874	Ds	Bryant, C. R.	E	1871	OT 1888 T
Brickell, Thos. J.	S	1873	OT 1878	L	Bryant, James L.	S	1900	OT 1920 T
Bridenthal, Irl	S	1934	OT		Bryant, John L.	E	1900	OT 1931 D
Bridwell, Marshall	M	1946	T		Bryant, J. W.	S	1875	T 1888 T
Bright, Haywood	E	1894		1939 D	Bryant, S. W.	S	1920	T 1922 T
Bright, Wm. H. D.	E	1927	OT		Bryce, George R.	S	1869	OT 1872 Ds
Brinkley, Chas. B.	S	1886	OT 1893	D	Bryce, John Y.	S	1859	T 1862 T
Bristow, Wm. S.	S	1888	OT 1903	D	Buchanan, A. L.	E	1932	T 1962 D
Brittain, R. G.	S	1848	OT 1902	D	Buchanan, Alfred B.	E	1919	OT
Britton, D. W.	E	1924	T		Buchanan, Jas. E.	S	1907	OT 1924 D
Brizzi, Stephen C.	U	1975	OT		Buck, William	E	1889	OT 1892 T
Broach, R. Luther	S	1892	OT 1900	L	Buddin, Francis A.	S	1924	T 1975 D
Brock, Geo. F.	E	1898	OT		Bugg, George B.	S	1874	OT 1875 Ds
Brockway, Allen R.	M	1954	OT 1957	T	Bugg, H. L.	S	1890	OT 1896 L
Brodie, W. C.	S	1877	OT 1877	T	Buford, David L.	E	1896	OT 1901 L
Broggins, John	E		1888	L	Buhler, Henry F.	S	1907	OT 1918 W
Bronson, I. L.	S	1900	T 1900	W	Bull, James M.	S	1905	R 1909 D
Brooke, Joseph S.		1880	OT 1899	T	Bump, Wm. H.	E	1836	OT 1840 L
Brookfield, Isaac		1821	OT 1824	L	Bumpers, Carlos H.	S	1908	OT 1957 D
Brookfield, Moses A.	S	1844	OT		Bumpers, Paul M.	M	1944	OT
Brooks, Alonzo M.	E	1904	OT 1907	T	Burdette, L. E.	S	1934	Re 1937 W
Brooks, B. D.	E	1918	T		Burif, Arthur E.	E	1900	T 1901 T
Brooks, Charles	E	1913		1957 D	Burke, P. P.	S	1884	OT 1896 D
Brooks, Charles B.	S	1910	OT 1911	Ds	Burkhart, James M.	S	1855	OT 1862 L
Brooks, Charles G.	E	1883	OT 1893	Ds	Burks, Willard R.	S	1924	OT 1974 D
Brooks, Charles H.	E	1911	OT		Burleson, Clint D.	M	1952	OT
Brooks, G. M.	S	1920	R 1920	L	Burleson, J. L.	S	1910	T
Brooks, H. W.	E	1877	OT 1891	T	Burleson, Joseph Z.	S	1896	T 1915 D
Brooks, Jimmy F.	U	1972	OT		Burnett, Geo. W.	S	1879	OT 1883 T
Brooks, J. J.	S	1880	T 1882	D	Burnett, N. S.	S	1868	OT 1874 E
Brooks, John A.	E	1912	OT		Burnett, Obadiah	S	1860	OT 1872 ?
Brooks, Joseph	E	1861	T 1872	L	Burnett, S. K.	S	1901	OT 1958 D
Brooks, Washington	E	1891	T 1908	D	Burns, J. W.	E	1882	1910 D
Brower, John C.	E	1922	T 1930	T	Burns, Melvin P.	E	1891	T 1897 T
Brown, Batus T.	E	1887	OT 1888	Ds	Burns, Richard Lee	M	1952	OT 1953 T
Brown, Chas. K.	E	1929	T 1932	T	Burns, Samuel N.	S	1885	OT 1893 L
Brown, Edward Russel, Jr.	M	1956	OT		Burns, W. H. W.	S	1877	OT 1897 D
Brown, Elmus C.	S	1931	OT		Burr, George A.	S	1923	OT 1949 D
Brown, Fountain	E	1830	T 1866	D	Burres, Oscar L.	E	1913	T 1914 T
Brown, H. J.	S	1887		1890 T	Burrow, Banks M.	S	1892	OT 1923 D
Brown, James A.	S	1887	OT 1889	Ds	Burrow, Isham L.	S	1869	T 1913 D
Brown, James R.	U	1974	T		Burrow, Ray	M	1952	OT
Brown, J. B.	E	1893			Burtner, Hugh M.	M	1958	OT
Brown, J. W.	E	1902		1941 D	Burton, Carl C.	S	1909	T 1960 D
Brown, Joel T.	E	1898	R 1901	Ds	Burts, R. B.	E	1843	OT 1844 Ds
Brown, John B.	S	1854	OT 1859	L	Busbee, Richard A.	U		1974 Ds
Brown, John B.	E	1893	OT 1927	D	Bushong, J. W.	E		1875 T
Brown, John H.	U	1973	OT 1974	Ds	Butchee, George E., III	U	1968	OT 1970 T
Brown, John T.	E	1899	OT		Butler, A.	S		1870 T
Brown, Julien C.	S	1874	OT 1905	D	Butler, George E.	S	1865	OT 1870 T
Brown, Kenneth L.	S	1931	OT 1932	T	Butler, G. W.	S	1914	OT 1916 T
Brown, Milton T.	E	1883	T 1889	T	Butler, J. E.	P	1930	T 1940 D
Brown, R. B.	M	1941	OT		Butler, Marcus L.	S	1879	OT 1880 T
Brown, Roy L.	E	1938	T 1943	T	Butt, Moses E.	S	1882	T 1889 L

	Received	Removed			Received	Removed
Clark, Moses C.	S 1872	OT 1874	Ds	Conyers, Lloyd M.	S 1935	OT
Clark, Norman W.	M 1965	OT		Cook, Brady	P 1937	OT
Clark, O. Allen	S 1919	OT 1926	T	Cook, Burnley B.	U 1969	OT
Clark, Preston R.	U	1973	T	Cook, Chas. W.	M 1955	OT 1957 T
Clark, Ronald B.	U 1973	OT		Cook, E. S.	S 1922	T 1926 W
Clark, Thomas P.	S 1904	T 1964	D	Cook, Fern	P 1936	OT
Clark, V. C.	E 1925	T		Cook, Wm. J.	M 1950	OT 1952 T
Clark, Wesley J.	S 1919	OT 1937	T	Cooke, Kenneth S. L.	S 1920	OT 1921 T
Clark, Wm. B.	E 1888	OT 1891	Ds	Cooley, Arthur P.	M 1944	OT 1946 T
Clark, Wm. F.	S 1875	OT 1880	T	Cooley, Wm. F.	S 1932	OT 1953 D
Clarke, Samuel	E 1838	OT 1847	L	Coontz, J. W.	E 1921	OT
Claud, I. L.	S 1916	OT		Cooper, Alexander A.	E 1927	R 1928 W
Clay, Henry P.	S 1868	OT 1870	Ds	Cooper, Benjamin W.	S 1909	OT 1910 T
Clayton, John M.	S 1860	1902	D	Cooper, Charles M.	U 1972	OT
Clayton, J. Ralph	S 1935	OT		Cooper, J. E.	S 1919	OT 1928 T
Clayton, M. R.	M 1962	OT		Cooper, Joel A.	M 1943	OT 1966 T
Cleary, George R.	M 1967	OT		Cooper, John A.	S 1872	OT 1873 Ds
Clegg, Leland	S 1923	T		Cooper, Preston D.	E 1907	OT 1915 L
Clemmons, Frank R.	M 1955	OT		Cooper, Stephen T.	E 1896	OT 1904 E
Clemons, Jas. T.	M 1951	OT		Cooper, Wm. C.	U 1973	OT
Cleveland, Grover	S 1917	OT 1923	Ds	Cooper, Willis E.	E 1924	OT 1931 D
Clifford, T. B.	S 1901	T 1902	T	Copeland, Theodore	S 1914	T 1919 L
Cline, Artie L.	S 1903	OT 1952	D	Copes, V. Earle	M 1949	T 1968 T
Cline, Dolphus	S 1902	OT 1914	Ds	Corbett, J. Y.	S 1859	OT 1877 W
Cline, James M.	S 1870	Re 1913	D	Corbin, O. H.	S 1914	T 1915 Ds
Cline, John W.	S 1887	OT 1897	T	Corbett, John A.	S 1874	OT 1877 T
Clinesmith, Troy C.	M 1955	OT 1958	T	Cordell, Britt	M 1955	RO
Cloninger, Fred M.	E 1901	OT 1926	D	Core, Robert W.	S 1936	OT 1952 T
Cloninger, W. H.	S 1899	OT 1905		Corley, Wm. H.	S 1866	OT 1900 D
Clower, A. E.	P 1933			Corn, A. R.	P 1937	
Clower, John S.	S 1886	Re 1894	D	Cornelius, Henry	E 1832	OT 1838 L
Clower, Jonathan A.	S 1861	OT 1877		Cornish, Grabe B.	E 1910	OT 1911 T
Cobb, James E.	S 1848	OT 1870	T	Corrigan, Michael B.	S 1884	OT 1919 D
Cobb, William A. M.	E 1839	T 1873	D	Corsey, C. W.	S 1861	T 1862 D
Cochran, Samuel L.	S 1876	OT 1909	D	Cosper, Geo. H.	E 1885	OT 1892 T
Cockerill, H. J.	E 1908	T 1926	T	Cottingham, G. W.	E 1843	OT 1879 T
Cohn, Joseph H.	S 1921	OT 1922	W	Cotton, Charley	E 1910	OT 1922 Os
Coker, James N.	S 1875	OT 1876	Ds	Cotton, F. F.	S 1908	1911 Ds
Colburn, R. F.	S 1854	OT 1876	D	Cotton, John A.	E 1836	T 1837 E
Colburn, Samuel	E 1836	OT 1884	D	Couchman, H. J.	S 1930	OT
Cole, Frank	E 1895	OT 1900	T	Coulter, Henry P.	E 1886	OT 1929 D
Cole, M. L.	E 1910	T 1921	D	Counts, J. T.	U 1971	OT
Cole, Olen L.	S 1913	OT 1961	D	Covey, L. H.	S	1927 D
Cole, Richard S.	S 1873	OT 1974	Ds	Covington, Luther J.	E 1890	OT 1891 T
Cole, Robert	E 1839	OT 1841	L	Covington, Melville A.	E 1890	OT 1891 Ds
Cole, W. L.	E 1937	OT 1939	T	Coward, S. L. C.	S 1895	OT 1897
Coleman, A.	E 1871	OT 1878	T	Cowart, James	S 1845	OT 1846 Ds
Coleman, E. W.	S 1867	Re 1871	L	Cowen, Lawrence L.	S 1919	T 1923 T
Coleman, J. A.	S 1922	Re 1934	L	Cowle, John	E 1841	OT 1870 D
Coleman, Jordan O.	E 1897	OT 1900	L	Cox, Billy H.	M 1953	T 1954 T
Coleman, John D.	S 1851	OT		Cox, Henry B.	S 1889	1908 D
Coleman, Wm.	E 1914	OT 1917	Ds	Cox, Howard	M 1950	OT
Coley, Edward C.	M 1950	OT 1955	T	Cox, J. W.	P	1922 D
Collier, John R., III	M 1966	OT 1970	Ds	Cox, Jacob H.	S 1860	T 1871 T
Collins, Isaac F.	E 1841	OT		Cox, James H.	S 1881	T 1911 D
Collins, Walter D.	E 1842	OT		Cox, James M.	E 1898	OT 1948 D
Collum, E. M.	S 1871	OT 1874	L	Cox, John H.	E 1890	OT 1891 Ds
Colquette, Drury H.	S 1896	OT 1934	D	Cox, Wm.	P	1905 D
Colly, J. C.	E 1842	OT		Crabtree, D. W.	E 1914	OT 1914 T
Colson, Andrew M.	S 1886	OT 1887	Ds	Crabtree, Ira L.	E 1904	OT 1908 T
Colson, Jerome J.	S 1890	OT 1944	D	Craft, Dennis R.	M 1963	OT 1966 T
Conkin, L. Elliott	S 1922	T 1928	T	Craig, Eli	S 1913	OT 1973 D
Conley, Andrew	S 1872	Re 1875	D	Craig, Luther C.	S 1889	OT 1912 T
Conley, J. A.	E	1876	W	Craig, Robert B.	S 1920	OT 1926 Ds
Conley, Thos.	P	1891	D	Craig, Thos. A.	S 1871	OT 1892 D
Connell, Foster G.	E 1961	OT		Cravens, Byron	M 1942	OT 1943 T
Connell, Richard E.	M 1939	T		Cravens, Earle	S 1925	OT 1965 D
Connell, Wm. Pierce	M 1951	OT		Crawford, A.	S 1901	R 1912 W
Converse, F. S.	E 1909	OT 1910	Ds	Crawford, Robert N.	S 1966	T 1968 L
Conyers, David H.	S 1902	OT 1905	D	Crawford, Wm. Henry	E 1869	OT 1906 D
Conyers, David P.	M 1943	OT		Crawley, A. C.	E 1876	1898 D

	Received	Removed			Received	Removed
Crawley, Josiah J.	E 1888	OT		Daniels, Laban D.	E	1905 W
Crenshaw, J. M.	S 1916	OT 1922	L	Dannelly, George A.	S 1852	OT 1911 D
Crenshaw, John C.	S 1918	RO 1920		Darby, E. F. S.	E 1905	T 1907 T
Crews, B. T.	S 1878	OT 1883	T	Dark, Dewey, Jr.	M 1952	OT
Crib, Raleigh T.	S 1921	OT 1931	T	Darling, Rex G.	U 1975	OT
Cridler, Carl	M 1966	OT 1968	T	Darrow, Roland E.	M 1967	T
Criswell, J. L.	S 1930	T		Davidson, George G.	S 1895	OT 1952 D
Critchlow, J. Wilson	S 1912	OT 1972	D	Davidson, W. C.	S 1892	OT 1942 D
Crockett, C. O.	E 1931	T	T	Davies, Richard P.	S 1863	OT 1871 D
Croft, J. C.	S 1897	OT 1898	Ds	Davis, Arthur	S 1871	T 1880 D
Cronk, Henry H.	E 1885	OT 1887	Ds	Davis, Benjamin O.	S 1865	OT 1871 T
Crook, E.	S 1899	OT 1900	Ds	Davis, C. B.	S 1920	OT 1954 D
Crook, G. L. R.	S 1910	T 1912	T	Davis, Charles H.	E 1895	OT 1896 T
Crosby, Roland B.	S 1962	T 1964	T	Davis, Ellison M.	S 1884	OT 1908 D
Cross, Noel L.	P 1935	OT 1972	D	Davis, G. W.	S 1926	T 1927 T
Crossett, Jess H.	S 1921	OT 1923	Ds	Davis, G. W. O.	S 1886	OT 1920 D
Crouch, David	M 1952	OT 1953	Ds	Davis, Harold K.	M 1952	OT
Crouch, John J.	S 1850	OT 1858	L	Davis, Henry C.	S 1879	OT 1880 Ds
Crow, Clarence	S 1917	OT 1928	W	Davis, Howard J.	E 1919	OT
Crow, P. A.	E 1921	T	—	Davis, Ivan Ruick	S 1922	OT 1926 W
Crow, Rhonda Kay	U 1975	OT	—	Davis, J. S.	E 1937	OT 1963 D
Crow, Robert F.	S 1878	OT 1880	Ds	Davis, James L.	S 1953	OT 1960 T
Crow, W. M.	M 1949	R 1951	L	Davis, James O.		1967 D
Crowder, L. O.	E 1890	T 1891	T	Davis, Jeff E.	M 1948	OT
Crowder, T. H.	E 1901	OT 1921	T	Davis, Lester B.	S 1922	OT 1931 T
Crowe, E. P.	S 1893	T 1895	L	Davis, Paul Dean	M 1952	OT
Crowell, George H.	S 1911	T 1915	T	Davis, Ruffin T.	S 1884	T 1887 L
Crowley, J. C.	E 1886	OT 1900		Davis, S. B.	E 1872	1906 D
Crowson, Elijah	S 1854	OT 1868	D	Davis, Squire B.	E 1895	OT 1907 D
Crowson, Wm. M.	S 1877	OT 1925	D	Davis, W. G.	S 1888	Re 1884 L
Crozier, Clyde E.	M 1945	OT		Davis, Wm. J.	S 1858	OT 1919 D
Cruce, Pryor R.	M 1949	OT		Davis, Wm. R.	S 1858	OT 1862 D
Crump, E. W.	S 1912	T 1913	T	Dawkins, Lucius C.	E 1907	OT 1924 T
Crump, H. C.	E 1890	OT 1902	D	Dawne, Ed. J.	S 1870	OT 1872 T
Cryer, Hardy M.	S 1886	OT 1896	D	Dawson, D. A.	S 1927	T 1934 T
Cubet, Frank R.	E 1911	OT 1912	T	Dean, Edmund B.	M 1956	OT 1964 T
Cullom, A. D.	S	1915	L	Dean, Gerald C.	M 1942	OT
Cullom, A. J.	S 1888	OT 1910	L	Dean, Samuel C.	S 1891	OT 1938 D
Cullom, Chas. E.	S 1914	R 1920	W	Deason, John M.	S 1856	OT 1858 D
Culpepper, C. R.	E 1925	T 1926	T	DeBlack, Alfred	M 1946	OT
Culpepper, Chas. H.	S 1886	OT 1889	L	DeBose, George	S 1869	OT 1870 Ds
Culpepper, James E.	S 1859	Re 1860	L	Decker, Alonzo W.	E 1878	OT 1884 T
Culpepper, M. M.	E 1924	T	—	Decker, Jesse F.	S 1926	OT 1957 D
Culver, Cecil R.	S 1928	OT 1966	D	Dedman, John L.	S 1914	OT 1956 D
Cumming, David B.	E 1838	T 1844	T	Deemer, R. S.	S 1885	OT
Cummings, F. H.	S 1926	T 1934	D	Deere, G. David	U 1975	OT
Cummins, J. S.	E	— 1898	T	Dempsey, James M.	S 1887	T 1888 T
Cummins, James H.	S 1881	OT 1940	D	Dennis, B. Vernon	M 1949	OT 1955 T
Cummins, John H.	S 1895	T 1946	D	Dennison, J. M.	S 1885	OT 1886 Ds
Cummins, W. T.	E	— 1894	T	Denton, James L.	S 1856	OT 1874 L
Cunningham, Charles G.	E 1888	OT 1891	T	Denton, John B.	E 1833	OT 1838 L
Cunningham, Geo. E.	S 1878	OT 1894	T	Derrick, W. A.	S 1879	OT 1884 T
Cunningham, J. D.	S 1924	T 1925	T	Derrick, W. S.	S 1872	OT 1872 T
Cunningham, M. Earl	S 1930	OT 1930	T	Deshazo, John W.	S 1888	Re 1898 L
Cunningham, Wesley J.	E 1887	OT 1923	D	DeVoe, Thomas	E 1911	RO 1913 Ds
Curl, Martin L.	E 1895	T 1913	D	DeVore, H. S.	S 1935	T 1938 T
Cureton, John	1826	OT 1827	Ds	Dew, J. W.	S 1896	OT 1944 D
Curry, D. F.	S 1901	OT 1903	D	Dexter, Franklin O.	S 1912	R 1917 W
Curry, William	E 1886	OT 1887	Ds	Dickens, Elijah	S 1882	T 1885 D
Curtis, C. G.	E 1908	T 1912	T	Dickerson, J. R.	S 1894	T 1944 D
Curtis, Myers B.	M 1961	T		Dickerson, T. L.	S 1913	R 1965 D
Curtis, Wm. B.	S 1917	OT 1924	T	Dickey, John Pryor	S 1881	Re
Custer, Jacob	E 1837	OT 1847	L	Dickinson, Jas.	E 1872	OT
				Dickson, Elijah	S 1875	OT 1885 D
Dailey, James C.	S 1871	OT 1873	L	Diffie, Dale L.	M 1963	OT
Daley, Lewis M.	S 1894	OT 1906	L	Diffie, Jonathan R.	S 1924	OT 1956 D
Dalton, W. R.	E 1916	OT 1944	T	Diffie, Rayford L.	M 1950	OT
Damon, Geo. W.	S 1880	OT 1894	T	Diggs, Winfred L.	M 1947	T 1955 D
Daniel, Alvin S.	S 1916	OT 1917	Ds	Dill, B. F.	P	1928 D
Daniel, Geo. C.	M 1971	OT		Dill, John T.	U 1968	OT
Daniel, Omma L.	M 1944	OT		Dillon, Walter L.	E 1919	OT

Received					Removed					Received					Removed								
Ditterline, John G.	S	1918	OT	1936	W	Duran, Donaghey W.	M	1940	OT	1946	T	Dittmar, Geo. A.	E	1910	OT	1912	Ds	Durham, Keener R.	S	1896	OT	1902	E
Dickson, John	S	1857	OT	1867	L	Durham, S. L.	S	1918	OT	1970	D	Doak, Franklin P.	S	1890	OT	1950	D	Dye, John H.	S	1867	OT	1931	D
Doak, J. A.	S			1906	L	Dyer, Elisha	S	1907	OT	1936	D	Doak, J. A.	S			1906	L	Dyer, W. H.	S	1888	OT	1924	D
Dobson, Leonidas	S	1858	OT	1860	T	Dykes, D. L.	M	1948	T	1955	T	Dobson, Leonidas	S	1858	OT	1889	T	Dykes, S. F.	S	1880		1920	D
Dobson, Stonewall J.	S	1886	OT			Eaglebarger, P. R.	S	1917	T	1917	T	Dobson, Stonewall J.	S	1886	OT			Eaks, L. H.	S	1898	OT	1910	T
Dodgen, Ethan W.	S	1932	OT			Eaton, Alfred A.	M	1942	OT			Dodgen, Ethan W.	S	1932	OT			Eaton, W. A.	U	1971	OT		
Dodgen, Lawrence	M	1962	OT			Eaton, Geo. M.	E	1916	OT	1917	T	Dodgen, Lawrence	M	1962	OT			Eaton, John M.	E	1886	OT	1888	D
Dodson, B. W.	S	1918	T	1920	T	Eaton, L. W.	M	1966	OT			Dodson, B. W.	S	1918	T	1920	T	Eaton, L. W.	S	1871	T	1872	D
Dodson, Edwin B.	M	1944	OT			Echols, Wm. M.	S	1860	OT			Dodson, Edwin B.	M	1944	OT			Edgington, Manford L.	S	1926	OT	1969	D
Dodson, Francis E.	S	1898	OT	1941	D	Edginton, Manford L.	S	1926	OT	1969	D	Dodson, Francis E.	S	1898	OT	1941	D	Edison, John	S	1885	OT	1899	D
Dodson, Fletcher M.	S	1931	OT	1958	T	Edmonson, J. H.	M	1951	T	1952	T	Dodson, Fletcher M.	S	1931	OT	1958	T	Edmonson, H. C.	S	1892	T	1901	T
Dodson, J. N.	S	1905	T			Edwards, Bob S.	M	1954	OT			Dodson, J. N.	S	1905	T			Edwards, Charles	E	1843	OT	1846	L
Dodson, Joseph B.	S	1883	OT	1884	Ds	Edwards, Charles	E	1843	OT	1846	L	Dodson, Joseph B.	S	1883	OT	1884	Ds	Edwards, Charles	E	1898	OT	1900	Ds
Dodson, K. W.	S	1888	OT	1899	T	Edwards, Charles	S	1904	OT	1937	D	Dodson, K. W.	S	1888	OT	1899	T	Edwards, Jas. R.	S	1883	OT	1910	D
Dodson, Richard H.	S	1853	OT	1866	D	Edwards, Jas. R.	S	1883	OT	1910	D	Dodson, Richard H.	S	1853	OT	1866	D	Edwards, Jas. S.	E	1883	OT	1888	D
Dodson, Wm. J.	S	1870	OT	1886	D	Edwards, John D.	S	1887	OT	1888	T	Dodson, Wm. J.	S	1870	OT	1886	D	Edwards, John D.	S	1887	OT	1888	T
Dodson, Wm. J.	E	1879	OT	1885	D	Edwards, Ray H.	M	1960	OT			Dodson, Wm. J.	E	1879	OT	1885	D	Edwards, T. H.	E	1917		1950	D
Donaldson, Ivan O.	S	1929	OT	1931	T	Edwards, T. H.	E	1917		1950	D	Donaldson, Ivan O.	S	1929	OT	1931	T	Edwards, Wayne	U	1975	OT		
Donaldson, J. S.	E	1907	OT	1935	D	Efird, E. Eugene	M	1958	OT			Donaldson, J. S.	E	1907	OT	1935	D	Eggenberger, Harold O.	M	1940	OT		
Doncey, G. B.	E	1888		1916	D	Eidson, John	S	1887	OT	1900	D	Doncey, G. B.	E	1888		1916	D	Elam, A. M.	S	1882	OT	1890	W
Donnel, Benjamin J.	E	1883	OT	1886	T	Elam, A. M.	S	1882	OT	1890	W	Donnel, Benjamin J.	E	1883	OT	1886	T	Elder, Albert M.	M	1958	OT		
Donnelly, G. B.	E	1888		1916	D	Elder, Albert M.	M	1958	OT			Donnelly, G. B.	E	1888		1916	D	Elder, Jeff P.	M	1947	T		
Dorman, Raymond A.	S	1933	OT			Elder, Jeff P.	M	1947	T			Dorman, Raymond A.	S	1933	OT			Elder, Wm. M.	M	1947	OT		
Dorman, Wendell R.	M	1957	OT			Elder, Wm. M.	M	1947	OT			Dorman, Wendell R.	M	1957	OT			Elkins, Lewis W.	E	1875	OT	1913	T
Dorsby, Charles H.	E	1927	R	1946	D	Elkins, Lewis W.	E	1875	OT	1913	T	Dorsby, Charles H.	E	1927	R	1946	D	Elliot, Wm. D.	M	1954	OT		
Dorsey, Rufus H.	E	1928	OT	1931	T	Elliot, Wm. D.	M	1954	OT			Dorsey, Rufus H.	E	1928	OT	1931	T	Ellis, Cyrus H.	S	1869	T	1874	T
Doss, Alfred I.	S	1933	OT			Ellis, Cyrus H.	S	1869	T	1874	T	Doss, Alfred I.	S	1933	OT			Ellis, F. A.	S	1868	OT	1873	L
Douglas, Jesse J.	S	1892	OT	1903	L	Ellis, F. A.	S	1868	OT	1873	L	Douglas, Jesse J.	S	1892	OT	1903	L	Ellis, Green Robert	S	1923	OT	1927	T
Douglas, Jno. M. G.	S	1869	OT	1906	D	Ellis, Green Robert	S	1923	OT	1927	T	Douglas, Jno. M. G.	S	1869	OT	1906	D	Ellis, J. N.	E	1889	T	1938	L
Douglas, L. E.	E				D	Ellis, J. N.	E	1889	T	1938	L	Douglas, L. E.	E				D	Ellis, Lee B.	S	1919	T	1920	T
Douglas, Willard L.	M	1954	OT			Ellis, Lee B.	S	1919	T	1920	T	Douglas, Willard L.	M	1954	OT			Ellis, R. S.	S	1881	OT	1884	Ds
Dowdy, Terence J.	U	1969	OT			Ellis, R. S.	S	1881	OT	1884	Ds	Dowdy, Terence J.	U	1969	OT			Ellis, W. D.	S	1890	OT	1913	L
Downe, Edward J.	S	1870	OT			Emerson, D. M.	P			1885	D	Downe, Edward J.	S	1870	OT			Emerson, J. M.	E	1866		1889	D
Downs, Ernest G.	S	1920	T	1934	L	Emerson, J. M.	E	1866		1889	D	Downs, Ernest G.	S	1920	T	1934	L	Emerson, John L.	S	1860	OT		
Downum, Wm. A.	S	1929	OT			Emerson, John L.	S	1860	OT			Downum, Wm. A.	S	1929	OT			Emmerson, Robert F.	S	1895	OT	1898	D
Doyle, John N.	S	1862	OT			Emmerson, Robert F.	S	1895	OT	1898	D	Doyle, John N.	S	1862	OT			Emmett, George	S	1858	OT		
Drake, A. W. C.	S	1860	T			Emmett, George	S	1858	OT			Drake, A. W. C.	S	1860	T			Emory, William	E	1878	OT	1900	E
Drake, Chas. Wesley	S	1888	OT	1923	D	Emory, William	E	1878	OT	1900	E	Drake, Chas. Wesley	S	1888	OT	1923	D	Emrah, Phenias W.	S	1927	OT	1952	D
Draper, C. E.	E			1915	T	Emrah, Phenias W.	S	1927	OT	1952	D	Draper, C. E.	E			1915	T	England, John M.	S	1885	OT	1889	L
Driver, David L.	U	1970	OT			England, John M.	S	1885	OT	1889	L	Driver, David L.	U	1970	OT			England, Wm. F.	S	1878	OT	1886	L
Drummond, Thos.	E			1836	D	England, Wm. F.	S	1878	OT	1886	L	Drummond, Thos.	E			1836	D	English, J. Cammel	M	1950	T	1964	D
DuBois, Earl	S	1939	OT	1946	T	English, J. Cammel	M	1950	T	1964	D	DuBois, Earl	S	1939	OT	1946	T	English, John C.	M	1956	OT	1968	T
DuBois, F. E.	E	1906	T	1909	T	English, John C.	M	1956	OT	1968	T	DuBois, F. E.	E	1906	T	1909	T	English, Robert M.	U	1968	OT		
DuBose, Wilds S.	S	1931	T	1932	T	English, Robert M.	U	1968	OT			DuBose, Wilds S.	S	1931	T	1932	T	English, Thomas M.	M	1956	OT	1960	T
Duckworth, Robert L.	S	1912	OT			English, Thomas M.	M	1956	OT	1960	T	Duckworth, Robert L.	S	1912	OT			Ennis, James R.	S	1904	OT	1914	L
Dudley, Forest E.	S	1939	T	1943	T	Ennis, James R.	S	1904	OT	1914	L	Dudley, Forest E.	S	1939	T	1943	T	Ensor, John O.	S	1928	T	1928	T
Due, John W.	E	1895	OT			Ensor, John O.	S	1928	T	1928	T	Due, John W.	E	1895	OT			Enyeart, Richard H.	E	1903	R	1904	T
Dufur, B. W.	P			1926	D	Enyeart, Richard H.	E	1903	R	1904	T	Dufur, B. W.	P			1926	D	Epps, David W.	S	1854	OT		D
Dugger, E. M.	E	1910	T			Epps, David W.	S	1854	OT		D	Dugger, E. M.	E	1910	T			Erwin, Wm. S.	S	1932	OT	1936	Ds
Dugger, G. C.	P			1940	D	Erwin, Wm. S.	S	1932	OT	1936	Ds	Dugger, G. C.	P			1940	D	Essex, James	S	1836	OT	1844	T
Dugger, Silas C.	S	1937	OT	1945	D	Essex, James	S	1836	OT	1844	T	Dugger, Silas C.	S	1937	OT	1945	D	Estabrook, Juba	E	1838	T	1851	D
Duke, J. C.	E	1834	OT	1835	Ds	Estabrook, Juba	E	1838	T	1851	D	Duke, J. C.	E	1834	OT	1835	Ds	Etchison, Jesse F.	S	1895	OT	1914	T
Duke, Wm. G.	E	1831	T	1836	L	Etchison, Jesse F.	S	1895	OT	1914	T	Duke, Wm. G.	E	1831	T	1836	L	Eubanks, Don	U	1969	OT		
Dulaney, Alvin H.	S	1911	T	1968	D	Eubanks, Don	U	1969	OT			Dulaney, Alvin H.	S	1911	T	1968	D	Evans, A. N.	S	1920	T	1926	T
Dunaway, J. E.	S	1877	OT	1914	D	Evans, A. N.	S	1920	T	1926	T	Dunaway, J. E.	S	1877	OT	1914	D						
Duncan, Erastus B.	S	1836	T	1851	T							Duncan, Erastus B.	S	1836	T	1851	T						
Duncan, John W.	S	1899	OT	1903	D							Duncan, John W.	S	1899	OT	1903	D						
Duncan, Wm. H.	S	1905	OT									Duncan, Wm. H.	S	1905	OT								
Duncan, Wm. R. R.	E	1877	OT	1914	D							Duncan, Wm. R. R.	E	1877	OT	1914	D						
Duncombe, Allen	E	1832	T									Duncombe, Allen	E	1832	T								
Dungan, George W.	S	1859	T	1860	T							Dungan, George W.	S	1859	T	1860	T						
Dunlap, Henry C.	S	1897	OT	1914	D							Dunlap, Henry C.	S	1897	OT	1914	D						
Dunlap, J. Edward	M	1943	T									Dunlap, J. Edward	M	1943	T								

	Received	Removed				Received	Removed
Evans, Achilles O.	S	1883	OT	1917	D	Fleming, H. E.	S 1880 OT 1883 L
Evans, Daniel H.	M	1963	OT	1970	T	Fleming, James	M 1949 OT 1961 T
Evans, Daniel W.	S	1859	OT	1872	L	Fletcher, A. J.	E 1888 T 1899 D
Evans, Elisha N.	S	1879	OT	1894	T	Fletcher, Philip C.	S 1894 T 1926 T
Evans, G. W.	S	1864	T	1915	D	Fletcher, Rufus R.	E 1887 OT 1898 T
Evans, James B.	S	1911	OT	1959	D	Flood, Henry	E 1871 OT 1894 L
Evans, J. E.	S	1920	OT			Flower, P. A.	E 1917 OT 1918 Ds
Evans, J. L.	S	1924	T	1937	L	Flowers, W. Harold	U 1971 OT
Evans, L. L.	S	1939	T	1941	T	Flowers, Wm. H.	E 1893 OT 1900 W
Evans, Leander W.	S	1904	OT	1947	D	Floyd, Calvin S.	S OT
Evans, Rufus B.	S	1920	T	1922	W	Floyd, Joseph C.	S 1902 OT 1910 T
Evans, Robert W.	S	1874	OT	1882	D	Floyd, Joseph M.	E 1880 OT 1882 Ds
Evans, Stephen D.	S	1870	OT	1908	D	Flummer, R. G.	S 1917 T 1918 T
Evans, Tommy N.	U	1970	OT			Flynn, John N.	E 1956 T 1958 T
Evans, Turner T.	E	1891	OT	1891	T	Foley, Ralph T.	S 1928 OT 1930 Ds
Evans, Wm. C.	E	1882	OT	1894	T	Follin, James F.	S 1891 T 1893 D
Evans, Wm. D.	E	1916	OT	1927	D	Fomby, J. D.	S 1917 OT 1926 T
Evans, Wm. F.	S	1888	OT	1933	D	Fong, Leo Tim	M 1952 OT 1954 T
Evanson, O. J.	M	1945	T			Foote, Gaston	S 1936 T 1941 T
Ewbanks, J. R., Jr.	M	1955	OT	1957	T	Ford, Coleman H.	S 1868 OT 1879 T
Ewing, Andrew J.	S	1911	T	1931	D	Ford, Markley S.	E 1838 OT 1841 L
Ewing, E. J.	S	1896	T	1896	L	Ford, Robert A.	E 1872 OT
Ewing, Young	S	1848	OT	1855	T	Ford, T. B.	E 1868 OT 1891 T
						Ford, Wm. T.	E 1887 T 1889 T
Fagan, Reuben B.	E	1900	OT	1912	D	Forrest, Edward	S 1905 OT 1934 D
Fair, Cagle E.	M	1947	OT			Fort, Homer T.	M 1939 T 1944 T
Fair, George F.	S	1868	OT	1874	L	Fortune, O. A.	E 1924 T
Fair, Harold L.	M	1954	T	1958	T	Foster, Joseph A.	S 1902 OT
Fair, Lewis W.	S	1907	OT	1967	D	Foster, M. H.	E 1887 Re 1921 D
Fair, Nathan E.	S	1868	OT	1879	L	Foster, Wm. B.	S 1873 OT 1874 Ds
Farish, Stephen P.	S	1844	OT	1873	D	Foster, Wm. M.	E 1898 OT 1906 T
Farley, Wm. T.	E	1886	OT	1902	T	Foster, Wm. R.	S 1856 OT 1903 D
Farmer, Chas. H.	S	1932	OT			Fountain, Alfred W.	E 1917 OT 1918 T
Farr, R. E.	S	1914	OT			Fox, William H.	M 1963 OT 1972 L
Farris, J. Kelly	S	1892	OT	1939	D	Frame, J. W.	E 1910 R 1911 W
Farrish, Joseph K.	S	1912	OT	1920	Ds	Francis, J. B.	P 1910 D
Farrish, Stephen	S	1844	OT	1873	D	Francis, Marvin	S 1927 R 1928 T
Faulkner, Everett W.	S	1910	OT	1965	D	Francis, Robert N.	S 1867 OT 1872 W
Faust, Walter J.	S	1905	OT	1950	D	Francombe, George F.	E 1904 OT 1907 T
Fawcett, Roy E.	S	1917	OT	1968	D	Frank, Charles Lee	S 1920 R
Feese, G. H.	E			1891	T	Franklin, Charles	S 1919 T 1948 D
Fellows, David	E	1838	OT	1839	L	Franklin, John P.	E 1889 T 1896 T
Fenn, G. Q.	E	1931	T	1935	T	Franks, Charles L.	E 1914 OT 1917 T
Ferguson, B. L.	S	1874	OT	1880	D	Franks, Charles L.	S 1917 OT 1944 T
Ferguson, James E.	E	1844	OT	1846	T	Franks, Raymond L.	S 1932 OT
Few, Amos P.	S	1882	OT	1914	L	Franks, Thomas J.	S 1874 OT 1875 Ds
Few, Benjamin A.	S	1887	OT	1933	D	Fraeze, H. B.	S 1869 T 1875 T
Few, Ben C.	S	1910	OT	1975	D	Frazer, J. H.	E 1904 T 1905 T
Fielding, Matthew H.	S	1870	OT	1871	L	Frazer, J. M.	E 1902 T 1903 T
Fields, A. N.	E			1875	T	Frazier, John R.	E 1884 OT 1890 D
Fields, Johnson	E	1837	T	1844	T	Frazier, Manuel	E 1878 OT
Fields, Turtle	E	1838	T	1839	L	Fredrick, G. W.	M 1961 OT 1964 T
Fields, Zachariah R.	E	1901	OT	1946	D	Freeman, Alfred H.	M 1941 T 1945 T
Fikes, G. P.	S	1917	T	1924	T	Freeman, Charles L.	S 1876 OT 1885 L
Fikes, H. Mellan	S	1936	T	1951	T	Freeman, F. M.	S 1925 T 1930 T
Fincher, Gerald K.	M	1951	OT			Freeman, G. W. M.	S 1907 OT 1911 D
Fincher, Wm. W.	P	1911	OT	1957	D	Freeman, J. V.	S 1911 T 1911 T
Findley, B. Y.	P	1937		1941	Ds	Freeman, Jeremiah J.	E 1892 OT 1909 E
Findley, Wm. M.	S	1896	OT	1899	Ds	Freeman, Wm. A.	S 1884 OT 1895 W
Finn, William	S	1845	OT			Freer, W. M.	S 1899 T 1901 L
Fisackerly, Thomas W.	S	1894	OT	1907	D	Freese, Geo. H.	E 1887 OT
Fiser, W. P.	M	1965	OT			Frisbie, John W.	E 1905 OT 1906 Ds
Fisher, G. W.	E			1862	L	Frost, Wade H.	S 1860 OT 1861 T
Fisher, J. F.	S	1919	OT	1920	Ds	Fry, C. L.	S 1945 T 1945 T
Fitch, John M.	E	1897	OT	1899	Ds	Fry, Charles D.	E 1875 OT 1887 T
Fitch, W. S.	F	1906	T	1918	D	Fry, J. A. B.	S 1905 T 1906 T
Fitzgerald, W. A.	E	1897	R	1941	D	Fry, M. A. K.	S 1907 T 1920 T
Fitzhugh, Benjamin F.	S	1915	OT	1954	D	Fryar, Jesse M.	S 1918 T 1940 D
Fitzwater, B. A.	E	1910	OT	1935	D	Fulkerson, B. H.	E 1914 R 1916 T
Fizer, J. T. J.	S	1914	T	1920	T	Fulkerson, E. R.	E 1888 OT 1885 T
Fizer, Napoleon B.	S	1876	T	1903	T	Fulkerson, Joseph E.	M 1946 T 1948 D

		Received	Removed			Received	Removed
Fuller, Charles A.	S	1912	OT 1931	D	Gjedde, Chas. W.	M	1958 T 1965 W
Fuller, W. M.	E	1883	OT 1908	D	Gladwin, W. J.	E	1867
Fulton, J. Watt	S	1919	T 1921	T	Glascow, Jesse	S	1857 OT
Futrell, Nathaniel	S	1870	OT 1893	L	Glass, Jack W.	P	1929 OT 1971 D
Gaddie, Enoch L.	S	1854	OT 1884	D	Glass, John H.	S	1893 OT 1939 D
Gaines, S. D.	S	1871	T 1872	T	Glenn, John C.	S	1921 OT 1931 T
Gaither, W. N.	E	1915	T 1921	T	Glisson, F. L.	S	1913 T
Gale, E. J.	E				Glover, Fred M.	S	1927 T 1932 T
Galloway, Albert T.	S	1883	T 1941	D	Glover, James F.	S	1912 OT 1953 D
Galloway, Edward B.	S	1889	T 1891	T	Glover, John W.	S	1924 OT 1970 D
Galloway, E. D.	S	1920	OT		Glover, Roger E.	U	1973 OT
Galloway, James Jesse	S	1898	OT 1955	D	Godbey, A. H.	S	1902 T 1905 T
Galloway, Jesse	S	1914	OT 1926	D	Godbey, J. E.	S	1894 T 1913 T
Galloway, Paul V.	S	1925	OT 1950	T	Godbey, S. M.	S	1890 T 1911 T
Galloway, Thomas G.	S	1880	OT 1887	D	Godbold, Albea	S	1934 T 1941 T
Gamble, Drayton	E	1885	OT 1886	Ds	Goddard, Oscar E.	S	1893 OT 1950 D
Gamble, Samuel W.	E	1881	OT 1891	T	Goddard, Samuel F.	S	1891 OT 1931 D
Gamaway, W. H.	E	1801	T		Godden, Charles C.	S	1872 OT 1916 D
Gardner, N. E.	S	1890	OT 1909	T	Goering, Hiram	E	1837 T 1838 D
Gardner, W. R.	S	1870	T 1909	D	Gold, John H.	S	1881 OT 1931 D
Garner, Palmer	M	1955	OT		Gold, John O.	S	1924 OT 1956 D
Garrett, Euphrates	S	1875	OT 1924	D	Golden, Charles F.	M	1939 T 1952 T
Garrett, Lewis	S	1859	Re 1869	D	Golden, Warren D.	M	1940 OT 1972 D
Garrett, Theophilus	S	1844	OT 1855	L	Goldman, Leland G.	M	1965 OT
Garrison, E. A.	S	1870	OT 1887	T	Goldsmith, J. T.	P	1936 D
Garrison, H. V.	S	1861	OT 1867	L	Good, C. W.	S	1930 OT
Gaskins, Edward P.	E	1893	OT 1895	Ds	Good, Clinton W.	S	1930 OT 1963 T
Gaskins, W. P.	E	1893	OT		Goode, Alva E.	S	1904 OT 1958 D
Gatlin, J. Albert	S	1925	OT		Goode, Kenneth M.	M	1957 OT 1973 D
Gatlin, James M.	M	1955	OT 1958	T	Goode, W. H.	E	1843 OT
Gatlin, L. C.	S	1914	OT 1952	D	Goodloe, A. T.	S	1868 OT 1869 T
Gay, James E.	S	1880	OT 1882	T	Goodloe, Robert W., Jr.	M	1963 T
Gayer, Wm. H.	S	1916	OT 1923	T	Goodloe, Wm. Henry	S	1924 OT
Gee, F. W.	S	1915	T 1919	L	Goodman, W. W.	S	1914 R
Gehring, Hiram	E	1837	T 1838	D	Goodwin, James	S	1856 OT 1863 L
Gentry, Calvin M.	S	1857	OT 1867	L	Gordon, J. D.	S	1854 OT 1899 L
Gentry, Wm. C.	M	1958	OT		Gore, James M.	E	1836 OT 1837 T
George, D. C.	U	1971	OT		Gossett, James E.	M	1956 OT 1958 T
German, Peter	E	1838	OT 1839	L	Gossett, John T.	S	1898 OT 1934 D
Getty, Fredrick	E	1914	T		Goudelock, R. W.	S	1878 OT 1879 Ds
Gholson, J. H.	S	1913	OT 1919	Ds	Gould, Joseph L.	E	1835 T 1839 L
Gibbs, Albert W.	M	1953	OT 1955	T	Goza, Keith D.	U	1972 OT
Gibbs, Alvin E.	M	1954	OT 1956	T	Graham, Alex G.	S	1858 OT 1906 D
Gibbons, J. C.	S		1920 T		Graham, Augustus C.	S	1889 OT 1931 D
Gibson, H. B.	E	1928	T 1935	T	Graham, Charles C.	S	1884 OT 1887 Ds
Gibson, Wm. E.	E	1903	OT 1912		Graham, Doyme E.	M	1956 OT
Gibson, Wallace	S	1904	OT 1926	L	Graham, James	E	1837 OT 1843 T
Gibson, Worth W.	M	1953	OT		Graham, Thomas A.	S	1857 OT 1906 D
Gideon, Geo. H.	E	1878	OT 1891	T	Graham, William	S	1844 OT
Gideon, Thos. J.	E	1882	OT 1897	T	Graham, W. W.	S	1880 T 1884
Gieck, John Geo.	S	1924	OT 1948	T	Granade, H. M.	S	1859 OT 1890 D
Giessen, Charles H.	S	1933	OT 1954	T	Grangier, Gordan L.	E	1919 T 1922 E
Gilbert, E. A.	E	1882	OT		Granger, James M.	E	1891 OT 1907 L
Gilbert, Earnest A.	E	1936	OT		Grannis, G. W.	E	1875 T
Gilbert, Marion W.	E	1912	OT 1916	W	Grant, James	S	1859 OT 1873 T
Gilbert, N. W.	E		1915 T		Graves, Marvin A.	S	1926 OT 1956 D
Giles, M. D.	E	1910	OT 1924	T	Gray, C. G.	E	T 1953 T
Gill, G. W.	E	1884	T 1886	L	Gray, Charles E.	S	1907 OT 1956 D
Gillam, W. H.	S	1853	OT 1878	T	Gray, George W.	E	1882 T
Gillecoate, J. A.	E	1871	OT		Gray, Ralph C.	S	1914 OT 1915 Ds
Gilliam, Cleveland H.	S	1932	OT 1968		Graydon, A. O.	S	1910 OT 1919 T
Gilliam, Eugene N.	U	1956	OT 1962	D	Greathouse, Benjamin H.	S	1873 OT 1891 T
Gillispie, W. H.	S	1850	OT 1854	T	Green, A. L. P.	S	1852 OT 1865 T
Gillispie, W. W.	S	1867	OT 1872	D	Green, C. F.	E	1928 T 1929 W
Gilmore, W. H. H.	S	1890	OT 1898	Ds	Green, Charles C.	S	1903 OT 1916 L
Gilmore, Young A.	S	1885	OT 1923	D	Green, G. W.	E	1914 T 1920 D
Ginnings, James A.	S	1922	OT 1930		Green, Jesse	S	1831 T 1836 T
Ginther, Herman	M	1939	OT 1966	D	Green, Russel	E	1884 L
Gipson, Oliver	E	1956	T 1960	T	Green, Victor E.	M	1960 T
Givens, J. C.	S	1914	T 1918		Green, W. M.	E	1929 T
					Greene, Charles J.	S	1895 OT 1944 D

Received				Removed				Received				Removed			
Greene, Mead A.	E	1909	OT	1910	Ds	Hall, John H.	S	1869	OT	1875	D				
Greene, Sant T.	E	1909	OT	1911	Ds	Hall, Walton E.	S	1893	OT	1933	D				
Greene, Wm.	E	1899	OT			Hallmark, Alva W.	E	1915	OT	1919	T				
Greening, John G.	M	1953	OT	1957	T	Haltom, Amos B.	S	1894	T	1923	T				
Greenwood, James C.	S	1879	OT	1883	D	Haltom, Wm. C.	M	1963	T						
Greer, Francis N.	S	1914	OT	1968	D	Hamby, Joel T.	S	1861	OT	1861	Ds				
Greer, John H.	E	1895	OT	1919	T	Hamill, John N.	S	1831	OT	1837	L				
Greer, Josiah	S	1862	OT	1866	L	Hamilton, Andrew W.	S	1917	OT	1971	D				
Greer, Norris	S	1913	OT	1928	T	Hamilton, Frederick R.	S	1912	T	1948	D				
Greer, W. A.	S	1915	T	1918	Ds	Hamilton, J. M.	S	1917	OT						
Greeson, Paul H.	S	1901	OT	1902	Ds	Hamilton, James C.	S	1881	OT	1907	D				
Gregg, Ray J.	E	1904	T	1906	L	Hamilton, John A.	E	1893	OT	1904	D				
Gregory, C. H.	S	1866	OT	1911	D	Hamilton, Robert M.	S	1876	OT	1877	Ds				
Gregory, Henry T.	S	1866	OT	1918	D	Hamilton, W. P.	S	1889	T	1899	T				
Gregory, Robert	E	1836	T	1844	T	Hamm, Jesse F.	M	1966	R						
Gresham, William	S	1844	OT			Hammatt, Gerald	M	1951	OT						
Griffen, T. J.	E	1932	T	1962	T	Hammatt, R. W.	E	1868	Re	1886	W				
Griffin, Alonzo C.	S	1870	OT	1917	D	Hammatt, Richard W.	S	1851	OT	1868	W				
Griffin, Butler J.	E	1887	T	1917	D	Hammons, Jacob D.	S	1902	T	1944	D				
Griffin, C. C.	S	1915	T	1921	T	Hammons, J. W.	S	1933	OT	1950	W				
Griffin, Green Boyd	S	1891	OT	1921	D	Hampton, Thos. J.	E	1880	OT	1887	L				
Griffin, Henry H.	S	1907	T	1950	D	Hanan, J.	E			1861	T				
Griffin, James H.	S	1900	OT	1905	T	Hance, Ernie C.	M	1948	OT						
Griffin, Jesse	S	1853	OT	1883	D	Handlin, John N.	S	1877	T						
Griffin, John W.	S	1889	OT	1931	D	Hanesworth, Henry	S	1896	T	1939	D				
Griffin, Marion E.	S	1863	OT			Hanks, David	M	1946	OT						
Griffin, Taylor	S	1868	OT			Hankins, Henry	S	1853	OT	1864	Ex				
Griffin, Z. T.	S	1877	OT			Hankins, James R.	E	1891	OT	1898	T				
Griffith, Claude L.	S	1896	OT	1897	Ds	Hankins, Lee B.	S	1914	OT	1918	T				
Griffith, Kenneth	M	1949	OT	1950	Ds	Hanks, Virgil G.	S	1940	OT	1950	T				
Grigsby, John R.	U	1973	OT			Hanna, Emmett D.	S	1920	OT	1953	D				
Grimes, A. E.	S	1931	OT	1935	W	Hanna, Thos. H.	E	1886	OT	1896	W				
Grisham, Wesley	M	1953	OT	1955	T	Hanna, Wm. H.	E	1917	OT	1965	D				
Grissett, Robert H.	S	1886	OT	1912	D	Hansford, Harold D.	M	1964	OT						
Griswold, Nathaniel R.	S	1930	OT	1948	T	Hansford, William H.	S	1913	OT	1919	T				
Groendyke, Frank	E	1896	OT	1901	L	Haralson, Jerome	S	1870	OT	1884	T				
Grogan, Horace M.	M	1952	OT			Hardcastle, R. P.	S	1881	OT	1889	L				
Groover, Daniel H.	S	1889	OT	1899	T	Hardeman, Alexander	E	1879	OT	1894	W				
Gross, James C.	S	1837	OT	1841	L	Harden, Taralton	E	1866	OT	1876	L				
Groves, Morgan P.	M	1963	T	1966	T	Hardiman, R. M.	E	1932	T	1933	T				
Guffey, J. H.	S	1886	OT	1888	Ds	Hardin, W. H.	S	1907	T	1910	T				
Guffy, Joshua H.	S	1886	OT	1888	Ds	Hare, David J.	S	1872	OT	1877	L				
Guice, C. Norman	S	1919	Re	1973	D	Hare, George	S	1868	OT	1880	L				
Guice, Jesse A.	E	1836	T	1837	L	Hare, Thomas P.	S	1873	OT	1877	L				
Guthrie, William L.	S	1846	OT	1849		Harger, Harold J.	S	1931	OT	1942	W				
Guthrie, Jon D.	M	1957	OT			Harger, James W.	S	1922	OT	1954	D				
Gyles, Monroe D.	E	1910	OT			Harl, Willis H.	M	1954	OT						
						Harlan, V. V.	S	1875	T	1897	D				
Haake, Wm. D.	U	1973	T			Harmon, Bennie R.	U	1973	OT						
Hackler, John S.	S	1889	OT	1928	D	Harned, William	S	1818	OT	1820	D				
Hackmon, W. H.	E	1937	T			Harp, L. M.	P	1877	OT	1926	D				
Hagan, William H.	S	1873	OT	1879	D	Harp, Moses R.	S	1884	OT	1885	Ds				
Haile, Jesse	S	1825	OT	1829	T	Harper, G. W.	E	1932	T						
Hainsey, Virgil M.	M	1956	OT	1962	T	Harper, John W.	S	1895	OT	1901					
Haislip, W. C.	S	1858	T	1865	T	Harrell, Forrest F.	S	1897	OT	1936	D				
Hale, Johnathon D.	E	1888	OT	1889	Ds	Harrell, Francis F.	S	1877	T	1897	D				
Hale, Kirvin A.	M	1944	OT			Harrell, J. K.	S	1925	OT	1929	L				
Hale, Ralph E.	M	1961	OT			Harrell, John	E	1831	T	1850	T				
Haley, James M.	S	1909	OT	1913	L	Harrell, John W.	S	1896	OT	1938	D				
Hall, Andrew M., Jr.	U	1968	OT			Harrell, Van W.	S	1926	OT	1961	D				
Hall, B.	E			1861	L	Harrer, James	E			1860	L				
Hall, Benjamin F.	S	1855	OT	1879	D	Harris, Alva W.	S	1921	OT	1964	D				
Hall, C. C.	E	1930	OT			Harris, Archie A.	E	1907	OT	1949	D				
Hall, C. F.				1870	T	Harris, Bedford L.	S	1906	T	1941	D				
Hall, Claude O.	S	1924	OT	1954	T	Harris, Benjamin F.	E	1840	OT						
Hall, David	E	1893	OT	1918	D	Harris, Benoni	S	1848	OT	1892	D				
Hall, Eugene H.	S	1929	OT			Harris, Daniel H. E.	E	1891	OT	1932	T				
Hall, G. A.	E	1892	OT	1934	D	Harris, Edw. W.	S	1933	OT						
Hall, I. O.	E	1936	T			Harris, Edwin S.	S	1915	T	1923	D				
Hall, James F.	S	1861	OT	1887	D	Harris, Irwin F.	S	1886	OT						
Hall, John A.	E	1900	OT	1902	Ds	Harris, J. D.	E	1903	T	1913	T				

	Received	Removed				Received	Removed				
Harris, I. F.	S	1890	OT	1901	T	Heath, E. O.	S	1952	T		
Harris, J. S.	E	1870	OT		Heatley, Francis T.	E	1905	1910	Ds		
Harris, Jacob S.	E	1883	T		Hedges, L. G.	E	1896	1939	D		
Harris, James B.	M	1967	OT		Hefley, John B.	S	1931	OT	1967	D	
Harris, John	E	1816	OT	1832	L	Heiskell, W. C.	E	1920	T	1927	W
Harris, Philemon C.	S	1860		1861	T	Helbrun, Thomas B.	S	1851	OT	1861	D
Harris, Robert E.	E	1907	OT	1908	D	Hemud, Ralph E.	U	1968	OT		
Harris, Verlia F.	S	1930	OT	1964	D	Henderson, G. M.	E			1905	T
Harris, W. B.	E	1910	T	1917	W	Henderson, H. C.	S	1934	T	1939	T
Harrison, Cecil S.	M	1960	OT	1963	L	Henderson, H. G.	S	1903	T	1906	T
Harrison, C. Linza	M	1945	OT	1947	L	Henderson, J. F.	S	1873		1874	Ds
Harrison, Edmund R.	S	1861	OT	1883	D	Henderson, John A.	S	1890	OT	1949	D
Harrison, Ephraim	E	1891	T	1892	T	Henderson, Thos. J.	E	1881	OT	1882	Ds
Harrison, Fred R.	S	1927	OT	1974	D	Henderson, W. W.	S	1876	OT	1880	
Harrison, James D.	U	1971	OT			Henderson, Wm.	E	1880	OT	1881	Ds
Harrison, John M.	S	1912	OT	1963	D	Hendricks, Adrian	P			1930	
Harrison, L. W.	S	1880	T	1890	T	Hendrickson, J. T.	E	1875		1887	T
Harrison, Taylor	E	1874	OT			Hendrix, G. H.	P	1930			
Harrison, Wade H.	P	1933	OT	1948	W	Hendrix, Joel B.	S	1913	OT	1917	L
Harrison, William R.	S	1884	OT	1932	D	Hendrix, Walter W.	S	1887	OT	1902	L
Harston, D. B.	E			1909	D	Henry, Geo. W.	E	1894	OT	1897	Ds
Harston, P. G.	E	1896	OT	1940	D	Henry, J. H.	E	1910		1899	D
Hart, Harry J.	E	1926	OT	1928	Ds	Henry, John A.		1829	OT	1830	D
Hart, Joseph	E	1884	T	1895	T	Henry, John A.	E	1890	OT	1891	Ds
Hart, W. Neill	S	1928	OT			Henry, Joseph H.	E	1910		1946	D
Hart, William B.	S	1892	OT	1897	L	Henry, LeRoy	M	1940	OT		
Hartin, F. L.	S	1879	T	1882	D	Henry, Robert B.	E	1900	OT	1924	L
Harvey, Fletcher W.	S	1902	OT	1912	L	Henson, Charles	S	1914		1916	L
Harvey, James R.	S	1859	OT	1907	D	Henson, Charles	E	1916	R	1917	T
Harvison, Claud H.	S	1925	OT	1959	D	Herring, J. W.	S	1908	T	1910	T
Harwell, E. Byron	S	1920	T	1924	T	Herrington, H.	S	1916	R	1916	L
Harwood, Riley P.	S	1880	OT	1888	D	Herron, Philip S.	S	1902	OT	1922	W
Haskeu, John W.	S	1873	OT	1879	D	Hervey, J. W.	E	1931	T		
Haskeu, Peter	S	1850	OT	1858	L	Hess, H.	E			1866	D
Hasley, C. Robert	U	1975	OT			Hesson, C. W.	S	1900	T	1901	T
Hassler, John W.	M	1954	T	1959	T	Hester, Benjamin R.	E	1839	T	1840	L
Hatch, Farrell M.	M	1962	T	1965	Ds	Hewlett, Jesse J.	E	1887	OT	1893	L
Hatchet, Jackson H.	E	1907	OT	1927	T	Hickerson, Joseph M. P.	S	1861	T	1870	W
Hatfield, H. W.	S	1890	OT	1903	L	Hickey, Geo. O.	P			1889	D
Hatfield, John L.	E	1866	OT	1869	T	Hickman, Isaac B.	S	1872	OT	1891	T
Hatcock, Philip L.	U	1972	OT			Hickman, Martin C.	E	1913	T	1916	T
Hatler, G. W.	E			1861	L	Hicks, Israel	E	1854	T	1873	
Haustein, Fred	M	1967	OT			Higgins, Wm. H.	E	1879	OT	1908	D
Haw, Uriel		1829	OT	1834	L	Hightower, Wm. Cline	M	1952	OT		
Hawkins, Henry H.	S	1853	OT	1859	L	Hilburn, Ancrum S.	S	1867	OT		
Hawkins, J. S.	S	1897	T	1906	L	Hilburn, John P.		1880	OT	1883	T
Hawkins, Thos.	E	1893	OT	1923	D	Hilburn, Thomas B.	S	1851	OT	1861	D
Hawkins, Raymond	M	1959	OT			Hileman, P. E.	S	1890	OT	1891	Ds
Hawley, James M.	S	1887	OT	1904	D	Hill, B. F.	E	1917	T	1917	T
Hawley, Lewis B.	S	1876	OT	1905	D	Hill, B. Moore	E			1960	D
Hayden, Ransom S.	S	1923	OT	1943	D	Hill, Cleveland L.	E	1917	OT	1922	T
Hayes, G. E.	S	1845	OT			Hill, Foster A.	S	1889	OT	1891	Ds
Hayes, Jas. L.	S	1871	OT	1899	D	Hill, George M.	S	1874	OT	1920	D
Hayes, John B.	U	1975	T			Hill, George W.	S	1880	OT	1904	D
Hayes, Wm. M.	S	1898	T	1933	D	Hill, J. T.	E	1937	T		
Haynes, Albert	E	1888	OT	1890	Ds	Hill, Moses B.	S	1882	OT	1888	T
Haynes, John M.	S	1876	T			Hill, Samuel A.	S	1885	OT	1933	D
Haynes, Washington P.	S	1893	OT	1895	Ds	Hilliard, Allen E.	M	1950	OT		
Hays, Aubra O.	M	1951	OT			Hilliard, Frank V.	M	1962	T		
Hays, H. C.	S	1879	OT	1880	Ds	Hilliard, William C.	S	1890	OT	1939	D
Hays, James L.	S	1871	OT	1899	D	Hillis, J. Ralph	M	1942	OT		
Hays, John B.	M	1952	OT			Hilton, Gerald K.	M	1955	OT		
Hays, Thos. W.	S	1861		1878	L	Hilton, William G.	S	1869	OT	1870	Ds
Hays, W. B.	S	1893	OT	1927	D	Hindman, D. G.	P	1931	OT	1956	T
Hazelwood, Harvey	M	1954	OT			Hindman, Mrs. D. G.	P	1931	OT	1956	T
Head, John W.	S	1886	OT	1901	T	Hines, Ben G.	M	1958	OT		
Hearn, E. C.	P			1888	D	Hines, Claude	M	1963	T	1969	L
Hearn, Thos. A.	S	1882	OT	1889	T	Hines, James H.	E	1908	OT	1920	D
Hearn, W. A.	S	1927	T	1928	T	Hively, Charles F.	S	1910	OT	1932	D
Hearn, Wm. C.	S	1869	T	1874	T	Hiveley, G. W.	S	1907	T	1911	L
Hearon, Wm. J.	S	1889	OT	1898	T	Hively, Jefferson M.	S	1891	OT	1892	T

		Received	Removed			Received	Removed
Hively, M. J.	S	1885	OT 1889	E	Houke, William H.	E	1842 OT
Hively, Thomas R.	S	1915	R		House, John W.	S	1893 OT 1914
Hockensmith, H. Newton	E	1902	R 1912	T	House, J. Wilfred	S	1838 OT 1940
Hodges, Bill Bates	E	1961	OT 1963	T	House, Lorenzo W.		1883 OT
Hodges, Kaneaster, Jr.	M	1961	OT 1965	Ds	House, Thos. Q. C.	S	1850 OT 1870
Hodges, Louis G.	E	1896	OT		House, W. A.	P	1917 1934
Hoff, Johnathon H.	E	1886	OT 1888	Ds	House, William Carl	S	1920 T 1935
Hoffman, John	E	1880	T 1881	Ds	Houser, W. Hoyle	S	1937 OT 1940
Hogg, Wm. B.	S	1919	T 1922	T	Houston, T. L.	S	1910 T 1915
Hoggard, J. H.	S	1927	OT		Howard, James W.	S	1907 OT 1965
Hogue, E. L.	P		1936	D	Howard, Thomas H.	S	1865 OT 1882
Holbe, John C.	S	1844	OT 1845	T	Howell, Chas. H.	E	1909 OT 1936
Holcomb, Nathan T.		1882	OT		Howell, C. L.	E	1871 1880
Holcomb, Samuel S.	E	1912	R 1912	T	Howell, H. D.	S	1872 T
Holford, S.	E	1838	OT 1844	D	Howell, L. H.	S	1911 T 1913
Holifield, Claude E.	P	1909	OT 1960	D	Howell, W. Y.	E	1932 T
Holifield, E. Brooks	M	1966	OT		Howerton, J. W.	S	1914 R 1915
Holifield, E. J.	M	1942	T		Howerton, R. B.	S	1927 OT 1949
Holifield, John Anthony	U	1968	OT		Howerton, Robert B.	M	1951 OT
Holifield, Pharis	M	1943	OT		Howke, W. H.	E	1842 OT
Holifield, W. T.	P		1908	D	Hoy, Harvey C.	S	1912 OT 1924
Holland, Arthur B.		1911	T 1914	Ds	Hozendorf, C. Ray	S	1937 OT
Holland, D. H.	S	1917	T 1923	T	Hubbard, Henry		1841 OT
Holland, Herston R.	M	1944	OT		Hubbell, William B.	S	1911 OT 1919
Holland, J. D.	E		1915	T	Huddleston, L. R.	S	1910 T 1910
Holland, James J.	S	1893	OT 1902	L	Hudgins, B. H.	S	1879 OT 1880
Holland, Needham W.	E	1918	OT 1968	D	Hudnall, Winston H.	M	1954 OT
Holland, S. P.	E		T 1967	T	Hudson, W. F.	S	1909 W
Hollenbeck, Edward B.	M	1952	OT		Huff, Thomas C.	M	1942 OT 1948
Hollett, C. M.	E	1905	T 1912	T	Huges, Francis M.	E	1888 OT 1901
Holley, Benjamin O.	S	1891	OT 1892		Huges, J. C.	P	1937
Hollingsworth, William B.	S	1926	OT 1926	T	Hughen, W. H.	S	1916 OT 1918
Hollis, C. Waymon	M	1962	OT		Hughes, Charles M.	S	1927 OT 1928
Holloway, A. E.	S	1892	OT 1937	D	Hughes, Earl	M	1952 T
Holloway, R. A.	S	1906	T		Hughes, Edward D.	E	1910 OT 1911
Holly, B. D.	S	1894		1895	Hughes, Harden M.	E	1882 OT 1889
Hollyman, Thomas E.	E	1890	T 1890	Ds	Hughes, James M.	S	1910 T 1956
Holman, Don C.	S	1906	OT 1947	D	Hughes, Jephtha	E	1836 1838
Holmes, Charles B.	S	1911	OT 1912	T	Hughes, John W.	E	1887 OT 1893
Holmes, David T.	S	1866	T 1890	T	Hughes, Thomas F.	S	1910 OT 1918
Holmes, John P.	S	1861	T 1886	T	Hughey, James M.	S	1898 OT 1967
Holmes, Joseph W.	S	1893	OT 1894	Ds	Hulse, James P.	S	1851 OT 1872
Holmes, Otis E.	S	1923	OT	R	Hulse, William P.	E	1835 OT
Holmes, William A.	M	1953	OT 1959	T	Hulsey, Henry J.	S	1859 T 1860
Holsted, J. Frank	U	1972	OT 1975	Ds	Hummer, Amos G.	E	1899 OT 1907
Holt, Fredrick M.	M	1956	OT 1959	T	Humphrey, Peter	E	1880 L
Holt, Ivan Lee	S	1909	OT 1909	T	Humphreys, John P.	S	1889 OT 1902
Holt, J. Harmon	M	1943	OT 1958	T	Hundley, Lewis E. N.	S	1902 OT 1948
Holt, Raymond V.		1947	OT 1950	T	Hunt, Hubert H.	S	1894 OT 1948
Honey, H. M.	P	1883	OT 1940	D	Hunt, Thomas		1849 OT 1882
Hood, Graham W.	E	1872	OT		Hunt, Thomas L.	S	1920 OT 1922
Hood, John T.	S	1905	T 1941	D	Hunter, Andrew	E	1836 OT 1902
Hook, Elmer H.	S	1915	OT 1959	D	Hunter, Everne	M	1962 OT
Hook, Roger B.	U	1975	OT		Hunter, Fred W.	U	1975 OT
Hooker, James C.	S	1891	OT 1890	D	Hunter, J. H.	S	1889 OT 1890
Hooker, Vann	M	1949	OT		Hunter, Joseph W.	M	1945 OT
Hooks, James Carroll	S	1891	T 1911	T	Hunter, R. S.	S	1867 T 1881
Hooten, Geo. Washington	S	1920	OT 1923	E	Hunton, Charles B.	S	1876 OT 1885
Hoover, John L.	S	1908	OT 1974	D	Huntsman, Henry W.	M	1950 OT 1953
Hoover, Oliver W.	M	1947	OT		Hursh, Francis W.	M	1963 T 1970
Hopkins, Frank	S	1907	OT 1918	T	Hurt, Catlett G.	S	1857 OT
Hopkins, H. G.	E	1869	OT		Husbands, William P. J.	S	1860 T 1871
Hopkins, Preston B.	S	1866	OT 1900	D	Hutchinson, Forney	S	1899 OT 1918
Hopkins, William T.	S	1919	OT 1950	D	Hutto, Joe A.	M	1962 OT
Horn, Elisha A.	S	1912	R		Hutton, William C.	S	1931 OT 1960
Horn, John		1834	OT 1835	L	Hyde, Aaron	E	1875 OT 1883
Hornbeck, J. M.	S	1913	T 1913	T	Hyde, Aretus A.	E	1889 OT
Horne, Mark Samuel	S	1921	OT 1922	T	Hyde, Gilbert F.	S	1928 OT
Horston, David B.	E	1891	T		Hyde, Moses S.	E	1873 OT 1882
Horton, A. E.	S	1897	OT 1900	Ds	Hyde, R. S.	E	1867
Horton, General Lee	S	1897	OT 1924	D			

Received					Removed						
Irvin, Milton K.	S	1905	OT	1946	D	Johnson, Milton F.	S	1904	T	1935	D
Irvin, Wm. Robert	U	1971	OT			Johnson, Robert W.	M	1956	OT		
Irwin, John L.	E	1834	OT	1839	L	Johnson, Rueben	E	1882	OT	1883	Ds
Ivey, George F.	M	1955	T			Johnson, S. E.	E	1931	OT	1952	D
Izard, Gilbert J.	E	1904	T	1908	D	Johnson, Samuel	E	1876	OT	1885	T
						Johnson, Samuel J.	E	1888	OT	1923	D
Jackson, Chas. W.	U	1975	OT			Johnson, S. T.	E	1894	OT	1933	D
Jackson, Elias	S			1871	T	Johnson, Squire	E	1894	OT	1902	D
Jackson, G. W.	E	1886	OT	1905	D	Johnson, Thos.		1835	OT	1844	T
Jackson, George W.	E	1905	OT	1909	D	Johnson, Walter C.	M	1950	OT	1954	Ds
Jackson, J. M.	E	1900	OT	1900	T	Johnson, William T.	M	1953	OT	1956	T
Jackson, J. M.	E	1887	T	1915	D	Johnston, A. J.	S			1888	L
Jackson, J. W.	E	1922		1924	D	Johnston, Boyd W.	S	1933	OT	1940	
Jackson, James W.	E	1886	OT			Johnston, Warren C.	S	1923	OT	1942	T
Jackson, Marion C.	E	1897	OT	1904	T	Johnston, F. S. H.	S	1879	T	1927	D
Jackson, Robert Lee	S	1916	OT	1920	T	Johnston, James W.	S	1914	OT	1942	D
Jackson, Thomas M.	S	1893	OT	1901		Johnston, Jessup L.	S	1887	OT	1925	D
Jacobs, Alfred E.	S	1914	OT	1966	D	Johnston, Mack N.		1912	T	1960	D
Jacobs, F. J.	E	1904	R	1926	T	Johnston, S. W.	E	1896		1907	D
Jagers, Robert A.	S	1912	R	1913		Jolly, Harvey C.		1874	OT	1897	T
James, Revel P.	S	1917	OT	1942	D	Jones, Benjamin	E	1836	T	1840	T
James, Thomas B. F.	S	1882	Re	1886	L	Jones, Burrell D.	E	1878	OT	1894	T
Jamieson, Homer L.	A	1882	OT	1885	Ds	Jones, C. C.	S	1849	OT		
Jamison, George E.	S	1874	OT	1874	T	Jones, C. O.		1873	T		
Jacques, Alfred D.	E	1906	OT	1910	T	Jones, E. C.		1867	T		
Jarrell, R. T.	U	1972	R			Jones, Edward T.	S	1854	OT	1888	D
Jarvis, Wayne C.	M	1960	OT			Jones, Eli C.	S	1854	OT	1884	D
Jean, Elbert B.	M	1951	OT	1965	T	Jones, Enoch	S	1875	OT	1883	L
Jeff, Henry W.	S	1927	OT	1944	W	Jones, F. M.	S	1872	OT	1873	Ds
Jeffett, Francis	S	1878	OT	1916	D	Jones, Frank A.	S	1952	OT	1961	T
Jenkins, Ambrose D.	S	1868	OT	1923	D	Jones, G. N.	E	1928	T		
Jenkins, James W.	S	1920	OT	1925	T	Jones, G. Samuel	M	1960	OT		
Jenkins, John J.	S	1875	OT	1889	D	Jones, George C.	S	1889	OT	1904	T
Jenkins, Lindsay R.	E	1933	R			Jones, Guilford	S	1863	T	1865	T
Jenkins, W. C.	E	1916	OT	1919	T	Jones, H. A.	E	1921	T		
Jernigan, Frank P.	S	1899	OT	1920	T	Jones, Henry L.	E	1885	OT	1890	L
Jernigan, James F.	S	1874	OT	1941	D	Jones, J. A.	E			1867	
Jewell, Horace	S	1860	T	1917	D	Jones, J. E.	S	1911		1915	T
Jinske, H. W.	M	1949	OT			Jones, James L.	E	1836	OT	1853	L
John, John R.	S			1884	L	Jones, James M.	S	1848	OT	1854	L
Johnsey, W. B.	S	1888	P	1920	D	Jones, John R.	S	1880	OT	1898	T
Johnson, A. L.	S	1884	OT	1886		Jones, R. N.	E	1924	T		
Johnson, Aaron L.	E	1899	OT			Jones, Riley	S	1912	OT	1926	D
Johnson, B. G.	S	1860	T	1903	D	Jones, Robert L.	S	1856	OT	1867	L
Johnson, Benjamin H.	E	1888		1915	D	Jones, S. W.	S	1852	OT		
Johnson, Charles L.	M	1964	OT	1968	T	Jones, T. Kelly	U	1970			
Johnson, Dillard W.	E	1886	R	1908	D	Jones, W. T. M.	S	1924	T	1930	T
Johnson, E. M.	E	1933	OT			Jones, Wiley	S	1875	OT	1877	Ds
Johnson, Flavius J.	E	1889	OT	1935	D	Jones, William M.	S	1908	OT	1910	Ds
Johnson, Geo. W.	E	1870	OT			Joplin, H. G.		1831	OT	1836	T
Johnson, Green N.	E	1883	T	1935	D	Jordan, B. J.	E	1912		1934	D
Johnson, Grover C.	S	1909	OT	1955	D	Jordan, Ben F.	M	1949	OT	1951	T
Johnson, Herschel V.	S	1895	OT	1921	E	Jordan, John R.	S	1931	T	1935	D
Johnson, I. G. P.	E	1931	OT	1956	D	Jordan, W. R.	S	1914	OT	1960	D
Johnson, J. W.	E	1914	OT	1934	T	Jordan, Wm. J.	S	1918	OT	1931	D
Johnson, James E.	E	1823	OT	1825	L	Jump, John D.	M	1959	OT		
Johnson, James L.	E	1882	OT	1883	Ds	Justice, Thomas J.	S	1917	OT	1930	D
Johnson, James W.	S	1914	OT	1942	D						
Johnson, Jesse C.	E	1879	OT			Kaetzell, Edwin G.	S	1933	T	1969	D
Johnson, Jesse L.	M	1942	OT			Kaigler, John W.	S	1879	OT	1884	L
Johnson, John D.	E	1883	OT	1888	D	Kaiper, Daniel	S	1940	R	1943	T
Johnson, John D.	S	1912	R	1919	L	Karney, C. J.	E	1836	T	1837	L
Johnson, John M.	E	1898	OT	1900	T	Kavanaugh, A. L.	E	1842	OT	1843	Ds
Johnson, John W.	S	1869	OT	1873	T	Kaylor, Martin L.	M	1950	OT	1973	T
Johnson, Joseph	S	1883	T	1885	T	Keadle, Oliver H.	S	1882	OT	1918	D
Johnson, Joseph A.	E	1892	OT	1899	T	Keeley, Virgil D.	S	1933	OT		
Johnson, Joseph C.	S	1910	OT	1935	D	Keen, F. M.	S	1901	T	1905	W
Johnson, Julius C.	E	1932	T	1935	T	Keener, J. L.	S	1876	OT	1902	L
Johnson, Littleton H.	S	1854	OT	1864	D	Keeton, Boone	S	1890	T	1893	D
Johnson, Luke G.	S	1881	T	1885	T	Keeton, David	E	1880	OT	1892	L
Johnson, Merle A., Jr.	U	1970	R			Keightley, Carl E.	M	1947	T	1948	T

Received				Removed			
Kein, Henry H.	E	1842	OT	1844	T		
Keister, B. B.	E	1901	T	1901	T		
Keith, Arthur M.	S	1903	OT	1905	Ds		
Keith, Charles M.	S	1881	OT	1893	T		
Keith, J. Edwin	M	1945	OT				
Keith, James D.	M	1958	OT				
Keith, James P.	S	1886	OT	1887	Ds		
Keith, Lewis M.	S	1876	OT	1890	D		
Keith, Nicholas	S	1834	OT	1835	Ds		
Keith, W. T.	S	1880	T	1886			
Keithley, J. W.	S	1903	T	1908	T		
Kelley, A. C.	S	1891	OT	1900	D		
Kelley, E. R.	S	1924		1943	D		
Kelley, James V.	S	1916	OT	1919	Ds		
Kelley, John D.	S	1898	OT	1923	T		
Kelley, L. M.	E	1926	T	1931	W		
Kelley, Louis	S	1880	OT	1892	T		
Kelley, P. N.	E	1936	T				
Kelley, Paul	M	1952	OT	1973	D		
Kelley, William D.	S	1887	T	1892	T		
Kellogg, Benjamin	S	1856	OT	1859	D		
Kelly, Alexander C.	S	1891	OT	1900	D		
Kelly, Edward B.	S	1879	OT	1881			
Kelly, John		1828	OT	1831	T		
Kelly, Lewis E.				1885	W		
Kelly, Phamous H.	E	1911		1958	D		
Kelsey, Elmon M.	S	1909	OT	1921	D		
Kemp, James S.	S	1848	OT	1849	Ds		
Kemper, John E.	S	1903	OT	1909	Ds		
Kennedy, Absalom H.	S	1854	OT	1866	T		
Kennedy, Dois M.	M	1956	OT				
Kennedy, Joe L.	U	1970	OT				
Kennedy, John T.	S	1857	OT	1858	Ds		
Kennedy, Joshua J.	S	1855	OT	1859	D		
Kern, Henry R.	S	1842	T	1844	T		
Kerr, George G.	M	1945	T				
Kerr, Jeremiah S.	E	1891	OT	1893	T		
Kerr, M. A.	E	1911	OT	1916	T		
Ketron, W.	S	1835	OT	1844	T		
Key, Ira F.	S	1938	T	1939	T		
Key, Sidney S.	S	1866	OT	1936	D		
Kilgore, E. G.	S	1890	T	1894	L		
Kilgore, W. Shelton	U	1972	OT				
Killam, D. D.	E	1929	T				
Kilpatrick, John W.	E	1894	OT	1902	W		
Kimbell, S. J.	M	1952	T	1953	T		
Kimes, James M.	E	1876	OT				
Kinard, Kenneth W.	U	1970	OT				
Kindy, John J.	E	1905	OT	1909	T		
King, Elkanah W.	E	1873	Re	1878	L		
King, Harry	S	1914	OT	1971	D		
King, Jesse M.	S	1869	OT	1871	Ds		
King, William L.	S	1888	T	1895	D		
Kirby, Henry C.	S	1883	OT	1884	Ds		
Kirby, Robert M.	S	1847	OT	1865	T		
Kirk, J. C.	E	1921		1927	D		
Kirkland, Chas. K.	EE	1886	OT	1896	D		
Kirkpatrick, T. M.	E			1876	T		
Kirkpatrick, W. R.	S	1907	OT	1910	T		
Kirkpatrick, W. R.	E	1907	OT	1908	Ds		
Kitchen, George E.	E	1891	OT	1903	T		
Kitchens, U. S.	E	1878	OT	1911	D		
Kleeb, George I.	M	1953	OT				
Knease, T. H.	E	1872	OT	1884	T		
Knickerbocker, H. D.	S	1926	T	1928	T		
Knickerbocker, P. R.	S	1900	T	1902	T		
Knight, Ronald P.	M	1966	OT	1971	T		
Knoch, E. A., Jr.	M	1958	OT	1964	Ds		
Knowlton, William R.	S	1861	OT	1881	L		
Knox, Absalom	S	1910	T	1911	T		
Knox, Alfred A.	S	1938	OT	1975	D		
Kolby, J. C.							
Kolly, John C.	E	1842	OT	1845	T		
Krutz, Raymond M.	M	1948	OT	1954	T		
Kyles, Charles L.	E	1905	OT	1932	D		
Lacey, G. W.	E	1888	T	1895	E		
Lacy, J. K.	E	1834	OT				
Lacy, Moses L.	E	1889		1906	D		
La Fevers, L. F.	S	1926	OT				
Lamar, Charles E.	E	1911	OT	1924	D		
Lancaster, T. Irl	M	1959	OT	1964	Ds		
Lancaster, Richard A.	U	1974	OT	1975	Ds		
Lane, Wm. M.	E			1918	Ds		
Laney, William P.	S	1878	OT	1885	D		
Langley, Robert E.	M	1956	OT	1959	T		
Langley, Travis D.	U	1972	OT				
Langlin, Harvey	S	1929	T				
Langston, Gary L.	U	1972	OT				
Langston, Monroe N.	S	1890	OT	1913	E		
Langston, Oscar D.	S	1912	OT	1924	T		
Lanier, Maurice	M	1945	OT				
Lanier, Wm. O.	S	1860	OT	1870	Ds		
Lanier, William P.	M	1949	OT	1969	T		
Lankford, W. S.	E	1885	T	1888	D		
Lark, Frederick A.	S	1898	OT	1960	D		
Lark, Julian E.	S	1908	OT	1938	D		
Lark, Milton R.	S	1907	OT	1927	T		
Larrabee, C. B.	E	1915	T	1917	T		
Lascaro, Carol Ann		1971	OT				
Lascaro, Nicholas C.	U	1972	OT				
Laseter, William F.	S	1900	OT	1930	D		
Lasiter, E. H.	P			1939			
Lasiter, James Mark	U	1975	OT				
Lasley, Lewis I.	S	1874	OT	1879	L		
Lau, Donald A.	M	1961	OT				
Lavender, Garland	M	1961	T	1962	T		
Lawlis, John F.	S	1900	OT	1905	T		
Lawrence, Golder	M	1943	T	1973	D		
Lawrence, John D.	M	1961	OT				
Lawson, Arvest N.	M	1952	OT				
Lawson, Marvest	M	1952	OT				
Lawson, R. S.	S	1907	T	1915	T		
Layman, Marion F.	E	1904	OT				
Layton, Louis M.	E	1879	OT				
Lea, Wm. Arthur	M	1963	OT				
Leach, Thomas T.	E	1844	OT	1846	T		
Leak, Thomas J.	E	1875	T	1876	T		
Leake, De Jalma	S	1874	OT	1893	T		
Leard, James T.	S	1873	OT	1874	Ds		
Ledbetter, H. W.	S	1905	T	1908	T		
Lee, A. C. A.	E	1921	OT				
Lee, Burwell	E	1833	OT	1877	D		
Lee, John W.	M	1966	OT				
Lee, Lester O.	S	1930	OT	1961	D		
Lee, Richard H.	E			1836	D		
Lee, Robert E.	U	1975	T				
Lee, T. M.	S	1928	T	1932	T		
Le Grand, Robert	E	1867	OT	1881	L		
Lehew, Robert	E	1934	T				
Lemming, Lee R.	E	1919	OT				
Lemons, June	E	1886	OT	1898	D		
Leonard, Jesse L.	M	1901	OT	1956	D		
LeRoy, Wm. Jasper	S	1906	OT	1952	D		
Lester, Charles W.	S	1902	OT	1938	T		
Lester, Woodie D.	E	1921	OT				
Lewelling, Robert H.	S	1920	T	1924	T		
Lewis, Benjamin J.	E	1893	OT	1917	E		
Lewis, C. A.	S	1900	T	1903	L		
Lewis, Charles W.	M	1942	OT				
Lewis, Earl R.	S	1930	T	1953	W		
Lewis, Edward S.	S	1883	T	1887	T		

		Received	Removed			Received	Removed				
Lewis, Henry M.	S	1926	OT	1945	D	Lowry, Mason B.	E	1841	OT	1851	L
Lewis, Horace M.	S	1922	OT			Loyd, James W.	S	1845	OT	1848	T
Lewis, Horatio N.	E	1904	OT	1930	D	Lucas, J. L.	S	1907	T	1910	Ds
Lewis, James A.	E	1890	OT	1891	Ds	Luce, Amos A.	E	1900	T	1901	T
Lewis, John L.	M	1963	OT	1967	Ds	Lucke, R. C.	E	1921	T		
Lewis, John W.	E	1899	OT	1909	T	Ludwick, Wm. M.	E	1880	OT	1888	T
Lewis, L. M.	S	1874	T	1878	T	Lundy, William W.	S	1884	T	1885	Ds
Lewis, Ralph H.	S	1931	T	1935	T	Lyles, Albert E.	E	1911	R	1913	T
Lewis, Walker	S	1902	T	1904	T	Lytes, Henry P.	E	1922	OT	1925	W
Lewis, William	E	1892	OT								
Lewis, William A.	S	1905	OT	1909	T	MacFarlane, Arthur	E	1903	T	1910	D
Lewis, William C.	S	1911	OT	1969	D	McAfee, E. T.	M	1953	OT	1966	D
Lewis, William H.	E	1884	OT	1886	Ds	McAlister, Alexander	E	1817	OT	1823	L
Lewis, W. T.	E	1895	T	1897	T	McAlister, Jesse S.	S	1850	OT	1864	D
Limbird, Mark	S			1890	L	McAlister, R. M.		1875	OT		
Linam, James O.	M	1964	OT			McAlister, W. L.	S	1851	OT	1852	T
Linam, Jewell E.	P	1932		1970	D	McAlister, W. R.		1897	OT	1898	Ds
Linam, Joe E.	M	1956	OT			M'Allister, Henry H.	E	1881	OT	1888	T
Lindsay, John W.	M	1952	T			M'Allister, John H.	E	1884	OT	1885	Ds
Lindsay, Zachariah W.	S	1877	OT	1918	D	M'Anally, Jesse M.	S	1886	OT	1938	D
Lindsey, A. D.	E	1908	T	1909	T	M'Anally, Wm. J.	E	1875	T	1891	T
Lindsey, Wesley A.	S	1876	OT	1890	L	McBride, Joseph T.	S	1903	OT	1908	T
Lindsey, William A.	S	1900	OT	1964	D	McCaffrey, Vander T.	S	1915	OT	1916	D
Lindsey, Zebedee D.	S	1896	OT	1942	D	McCammon, Charles R.	S	1944	OT	1951	T
Linebaugh, D. H.	S	1871	T	1882	T	McCammon, Donald J.	M	1946	OT	1973	D
Lingo, William T.	M	1945	OT			McCann, Zachery T.	S	1872	OT	1891	T
Linning, Simon	E	1880	OT	1881	Ds	McCarty, G. W.	S	1890	OT	1892	Ds
Linthicum, H.	E			1860		McCarver, John S.	S	1850	OT	1863	T
Lipscomb, Jesse J.	S	1893	OT	1895	Ds	McCawley, C. V.	E	1932	OT		
Litten, Chas. W.	E	1910	OT	1912	T	McClain, Joe Wayne	U	1964	T	1967	T
Little, C. E.	E	1928		1933	D	McClintock, Charles E.	S	1891	Re	1892	T
Little, Fred	S	1894	OT	1936	D	McClintock, Robert A.	S	1894	T	1938	D
Little, H. E.	E	1919	T	1934	D	McClure, Isaiah D.	S	1899	OT	1937	D
Littlejohn, Ben F.	E	1919	OT	1970	D	McClure, John T.	S	1918	T	1920	
Littlejohn, William B.	S	1872	OT	1876	W	McClurkin, H. H., Jr.	U	1966	OT		
Littleton, C. B.	E	1872	OT	1902	W	McCollum, Joe Giles	S	1914	OT	1921	T
Littleton, William E.	S	1859	T	1859	T	McConathy, Robin M.	U	1973	T		
Lively, Lewis P.	S	1845	OT	1864	T	McCormell, James E.	S	1907	OT	1909	T
Livingston, George W.	S	1857	OT			McCormack, John M.	S	1931	OT		
Livingston, J. R.	E	1910	R	1927	W	McCowan, Milton C.	E	1911	T	1912	T
Lloyd, James W.	S	1845	OT	1848	T	McCoy, George W.	U	1974	OT	1975	W
Lloyd, Oscar C.	S	1911	T	1926	T	McCoy, John	E	1870	OT	1879	L
Locke, W. T.	S	1889	T	1915	D	McCoy, L. M.	E	1918			
Lockman, Mesheck	E	1882	OT	1887	T	McCrary, Christopher C.	S	1861	OT		
Lockwood, Anson O.	E	1907	T	1933	D	McCraw, Bate B.	S	1885	OT		
Lofton, J. W.	U	1969	OT			McCrossky, M.	E	1911	OT	1930	W
Logan, G. G.	E	1929	T			McCroary, J.	S			1909	T
Logan, George L.	S	1890	OT	1898	Ds	McCullom, John G.	S	1915		1925	L
Logan, George W.	S	1882	OT	1913	D	McCurdy, S.	E			1861	W
Logan, Oliver W.	M	1965	OT			McCurdy, Samuel	S	1871	T	1873	
Logsdon, Jesse A.	S	1925	OT	1927	Ds	McCurry, B. C.	S	1880	OT	1882	Ds
Lokey, James	E	1878	OT	1923	D	McCutcheon, D. M.	S	1873	OT	1874	Ds
London, Harland	E	1968	OT	1965	T	McDonal, Henry F.	S	1922	OT	1961	D
Long, Abram	S	1887	T	1889		McDonal, Pharis	M	1944	OT	1948	L
Long, Robert L.	S	1921	OT	1958	D	McDonald, Charles P.	M	1947	OT		
Long, T. W. B.	E	1908	Re			M'Donald, Daniel W.	E	1879	T	1904	D
Longcoy, John M.	E	1879	OT	1884	W	McDonald, Henry	E	1886	OT	1890	D
Longstreth, W. E.	E	1925	OT	1927	T	McDonald, J. B.	S	1892	OT	1899	T
Looney, F. N.	S	1907	T	1911	T	McDonald, Peter B.	E	1891	T	1896	L
Lope, S. G.	S	1888	OT	1890	Ds	McDonald, Silas	E	1889	OT	1925	
Lopp, Andrew	E	1823	OT	1826	L	McElhenney, John L.	S	1912	OT	1930	D
Loudermilk, J. E.	P			1911	D	M'Ewing, John	S	1836	OT		
Loudermilk, James E.	M	1959	OT	1965	T	McGehehey, George W.	S	1929	OT		
Love, Ira A.	S	1932	R	1948	T	McGinnis, D. W.	P			1935	D
Love, J. M.				1969	D	McGlasson, George W.	S	1878	OT	1881	L
Lovelace, Henry N.	U	1968	OT	1971	T	McGlumphy, George	S	1866	OT	1931	D
Lovell, John H.	E	1917	T	1919	T	McGowan, H. B.	S	1861	OT	1932	
Lovey, L. H.	P			1927	D	McGowan, Peter M.	E			1836	T
Loving, Josephus	S	1870	OT	1900	D	McGuire, Cornelius N.	S	1853	T	1869	T
Lowery, James	E	1818	OT	1820	L	McGuyre, Henry H.	S	1908	OT	1943	D
Lowry, Jesse P.	E	1878	Re	1912	D	McIntosh, John R.	E	1836	T	1840	T

		Received	Removed			Received	Removed	
McIntosh, Waters	E	1891	1945	D	Mann, Ralph S.	U	1971	OT
McIntosh, William	E	1841	OT 1842	Ds	Mann, Sidney B.	S	1911	OT 1973
McIver, Jesse A.	S	1891	OT 1895	T	Manney, J. W.	E	1924	T
McIver, William A.	S	1884	OT 1889		Manney, John R.	M	1951	OT 1953
McKamy, James B.	S	1872	OT 1876	D	Manville, Mathew W.	S	1891	OT 1914
M'Kane, Beriah	E	1881	OT 1886	T	Maples, William A.		1851	OT
McKaufman, George	E	1936	OT		Marbly, G. S.	E		1963
McKay, Emmett L.	S	1928	OT 1940	L	Margeson, B.	S	1905	T 1913
McKay, James M.	M	1966	OT		Marlar, Elbert	P	1915	OT 1969
McKay, Robert W.	S	1885	OT 1930	D	Marlar, R. W.	P		1927
McKee, W. A.	S	1911	OT		Mars, Simon	E	1878	OT
McKelvey, Alonzo	S	1906	OT 1937	D	Marsh, Jeff Roland	M	1943	OT 1947
McKelvey, Gathier A.	M	1945	OT		Marsh, Lewis M.	E	1818	OT 1863
McKelvey, John	S	1903	OT 1915	D	Marshall, James H.	E	1885	OT 1923
McKelvey, John H.	S	1894	OT 1930	D	Marshall, John C. A.	S	1886	OT 1887
McKennon, John J.	S	1906	OT 1910	T	Marshall, L. S.	S	1849	OT 1862
McKenzie, D. L. G.	S	1849	OT 1863	D	Marston, Arthur		1890	OT 1898
McKenzie, J. W. P.	E	1836	OT 1845	T	Marston, G. W.	E	1896	T 1900
McKinney, John W.	M	1956	T 1958	T	Martin, A. W.	S	1916	OT 1973
McKinney, William R.	M	1962	T 1963	W	Martin, Albert W., Jr.	M	1954	OT 1968
McKinnon, Henry D.	S	1860	T 1919	D	Martin, Carlos E.	M	1953	OT
McKinnon, John J.	S	1906	OT 1910	T	Martin, Forrest B.	E	1900	OT 1903
McKisson, Theron	M	1939	T 1957	T	Martin, George Wayne	M	1951	OT
McKnight, Byron A.	S	1919	R 1955	D	Martin, J. J.	E	1902	T 1903
McKnight, John J.	M	1964	OT 1970	D	Martin, James	E	1918	OT 1922
McKnight, Thomas E.	S	1932	OT 1945	D	Martin, James D.		1842	OT
McLarty, Philip W.	U	1972	OT 1975	T	Martin, James E.	S	1873	OT 1895
McLaughlan, John	S	1873	OT 1896	D	Martin, Richard	S	1848	OT 1850
McLaughlin, James B.	E	1888	OT 1895	L	Martin, Thomas A.		1873	OT 1931
McLaughlin, John T.	S	1877	OT 1878	Ds	Martin, Thomas	S	1908	OT 1916
McLeod, Claudie J.	M	1951	OT 1953	T	Martin, William	S	1880	OT 1881
McLester, Ray	S	1929	OT 1972	D	Martin, William C.	S	1914	OT 1931
McManama, B. F.	S	1892	OT 1893	T	Martin, William J.	S		1870
M'Mahan, James	E		1836	L	Martin, Wm. Jesse	S	1925	OT 1928
McMaster, R. W.	E	1895	T 1921	D	Martin, W. J. H.	S	1868	OT
McMaster, Robert R.	M	1947	OT 1956	T	Martin, William T.	S	1900	OT 1943
McMurtry, Moses H.	S	1860	Re 1869	L	Martz, Michael		1877	OT 1878
McNabb, Elijah	S	1847	OT 1870	D	Marvin, George A.	S	1886	OT 1888
McNaab, James	E	1914	OT 1919	T	Mashburn, Charles V.	M	1950	OT
McNeal, Ted T.	S	1931	OT		Mason, B. F.	S	1908	T 1912
McNeese, G. L.	S	1917	T 1920	Ds	Mason, S. A.	S	1875	Re 1877
McNeese, Wm. R.	E	1899	OT 1911	Ds	Mason, Thomas	E	1882	T 1914
McNeil, Henry B.	S	1877	OT 1884	T	Mason, William B.	E	1839	OT 1851
McSpadden, Byron L.	M	1946	OT		Massey, E. L.	S	1883	OT 1899
McSpadden, Lynn	M	1960	OT 1972	W	Massey, J. L.	E	1888	T
McSwain, C. D.	S	1871	OT 1917	D	Massey, Jesse L.	S	1877	OT 1892
McSwain, R. B.	S	1905	T 1910	T	Massey, R. W.	S	1867	OT 1875
McSwain, Richard	M	1945	OT 1947	Ds	Massie, Marvin L.	E	1909	OT 1915
McWhorter, P. T.	S	1886	1890	T	Masters, Jesse L.	E	1887	OT 1921
Mack, James P.	E	1882	OT 1896	L	Masters, T. J.	E	1931	T
Mack, Melvin L.		1911	OT 1913	Ds	Masters, Thurston H.	E	1947	OT
Mackey, James	S	1853	OT 1876	T	Mathews, Benjamin C.	S	1881	OT 1897
Madden, Frank	E	1909	OT 1929	T	Mathews, George W.	S	1870	T 1901
Maddox, John H.	E	1883	Re 1913	D	Mathews, W. D.	S	1880	T 1891
Maddox, Steward C.	S	1888	OT 1890	D	Mathis, Alexander	S	1867	OT 1919
Main, Robert L.	S	1941	OT 1942	T	Mathis, John S.	S	1853	OT 1866
Major, James E.	M	1943	OT		Mathis, William M.	S	1859	OT 1871
Malloy, William M.	S	1859	OT 1859	T	Matney, Harvey A.	S	1893	OT 1901
Malone, B. H.	S	1873	T 1878	L	Matthew, Carl V.	M	1964	OT
Malone, Thomas Anderson		1921	OT 1925	T	Matthews, Edward G.	M	1957	OT
Malone, W. C.	S	1870	OT 1878	L	Matthews, Frank A.	S	1929	OT 1933
Maness, J. M.	E	1872	OT		Matthews, W. E.	E	1924	T 1934
Manley, W. A.	S	1885	OT 1894	L	Maxwell, G. Larry	U	1968	T 1971
Manly, I. B.	S	1890	OT 1900	T	Maxwell, John P.	S	1856	OT 1858
Manly, Marcus C.	S	1850	OT 1869	T	Maxwell, John R.	S	1883	OT 1898
Manly, Richard M.	S	1884	OT 1903	D	Maxwell, Robert D.	E	1918	OT 1944
Mann, D. Mouzon	M	1941	OT		May, Henry E.	S	1889	OT 1924
Mann, George A.	S	1886	OT		May, J. D.	S	1901	OT 1908
Mann, John H.	S	1856	OT 1858	L	Mayberry, G. W.	S	1905	1906
Mann, John W.	S	1909	OT 1963	D	Maynard, John I.	S	1883	OT 1902
Mann, Luther E.	S	1917	OT 1953	D	Mayne, John W.	M	1942	T 1944

	Received	Removed			Received	Removed
Mays, Alvin T.	S	1523	OT	1940	T	
Mays, C. H.	S	1920	T	1922	T	
Meador, C. V.	S	1873	Re	1874	L	
Meadors, James M.	M	1953	OT			
Means, E. K.	S	1937	T	1957	D	
Mears, W. M.	S	1921	R	1927	L	
Mefford, William		1819	OT	1825	T	
Meek, Squire J.	S	1895	OT	1896	Ds	
Mellard, Jesse J.	S	1896	OT	1929	L	
Melton, Alfred P.	S	1878	OT	1885	D	
Menard, Raphael W.	S	1927	OT	1935	T	
Menard, William T.	S	1907	OT	1922	T	
Menefee, John J.	S	1889	OT	1926	D	
Mercer, Wm. R. B.	E	1884	OT	1885	W	
Merrill, Pierce	S	1888	OT	1901	D	
Mesecher, William T.	S	1895	OT	1896	Ds	
Messer, Columbus F.	S	1912	OT	1938	D	
Messer, John H.	S	1892	OT	1892	T	
Metheny, William H.	S	1875	OT	1901	D	
Methvin, Cotmon	E	1836	T	1837	L	
Metts, C. H.	E	1902	T	1903	L	
Meux, Clarence D.	S	1917	OT	1962	D	
Meyer, George G.	S	1934	OT			
Middleton, J. E.	P			1914	D	
Mikesell, Verlin E.	U	1973	T			
Miles, John P.	M	1952	OT			
Millar, A. C.	S	1887	T	1940	D	
Miller, A. K.	S	1873	T	1874	T	
Miller, A. L.	S	1916	OT	1921	L	
Miller, Alfred S.	E	1904	OT	1935	D	
Miller, April S.	E	1904		1935	D	
Miller, Edgar T.	S	1925	OT	1955	D	
Miller, H. R.	E			1938	T	
Miller, Ira R.	S	1912	OT	1914	Ds	
Miller, James G.	S	1874	OT	1892	D	
Miller, Marion W.	S	1924	OT			
Miller, W. G.	S	1885	T	1889	T	
Millis, J. V.	S	1891	T	1892	T	
Mills, Raymond	S	1950	OT	1951	Ds	
Mills, Wm. Wesley	S	1883	OT	1919	D	
Milton, Will S.	M	1966	T	1967	T	
Minnis, Homer C.	S	1933	T	1954	D	
Minor, T. P.	S	1875	OT	1878	L	
Minor, Anselm	S	1871	T	1872	T	
Mitcham, S. E.	E	1932	T	1936	W	
Mitchell, Barney E.	S	1874	OT	1887	L	
Mitchell, Calvin D.	M	1959	OT			
Mitchell, Clifton	E	1937	T	1970	D	
Mitchell, Ira M.	M	1961	OT	1970	D	
Mitchell, J. G.	S	1886	OT	1888	Ds	
Mitchell, James F.	S	1905	OT	1907	Ds	
Mitchell, H. A.	E	1925	T			
Mizell, Alpheus	S	1866	T	1868	T	
Molloy, W. L.	E			1871	T	
Money, Parker	E	1889	OT	1890	Ds	
Monk, Alonzo	S	1872	OT	1929	D	
Monk, Bascom	S	1877	OT	1929	D	
Monk, Francis M.	S	1869	OT	1871	Ds	
Monk, Marion S.	S	1910	OT	1945	D	
Monroe, Curtis E.	M	1958	OT			
Montgomery, Charles R.	S	1889	OT	1899	W	
Montgomery, J. D.	S	1925	OT	1973	D	
Moody, E. A.	S	1913	OT	1922	T	
Moody, Wm. B.	E			1869	T	
Moon, Richard	S	1874	OT	1891	T	
Mooney, Von Dell	M	1965	OT			
Moore, Albert R.	M	1968	OT	1971	L	
Moore, Francis M.	S	1861	OT	1888	T	
Moore, Franklin	S	1898	T	1900		
Moore, Henry	E	1879	OT	1888	Ds	
Moore, Jacob M.	S	1852	OT			
Moore, James R.	S	1877	OT	1901	T	
Moore, Jason W.	S	1911	OT	1970	D	
Moore, Jasper N.	S	1879	OT			
Moore, John	S	1880	OT	1888	T	
Moore, John N.	E	1891	T	1895	T	
Moore, Robert B.	S	1924	OT			
Moore, Robert B., Jr.	M	1951	OT	1969	T	
Moore, Robert L.	M	1965	OT			
Moore, Russell R.	S	1883	OT	1926	D	
Moore, Wm. E.	E	1911	OT	1912	Ds	
Moore, Wm. M.	E	1927	OT	1948	D	
Moore, Wilson	S	1904	T	1908	T	
Moore, Withers M.	M	1951	OT			
Moores, William	S	1850	OT	1870	T	
Mooring, T. Fred	M	1952	OT	1956	T	
Moose, David N.	M	1965	OT			
Mooty, S. W.	P	1926	OT	1969	D	
Mooty, Mrs. S. W.	P	1932	OT	1955	D	
Morehead, G. S.	S	1900	T	1910	D	
Morehead, H. K.	S	1925	T	1932	L	
Morehead, Rufus C.	S	1891	T	1943	D	
Morehead, R. Connor	S	1924	OT	1962	D	
Moreland, Samuel W.	E	1840	T	1844	L	
Morgan, Elijah	E	1971	OT			
Morgan, George W.	E	1894	T	1885	T	
Morgan, Russell	S	1847	OT	1859	L	
Morris, G. W.	E	1838	T	1843	L	
Morris, I. Z. T.	S			1874	T	
Morris, Isaac T.	S	1877	OT	1885	T	
Morris, J. R.	P			1894	D	
Morris, James	E	1839	T	1841	L	
Morris, Joseph E.	S	1907	OT	1908	Ds	
Morris, M. O.	E	1924	T			
Morris, Moses C.	S	1859	OT	1889	D	
Morris, Samuel	S	1848	OT	1870	T	
Morris, Virgil D.	S	1928	OT	1931	T	
Morris, Wm. H.	E	1883	OT	1916	D	
Morrison, Gay	S	1914	OT	1917	L	
Morrison, Glenn H.	M	1959	OT	1965	L	
Morton, T. W.	S	1875	OT	1876	Ds	
Moseby, John	S	1851	OT	1854	L	
Moseley, Crowder B.	S	1887	OT	1916	D	
Moseley, John	S	1851	OT	1854	L	
Moses, Bennie	E			1945	D	
Moses, Peter A.	S	1857	OT	1874	L	
Moss, G. A.	E	1931	T			
Motor, R. C.	E	1874	OT	1889	T	
Mouser, G. A.	P			1936	D	
Moyers, W. Roy	M	1952	OT			
Mulkey, Louis M.	M	1957	OT			
Mulkey, William	E	1838	T	1840	L	
Mullins, Bud E.	S	1910	OT	1923	D	
Munns, Francis M.	S	1874	OT	1875	Ds	
Murgotten, Homer W.	E	1891	OT	1893	D	
Murphy, Andrew J.	E	1913	T	1915	T	
Murphy, Guy	S	1914	OT	1958	D	
Murphy, Nathanael G.	S	1870	OT	1871	Ds	
Murray, Alvin C.	M	1944	OT			
Murry, Chas. F.	U	1975	OT			
Muse, C. H.	E	1910	T	1914	T	
Musgrave, C. W.	E	1900		1908	L	
Musser, B. Frank	S	1913	OT	1940	D	
Myatt, C. W.	S	1876	T	1879	T	
Myers, Eli	S	1908	T	1941	D	
Myers, Gerald	U	1973	R			
Myers, James H.	S	1887	OT	1896	L	
Myers, Patrick H.	E	1910	OT	1947	D	
Myers, S. B.	S	1903	T	1904	W	
Naike, Thomas N.	S	1876	OT	1877	Ds	
Nabors, Howard R.	S	1919	OT	1967	D	
Nabors, J. L.	S	1870	OT	1871	Ds	

		Received	Removed			Received	Removed
Patty, William A.	S	1920	OT		Pool, Bob L.	M	1943 T 1946 L
Paul, Jeff	M	1948	T 1951 L		Poole, Henry J.	E	1896 OT 1902 L
Payne, George A.	E	1891	T 1892 T		Pope, Cadesman	S	1859 T 1932 D
Paysinger, Vernon	M	1953	OT		Pope, John	S	1899 OT 1900 Ds
Peace, Andrew	E	1834	OT 1836 T		Pope, William	E	1879 OT 1884 Ds
Pearce, Hubert E.	S	1934	OT 1964 T		Porter, John H.	S	1868 OT 1872
Pearce, Larry W.	U	1971	OT		Porter, R. G.	S	1873 T 1874 T
Pearce, Levi	E	1835	OT 1836 T		Potter, Eugene W.	S	1936 T 1951 D
Pearce, Myron C.	M	1951	OT 1971 T		Pottorff, Geo. B.	S	1920 T
Pearson, F. C.	S	1870	OT 1871 L		Powell, A. H.	E	1869 T
Pearson, John F.	S	1858	T 1859 T		Powell, C. B.	S	1920 T 1927 T
Pearson, Mortimer B.	S	1859	T 1880 D		Powell, John	E	1836 OT 1850 T
Peck, William A.	S	1885	OT 1889 L		Powell, John W.	S	1873 OT 1875 Ds
Peebles, James A.	S	1874	T 1896 D		Powell, L. M.	S	1891 Re 1925 D
Peele, Jefferson A.	E	1879	1897 D		Powell, Larry D.	M	1964 OT
Peebles, Fredrick H.	S	1911	T 1913 T		Powell, William D.	S	1884 OT 1885 Ds
Peery, E. T.	E	1835	OT 1844 T		Power, F. R.	S	1920 T 1923 T
Pendergrass, William A.	S	1883	OT 1906 L		Powers, Alexander S.	S	1878 OT 1879 Ds
Penn, William	S	1883	T 1889		Powers, Milo N.	E	1891 T 1893 T
Perry, E. W.	M		1960 D		Powers, Wm. J.	E	1879 OT 1894 T
Perry, Horatio O.	S	1851	OT 1857 D		Poyner, Roy E.	M	1960 OT
Perry, L. C.	S	1905	T 1908 L		Poynter, Robert H.	S	1879 OT 1902 D
Perry, Lloyd A.	U	1966	OT		Prall, T. E.	E	1924 T
Perry, Moses	E	1836	OT 1841 T		Prather, John J.	S	1871 T 1874 T
Perry, Richard T.	M	1940	OT 1954		Preston, L. G.	E	1891 1932 D
Perryman, Henry	E	1832	OT 1836 T		Preston, L. J.	E	1900 T 1909 D
Pershall, W. D.	S	1856	OT 1857		Preston, P. Wade	S	1874 OT 1892 W
Peters, E. M.	S	1923	Re		Price, D. B.	S	1892 T 1893 T
Peters, Muriel H.	M	1961	OT		Price, H. B.	E	1837 T
Peters, O. D.	M	1939	OT		Price, Robert E.	M	1966 OT 1973 T
Peterson, W. W.	P	1915	OT 1959 D		Price, W. F.	S	1906 T 1907 T
Pettit, Dubois M.	U	1969			Primrose, George W.	S	1865 T 1871 T
Pettus, Henry A.	E	1932	R 1936 W		Propps, L. C.	E	1837 OT
Petty, Francis M.	S	1872	OT 1883		Prothro, David F.	U	1968 OT
Petty, Zeno L.	E	1912	T 1915 T		Prowell, John W.	E	1900 R
Pfost, Howard E.	S	1922	T 1924 T		Pruitt, James L.	S	1920 OT 1960 D
Phillips, A. J.	E	1870	OT 1903 D		Pruitt, Miles P.	E	1895 OT 1896 Ds
Phillips, Franklin W.	S	1859	T 1860 T		Pruitt, Wm. E.	E	1897 OT 1907 W
Phillips, Joe R., Jr.	M	1952	OT		Pryor, John	E	1854 OT 1883 D
Phipps, H. H.	S	1877	OT 1878 Ds		Puckett, Hastings	S	1871 T 1882 L
Pickering, James B.	S	1913	OT 1962 D		Pugh, William K.	S	1879 OT 1882 D
Pierce, Geo. M.	E	1932	OT		Pulliam, Jerry Amos	U	1969
Pierce, P. E.	E	1929	T		Purifoy, H. M.	P	1919 D
Pierce, Philip E.	M	1953	T 1958 T		Putman, Anderson	S	1856 OT
Piggee, Andrew H.	E	1909	OT 1911 Ds		Pyles, Geo. Wendall	S	1916 OT 1941 D
Piggee, W. H.	M	1971	OT				
Piggott, L. W.	S	1870	OT 1870 L		Quails, John	E	1891 1897 D
Pike, Jesse F.	S	1883	T 1888 T		Quick, Frank	E	1909 T 1910 T
Pinkney, Henry	E	1885	OT 1887 Ds		Quillian, Paul W.	S	1922 OT 1932 T
Pine, Ernest F.	M	1964	R 1965 L		Quinn, Martin L.	E	1879 OT
Pinkett, Edward	E	1882	OT 1886 L				
Pinkett, Eugene J.	E	1900	OT 1905 Ds		Racop, Carr D.	M	1955 OT
Pinnell, Hal H.	M	1939	T 1950 W		Radley, E. T.	E	1921 T
Pinnell, Jasper M.	S	1887	OT 1894 L		Raiford, Robert J.	S	1887 OT 1929 D
Pinson, W. B.	S	1906	T 1907 T		Rail, Richard J.	E	1908 OT
Piper, Will A.	E	1916	T 1919 T		Rail, Thomas H.	E	1880 OT 1884 L
Pipkin, Edgar M.	S	1880	OT 1935 D		Rainey, Samuel W.	S	1893 OT 1936 D
Pirtle, J. M.	S	1867	T 1875 L		Rainwater, Gerald Kent	U	1970 OT
Pittman, John J.	S	1848	OT 1852 T		Ramsey, Charles E.	M	1953 OT
Pitts, E. N.	S	1894	OT 1901 W		Ramsey, Charles T.	E	1834 OT 1837 D
Pixley, Giles B.	P	1928	OT		Ramsey, Thomas Y.	S	1901 T 1921 D
Platt, Albert Lee	S	1911	OT 1929 L		Rand, H. J.	S	1910 T 1911 T
Pledger, George	S	1875	OT 1877 D		Randle, James T.	S	1926 OT 1952 D
Pledger, James E.	U	1975	OT		Randle, James T.	M	1959 OT
Plummer, E. B.	S	1868	OT 1869 T		Randle, Richmond		1836
Plummer, Jesse P.	S	1911	OT 1916		Rascoe, John T.	S	1883 OT 1889 T
Poage, George B.		1845	OT		Ratcliffe, John G.	S	1861 OT 1863 L
Pointer, R. H.	S	1844	OT 1908 D		Ratcliffe, William P.	E	1834 T 1868 D
Pointer, S. A.	E	1932	T		Ratliff, Henry A., Jr.	U	1974 OT
Pollard, I. G.	E	1870	OT 1884 T		Rawlings, T.	S	1889 L
Pollard, Marion J.	M	1954	OT		Ray, Abel C.	S	1860 OT 1903 D

Received				Removed			
Ray, Archie R.	E	1900	OT	1943	D		
Ray, Lorenzo D.	E	1886	OT	1898	L		
Raymond, R. R.	S	1881	OT	1884	L		
Rayner, B. S.	S	1876	T	1882	T		
Ready, William T.	S	1886	T	1889	T		
Reaves, Eric J.	M	1942	T				
Redwine, F. H.	S			1887	L		
Reed, Douglass	S	1891	OT	1892	Ds		
Reed, Green	E	1882	OT	1883	Ds		
Reed, J. H.	E	1901	T	1905	T		
Reed, John C.	S	1854	OT	1855	T		
Reed, Paul V.	S	1925	OT	1927	Ds		
Reed, Stanley R.	M	1953	OT	1954	Ds		
Reed, T.	E			1861	L		
Rees, W. H. W.	E	1884	T	1885	T		
Reese, Rufus L.	S	1900	OT	1907	T		
Reese, Walter A.	E	1912	OT	1921	T		
Reeser, E. F.	E	1872	OT	1877	L		
Register, Stephen W.		1880	OT	1906	D		
Regnier, Robert A.	M	1955	OT				
Reid, Dudley W.	S	1869	OT	1895	D		
Reid, J. Y.	E	1909	T	1910	T		
Reid, W. E.	P	1900	R	1914	T		
Reid, William J.	M	1945	T	1946	T		
Remaley, Delbert P.	M	1950	OT	1956	T		
Renfro, Henry W.	E	1888	OT				
Renfro, Kenneth	M	1951	OT				
Renfro, Shelby H.	S	1893	T	1894	T		
Renneau, Russell	S	1859	Re	1866	D		
Rennison, C. S.	S	1910	T	1915	T		
Renfro, Joseph		1835	OT	1848	L		
Requa, W. L.	E	1932	T				
Reutz, Fred Wesley	M	1949	OT	1958	T		
Reutz, Geo. Edward	S	1924	OT	1967	D		
Revel, John	S	1850	OT				
Revely, Hugh	S	1903	OT	1930	D		
Reves, Claude M.	S	1906	OT	1970	D		
Revill, John	S	1850	OT				
Reynolds, J. A.	S	1906	OT	1956	D		
Reynolds, Perry G.	S	1859	OT	1860			
Reynolds, R. W.	E	1906	R	1910	W		
Reynolds, Thomas J.	S	1870	OT	1898	L		
Reynolds, U. G.	S	1916	T	1920	T		
Rhew, William F.	S	1898	OT	1905	L		
Rhodes, Francis M.	S	1857	OT	1866	L		
Rhodes, James Clinton	S	1873	OT	1915	D		
Rhodes, James R.	S	1910	OT	1924	T		
Rhodes, Moffett J.	S	1903	OT	1918	T		
Rhodes, Robert C.	S	1912	OT	1949	D		
Rhodes, S. C.	S	1867	OT	1868	Ds		
Rhyme, John	S	1851	OT	1894	D		
Rice, George W.	S	1887	OT	1894	D		
Rice, Isaac T.	S	1861	OT	1873	E		
Rice, John H.	S	1849	OT	1864	D		
Rice, O. E.	M	1941	T	1944	T		
Richards, C. W.	M	1943	OT				
Richardson, Alfred L.	E	1882	OT	1890	W		
Richardson, Geo. W.	S	1879	OT	1881	Ds		
Richardson, Howell O.	M	1965	OT				
Richardson, J. H.	E	1916	OT	1948	D		
Richardson, James F.	M	1964	T				
Richardson, Thomas E.	M	1953	OT	1960	T		
Richardson, William R.	S	1910	T	1934	D		
Richardson, Z. W.	S	1877	OT	1891	D		
Rickey, Joseph C.	P	1920	OT	1957	D		
Richmond, John T.	E	1889	OT	1892	L		
Richmond, Melvin E.	E	1913	OT	1915	T		
Rickey, Henry A.	M	1955	T	1958	T		
Ricks, W. B.	S	1894	OT	1903	T		
Ridling, Lee J.	S	1902	OT	1929	L		
Riggin, John H.	S	1865	OT	1913	D		
Riggin, Robert L.	M	1947	OT				
Riggins, John C.	M	1964	OT	1966	Ds		
Riggs, Arthur L.	S	1917	OT	1973	D		
Riley, C. C.	E	1883	OT	1887	Ds		
Riley, Negail R.	M	1956	OT				
Riley, Rezin T.	S	1889	OT	1895	L		
Ritchie, Howard S.	M	1966	OT				
Ritter, Frank	S	1874	OT	1902	D		
Ritter, John D.	S	1871	OT	1899	D		
Ritter, Robert L.	M	1957	OT	1964	T		
Rivers, John H.	S	1833	OT	1844	L		
Rivers, William C.	E	1917	OT	1932	D		
Rives, John H.	E	1833	OT	1844	L		
Roach, John A.	S	1856	OT	1860	L		
Robbins, Connie A.	M	1956	OT				
Robbins, Samuel	E	1840	OT	1851	T		
Roberson, T. A.	E	1878	OT				
Roberts, Elza	E	1871	OT	1920	D		
Roberts, J. H.	S	1888	OT	1891	T		
Roberts, John D.	E	1906	OT	1951	D		
Roberts, John J.	E	1842	OT	1883	D		
Roberts, Jonathan A.	S	1906	OT	1913	L		
Roberts, R. R.	S	1852		1854	L		
Roberts, W. W.	P			1890	D		
Robertson, Alonzo M.	S	1882	OT	1919	D		
Robertson, Bailey E.	S	1910	OT	1948	D		
Robertson, George W.	S	1919	OT	1958	D		
Robertson, Henry E.	S	1874	OT	1967	Ds		
Robertson, John R.	S	1879	OT	1885	L		
Robertson, Optimus C.	S	1879	OT	1885	D		
Robertson, R. A.	S	1900	OT	1951	D		
Robertson, Robert W.	U	1969	OT				
Robins, Charles P.	S	1913	T	1914	Ds		
Robins, W. M.	S	1862	T	1867	T		
Robinson, C. R.	E	1916	T	1918	T		
Robinson, Dan R.	M	1944	T				
Robinson, Darling G.	E	1879	OT	1885	L		
Robinson, G. W.	S	1920	R	1958	D		
Robinson, Hugh P.	S	1859	OT				
Robinson, Jacob	E			1916	Ds		
Robinson, James M.		1892	OT	1894	Ds		
Robinson, Joe H.	M	1942	OT	1953	T		
Robinson, Napoleon D.	E	1917	OT				
Robinson, William, Jr.	U	1969	OT				
Robison, Henry L.	M	1953	OT				
Robken, James Ellis	M	1964	OT				
Robnolt, James H.	M	1966	OT				
Roddy, Troy C.	S	1918	OT	1922	D		
Rodgers, John T.	S	1907	OT	1957	D		
Roe, C. H.	M	1939	OT				
Roe, D. J.	E	1904	OT	1955	D		
Roe, Joe B.	M	1944	OT	1950	T		
Roe, William B.	S	1894	OT	1901	D		
Roebuck, Ben F.	S	1916	OT	1946	D		
Roebuck, Fred G.	S	1913	OT				
Roebuck, R. Kermyt	M	1944	OT				
Roetzel, Calvin J.	M	1952	OT	1959	T		
Rogers, Alva C.	S	1913	OT	1974	D		
Rogers, Archie M.	S	1925	OT	1927	Ds		
Rogers, Harold G.	M	1966	OT				
Rogers, J. M.	M	1963	OT				
Rogers, J. W.	S	1918	T	1928	T		
Rogers, James M.	S	1846	OT	1859	L		
Rogers, Joe Frank	S	1919		1921	Ds		
Rogers, Joseph D.	S	1917	T				
Rogers, Joseph W.	S	1873	OT				
Rogers, Leonidas G.	S	1876	T	1882	T		
Rogers, Lewis T.	S	1911	OT	1933	D		
Rogers, Moses K.	S	1900	OT	1943	D		
Rogers, R. H.	S			1883	T		
Rogers, W. A.	S			1883	T		

	Received	Removed			Received	Removed					
Rogers, W. F.	S	1919	L	Saxton, George I.	E	1900	OT	1926	T		
Rogers, W. I.	S	1873	OT	1894	L	Saxton, Samuel J.	E	1907	OT	1921	T
Rogers, Wm. Jefferson	S	1873	OT	1917	D	Schaefer, G. L.	E	1893	T	1904	T
Rohlman, James E.	U	1973	OT	1975	Ds	Schaggs, H. H.	E			1895	D
Rook, Charles W.	S	1884	OT	1886	Ds	Schisler, John Q.	S	1912	OT	1952	T
Rookstool, Ashley	E	1903	OT	1904	T	Schumacher, F. P.	E	1902	T	1910	T
Rorie, Jimmy L.	U	1972	OT	1974	Ds	Schwendimann, Frederick W.	M	1939	OT	1955	T
Rorie, Paul Q.	S	1912	OT	1935	D	Score, John	S	1914	T	1923	D
Rorie, Thomas O.	S	1895	T	1942	D	Score, John N. R.	S	1916	OT	1922	T
Rorie, Thomas O., Jr.	S	1914	OT	1924	W	Scott, Alexander L.	E	1878	OT		
Roseman, Henry R.	E	1890	OT	1892	Ds	Scott, Allen M.	E	1831	OT	1832	L
Ross, David C.	S	1878	OT	1902	T	Scott, Andrew S.	S	1883	OT	1896	D
Ross, John Bennet	M	1961	OT			Scott, B. F.	E	1916	OT		
Ross, John W.	S	1873	OT	1875	D	Scott, Benjamin F.	S	1887	OT	1944	D
Ross, Joseph H.	S	1911	OT	1913	L	Scott, Charles	E	1878	OT		
Ross, Raymond T.	S	1917	OT	1927	D	Scott, Edward	S	1866	OT		
Ross, Thomas H.	E	1884	OT	1886	Ds	Scott, Harould	M	1949	OT		
Ross, William J.	S	1870	OT	1871	Ds	Scott, James R.	M	1948	OT		
Rowe, Doyle T.	S	1921	OT			Scott, John W. F.	S	1884	OT	1896	L
Rowland, Jefferson D.	S	1893	OT	1894	Ds	Scott, J. Robert	M	1948	OT		
Rowland, John Leslie	S	1921	OT	1959	D	Scott, Manuel E.	S	1923	OT		
Rowland, Robert G.	S	1890	OT	1934	D	Scott, Thomas D.	S	1885	OT	1920	D
Roy, Claude R.	S	1927	OT	1975	D	Scott, W. Soule	E	1883	OT	1886	T
Roystan, C. H.	E	1907	OT			Scott, Walter C.	S	1916	OT	1924	T
Ruble, Jesse L.	E	1895	OT	1897	Ds	Scott, William J.	S	1853	OT	1912	D
Ruble, W. H.	E	1898	R			Scott, Winfree	E	1836	T	1838	L
Rule, E. Clifton	S	1916	OT			Scripps, John	E	1821	OT	1836	T
Rushing, A. Eugene	M	1957	T	1960	T	Scroggin, W. O., Jr.	M	1944	OT		
Rushing, Edward	S	1888	OT	1895	L	Scruggs, H. B.	S	1890	T	1895	T
Rushing, John R.	S	1889	OT	1929	D	Scruggs, James W.	E	189-	OT	1895	Ds
Rushing, John W.	S	1932	OT			Scruggs, P. F.	S	1917	OT	1908	D
Russell, A. W.	E	1925	T	1955	D	Scudder, James R.	M	1962	OT	1969	L
Russell, Ben A., Jr.	M	1955	OT	1962	W	Seals, Ray D.	S	1932	OT		
Russell, Ira H.	S	1905	OT	1912	L	Seaman, John F.	E	1837	OT	1844	L
Russell, J. M.	S	1890	OT	1891	T	Sears, Daniel	E			1836	L
Russell, M. H.	S	1894	OT	1896	Ds	Seaton, James T.	S	1896	OT	1901	T
Russell, William L.	S	1936	T	1961	D	Seawell, Leonard L.	S	1907	OT	1910	Ds
Ruth, Bonnie G.	M	1964	OT			Seay, Charles E.	S	1907	OT	1910	D
Rutledge, James D.	S	1883	OT	1914	D	Seay, Edgar G.	S	1908	OT	1914	D
Rutledge, Robert E.	M	1961	OT	1966	Ds	See, James M.	S	1860	OT	1864	D
Rutledge, S. G.	P	1907	OT	1941	D	Selby, Wiley T.	E	1891	OT	1917	T
Rutledge, William E.	S	1883	OT	1894	L	Self, John T.	S	1898	OT	1908	T
Ryan, Samuel E.	E	1915	T	1918	T	Selle, Robert L.	E	1887	T	1916	T
						Seneker, James S.	S	1912	T	1967	D
Sadler, Harold D.	S	1925	OT			Sessions, Hal R., Jr.	M	1951	OT	1966	L
Saffold, Albert P.	S	1874	OT	1890	T	Sessions, Robert Paul	M	1948	OT		
Sage, Jesse A.	S	1885	OT	1938	D	Settle, Carl A.	M	1962	OT	1974	
Sage, J. Abner, Jr.	S	1908	OT	1959	D	Settle, Charles T.	U	1973			
Saloan, Alfred	E	1879	OT			Settle, Thomas J.	S	1866	OT	1905	D
Sama, George W.	E	1886	OT	1891	D	Setzer, Thomas A.	S	1878	OT	1879	Ds
Samplly, Jefferson C.	S	1911	OT	1914	Ds	Sewell, Emmett K.	S	1905	OT	1962	D
Sampson, Charles W.	E	1907	OT	1924	D	Sewell, Ernest P.	S	1906	OT	1909	D
Sandage, John W.	S	1939	OT	1971	D	Sewell, James H.	M	1965	OT	1970	T
Sanders, Edwin C.	E	1944		1959	D	Sewell, James R.	S	1933	OT		
Sanders, Frank	E			1965	D	Sewell, Thomas E.	S	1874	OT	1881	D
Sanders, G. W.	E	1909	OT	1919	Ds	Sewell, W. E.	S	1896	T	1903	T
Sanders, George R.	S	1915	R			Sexton, George S.	S	1887	OT	1892	T
Sanders, John R.	S	1881	OT	1918	D	Shaddox, James H.	M	1959	OT		
Sanders, William H.	M	1954	T	1965	D	Shaeffer, George A.	S	1858	T	1884	D
Sanford, George	E	1839	OT	1840	Ds	Shafer, John W.	M	1967	OT		
Sanford, Glenn	S	1925	OT			Shaffer, Russell L.	S	1951	OT	1954	T
Sanford, H. M.	S	1944	T			Shamblin, J. Kenneth	M	1939	OT	1961	T
Sanford, Henry N.	E	1923	R	1929	W	Shamblin, J. Kenneth, Jr.	M	1963	OT	1969	T
Sanford, James	S	1869	Re	1877	D	Shangle, Joseph S.	S	1879	OT	1886	L
Satcher, Albert	M	1960	OT	1961	Ds	Sharp, J. A.	M	1963	T	1964	T
Saunders, Robert H.	S	1870	OT	1896	D	Sharp, T. E.	S	1907	T	1910	T
Saurie, James T.	E	1838	OT	1840	L	Sharp, Watson D.	S	1910	T	1918	D
Sausaman, K. H.	E	1931	T	1936	T	Shaw, Alexander P.	E	1916	T	1917	T
Savage, A. V.	S	1917	OT	1930	D	Shaw, Arthur M.	S	1896	OT	1906	T
Savage, Sidney R.	M	1964	OT	1966	Ds	Shaw, Charles A.	E	1937	T		T
Savage, W. Braska	M	1944	OT			Shaw, Flavius J.	S	1888	OT	1896	D

		Received	Removed			Received	Removed
Shaw, John Tillman	S	1894	OT 1897	D	Slavens, Dulce	E	1883 T 1887 T
Shaw, Samuel G.	S	1876	OT 1883	T	Sligh, J. C.	S	1902 T
Shaw, William R.	S	1943	OT 1949	T	Slinkard, Tom	U	1974 T
Shea, W. D.		1859	T		Slover, Calvin M.	E	1842 OT 1881 D
Shelby, David	E	1889	T		Slusher, John W.	E	1887 OT 1901 T
Shelby, Joseph Luther	S	1916	OT 1947	D	Smalling, Curtis	E	1836 OT
Sheldon, Herbert	E	1900	OT 1904	T	Smart, R. D.	S	1891 T 1894 T
Shell, Frank		1930	OT		Smith, A. J.	E	1875 D
Shell, Robert B.	S	1908	OT 1910	D	Smith, Alex W.		1876 OT 1906 D
Shell, William F.	S	1926	OT 1927	Ds	Smith, Arthur M.	S	1907 OT 1908 Ds
Shelton, James R.	M	1953	OT 1956	T	Smith, C. Elaine	U	1970 OT 1974 T
Shemwell, R. W.	S	1901	T 1902	T	Smith, C. N.	S	1927 T 1937 T
Shepherd, G. W.	E	1909	T 1913	T	Smith, Copeland P.	S	1901 T 1904 D
Shepherd, William	S	1861	OT 1868	T	Smith, Darrell Van	M	1963 OT 1972 L
Sherman, C. H.	S	1909	OT 1934	T	Smith, Dexter G.	S	1878 OT
Sherman, Jefferson	S	1905	OT		Smith, Don W.	M	1958 OT 1957 T
Sherman, Joe M.	U	1971	OT		Smith, Fletcher	E	1918 OT 1936 D
Sherman, William	S	1889	OT 1959		Smith, Francis M.	S	1887 OT 1924 D
Sherrel, Joseph C.	E	1889	OT		Smith, George H.		1883 OT 1885 Ds
Sherrel, William S.	E	1894	OT 1944	D	Smith, George W.	S	1886 OT 1894 E
Sherwood, James R.	S	1871	OT 1900	D	Smith, Henry		1903 OT 1925 T
Shields, Forney N.	S	1928	OT 1929	Ds	Smith, J. M.		1921 OT
Shinn, Henry R.	S	1888	OT 1896	L	Smith, James H.	S	1933 1967 D
Shinn, J. W.	E	1870	OT 1885	L	Smith, James T.		1908 Ds
Shinn, Robert F.	S	1922	OT 1924	Ds	Smith, Jefferson W.	S	1926 OT 1930 Ds
Shipley, Thomas W.	E	1889	OT 1948	D	Smith, John H.	S	1888 OT 1904 L
Shipman, James W.	S	1844	OT 1850	T	Smith, Joseph H.	E	1913 OT 1967 D
Shipp, John C.	S	1889	OT 1915	D	Smith, Lawrence A.	S	1921 T 1930 T
Shirey, Alfred J.	S	1934	R 1946	L	Smith, Leslie G.		1969 OT 1970 T
Shoemaker, Eugene A.	M	1958	OT 1964	T	Smith, Lloyd	M	1954 OT
Shook, Jacob W.	S	1845	OT 1882	D	Smith, Matthew M.	S	1877 OT 1929 D
Shook, Jefferson	E	1841	OT 1841	T	Smith, Middleton W.	E	1899 OT 1900 Ds
Shores, William	E	1827	OT 1830	L	Smith, Morris L.	U	1974 R
Short, Joseph L.	S	1871	OT 1872	Ds	Smith, Nathanael	E	1918 OT 1923 D
Shroeder, John	E	1818	OT 1821	L	Smith, O. H.	E	1884 T 1887 T
Shukers, C. F., II	M	1953	OT 1956	Ds	Smith, Robert L.		1879 OT 1882 Ds
Shuller, Edgar R.	S	1925	OT 1930	T	Smith, S. N.	E	1920 D
Shultz, Wilson B.	M	1940	OT 1942	Ds	Smith, T. J.	S	1866 OT 1885 D
Sibert, Jefferson D.	S	1893	OT 1908	T	Smith, Uriah	M	1949 OT
Sibley, Lonnie	S	1959	T 1960	T	Smith, W. M.	E	1900 D
Sidwell, Mrs. Ora L.	P	1924	OT 1958	D	Smith, Walter L.	U	1975 OT
Simmons, Arthur W.	E	1835	T 1893	D	Smith, Wilbur C.	P	1933 OT 1965 D
Simmons, David C.	S	1875	OT		Smith, William A.	E	1902 OT 1952 D
Simmons, J. S.	S	1890	OT 1901	T	Smith, William B.	S	1884 OT 1885 Ds
Simmons, J. Frank	S	1912	OT 1937	D	Smith, William B.	E	1905 OT 1921 W
Simmons, John W.	P	1926	OT 1962	D	Smith, William B.	U	1969 OT 1971 T
Simmons, William J.	E	1876	OT 1923	D	Smith, Woodrow W.	M	1951 OT 1954
Simpson, Arnold M.	M	1946	OT		Smoot, Elijah	S	1857 OT 1861 L
Simpson, Charles A.	S	1930	OT 1962	D	Smyth, Andrew D.	E	1831 T 1840 L
Simpson, Harry L.	S	1902	OT 1935	D	Snedecor, Parker	E	1826 OT 1831 L
Simpson, James A.	S	1933	OT		Snell, J. E.	S	1912 R 1930 T
Simpson, Richard A.	E	1923	T 1924	T	Snell, R. B.	S	1906 R 1910 D
Simpson, Robert A.	M	1950	OT 1968	T	Snodgrass, A. J.	S	1901 OT 1902 Ds
Simpson, Robert Edward	S	1921	T 1966	D	Snow, T. E.	U	1971 OT
Simpson, William H.	E	1897	OT 1931	D	Snyder, L. E.	E	1938 T
Sims, Andrew	E		1967	D	Sooter, Edwin C.	M	1955 OT 1961 T
Sims, B. H.			1939	T	Sooter, Matthew C.	S	1902 OT 1906 Ds
Sims, Joseph B.		1908	T 1957	D	Sorrells, W.	E	1834 OT 1835 Ds
Sims, Philip E.	U	1975	OT		Sorrels, Rufus F.	S	1937 OT
Singleton, Frank E.	S	1902	OT 1918		Sosby, William J.	E	1880 OT 1885 Ds
Singleton, Hampton R.	S	1895	OT 1900	T	Souder, W. L.	E	1932 T
Singleton, Jack Sidney	M	1964	OT 1966	T	Southard, Allen W.	S	1906 OT 1907 Ds
Singleton, Joseph P.	E	1879	OT 1888	D	Southard, L. S.	S	1899 OT 1904 D
Skaggs, Henry H.	E	1883	OT		Southerland, James C., Jr.	U	1971 OT
Skelton, Jack	M	1967	OT		Southworth, Winfield S.	S	1885 OT 1928 D
Skelton, John W.	E	1884	OT 1885	D	Sparks, Lee R.	S	1927 T 1963 D
Skinner, Ashby F.	S	1893	OT 1933	D	Spears, Alexander	E	1891 T 1893 D
Skinner, Nicholas E.	E	1878	OT 1924	D	Speed, William M.	E	1901 OT 1936 Ds
Skinner, Thomas H. A.	S	1882	OT 1884	Ds	Speer, Moses	E	1837 OT 1839 T
Slack, William B.	M	1941	T 1947	T	Speights, James M.	M	1966 T 1967 T
Slaughter, Edward J.	S	1904	OT 1934	D	Spence, Charles C.		1884 OT 1886

		Received	Removed			Received	Removed
Spence, Dennis W.	U	1975	OT	Stonecipher, A. N.	P	1910	OT 1964 D
Spence, Harold H.	M	1944	OT	Stonecipher, George L.	P		1893 D
Spence, Edward P.	E	1882	OT 1898	Storey, Albert N.	S	1920	OT 1973 D
Spicer, Wm. Jacob	E	1919	OT	Storks, Robert	S	1878	OT 1880 Ds
Spore, Kenneth L.	E	1925	OT 1974	Story, Harvey A.	S	1884	OT 1889 T
Spratt, William A. H.	E		1836	Story, O. Franklin	E	1965	T
Spreckelmeyer, C. J.	E	1926	T	Stough, J. T.	E	1924	OT
Springer, Wm. B.	U	1971	OT 1973	Stowe, J. J.	S	1922	T 1931 T
Spurier, Silas	S	1849	OT 1868	Strand, Wyatt O.	E	1844	OT 1895 Ds
Spurlock, Murphy R.	U	1970	OT	Strang, Edgar D.	E	1886	OT 1900 Ds
Spruce, Thomas D.	S	1914	OT 1948	Strong, Henry P.	E	1890	OT 1904 D
Squires, Sidney	E	1836	T 1839	Strong, Mortimer F.	E	1897	OT 1948 D
Stafford, William J.	S	1848	OT 1854	Stroud, T. D.	E	1840	OT 1845 D
Stage, Frank M.	M	1945	OT 1954	Stroup, Henry A.	S	1903	OT 1960 D
Stallcup, B. Wesley	M	1951	OT	Sturdy, Bates	S	1932	OT 1969 D
Stanfield, John P.	S	1861	T 1861	Sturdy, David	S	1867	OT 1884 L
Stanford, George	E	1839	OT 1840	Sturdy, John H.	S	1887	OT 1929 D
Stanford, John B.	S	1844	OT 1847	Sturgis, J. M. D.	S	1882	R 1912 D
Stanford, Thomas	E	1842	OT 1863	Sugg, H. A.	S	1845	OT 1853 L
Stanhope, Stephen O.	E	1897		Summers, David C.	S	1875	OT 1880 L
Stanley, J. A.	S	1858	OT 1869	Summers, Henry G.	S	1915	Re
Stanley, Julius A.	S	1879	OT 1885	Summers, Pleasant B.	S	1875	OT 1904 T
Stanley, William	E	1839	OT 1840	Sutherland, Grover	S	1919	OT 1962 D
Stanton, A. J.	E	1870	OT 1874	Sutherland, Littleberry	S	1855	OT 1858 L
Starkey, L. M.	M	1942	T 1943	Sutton, Benjamin F.	E	1911	R 1913 Ds
Starnes, D. R. S.	P		1912	Sutton, J. E.	S	1882	OT 1895 L
Steel, Edward R.	S	1893	OT 1933	Sutton, Thomas	E	1878	OT
Steel, John R.	S	1876	OT 1885	Swales, James J.	S	1889	OT 1890 Ds
Steel, Marion D.	S	1856	OT 1857	Swain, James Baxter	M	1964	OT
Steel, Marshall T.	S	1927	OT	Swan, H. E.	E	1898	T 1901 T
Steel, Thomas George T.	E	1842	T 1849	Sweet, Frank M.	S	1920	T 1958 D
Steel, William A.	S	1881	OT 1923	Swift, Clyde N.		1946	OT
Steele, Columbus O.	S	1857	OT 1930	Swift, David E.	U	1975	OT
Steele, John M.	E	1837	T 1882	Swift, J. A.	E	1909	T 1925 D
Steele, Norris	M	1950	OT	Swift, W. A.	S	1904	T 1911 T
Steele, T. C.	S	1910	OT 1922	Swinney, Cyrus P.	S	1858	T 1863
Steele, William N.	U	1974	OT	Sykes, Cornelius	S	1857	OT 1858 Ds
Stephens, Albert F.	E	1896	OT 1931				
Stephens, Allen B.	M	1958	OT 1959	Taber, James M.	E	1916	T 1917 T
Stephens, J.	E	1842	OT 1843	Tabor, Charles	E	1879	OT 1882 D
Stephens, Robert D.	M	1965	OT 1969	Tabor, Edward A.	S	1887	Re 1892 L
Stephens, V. Bryan	M	1945	OT 1974	Tackitt, Pleasant	E	1829	OT 1830 Ds
Stephenson, Henry	E	1820	OT 1835	Taff, Francis A.	S	1859	OT 1901 D
Stephenson, J. M.	P	1891	OT 1937	Taff, Francis A., Jr.	S	1896	OT 1899 D
Stephenson, John M.	E	1836	OT 1868	Taggart, James H.	E	1925	OT 1927 T
Stephenson, Paul C.	S	1918	OT 1921	Talbot, Nathaniel	E		1844 T
Stevens, Elisha	S	1855	OT 1856	Talkington, J. M.	S	1870	OT 1905 D
Stevenson, Elam A.	S	1858	T 1876	Talkington, Wm. P.	S	1897	OT 1922 D
Stevenson, Ernest E.	S	1923	OT	Tally, C. T.	S	1934	T 1936 T
Stevenson, James B.	S	1883	OT 1933	Tanner, George A.	M	1955	OT
Stevenson, James M.	S	1846	OT 1850	Tanner, Rucker	E	1823	OT 1825 L
Stevenson, Joseph M.	S	1846	OT 1869	Tarleton, J. J.	S	1882	OT 1893 E
Stevenson, L. J.	M	1948	T 1949	Tartar, D. T.	S	1895	T 1899 T
Stevenson, William	E	1816	OT 1840	Tate, Albert	E	1883	1891 D
Sterling, Fay T. C.	S	1886	OT 1913	Tate, Van Buren	S	1867	OT 1873 L
Steward, Hezekiah K.	S	1916	OT 1943	Tatum, J. R.	P		1927 D
Stewart, Allen D.	S	1922	OT 1953	Taw, Alexander W.	E	1887	OT 1888 Ds
Stewart, E. L.	E	1935	T	Taylor, Andrew J.	E	1877	OT 1906 T
Stewart, George E.	M	1943	OT	Taylor, Byron C.	S	1925	OT 1926 T
Stewart, George W.	S	1867	OT 1869	Taylor, Charles A.	E	1889	T 1923 D
Stewart, James B.	S	1914	OT 1961	Taylor, C. F.	E	1911	1923 D
Stewart, Robert L.	E	1896	OT	Taylor, C. R.	S	1879	OT 1883 T
Stewart, William A., Jr.	M	1946	OT	Taylor, E. L.	E	1937	T
Stincell, James	S	1865	OT 1872	Taylor, F. E.	S	1901	T 1908 L
Stockton, Jas. T.	S	1874	T 1876	Taylor, Garland C.	S	1923	OT
Stockton, John D.	E	1873	OT 1875	Taylor, G. W.	S	1874	OT 1907 D
Stockton, Jonathan D.	S	1845	OT 1855	Taylor, James S.	E	1910	OT
Stokes, Denzel E.	M	1966	OT	Taylor, James S.	M	1958	OT 1959 Ds
Stokes, James S.	E	1905	OT 1954	Taylor, John Fall	S	1891	OT 1945 D
Stone, S. C.	S	1884	T 1895	Taylor, John W.	S	1904	T 1910 D
Stone, William J.	S	1874	OT 1906	Taylor, Joseph E.	M	1956	OT

		Received	Removed			Received	Removed
Taylor, Nathan	S	1841	OT	1847	L	Titus, Samuel L.	E 1883 OT 1887 Ds
Taylor, S. S.	E	1938	OT	1956	D	Todd, Silas B.	E 1912 OT 1923 L
Taylor, T. L.	S	1894	OT	1895	Ds	Todd, William M.	E 1897 1902 D
Taylor, Thomas J.	S	1880	OT	1911	T	Tolbert, Robert J.	E 1923 OT 1953 D
Taylor, William M.	S	1888	OT	1900	T	Tolfree, M. P.	E 1963 D
Teague, Otto W.	S	1926	OT			Tolleson, Francis M.	S 1899 OT 1951 D
Teague, Samuel B.	M	1955	OT			Toombs, James E.	E 1886 OT 1900 T
Tedrick, N. P.	E			1891	T	Toombs, W. C.	E 1905 W
Teeter, A. D.	E	1880	OT			Toombs, W. C.	S 1891 OT 1912 D
Teeter, Paul M.	E	1891	OT	1909	E	Torbett, Josiah H.	S 1886 1912 D
Teeter, Ransom A.	S	1919	OT	1960	D	Torrence, Alexander L.	E 1893 OT 1896 Ds
Templeton, Rufus B.	E	1913	T	1915	W	Torrence, Elon L.	E 1906 OT
Tennant, Thomas	E	1818	OT	1820	Ds	Torrence, Ira W.	E 1910 OT 1912 T
Terrell, John W.	E	1911	T	1924	T	Totten, Frank Norman, Jr.	M 1958 OT 1965 T
Terry, Arthur	S	1926	OT			Townsend, Estil A.	S 1896 OT 1905 T
Thacker, F. W.	S	1854	OT	1875	L	Townsend, Fountain E.	S 1880 OT 1883
Thatcher, John	E	1896	OT			Townsend, Hilliard	S 1870 T 1920 D
Thetford, James B.	S	1848	OT	1854	L	Townsend, Franklin	S 1903 OT 1918 Ds
Thomas, Benjamin B.	S	1904	T	1923	D	Townsend, William	1820 OT 1824 L
Thomas, Elmer L.	M	1950	T	1955	T	Trawick, A. M.	S 1899 T 1901 T
Thomas, H. F.	E	1907	T	1909	T	Trawick, Sidney R.	S 1859 OT 1863 T
Thomas, Isaac E.	S	1899	OT	1904	T	Traylor, C. M.	1879 T
Thomas, James	S	1891	OT	1943	D	Traylor, George T.	S 1909 OT 1916 L
Thomas, James W.	S	1902	OT	1936	D	Traylor, Richmond M.	S 1871 OT 1922 D
Thomas, John B.	S	1882	OT	1896	D	Treadwell, J. W.	S 1906 T
Thomas, Orlando P.	S	1873	T	1876	T	Trett, John R.	E 1880 OT 1887 T
Thomas, Page A.	M	1959	OT			Trice, James C.	S 1928 OT 1929 Ds
Thomas, S. M.	P			1929	D	Trickey, Joseph A.	S 1889 OT 1890 T
Thomas, S. N.	E	1932	T			Trieschmann, Robert W.	M 1953 OT
Thomas, Walter O.	E	1924	T	1936	T	Trigg, B. C.	S 1902 T 1903
Thomason, Elmo A.	M	1943	OT			Trimble, Henry Burton	S 1909 OT 1922 T
Thomasson, Nick T.	S	1896	OT	1897	T	Trobaugh, George A.	M 1950 OT 1952
Thompson, C. W.	E	1912		1945	D	Trone, Peter H.	S 1876 OT 1878 Ds
Thompson, Charles W.	E	1927	R			Troupe, G. G.	E 1912 OT
Thompson, Charles W.	M	1962	OT	1974	W	Trout, Walter S.	E 1900 OT 1902 Ds
Thompson, Columbus M.	S	1926	Re	1956	D	Troy, John F.	S 1878 OT 1891 L
Thompson, George F.	S	1850	OT	1852	T	Truly, Bennet R.	S 1854 Re 1856 L
Thompson, George W.	E	1888	OT			Truslow, J. F.	E 1842 T 1850 T
Thompson, H. Clay	S	1881	OT	1882	Ds	Tucker, Barney T.	E 1918 OT D
Thompson, J. B.	E	1875		1903	D	Tucker, Hiram A.	S 1918 OT 1921 Ds
Thompson, John H.	E			1889	Ds	Tucker, John L.	S 1927 OT 1957 D
Thompson, John H.	U	1973	T			Tucker, Owen H.	S 1881 OT 1930 D
Thompson, J. G.	E	1879	T	1888	D	Tull, Justin W.	S 1968 OT 1968 T
Thompson, J. T.	S	1920	OT	1945	D	Turner, E. J.	E 1902 1942 D
Thompson, James T.	E	1883	OT	1885	Ds	Turner, Elam	M 1960 OT 1964 Ds
Thompson, Marshall H.	E	1917	OT			Turner, Elmer	S 1920 OT 1921 Ds
Thompson, Orrie L.	M	1942	OT	1959	D	Turner, Henry	E 1875 OT
Thompson, Robert W.	S	1922	T	1923	L	Turner, J. T.	S 1919 T 1920 W
Thompson, Thomas J.	E	1891	OT	1911	D	Turner, Luther L.	S 1948 OT 1958 D
Thompson, W. E.	S	1898	T	1902	T	Turner, Malcolm	S 1856 OT 1866 D
Thompson, William T.	S	1897	OT	1933	D	Turner, Robert G.	S 1886 OT 1887 Ds
Thornberry, Walter T.	S	1846	OT	1859	L	Turner, W. L.	E 1925 T 1927 T
Thornton, B. B.	E	1937	OT			Turnley, G. W.	E 1837 OT 1838 Ds
Thornton, Benjamin J.	E	1882	OT	1890	Ds	Turnley, Joseph W.	S 1859 OT 1863
Thornton, Jefferson T.	S	1880	OT	1884	T	Turnley, W. H.	E 1836 T 1837 L
Thornton, Joy L.	U	1975	OT			Turrentine, Archelaus	S 1856 OT 1924 D
Thornton, Samuel E.	S	1857	OT	1858	Ds	Turrentine, Charles P.	S 1845 OT 1870 L
Thrasher, James M.	S	1881	OT	1934	D	Turrentine, George S.	S 1888 OT 1894 L
Throne, Wm. M.	E	1896	R			Turrentine, Joseph	S 1847 OT 1893 D
Thrower, B. K.	S	1883	T	1884	T	Tussawalta	E 1843 OT 1844 T
Thurman, Daniel C.	E	1898	OT			Tuten, W. F.	S 1909 T 1910 L
Thweat, Hardin D.	S	1890	OT	1892	L	Twitty, S. Richard	S 1897 OT 1913 T
Thweatt, Henry C.	S	1849	Re	1851	T	Twyford, Henry H.	E 1898 OT 1917 T
Tillman, C. G.	E	1932	T			Twyford, Walter E.	E 1900 OT 1910 Ds
Timberlake, Murray P.	S	1909	OT			Tydings, R. McK.	S 1872 T 1878
Tinder, Thompson C.	E	1841	OT	1845	L	Tyner, Roland J.	S 1884 OT 1885 Ds
Tiner, Edward Louis	S	1918	R	1920	D	Tyson, Thomas S.	S 1862 OT 1864 L
Tinman, Joseph	S	1846	OT	1849	L	Tyus, J. C.	E 1937 OT
Tinnan, Joseph F.	S	1846	OT	1849	L		
Tipton, Garfield F.	E	1910		1957	D	Umsted, Milton B.	S 1873 OT 1932 D
Tisdale, W. O.	P	1922	R	1945	T	Underhill, Carl C.	E 1919 T

					Received		Removed						
										Received	Removed		
Upchurch, D. H.	E	1871	OT	1891	T	Wallace, E. H.	S	1896	OT	1903	D		
Upton, James S.	S	1934	OT			Wallace, Foster	E	1880	OT	1891	W		
Ursery, I. J.	P			1930	D	Wallace, H. W.	S	1904	T	1917			
Utley, Vanmeter B.	S	1922	R	1938	D	Wallace, J. N.	E	1932	T	1947	D		
						Wallace, J. S.	E	1908	OT	1923	L		
Valleau, John F.	E	1898	OT	1911	Ds	Wallace, Rodney C.	M	1967	OT				
Van Camp, Harry E.	S	1904	OT	1922	W	Wallis, Edward H.	S	1896	OT	1903	D		
Van Cleve, B. J.	M	1959	OT			Wallis, Jack R.	M	1958	OT	1960	T		
Van Hook, R. M., II	M	1962	OT			Wallis, P. B.	S	1886	OT	1909	D		
Van Landingham, Ralph	M	1952	OT	1974	T	Walsh, J. O.	S	1893	OT	1903	D		
Vann, Edward	S	1924	OT	1930	L	Walsh, Roscoe C.	S	1922	OT	1973	D		
Vantrease, John W.	S	1890	OT	1926	D	Walter, William	E	1878	OT				
VanValkenburg, F. D.	S	1870	OT	1884	T	Walters, John W.	E	1888	OT				
Vanzant, C. C.	E	1921	OT	1960	D	Walters, Spencer	E	1838	OT	1841	L		
Vanzant, G. P. R.	S	1874	T	1882	L	Walthall, Charles O.	M	1965	OT				
Vanzant, K. S.	S	1888	OT	1894	T	Walthall, Wm. V.	S	1921	OT	1927	T		
Vanzant, J. Kermit	M	1943	OT	1952	T	Walton, Aubrey G.	S	1931	OT	1960*			
Vaughan, D'Arcy	S	1881	OT	1885	L	Walton, Harry W.	E	1887	OT				
Vaughn, Percy	S	1912	OT	1922	T	Walton, Samuel	E	1890	T	1890	Ds		
Vaughn, William H.	S	1874	OT	1879	T	Walton, Wm. H.	S	1855	OT	1858	E		
Vaught, Herbert B.	S	1932	T	1946	D	Walton, Z. K.	E	1918	OT	1922	D		
Vaught, Mark F.	S	1940	OT	1952	L	Wamble, Thomas R.	E	1890	OT	1924	L		
Velchoff, Michael A.	U	1970	OT	1974	W	Wanless, Samuel A.	E	1907	T	1909	T		
Venable, W. T.	S	1881	OT	1884	L	Ward, Alva R.	S	1913	OT	1924	W		
Vernon, Isaac A.	S	1879	OT	1888	T	Ward, Bascom	S	1869	OT	1875	L		
Vick, W. J.	S	1885	OT	1897	L	Ward, Joseph G.	S	1860	T	1884	D		
Villines, Floyd G., Sr.	S	1909	OT	1971	D	Ward, Lundy	S	1918	OT	1919	Ds		
Villines, Floyd G., Jr.	S	1941	OT			Ward, Roy L.	U	1974	T	1975	W		
Villines, George N.	S	1928	OT	1936	W	Warden, J. Frank, Jr.	U	1970	OT	1970	T		
Villines, J. N.	S	1883	OT	1914	T	Ware, Edwin W.	S	1855	OT	1858	D		
Vincent, Thomas	S	1870	OT	1888	D	Ware, Thomas H.	S	1868	OT	1912	D		
Vinson, Everett M.	M	1946	OT			Warfield, Jas H.	S	1860	T	1866	L		
Voss, George N.	E	1922	OT	1923	Ds	Waring, Gideon W.	S	1857	OT	1864	L		
Voss, Terrell	S	1963	T	1966	T	Warlick, David O.	S	1888	T	1935	D		
Vovell, Linley E.		1944	OT	1951	T	Warren, E. E.	U	1973	OT				
						Warren, Ezra	S	1878	OT				
Waddell, John E.	S	1905	OT	1939	D	Warren, Geo. W.	S	1921	OT				
Waddill, A. W.	S	1924	T	1936	T	Warren, Gideon H.	S	1868	R	1873	L		
Wade, Charles J.	S	1915	OT	1951	D	Warren, W. M.	S	1911	OT	1914	L		
Wade, H. Lynn	S	1911	OT	1968	D	Washington, Cesar	E	1878	OT				
Wade, J. A.	P	1908	OT	1959	D	Washington, Eugene	E	1911	OT	1923	D		
Wade, J. Edwin	S	1943	OT	1946	Ds	Wasson, Alfred W.	S	1905	OT	1964	D		
Wade, Jason T.	S	1878	OT	1880	D	Wasson, J. D.	S	1891	OT	1891	T		
Wade, John H.	S	1866	T	1895	D	Waters, C. A.	E	1915	OT	1941	T		
Wages, Charles	S	1958	T	1968	D	Waters, Sherman Eldwin	M	1967	OT				
Wagner, Joseph	E	1881	OT	1883	Ds	Watson, Benjamin	S	1856	OT	1891	D		
Wainwright, T.	S	1869	T	1873	L	Watson, Carter L.	M	1945	OT	1973	D		
Wakelee, Lemuel	E	1833	OT	1837	L	Watson, Ezekiel N.	S	1858	OT	1921	D		
Walburn, John M.	E	1881	OT			Watson, Henry H.	S	1869	OT	1920	D		
Walden, James A.	S	1869	OT	1895	D	Watson, J. William	M	1939	OT				
Waldrrip, Marion N.	S	1896	OT	1919	T	Watson, John S.	S	1877	OT	1921	D		
Waldron, Samuel K.	E	1836	OT	1837		Watson, John W.	S	1888	OT	1898	L		
Walker, Alexander	E	1877	OT			Watson, K. E.	M	1963	OT				
Walker, Earl S.	S	1932	OT	1943	T	Watson, Noah W.	S	1904	OT	1906	Ds		
Walker, James E.	S	1875	T	1876	T	Watson, Sam G.	S	1911	OT	1972	D		
Walker, J. Frank	S	1933	OT	1946	W	Watson, White C.	S	1892	OT	1945	D		
Walker, John F., Jr.	M	1961	OT			Watson, William M.	S	1867	OT	1912	D		
Walker, John G.	E	1890	OT	1892	Ds	Watson, Z. K.	E	1904		1923	D		
Walker, O. L.	S	1920	OT	1933	T	Watt, Charles E.	U	1970	OT				
Walker, R. M.	S	1904	T	1905	T	Watts, George	E	1897	OT	1903	T		
Walker, Robert M.	M	1940	OT	1942	T	Watts, H. Bascom	S	1936	T	1939	T		
Walker, Samuel	E	1838	OT	1839	L	Watts, John H.	S	1884	OT	1896	T		
Walker, Simeon	S	1858	T	1859	D	Wayland, Edw. T.	S	1912	OT				
Walker, W. L.	M	1952	OT			Wayland, Ewing T.	M	1940	OT				
Walker, Wm. F.	S	1884	OT	1926	D	Wayland, Jonathan	E	1843	OT	1845	L		
Walkup, James A.	S	1874	OT	1874	T	Weatherford, F. C.	M	1954	OT				
Walkup, John W.	S	1869	T	1873	T	Weatherford, James F.	M	1947	OT				
Wall, Chas. L. J.	E	1894	OT	1897	Ds	Weaver, A. B.	S	1892	T	1893			
Wall, Wm. B.	E	1894	OT	1895	Ds	Weaver, David N.	S	1892	OT	1950	D		
Wallace, C. C.	E	1896	OT	1916	L								
Wallace, E. F.	E	1937	OT	1969	D								

*Elected bishop

		Received	Removed			Received	Removed
Weaver, George T.	E	1885	T 1886	Whitehead, W. M.	S	1870	OT 1871 Ds
Weaver, James C.	S	1887	OT 1941 D	Whiteside, J. D.	S	1874	OT 1904 D
Weaver, Lester	S	1921	T 1967 D	Whiteside, Wm. B.	S	1881	OT 1888 D
Weaver, Porter	S	1919	OT	Whiteside, Wm. Jacob	S	1924	OT 1934 L
Webb, Elbert S.	E	1887	OT 1909 T	Whitesides, Jacob	E	1836	R 1860 D
Webb, J. A.	E	1915	T 1921 T	Whitfield, David M.	U	1967	OT
Webb, J. J.	S	1931	T 1942 T	Whitmore, E. M.	S	1875	OT 1879 D
Webb, John P.	S	1866	R 1871 L	Whitson, John S.	S	1892	OT 1901 L
Webb, Leroy D.	S	1869	OT 1879 L	Whitson, Samuel W.	S	1888	OT 1890 Ds
Webb, Maurice	M	1953	OT	Whittaker, Thomas B.	S	1884	OT 1898 L
Webb, Prince W.	E	1900	OT	Whitten, Coy	S	1914	OT 1963 D
Webb, W. E.	S	1892	OT 1896 L	Whittenburg, W. E.	S	1869	OT 1873 L
Webber, Ansel	E	1836	OT 1851 L	Whittington, B. B.	S	1857	T
Webster, Anthony B.	M	1964	T 1968 T	Whittle, Paul O.	S	1922	T 1924 T
Webster, Daniel M.	S	1851	OT 1853 Ds	Whitwam, C. D.	E	1899	OT
Webster, David M.	S	1851	OT 1855	Whitwam, Richard H.	M	1949	OT 1951 T
Weed, Harry R.	M	1958	T	Whitworth, J. O.	M	1943	T 1945 T
Weeks, LeRoy T.	E	1894	OT 1905 T	Wienand, C. H.	S	1937	OT 1945 T
Weelooker	E	1838	T 1844 T	Wiggins, Sam B.	S	1917	T 1946 D
Weems, Clarence N.	S	1915	OT 1918 T	Wilburn, M. M.	E	1933	T 1970 D
Weems, D. J.	S	1881	OT 1923 D	Wilcher, John A.	U	1974	OT
Weems, David A.	S	1926	OT 1947 T	Wilcox, Doyle L.	S	1932	OT 1963 D
Weems, J. M.	S	1905	T 1906 T	Wilcox, J. Clarence	M	1942	OT
Weesner, David	E	1906	R 1907 T	Wilcoxon, J. J.	S	1911	T 1954 D
Weinard, Clarence	S	1937	T 1945 T	Wilder, Wm. M.	M	1945	OT
Weir, B. C.	E	1838	OT 1883 D	Wiley, Dennis	E	1821	OT 1825 L
Weir, George W.	E	1907	OT 1928 T	Wiley, James	E	1918	OT 1922 L
Weir, Thomas E.	M	1946	OT	Wilford, Boone L.	S	1904	OT 1957 D
Weir, Walter W.	S	1870	OT 1872 Ds	Wilford, John N.	S	1923	OT 1926 T
Wells, Harold J.	M	1961	OT 1968 T	Wilford, S. B.	S	1924	OT R
Wells, John Q.	E	1910	OT 1912 T	Wikerson, Joe F.	M	1963	OT
Wells, Marshall H.	S	1855	OT 1874 T	Wikerson, P. H.	S	1906	OT 1907 Ds
Wells, Martin	E	1832	T 1836 D	Wilkes, Rex B.	S	1921	T 1947 D
Welsh, J. H.	S	1890	1892 W	Wilkins, Marvin O.	M	1959	OT 1961 Ds
Wentz, William S.	E		1869 T	Wilkinson, Geo.	S	1894	OT 1905 L
Werlein, S. H.	S	1907	T 1910 T	Wilkinson, Wm. T.	S	1912	OT 1932 D
West, A.	S	1884	1889 L	Willbanks, John S.	S	1886	OT 1887 Ds
West, Hascle O.	M	1955	OT 1957 D	Wiley, James	E	1918	
West, J. J.	E	1887	T 1889 T	Williams, Ambrose H.	S	1873	OT 1901 T
West, Jimmie M.	U	1971	OT	Williams, Arnett T.	E	1911	R
Westfall, C. H.	E		1901 T	Williams, Arthur D.	E	1929	T 1932 T
Westphal, Leonard	M	1964	T 1973 D	Williams, Ben T.	S	1928	OT 1939 T
Whaley, E. J.	E	1937	T	Williams, Burton	S	1852	OT 1900 D
Whaley, John W.	S	1881	OT 1882 Ds	Williams, C. F.	E	1869	OT
Whaley, William P.	S	1893	OT 1956 D	Williams, Chas. A.	S	1864	OT 1868 L
Whaling, H. M.	S	1891	T 1892 T	Williams, Chas. L.	S	1902	OT 1930 W
Whately, Enoch	E	1836	OT 1839 L	Williams, Curtis W.	S	1938	OT 1973 D
Whately, Uriah	E	1837	OT 1840 T	Williams, D. A.	S	1917	T 1918 W
Wheat, A. J.	S	1867	T 1868 L	Williams, Donald T.	M	1955	OT 1968 L
Wheat, Thomas H.	S	1879	OT 1880 Ds	Williams, Don R.	M	1965	OT
Wheeler, Harry E.	S	1910	T 1920 T	Williams, E. H., Jr.	U	1972	OT 1975 T
Wheeler, John P.	S	1910	T 1932 D	Williams, Ernest B.	S	1924	OT 1973 D
Wheeler, Osborn	E	1883	OT 1886 Ds	Williams, Geo. E.	S	1921	T 1940 T
Wheeler, Thomas	E	1926	T	Williams, Geo. P.	E	1886	OT 1895 E
Wheeler, W. C.	E	1905	T 1912 T	Williams, Geo. W.	S	1882	OT 1884 Ds
Whiddon, Thomas R.	M	1943	T 1954 T	Williams, Hollis R.	M	1962	OT 1965 W
White, Benj. P.	E	1907	OT 1938 D	Williams, Howard L.	M	1947	OT
White, Bennett A.	S	1889	OT 1904 D	Williams, J. B.	S	1886	OT 1938 D
White, Burrel	E	1879	OT 1890 Ds	Williams, J. P.	E	1908	T 1909 T
White, Cleveland	E		1922 Ds	Williams, Jas. B.	S	1885	OT 1890 D
White, E. E.	S	1935	T 1936 T	Williams, Jas. M.	S	1895	OT 1899 L
White, E. W.	E	1912	OT	Williams, Jas. W.	S	1909	OT 1914 Ds
White, F. A.	S	1892	T 1893 T	Williams, Jesse M.	S	1891	OT 1904 D
White, Jethrow W.	S	1894	OT 1908 T	Williams, John C.	S	1907	OT 1946 D
White, Joe Harris	M	1961	OT 1972	Williams, John S.	S	1893	OT 1898 L
White, Joseph E.	S	1866	T 1867 D	Williams, Josiah	E	1886	OT 1880 Ds
White, Osborne E.	M	1946	OT	Williams, Josiah A.	S	1857	OT 1870 L
White, Paul	P	1919	OT 1925 D	Williams, Keenan C.	U	1973	OT
White, W. D.	S	1896	T 1899 L	Williams, L. E.	E	1918	T 1928 T
White, William W.	E	1903	T 1912 W	Williams, Larry R.	U	1947	OT
Whitehead, C. W.	E	1895	OT 1921 D	Williams, Marcus G.	S	1867	T 1868 T

	Received	Removed				Received	Removed			
Williams, Martin L.	S	1877	OT			Womack, W. Vance	S	1910	OT 1968	D
Williams, Martin L.	E	1886	OT	1887	Ds	Womack, Wm. M.	M	1948	OT	
Williams, P. G., III	U	1968	OT			Wood, Frederick S.	S	1855	OT 1857	
Williams, Samuel W.	E	1911	R	1912	W	Wood, G. W.	E		1891	T
Williams, Stephen B.	E	1910	OT	1914	T	Wood, John W.	S	1878	OT 1885	L
Williams, T. Poe	M	1941	OT	1944	T	Wood, John W.	E	1896	T 1909	D
Williams, W. H.	E	1890	T	1895	L	Wood, N. E.	E	1921	OT	
Williams, Walter J.	S	1914	OT			Wood, William F.	E	1885	OT 1933	D
Williams, Wm. Arthur	S	1915	OT	1923	T	Wood, William H.	S	1855	OT 1860	L
Williams, Wm. O.	S	1847	OT	1849	T	Wood, William J.	S	1877	T 1882	L
Williamson, C. A.	M	1960	T	1961	T	Woodfin, Wm. H.	S	1903	OT 1909	W
Williamson, J. W.	E	1907	OT	1919	D	Woodin, J. B.	S		1896	L
Williamson, Thomas B.	S	1885	OT	1915	D	Woodley, R. D.	S	1881	OT 1884	T
Willis, Paul H.	S	1912	T	1915		Woodruff, Jas R.	U	1972	R	
Willis, Wilbur W.	E	1907	OT	1908	D	Woodruff, Jos. E.	S	1897	OT 1925	D
Wilmoth, Charles K.	M	1966	OT	1971	Ds	Woods, Green	E	1840	OT 1841	Ds
Wilson, A. E.	S	1899	OT	1907	Ds	Woods, Lewis G.	S	1859	OT 1860	L
Wilson, Benj. F.	S	1893	OT	1897	D	Woods, Woodrow	M	1946	OT	
Wilson, Charles F.	S	1905	OT	1961	D	Woodward, A. L.	E	1932	T 1970	D
Wilson, Cyril H.	M	1955	OT			Woodward, A. H.	S	1872	OT 1893	L
Wilson, David B.	M	1964	OT			Woody, Robert E.	U	1971	R	
Wilson, David H.	M	1954	OT			Woolen, Julius M.	S	1878	OT 1879	D
Wilson, Elton	S	1890	OT	1934	D	Woolfolk, E. O.	E	1935	T 1937	T
Wilson, F. M.	S	1865	OT	1907	D	Wooten, Weems	S	1873	OT 1876	L
Wilson, George W.	E	1894	OT	1900	E	Wozencraft, L. C.	S	1892	OT 1899	L
Wilson, Harold	E	1954	OT			Wozencraft, R. L.	S	1892	OT 1899	D
Wilson, J. L.	E	1905	T	1911	T	Word, Jacen	S		1880	D
Wilson, J. R.	E	1900	OT	1922	D	Workman, Jas. M.	S	1897	OT 1956	D
Wilson, Jack A.	M	1965	OT			Workman, Jas W.	S	1928	T	
Wilson, James	S	1899	OT	1905		Workman, Jas. W., Jr.	M	1947	OT 1954	T
Wilson, James L.	M	1959	OT			Workman, John S.	M	1951	OT	
Wilson, John F.	M	1952	OT	1955	L	Workman, Mims T.	S	1918	OT 1934	T
Wilson, Lawrence E.	S	1926	OT	1951	D	Worsham, L. D.	S	1889	T 1890	T
Wilson, Lee G.	M	1950	OT	1953	T	Wright, Barnett	S	1904	T 1911	D
Wilson, Luther C.	S	1891	OT	1898	T	Wright, C. S.	S	1903	T 1906	T
Wilson, Luther K.	M	1940	T			Wright, E. M.	S	1884	OT	
Wilson, M. F.	P			1907	D	Wright, Elvis D.	M	1947	OT 1967	D
Wilson, R. A.	S	1877	T	1880		Wright, Harold E.	M	1955	OT 1963	D
Wilson, Richard P.	S	1877	OT	1924	D	Wright, T. H.	S	1898	OT 1939	D
Wilson, Robt. E.	S	1925	OT	1954	D	Wright, Wilbur F.	S	1886	T 1887	W
Wilson, Samson	E	1882	OT	1883	Ds	Wright, Will D.	E		1895	Ds
Wilson, T. Edward	M	1965	OT			Wulfekuhler, K. W.	U	1975	OT	
Wilson, Thomas J.	E	1904	OT	1921	T	Wyatt, Charles B.	S	1925	OT 1957	D
Wilson, W. F.	S	1889	T	1900	T	Wyatt, T. H.	E	1927	T 1930	T
Wilson, William	S	1860	T	1866	D	Wyche, J. L.	S	1877	OT 1879	T
Wilson, Wm. E.	S	1881	OT	1883	T	Wynn, B. W.	E	1937	T	
Wilson, Wm. M.	S	1896	OT	1906	T					
Wilson, Wm. W.	S	1871	OT	1872	Ds	Yancey, J. C.	S	1925	OT 1927	Ds
Wimmer, Mark F.	M	1956	OT	1960	T	Yancey, Sam M.	S	1911	T 1952	D
Wimpy, J. Gordon	S	1909	OT	1919	W	Yancey, W. C.	S	1922	OT 1927	W
Winbourne, Wm.	S	1854	OT	1863	D	Young, John D.	E	1896	R	
Winburn, F. M.	S	1871	OT	1879	T	Young, Robert H.	S	1867	OT 1870	
Winegart, Jack S.	M	1952	OT	1954	T	Yarborough, George S.	S	1884	OT 1894	T
Winfield, A. R.	S	1846	OT	1887	D	Yarbrough, Jerry K.	U	1968	OT	
Winfield, Alexander B.	S	1847	OT	1900	D	Yarbrough, Russell C.	M	1963	OT	
Wingfield, W. F.	P			1927	D	Yarbrough, W. S.	S	1905	T 1912	L
Wingo, James E.	U	1968	OT			Yarbrough, Wm. L.	M	1951	OT 1957	D
Winn, Robert G.	S	1931	OT	1932	Ds	Yates, Dillard L.	S	1923	OT 1930	D
Winnsett, J. B.	S	1890	T	1899	T	Yates, Sherman C.	S	1926	OT 1928	Ds
Winston, John	E	1918	OT	1960	D	Yeawood, G. M.	S	1915	T 1918	D
Winter, L. H. H.	E	1931	T			Yeoman, G. G.	E	1917	T 1923	D
Witham, J. A.	E	1924	T			Yokem, G. Mackey	U	1973	OT	
Withers, Hariston R.	S	1851	OT	1911	D	York, James W.	P	1940	T 1959	D
Withers, Richards	S	1853	OT	1858	L	Young, Benj. F.	M	1906	OT 1929	D
Witherspoon, S. B.	E	1886	OT	1910	D	Young, Wm. C.	S	1853	OT 1860	T
Witt, W. U.	S	1900	OT	1906	T	Young, Wm. R.	S	1867	OT 1879	L
Wolf, B. V.	E	1926	T			Youngblood, H. M.	S	1869	T 1873	L
Wolf, Walter B.	S	1904	OT	1921	T	Yount, Wm. B.	M	1939	T 1962	D
Womack, Harold D.	M	1942	OT							
Womack, John A.	S	1902	OT	1956	D	Zinn, Grover	M	1960	OT	
Womack, N. W.	E	1906	OT	1911	T					

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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 "Stephenson." 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 I know 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 till the dead of winter in 1814, returning again, from Missouri, in the fall of 1814, spending six months. He preached in settlements on Current river, on Ouachita, on Red river, and many other streams, along which alone people then were to be found. He organized societies, one of them being south of Red river, and in what is now Texas, at Pecan Point. He ran into Rev. Henry Stevenson on Spring River; but this Stevenson moved later to Southwestern Arkansas, where our history locates him.

Now all this was one and two years before the work of Eli Lindsay on Spring river, 1815. Moreover, it locates for us Pecan Point. The only Pecan Point hitherto known to us is the Pecan Point on the Mississippi river about forty miles above Memphis. Our records have erroneously connected this with our early years. I was always puzzled to understand how this Pe-

can Point stood connected with Mound Prairie, 135 miles southwest of Little Rock, being a charge which William Stevenson served in 1813, in addition to his work as presiding elder at that time. Of course the Texas point is also the one served by Thomas Tennant in 1819.

Barring the Catholic Missions among the Quapaw Indians, which vanished with the Indians, leaving nothing behind it; barring also any possible organization of religious work by William Patterson in the St. Francis Basin, where he lived during the years 1800-1804, which work, if there was any, was wiped out by the earthquakes of 1811-1812; barring these, this work of William Stevenson was the beginning of all the organized religion we now have in Arkansas, so far as we have any record. And yet it is to be remembered that Rev. John Carnahan, a Cumberland Presbyterian minister, preached at Arkansas Post in 1811, the first sermon in Arkansas of which we have any record, though we know of no record of his having organized a congregation for some years thereafter.

The account of this work of Stevenson glows with a heavenly radiance. It was as joyful, as heroic and as triumphant as anything we find in Christian annals. I would suggest that every one who owns a copy of my History should clip from the Arkansas Methodist and paste the same in the History at page 42. It is too valuable to be lost.

Yet after all that has here been said, it is possible that the work of Stevenson here detailed was considered as of the nature of pioneering, and that Spring River Circuit, organized by Eli Lindsay in 1815, is to be regarded as the first of organized pastoral charges.

There is another point this account illumines: Dr. Andrew Hunter was admitted on trial by the Conference of 1836, but we have his own word that the first Conference he ever attended was at Little Rock in 1837. I have wondered at this.

But this record of Stevenson shows that the presiding elder, Samuel H. Thompson, who wished him to attend the next session of the Annual Conference and be admitted in 1844, consented for Stevenson to return to Arkansas in pursuance of his promise to do so, and told him he would have him enrolled as a traveling preacher, which was done while he was 500 miles from the seat of Conference. This is what happened in the case of Dr. Hunter.

I note an error relative to Dwight Mission on page three of this issue. Rev. Cephas Washburn, who established this Mission, was not at the time a Presbyterian. He was a Congregationalist, a missionary under the American Board of Commissioners, sent by them to the Cherokees. It was years later that he joined (and very wisely, I think), the Presbyterian Church. He moved with the Cherokees west in 1828, remained with them till they were somewhat established; came back to Arkansas, joined the Presbyterians and did a great work for them. Washburn Presbytery is named for him.

I think I saw in some document connected with our Centennial work a statement that the Methodist Protestant Church was organized in 1836. It was 1828.—James A. Anderson.